NEW EDITION—REVISED AND ENLARGED

ENCYCLOPEDIA OF FREEMASONRY AND KINDRED SCIENCES

Comprising the whole range of the Arts, Sciences, and Literature of the Masonic Institution

BY ALBERT G. MACKEY 33°

ANCIENT AND ACCEPTED SCOTTISH RITE, SUPREME COUNCIL, SOUTHERN JURISDICTION, UNITED STATES OF AMERICA. AUTHOR OF THE HISTORY OF FREEMASONRY, LEXICON OF FREEMASONRY, TEXTBOOK OF MASONIC JURISPRUDENCE, SYMBOLISM OF FREEMASONRY, ETC., ETC.

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This elaborate revision has had the active direction and able co-operation of many Masonic scholars of the world including

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PROFUSELY ILLUSTRATED

VOLUME ONE

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TORONTO NEW YORK LONDON
As a contributor to the literature and science of Freemasonry, Dr. Mackey's labors have been more extensive than those of any other in America or in Europe.
ROBERT INGHAM CLEGG 33°
Masonic Author
DEDICATED WITH
GRATITUDE TO THE MIGHTY
BROTHERHOOD OF FREEMasons WHOse
WORLD-WIDE ENTERPRISE FOR ALL THAT PERTAINS
tO THE CRAFT HAS EVER FAITHFULLY SERVED AND INSPIRED
THE MASONIC HISTORIAN TO LABOR ZEALOUSLY IN
THE ARCHIVES OF OUR GREAT INSTI-
tUTION’S HONORABLE AND
PROGRESSIVE PAST
AND PRESENT
Important

Standard and only fully authorized works are published by The Masonic History Company on the subject of Freemasonry.

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

But there are few men who have the means, the time, and the inclination for the purchase of numerous books, some of them costly and difficult to be obtained, and for the close and attentive reading of them which is necessary to master any given subject. It was this thought that, years ago, suggested to me the task of collecting materials for a work which would furnish every Freemason who might consult its pages the means of acquiring a knowledge of all matters connected with the science, the philosophy, and the history of his Order.

But I was also led to the prosecution of this work by a higher consideration. I had myself learned, from the experience of my early Masonic life, that the character of the Institution was elevated in every one's opinion just in proportion to the amount of knowledge that he had acquired of its symbolism, philosophy, and history. If Freemasonry was not at one time patronized by the learned, it was because the depths of its symbolic science and philosophy had not been sounded. If it is now becoming elevated and popular in the estimation of scholars, it owes that elevation and that popularity to the labors of those who have studied its intellectual system and given the result of their studies to the world. The scholar will rise from the perusal of Webb's Monitor, or the Hieroglyphic Chart of Cross, with no very exalted appreciation of the literary character of the Institution of which such works profess to be an exponent. But should he have met with even Hutchinson's Spirit of Masonry, or Town's Speculative Masonry, which are among the earlier products of Masonic literature, he will be conscious that the system which could afford material for such works must be worthy of investigation. Oliver is not alone in the belief that the higher elevation of the Order is to be attributed almost solely to the judicious publications on the subject of Freemasonry which have appeared during the present (nineteenth) and the end of the last (eighteenth) century. It is the press that is elevating the Order; it is the labor of its scholars that is placing it in the rank of sciences. The more that is published by scholarly pens on its principles, the more will other scholars be attracted to its
investigation. At no time, indeed, has its intellectual character been more justly appreciated than at the present day. At no time have its members generally cultivated its science with more assiduity. At no time have they been more zealous in the endeavor to obtain a due enlightenment on all the topics which its system comprehends.

It was the desire to give my contribution toward the elevation of the Order, by aiding in the dissemination of some of that light and knowledge which are not so easy of access, that impelled me years ago to commence the preparation of this work—a task which I have steadily toiled to accomplish, and at which, for several years, I have wrought with uninterrupted labor that has permitted but little time for other occupation, and none for recreation. And now I present to my Brethren the result not only of those years of toil, but of more than thirty years of study and research—a work which will, I trust, or at least I hope, supply them with the materials for acquiring a knowledge of much that is required to make a Masonic scholar. Encyclopedia learning is not usually considered as more than elementary. But knowing that but few Free-masons can afford time to become learned scholars in our art by an entire devotion to its study, I have in important articles endeavored to treat the subject exhaustively, and in all to give that amount of information that must make future ignorance altogether the result of disinclination to learn.

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

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

Albert G. Mackey
INTRODUCTION BY THE REVISOR

O OTHER book of the Masonic Institution and its associations has had the confidence and admiration of the Freemasons of the world as has the justly famous Encyclopedia written by Doctor Mackey. He put into this monumental labor the rich knowledge of an active and earnest Craftsman, a keen student and an acknowledged scholar, a logical and independent thinker, and ever a clear expositor of his loving esteem for the Masonic Institution he served loyally and nobly for many years. The Revisor has conscientiously aimed to faithfully follow Doctor Mackey's example to the very best of his ability and has spared no possible effort to carry out in this revision what it is sincerely believed would have been the purpose of the original author had he lived to undertake the task.

Unity is essential in work of this kind and the Revisor has compiled the information furnished by so many of his Brethren to present a uniformity of method. To do this concisely meant a condensation of very much material even with the enlarged space of this new book. Information came from many sources, with no little repetition. The work of revision has been to bring these, as well as the earlier productions, into strict accord with the latest ascertained facts and to add such comments as would be fully justified by careful independent investigation.

During the years that the Revisor has had the examination and amendment of Doctor Mackey's works in hand, and particularly this Encyclopedia, an undertaking begun for his own personal use long before any thought entered the Revisor's mind as to publishing these memoranda, his personal correspondence grew gradually with Brethren everywhere who were in a position to furnish any desired facts. Many of these have ended their earthly pilgrimage. The Revisor recalls sadly the numerous names of this goodly fellowship who should with the living be mentioned with grateful remembrance for their fraternal encouragement and aid. Reference to all is impossible within the allowable space that may be given for that purpose. Among these Brethren of the past and present are the Grand Secretaries and Grand Recorders of Masonic Bodies, all of whom answered patiently questions that in many instances required special research, and other officials of various State and National organizations, etc., whose intimate association with the historical development of their particular domains was especially valuable. A number of these contributors are gratefully listed below in alphabetical order:

Arizona: George J. Roskruge.
Arkansas: Fay Hempstead, Charles E. Rosenbaum.
Alabama: George A. Besuchamp, Oliver D. Street.
California: Joseph E. Morcombe, Perry W. Weidner, John Whicher, Cyrus Field Willard.
INTRODUCTION BY THE REVISOR

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Louisiana: John A. Davilla.
Maine: Chas. B. Davis.
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Vermont: Henry H. Ross.
West Virginia: John M. Collins, Geo. F. Laidley.

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Belgium: Count E. F. A. Goblet d'Alviella.
Canada: N. W. J. Haydon, John Ross Robertson, Will H. Whyte.
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Germany: Carl Barthel, Wilhelm Begemann, Martin Brandt, Dr. J. C. Schwabe, Alfred Seeberger, Alfred Unger.
Ireland: E. H. Burne, Sir Charles A. Cameron, W. J. Chetwode Crawley, Philip Crosse, J. Heron Leppe, John Robinson, Wm. Tait.
New Zealand: S. Clifton Bingham.
Philippine Islands: Newton C. Comfort, Charles Schou.
Russia: Nicolas Choumitzky, L. Kandauroff, A. Lobanov Rostovsky, Boris Telepnef.
Scotland: John W. Callaghan, George Alfred Howell, W. Lawson, A. M. Mackay, Geo. M. Martin, Alfred A. A. Murray, David Reid, Dr. Lowe Turnbull, R. E. Wallace-James.

Switzerland: Ed Quartier-la-Tente.

Mention must be made of the three Grand Secretaries of the General Grand Chapter, Order of the Eastern Star, personally known to the Revisor and of whose unfailing gracious courtesy and fund of information he has benefited: Rev. Willis D. Engle, Indianapolis; Mrs. Lorraine J. Pitkin, Chicago; Mrs. Minnie E. Keyes, Washington. To Nobles William B. Melish and James McGee of the Committee on His-
INTRODUCTION BY THE REVISOR

Vll


Brother W. J. Songhurst of Quatuor Coronati Lodge not only through a long personal correspondence contributed freely of his fine fund of information, but allowed the full use of the libraries in his care at London.

At the British Museum the Revisor occupied a desk for some months, as was also the case at the Grand Lodge Library in London. In that city other famous collections were placed at his service, such as that of the Royal Institute of British Architects. Visits were also made to other sources of information in Europe and America and in all cases the desired data if obtainable at all was kindly placed at the Revisor’s use.

To all of these considerate associates the Revisor extends this sincere expression of his gratitude. Let him not in closing omit to offer his cordial acknowledgments to his loyal Brethren of The Masonic History Company, to Walter C. Burrell, Clifford E. Burrell, and John R. Flotron, whose confident patience has endured and whose cheering faith never failed.

Robert I. Clegg 33°
The Masonic History Company
Provides Light and Proficiency
T THE very outset of his Masonic career the candidate learns that he is a member of a truly ancient and honorable Order, ancient as having existed from time immemorial and as honorable because tending in every particular so to render all men who will conform to its precepts. This assertion is strictly correct. Sometimes, by a confusion of dates and data, or by a misapprehension of Freemasonry, there is a difference of opinion as to the beginning of the institution. This is due to the same cause that in like manner affects the history of other events, a mere variation of the viewpoint.

Craft Explained. Freemasonry may be defined as a moral system. Masonic truths are impressed upon the memory by a masterly, free and striking use of symbols. Familiar tools of the builders' art and trade are skilfully employed, the level, the plumb, the square, the compasses, and others, including a color symbolism, to show in simple style the foundations of a plain, straightforward philosophy of life and a positive preparation for immortality. Allegories and legends of a traditional type afford a Masonic connection with antiquity, and by a quaint and richly suggestive ritual are most impressively imparted to the initiate. Such, in brief, is the story of what is Freemasonry as taught.

Of the notable parallels between the glowing Freemasonry of the present and the remotest glimmer of the light from a dim past there are many. In curious folklore and in unfultering fact, in poetic fancy and in sober prose, the records prove a fascinating field of research, at once of novelty and allurement, as convincing as they are captivating.

Old Charges. First of all are the direct historical documents. Those closest to a relationship with Freemasonry are the Old Charges. They contain the rules of the Craft, the standard of good morals, the regulations for fraternal intercourse of a social character, and also for the best teamwork of which an artisan and his associates could be capable at their labor. Early records of the Lodge of Alnwick show that on September 29, 1701, the rules as then revised at a general meeting provided, among other requirements, that Freemasons should not take Apprentices without "entering" them and giving the "Charge" within a year.

Formerly there were at least two classes of skilled workmen in stone, the one a local organization officially and actually, by legal enactment and by neighborhood ties, bound to the progress and the destinies of a city or town; and the other being a traveling body of cathedral builders designing and erecting these glorious houses of God, spacious splendors in shapely stone quarried and carved with devoted skill. These productions were indeed as sublime choruses crystallized into harmonious Gothic architecture, stirring songs of praise set in the enduring stone. To labor was then to pray. He that would grasp the spirit of the Masonic ritual must not forget the influence of that era of refinement and of lofty purpose in the building art.

Landmarks. The working dangers of the trade, the united effort needed for best results, the responsibility for important enterprises to be spread over a larger support than was practicable by the mere individual, gave rise to the organization of Freemasons, chartered by Governments, patronized by princes. Signs and words were necessary for their membership recognition one with another as a brotherhood proud of its trust, jealous of its place, enjoying a high repute for a skill based certainly upon many methods secretly held and privately taught only to those duly qualified. Uniform "Charges," or instructions, were essential in properly educating the youngest members.

Thereupon there grew up slowly into legal shape the set rules that common-sense agreement favored to distinguish the Craft. Of such are the Landmarks, these being the generally accepted conditions of true Freemasonry in practice and in precept.

Free and Accepted. Wars and consequent economies in building, and a less exalted aspiration to the writing of sermons in stone, checked the progress of Operative Masonry. With printing,
the Bible of stone gave place to the Bible of paper. Architecture, says Victor Hugo, was the chief and universal mode of writing. From the moment that printing was discovered, architecture gradually lost its virility, declined, and became denuded. Trade secrets became of less consequence as artistic and elaborate building slackened.

To maintain the old organization, the ranks were more frequently filled by a non-operative class; such were not made “free” of all privileges by an apprenticeship but being otherwise “acceptable” were admitted accordingly. Thus there arose the combination of operative and speculative members, the Free and the Accepted Masons.

Tradition and Custom. Tradition means much to us. Custom is no less overflowing of message to Freemasons. The tribal system found all over the world frequently employs a “Men’s House” where initiatory rites and ceremonies were practised, and where the young men at their earliest matured age of goodly physical condition and repute were formally introduced and welcomed into complete fellowship with the adult leaders of the clan. This, as will readily be seen, is a remarkable comparison with our own system.

Our first President, General George Washington, so far as the available data go, was initiated prior to his twenty-first birthday, a proceeding probably due to his well-known maturity of mind rather than to any advantage by being born a “Lewis,” the son of a Freemason, as may in fact have been the case.

Freemasonry A Reservoir of Traditional Science. “Mysteries,” as they are termed, were of two kinds, both of the greatest interest to the Masonic student. First of these may be mentioned the plays performed by the Craftsmen of the Middle Ages. These performances were dramas used when the written word was less easily read by the multitude, and were given to bring Scriptural teachings to the public notice by plays. Of these duties faithfully rendered by the pioneer members of the Craft, there are many unmistakable reminders yet to be noted by the observant in our ritualistic work.

Secondly, we have the earlier mysteries. These were the ceremonies whereby the elect of the early nations, such as those of Greece and Rome, received the fundamentals of a philosophy denied to the general mass of the people. These mysteries and cults, organizations of Craftsmen and of Crusaders, the disciples of Mithras and of Eleusis, of Druids and Dionysians, of the Collegia and the Comacies, and the Knights Templar and the Cudees and the Essenes, held together by a common bond of knowledge and of service, preserved the standards of faith and handed on the torch of enlightenment to their successors, the Freemasons of today. They taught the fact of resurrection, the mystery of death, the hope of immortality, the realities of religion; the very duties done by Freemasonry now in the same secrecy of manner upon the like selected quality of mankind.

Well has it been said of the Freemasons that they are depositories of a concealed and traditional science. So was it asserted by Henry Hallam, the historian.

Speculative Freemasonry. There came an era when the influx of Speculative Freemasons was the more clearly noticeable. As far back as the 5th of June, 1600, we find that James Boswell, the Laird of Auchinleck, was present at a meeting of the Lodge of Edinburgh, and like his operative Brethren, and by a means known to many of the Craft even to this day, he attested the Minutes by his Mark.

Caution, continuous and controlling, has hidden in mystery the ceremonies of the Craft. How much in the early days there was beyond a reading of the “Old Charges” and the communication of the various means of recognition to the duly “entered” Apprentice it is now very difficult to say with confidence.

Development of Degrees. Among the Operative Masons an Apprentice became passed as a journeyman Fellow Craft after suitable probation, and then progressed to the position of Master Mason according to circumstances. There is the mention in Stukeley’s Diary of 1682 that at a Lodge then held in the Masons’ Hall in London he was of those present the “Senior Fellow.” And while the Master Mason’s position gets attention in early records, yet there is not any too clear an explanation of what the name at all times really included.

In fact the term “Master Mason” has by commentators of authority been deemed to mean of old, as a Degree or rank among the operatives, that merely of the Fellow Craft. This of course suggests a two Degree system, and that is frequently so held, the arrangement of the Third Degree as we know it being believed to follow rather than precede the revival of 1717. Laurence Dermott held that the Third Degree was then remade and not created. Just how much Clare, Ramsay, Desaguliers, or Anderson may have had to do with the Third Degree is now almost beyond accurate determination with the information at hand.

That the Degree as we have it came into popular vogue in the first half of the eighteenth century is evident from the records of the Lodge at the Queen’s Head, near Temple Bar, London. These show that on the 15th of December, 1724, the “Philo Musicae et Architecturae Societas” made Freemasons of several applicants, and there is a distinction to be seen between Masters and Fellow Crafts.

First Grand Lodge of Freemasons. Everywhere there are similar records. In the charter granted by the Grand Lodge of Scotland for the
"Old Kilwinning Lodge of Inverness," under date of November 30, 1737, it is of record that the members had "received and entered apprentices, past Fellow Crafts, and raised Master Masons" from December 27, 1768. Aside from these scattered and fragmentary evidences of the early Bodies and their practices, we possess the fully verified account of several representative Freemasons and Masters of Lodges in 1717, meeting to form a Grand Lodge in the city of London. Dr. James Anderson states the facts thus:

King George I entered London most magnificently on September 20, 1714; and after the Rebellion, a.d. 1716, the few Lodges in London wanting an active Grand Master, by reason of Sir Christopher Wren's disability, thought fit to cement under a new Grand Master, as the center of Union and Harmony. For this Purpose, the Lodges:

1. At the Goose and Gridiron, in the Saint Paul's Churchyard.
2. At the Crown, in Parker's Lane, near Drury-Lane.
3. At the Apple-tree Tavern, in Charles Street, Covent-Garden.
4. At the Rrumer and Grape Tavern, in Channel Row, Westminster, and some old Brothers met at said Apple-tree; and having put into the Chair the oldest Master Mason (being the Master of a Lodge) they constituted themselves a Grand Lodge pro Tempore in due form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the Grand Lodge), resolved to hold the Annual Assembly and Feast and then to choose a Grand Master from among themselves till they should have the Honour of a Noble Brother at their Head.

Accordingly,

On Saint John Baptist's Day, in the year of King George I, a.d. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the aforesaid Goose and Gridiron, now removed to the Queen's Arms in Saint Paul's Churchyard.

Before Dinner, the oldest Master Mason (being the Master of a Lodge) in the Chair, proposed a list of proper Candidates, and the Brethren, by a Majority of Hands, elected Mr. Anthony Sayer, Gentleman, Grand Master, who being invested with the Badges of Office and of Grand Wardens to meet the Grand Officers every quarter in Communication at the Place that he should appoint in his Summons sent by the Tyler.

Thus came about the organization of the Body from whence all other regular Grand Lodges, directly or indirectly, derive their status. Note that it was of the two classes of membership already discussed and that this distinction is shown, even in the election of the officers. Therefore, is it in the regulations, resulting from the inauguration of this Body, the old trade rules were modified so as to lay less stress upon the purely technical art of stone-working and to permit a continuance of the acceptance of members whose labors were to be applied to the proper preparation of material for the upbuilding of society, fit corner-stones of the temple of good men square and true, solid and secure, lending their support to all in aid of the Brotherhood of Man and the Fatherhood of God.
Knights Templar will particularly note these items:

- Commander
- Commandery
- Crusades
- Encampment
- Generalissimo
- Hospitalier
- Knighthood
- Knights of Malta

Masonic Experience. Biography is equally good as history, and the Encyclopedia is abundantly supplied with pithy accounts of the various personages of influence upon the Fraternity. A list of the more important references is here given.

Abif
Aldworth, Mrs.
Anderson
Arnold
Ashmole
Bacon
Barney, John
Barruel
Barton, Miss
Beaton, Mrs.
Bedarride
Birkhead
Bonneville
Brant
Burns, Robert
Caglioniastro
Calcut
Carlie
Casanaeva
Cerneau
Chalious de Jonville
Clay
Clinton
Cole
Coustos
Cromwell
Cross, J. L.
Crucifix, R. T
Cyrus
Dahlo, F.
Daniel
Darius
Dazard, M. F.
Decatur
D'Eon
Delaunay, F. H.
Des Etangs, N. C.
Dunckerley, T.
Duren
Edwin
Entick
Feasler, I. A.
Fleming
Florian, Squin de
Fludd, Robert
Franken, H. A.
Franklin
Mossdorf, F.
Mozart
Mozart, J. C. W. G.
Murat, Joseph
Murr, C. G. von
Napoléon
Noorthouck, J.
Oliver, George
Palmer, Henry L.
Paracelsus
Parvin, T. S.
Paschal, M.
Pernetti, A. J.
Philip IV
Philo Judaeus
Pike, Albert
Pirlet
Pius VII
Plott, Robert
Pope, Alexander
Preston, William
Pretender
Price, Henry
Pyron, J. B. P. J.
Pythagoras
Ragon, J. M.
Ramsey, A. M.
Regnellini, M.
Revere, Paul
Richardson
Robbin, Abbe C.
Robelot
Robert I
Robinson, John
Rockwell, W. S.
Rosa, Philipp S.
St. Alban
St. Andrew
St. Martin, L. C.
Sadler, Henry
Saladin
Schaw, W.
Schreiber, J. G.
Schroeder, F. J. W.
Schroeder, F. L.
Solomon
Starck, J. A. von
Swedenborg
Terrasson, Abbé J.
Thory, C. A.
Tschoudy, Louis T.
Van Rensselaer, K. H.
Vassal, P. G.
Voight, F.
Voilare, F. M. A.
Waecher, Baron von
Warren
Washington, George
Wayne
Webb, Thomas Smith
Wesch, Adam
Wesley
Woog, Carl C.
Wren
Yates, Giles F.
Zerubbabel
Zinnendorf, J. W. von

Long as is this list of names, it does not include all that are treated in the Encyclopedia.

Degrees, Rites, Ceremonies, and Rituals. A general study of the various rites, ceremonies, and ritualistic systems may now be begun. A list of interesting and very instructive references is submitted accordingly. While the number of these references is large, yet the study of the introductory lists already given will enable the reader to make his own selection of the topics that most appeal to him.

- Ablution
- Adoniramite Masonry
- Adoption, Masonic
- Alliance, Sacred
- Apocalyptic Degrees
- Auxiliary Degrees
- Cumulation of Rites
- Detached Degrees
- East and West, Knight of
- Ecossia
- Ecossism
- Elect, Grand
- Elect of Fifteen
- Elect of Nine
- Elect of Perigian
- Elect of Truth, Rite of
- Elect, Perfect and Sublime
- Elect, Perfect, and Sublime
- Elect, Sublime
- Elect, Sublime
- Elect, Perfect, and Sublime
- Emporers of the East and West
- Feaster, Rite of
- French Rite
- Grades
- Grand Cossitry
- Grand Elect, Perfect, and Sublime
- Mason
- Mason, Perfect, and Sublime
- Mason, Perfect and Sublime
- Mason, Perfect
- Mason, Perfect and Sublime
- Mason, Perfect
- Mason, Perfect and Sublime
- Master
- Master, Most Wise
- Master
- Master, Most Wise
- Memphis, Rite of
- Memphite, Rite
- Mijraim, Rite of

Grand Pontiff
Harodim, Prince of
Heredom
Hermetic Art
Hermetic Rite
High Degree
Holy City
Holy Sepulchre
Knights Companion
Knights Templar
Legend of Third Degree
Lieutenant
Lieutenant Grand Commander
Lustralion
Magicians, Society of
Masonic Masonry
Martinism
Master ad Vitam
Master
Master
Master (many references)
Memphis, Rite of
Memphite, Rite of

Good as history, and the Encyclopedia is abundantly supplied with pithy accounts of the various personages of influence upon the Fraternity. A list of the more important references is here given.
The subject is considered under numerous headings, among them being these:

Masonic Law.

Absence
Accuser
Acquittal
Active Member
Adjournment
Admission
Amendment
Ample Form
Annual Communication
Appeal, Right of
Arbitration
Arrest of Charter
Assembly
Atheist
Ballot
Ballot-box
Ballot, Unanimity of
Bastard
Behavior
Beneficiary
Benefit Society
Blackball
Book of Constitutions
Business
By-laws
Calling Off
Candidate
Casting Vote
Confirmation of Minutes
Sacred Asylum of High Masonry
Saint Germain
Scottish Rite
Secret Master
Secret Vault
Select Master
Senatorial Chamber
Sovereign
Sovereign Grand Inspector
General
Sovereign Prince of Rose Croix
Step
Sterkin
Stone-Mason
Stone Worship
Strict Observance, Rite of
Stuart Masonry
Sublime Knight Elected
Sublime Mason
Sublime Prince of the Royal Secret
Sun Worship
Supreme Council
Swedish Rite
Word
Symbolic Degrees
Talmud
Temple, Order of the Teutonic Knights
Vault, Secret
Vieille Écuru, Rite of
Wardens
Watchwords
Westphalia, Secret Tribunals of
Will
Zabud
Zadok
Zinnendorf, Rite of

The reader will readily find such familiar headings as the Eastern Star, Grotto, Masonic Clubs, Royal Order of Scotland, Shrine, and so on, but, there are others less well known to which he may here be referred with profit:

Builders' Rites and Ceremonies
Co-Masonry
D'Eon
Education
Hymns
Masonic Homes
Masonic Presidents of the United States

Special days of observance, the calendar, the references to ciphers or secret alphabets, the matter of official titles and the peculiar system of "characteristics" denoting rank—these and similar points are brought together here for ready consultation:

Agnus Dei (love-feasts)
Alphabet, Anglo
Alphabet, Hebrew
Alphabet, Samaritan
Anno Mundi
Ascension Day
B. D. S. P. H. G. F.
Calendar
Characteristics
Easter
Easter Monday
Enochian Tablet
G. A. O. T. U.
G. O. D.
H. R. D. M.
I. H. S.
Illuminists
In Hoc Signo Vinces
I. N. R. I.
Inversion of Letters
I. V. I. D. L.
Kabbala
Monday, Hebrew
No Varietar
Nomenclature
Numbers
Numeration by Letters
Odd Numbers
Paschal Feast
Passing the River (cipher)
Titles
Year of the World

Many very significant words and phrases are to be found in the Encyclopedia pages, properly indexed for easy finding and explained in a manner fully satisfactory. Their pronunciation is also indicated in a section at the close of the second volume. So many are these that a list of them here would run to great length and be very little more convenient for reference than to examine the pages direct of the Encyclopedia.

ANCIENT AND ACCEPTED SCOTTISH RITE. Commonly called the "Scottish Rite" for brevity, this important branch of the Masonic organization has a field, a literature, and a philosophy peculiarly its own. Wonderfully rich in philosophic symbolism, and an alluring, superbly dramatic ritual, its elaborate Degree system has had lavished upon it, and continues to receive, the wholesouled devotion of the most competent craftsmen among Masonic authorities.

Today the Ancient and Accepted Scottish Rite is essentially universal of operations over the entire civilized globe, finding earnest devotees among the best of studious Freemasons everywhere, appealing powerfully to the intellectual, and binding...
together in stronger bonds the lovers of freedom in thought, the enemies of oppression. Based, as it is, on the same sturdy foundations where rest securely the strong supports of symbolic Lodges, the like symbolism, philosophy and history are peculiarly applicable and essential for the thorough study of the "Scottish Rite."

So many are the possible references to be freely found in the latest revised Mackey’s Encyclopedia that only a very few can, for space reasons, be mentioned here, concise as we may be. But sufficient data will be given in detail to lay a substantial foundation for the more complete study of the "Scottish Rite" when, having made a start and with interest aroused, the reader goes further into the subject as presented by a systematic research of the information provided by the Encyclopedia.

History of the Scottish Rite may at this stage very appropriately but briefly be examined by a critical reading of Arras, Primordial, Chapter of, Baldwyn Encampment, Clermont, Chapter of, Clermont, College of, Constitutions of 1762, Constitutions of 1786, Ecossais, Emperors of the East and West, Kadosh, Mother Council, Perfection, Lodge of, Perfection, Rite of, Rosicrucianism, Saint Germain.

OUTLINE STUDY, CRAFT TO SCOTTISH RITE. For an outline study of Freemasonry, including the foundation Degrees as well as the advanced ceremonies of the American or York Rite as well as the Ancient and Accepted Scottish Rite, we have prepared the following syllabus for research work:

1. General Foundation of Freemasonry.
   a. Ancient Mysteries.
   b. Secret Societies of Early Christendom.
   c. Pioneer Trades and Crafts, as the Roman Col- legia.

2. Chivalric Influence upon Freemasonry.
   a. Religious Federations of Builders, as the Coma- cines.
   b. Links of Importance, as the Crusaders and Strict Observance Bodies.
   c. Knighthly Associations of the Middle Ages and later eras.

   a. Major biographical list of names.
   b. Minor biographical list of names.

4. Various Philosophical Rites.
   a. Rites of Leading Importance.
   b. Miscellaneous Organizations.

5. Significant Words and Phrases.
   a. Masonic Words.
   b. Masonic Phrases.

6. History and Laws.
   a. Statutes and Constitutions.
   b. Pioneer Scottish Rite Bodies.
   c. Modern Developments of the Rite.
   d. Progress and Status of Scottish Rite Laws and Customs.

7. Philosophy of the Scottish Rite.
   a. Duty to God.
   b. Brotherhood and Charity.
   c. Patriotism and Citizenship.
   d. Personal Character of a Scottish Rite Mason.

8. Symbolism of the Scottish Rite.
   a. Symbols as Memory Aids.
   b. Symbols as Teachers.

To illustrate what may be done in the investigation of Freemasonry along these lines let us consider Division 1 of the foregoing outline of study:

Under Section a, read the information given in the Encyclopedia under these headings: Antiquity of Freemasonry; Aphanism; Cabiric Mysteries; Dionysian Architects; Egyptian Mysteries; Egyptian Priest; Eleusinian Mysteries; Mithras, Mysteries of; Mysteries, Ancient; Origin of Freemasonry; and Primitive Freemasonry.

Under Section b, consider the Culdees and the Essenes.

In Section c, it is proper to study the Bridge Builders; Comacine Masters; Gilds; Roman Col- legia, and Traveling Masons.

But enough has been shown the reader to clearly indicate the path to pursue for an investigation of the subject.
THE HOLY BIBLE IS GIVEN US AS THE RULE AND GUIDE FOR OUR FAITH AND PRACTISE

A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age,
It gives, but borrows none.
—Cowper.

BIBLICAL REFERENCES OF ESPECIAL INTEREST TO FREEMASONS

And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

Genesis 4, 22.

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

Genesis 14, 18.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

Exodus 3, 1-5.

And he said. Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Exodus 3, 13-14.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

Exodus 4, 1-9.

And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known unto them.

Exodus 6, 2-3.

And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

Exodus 16, 31.

And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

Exodus 16, 33-34.

And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hands, Amalek prevailed.

Exodus 17, 11.

And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

Exodus 25, 10-21.
And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the House of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

And the Lord said unto Moses, Bring Aaron’s rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. Numbers 17, 8-10.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. Deuteronomy 31, 24-26.

And the men of Ephraim gathered themselves together. Judges 12, 1-6.

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. Ruth 4, 7-8.

So was ended all the work that Solomon made for the house of the Lord. Second Chronicles 2, 1-18.

And he set three score and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a-work. Second Chronicles 2, 1-18.

Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah. Second Chronicles 3, 1-17.

Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. Second Chronicles 3, 1-18.

And Huram made the pots, and the shovels, and the basins. And Huram finished the work in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third. First Kings 6, 7-8.
that he was to make for King Solomon for the house of God; To wit, the two pillars, and the pommels, and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters, which were on the top of the pillars; And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were upon the pillars.

In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

And the snuffers, and the basins, and the spoons, and the censers, of pure gold; and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold. Second Chronicles 4, 1-22.

Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the Lord his God. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried off the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord.

And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia.

Second Chronicles 36, 5-20.

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem.

Ezra 1, 1-4.

They which budded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded.

Nehemiah 4, 17-18.

Man that is born of a woman is of few days, and full of trouble.

So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. Job 14, 1-12.

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

For the righteous Lord loveth righteousness; his countenance doth behold the upright.

Psalm 11, 1-7.

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

Psalm 15.

The Lord is my shepherd; I shall not want.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

Psalm 23, 1-6.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.
BIBLICAL REFERENCES

The Lord of hosts, he is the King of glory. Selah.
Psalm 24, 1-10.

They that trust in their wealth, and boast themselves in the multitude of their riches: None of them can by any means redeem his brother, nor give to God a ransom for him.

But God will redeem my soul from the power of the grave: for he shall receive me.
Psalm 49, 6-15.

Wilt thou show wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Psalm 88, 4-11.

Lord, thou hast been our dwelling place in all generations.
Psalm 90, 1-17.

The stone which the builders refused is become the head stone of the corner. Psalm 118, 22.

I was glad when they said unto me, Let us go into the house of the Lord.
Psalm 122, 1-9.

For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.
Psalm 133, 1-3.

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.
Psalm 133, 1-3.

Lord I cry unto thee: Make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips.
Psalm 141, 1-3.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.
Ecclesiastes 12, 1-7.

The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.
Isaiah 9, 2.

And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them.
Ezekiel 40, 22.

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it was shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.
Ezekiel 44, 1, 3, 5.

Thus he showed me: and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more. Amos 7, 7-8.

In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.
Haggai 2, 23.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last, even as unto thee. Is it
not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

Matthew 20, 1-16.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Matthew 21, 42.

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Matthew 24, 50-51.

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Matthew 25, 14-45.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

John 19, 5-19.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

John 19, 25-27.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

John 20, 24-29.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

John 20, 24-29.

This is the stone which was set at nought of you builders, which is become the head of the corner.

Acts 4, 11.

And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

Acts 28, 3-5.

And he shook off the beast into the fire, and felt no harm.

Acts 28, 3-5.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

First Corinthians 13, 1-13.

So also is the resurrection of the dead. It is sown in corruption; it is raised in power. It is sown a natural body; it is raised a spiritual body.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in
victory. O death, where is thy sting? O grave, where is thy victory?

First Corinthians 15, 42-55.

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.

... ...

But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and rise from the dead, and Christ shall give thee light. Ephesians 5, 8-14.

For where a testament is, there must also of necessity be the death of the testator.

... ...

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others. Hebrews 9, 16-25.

Let the brother of low degree rejoice in that he is exalted.

... ...

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1, 9-27.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Revelation 2, 17.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Revelation 22, 12.

See also in this Encyclopedia:

Authenticity of the Scriptures, page 113.
Bible, page 133.
Scriptures, Belief in the, page 917.
Scriptures, Reading of the, page 917.
A. In the Accadian, Greek, Etruscan, Pelasgian, Gallic, Samaritan, and Egyptian or Coptic, of nearly the same formation as the English letter. It originally meant with or together, but at present signifies one. In most languages it is the initial letter of the alphabet; not so, however, in the Ethiopian, where it is the thirteenth. This familiar first letter of the alphabet comes down to our own modern times from the most remote period recorded of the world's history. The common form of the letter corresponds closely to that in use by the Phoenicians at least ten centuries before the Christian Era, as in fact it does to almost all its descendants. Men of Tyre were Phoenicians, and we may trace the sound of the name they gave this letter by noting the pronunciation of the first letters in the alphabets of the Hebrews and the Greeks who took them from the same source. We derive the word alphabet from the first two Greek letters, and these are akin in their names to the Hebrew Aleph, or Awen, and Bayth. Sounds of these letters, as in English words, must not be confused with the pronunciation of the names for them. The name of the Hebrew אAleph, signifies ox from the resemblance of the letter to the head and horns of that animal. The sacred Aleph אhas the numerical value of one and is made up of two Yodes י, one on each side of an inclined bar or Vawv י. This combination of characters is said to typify the Trinity in Unity. The Divine name in Hebrew connected with this letter is איהו, A H I H.

A. A. O. N. M. S. These letters are the initials of the words Ancient Arabic Order Nobles Mystic Shrine (see Shrine). They may be rearranged to spell out the words A Mason. The claim has been made in all sincerity that this peculiarity was prearranged
and is not at all accidental. Such a probability is not as rare in type as may at first be imagined. For instance the York Roll No. 1, about 1600 A.D., starts out quaintly with such an endeavor in the form of an anagram, the letters of words or phrases transposed to make different words or phrases, thus:

An Anagrama upon the name of Masonrie
William Kay to his friend Robert Preston
upon his Artt of Masonrie as Followeth:
Much might be said of the O noble Artt
A Craft that's worth ostaining in each part
Sundry Nations Noobles & their Kings also
Oh how they fought its worth to know
Nimrod & Solomon the wisest of all men
Reason saw to love this Science then
He say noe more least by my shallow verses I
Endeavoring to praise should blumish Masonrie.

AARON. Hebrew יָהוּד, A-bar-ohna, a word of doubtful etymology, but generally supposed to signify a mountaineer. Mackenzie says the name means the illuminated. He was the brother of Moses, and the first High Priest under the Mosaic dispensation, whence the priesthood established by that lawgiver is known as the Aaronic. He is mentioned in the English lectures of the Second Degree, in reference to a certain sign which is said to have taken its origin from the fact that Aaron and Hur were present on the hill from which Moses surveyed the battle which Joshua was waging with the Amalekites, when these two supported the weary arms of Moses in an upright posture, because upon his uplifted hands the fate of the battle depended (see Exodus xvii, 10-12). Aaron is also referred to in the latter section of the Royal Arch Degree in connection with the memorials that were deposited in the Ark of the Covenant. In the Degree or Grade of Chief of the Tabernacle, which is the Twenty-third of the Ancient and Accepted Scottish Ritual, the presiding officer represents Aaron, and is styled Most Excellent High Priest. In the Twenty-fourth Degree of the same Rite, or Prince of the Tabernacle, the second officer or Senior Warden also personates Aaron.

AARON'S BAND. A Degree instituted in 1824, in New York City, mainly for social purposes, and conferred in an independent body. Its ceremonies were similar to those of the Order of High Priesthood, which caused the Grand Royal Arch Chapter of the State to take offence, and the small gathering dispersed in 1825.

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

ABBREVIATIONS. Abbreviations of technical terms or of official titles are of very extensive use in Freemasonry. They were, however, but rarely employed in the earlier Masonic publications. For instance, not one is to be found in the first edition of Anderson's Constitutions. Within a comparatively recent period they have greatly increased, especially among French writers, and a familiarity with them is therefore essentially necessary to the Masonic student.

Frequently, among English and always among French authors, a Masonic abbreviation is distinguished by three points, :: in a triangular form following the letter, which peculiar mark was first used, according to Ragon, on the 12th of August, 1774, by the Grand Orient of France, in an address to its subordinates. No authoritative explanation of the meaning of these points has been given, but they may be supposed to refer to the three lights around the altar, or perhaps more generally to the number three, and to the triangle, both important symbols in the Masonic system.

A representative list of abbreviations is given, and these will serve as a guide to the common practice, but the tendency to use such conveniences is limited only by personal taste governed by the familiarity of the Brethren using them with one another. This acquaintance may permit the mutual use of abbreviations little known elsewhere. All that can be done is to offer such examples as will be helpful in explaining the usual custom and to suggest the manner in which the abbreviations are employed. With this knowledge a Freemason can ascertain the meaning of other abbreviations he may find in his Masonic reading.
Before proceeding to give a list of the principal abbreviations, it may be observed that the doubling of a letter is intended to express the plural of that word of which the single letter is the abbreviation. Thus, in French, F. signifies Frère, or Brother, and FF. Frères, or Brothers. And in English, L. is sometimes used to denote Lodge, and LL. to denote Lodges. This remark is made once for all, because we have not deemed it necessary to augment the size of Lodges. This remark is made once for all, because we sometimes used to denote Lodge, and LL. to denote Lodges.

Inspectors.

SS. Grand Inspector, he will be at no loss to know that SG. signifies Sovereign Grand Inspector, he will be at no loss to know that SS. GG. II. must denote Sovereign Grand Inspectors.

A. & A. A. Ancient and Accepted.

A. & A. R. Ancient and Accepted Rite as used in England.

A. & A. S. R. Ancient and Accepted Scottish Rite.

A. & P. R. Antient and Primitive Rite.

A. C. Anno Carolo. Latin, meaning the Year of Destruction; referring to the year 1314 in Knights Templar history.


A. Dep. Anno Depositionis. Latin, meaning In the Year of the Deposit. The date is used by Royal and Select Masters.

A. F. M. Ancient Freemasons.

A. F. & A. M. Ancient Free and Accepted Masons.

A. H. Anno Hebraico. Latin, meaning Hebrew Year.

A. Inv. Anno Inventionis. Latin, meaning In the Year of the Discovery. The date used by Royal Arch Masons.

A. L. Anno Louis. Latin, meaning In the Year of Light. The date used by Ancient Craft Freemasons.


A. L'O. A l'Orient. French, meaning At the East.

A. M. Anno Mundi. Latin, meaning In the Year of the World. The date used in the Ancient and Accepted Rite.

A. O. Anno Ordinis. Latin, meaning In the Year of the Order. The date used by Knights Templar.

A. Q. C. Ars Quatuor Coronatorum, the Latin name for the printed reports of the Quatuor Coronati Lodge, No. 2076, London.

A. V. L. An du Vraie Lumière. French, meaning Year of the True Light.


A. Y. M. Ancient York Masons or Ancient York Masonery.

B. Bruder. German, meaning Brother.

B. A. Buisson Ardent. French, meaning Burning Bush.

B. B. Burning Bush.

B'n. Brudern. German, meaning Brethren.

Comp. Companion. Used by Brethren of the Royal Arch.

C. C. Celestial Canopy.

C. H. Captain of the Host.

D. Deputy.

D. A. F. Due and Ancient Form.

D. D. G. M. Sometimes abbreviated Dis. M.

D. G. M. District Deputy Grand Master.

D. G. B. A. W. Der Grosse Baumeister aller Welten. German, meaning The Grand Architect of all Worlds.

D. G. G. H. P. Deputy General Grand High Priest.

D. G. H. P. Deputy Grand High Priest.

D. G. M. Deputy Grand Master.

D. M. J. Deus, Meumque Jus. Latin, meaning God and my right.


Deg. Degree or Degrees. Another way is as in 33°, meaning Thirty-Third Degree.

Dis. District.

E. Eminent; Excellent; also East.

E. A. Entered Apprentice. Sometimes abbreviated E. A. P.

E. C. Excellent Companion.

Ec. Ecossaise. French, meaning Scottish; belonging to the Scottish Rite.

E. G. C. Eminent Grand Commander.

E. G. M. Early Grand Master. A central authority had been made to control the Knights Templar of Ireland independently of the Grand Lodge and at the very first meeting of the Lodge “at High Noon of St. John.” 1779, the Worshipful Master appended to his name the letters E. G. M., that is, Early Grand Master. There was then no governing body in Freemasonry except the Grand Lodge (see “Templar Legends,” by Brother W. J. Chetwode Crawley, Transactions, Quatuor Coronati Lodge, 1913, volume xxvi).


E. V. Era Vulga. Latin, meaning Common Era, also stands for Era Vulgiare, French, meaning Vulgar Era; Year of the Lord.

F. Frère. French, meaning Brother.

F. A. M. Free and Accepted Masons.

F. E. R. T. According to the statutes of the United Orders of the Temple and Saint John of Jerusalem, etc., the standard of Saint John is described as gules, on a Cross Argent, the Agnus Dei—meaning Red of all Worlds. German, meaning The Grand Architect of all Worlds.

G. F. Fellow Craft.

G. M. Freemason.

G. Grand. Sometimes read as Great; Geometry. Also has another meaning well known to the Craft.
ABBREVIATIONS

G.: C.: Grand Chapter; Grand Council; Grand Cross; Grand Commander; Grand Chaplain; Grand Conclave; Grand Conductor; Grand Chancellor.
G.: Con.: Grand Commandery; Grand Commander.
G.: E.: Grand Encampment; Grand East; Grand Ezra.
Grosse Loge, in German.
G.: M.: Grand Master; Grand Marshal; Grand Monarch.
G.: O.: Grand Orient; Grand Organist.
G.: P.: Grand Pursuivant; Grand Prior; Grand Prelate; Grand Preceptor; Grand Preceptory; Grand Patron; Grand Priory; Grand Patriarch; Grand Principal.
G.: S.: Grand Scribe; Grand Secretary; Grand Steward.
G.: T.: Grand Treasurer; Grand Tyler.
III.: Illustrious.
J.: W.: Junior Warden.
K.: King.

ABBREVIATIONS

K.: M.: Knight of Malta.
K.: S.: King Solomon.
K.: T.: Knights Templar; Knight Templar.
L.: Lodge. Lehrling, the German for Apprentice.
M.: Mason; Masonry; Marshal; Mark; Minister; Master. Meister, in German. Matire, in French.
M.: C.: Middle Chamber.
M.: E.: Most Eminent; Most Excellent.
M.: W.: Most Worshipful.
N.: N.: Novice.
N'o.: P.: V.: D.: M.: N‘oubliez pas vos décorations Maçoniques. French, meaning Do not forget your Masonic regalia, a phrase used in France on the corner of a summons.
O.: Orient.
OB.: Obligation.
P.: Past; Prelate; Prefect; Prior.
P.: S.: Principal Sojourner.
Prov.: Provincial.
R.: A.: Royal Arch; Royal Art.
R.: A.: C.: Royal Arch Captain; Royal Arch Chapter.
R.: A.: M.: Royal Arch Mason; Royal Arch Masonry; Royal Ark Mariner.

The Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, for the Northern Jurisdiction of the United States, has on page 36 of the book entitled Information for Bodies and Officers (this being a part of the report of the Committee on Rituals and Ritualistic Matters in the Proceedings of 1870, pages 64, 65), the following illustrated instructions: The Sovereign Grand Commander shall prefix the triple cross, in red ink, to his signature, thus:

A Knight of Rose Croix shall sign thus (with symbols in red ink):

The Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, has in the Statutes as amended to October, 1921, Article xiv. Section 3, the following illustrated instructions: The distinctive symbol to be used before the signature of the Sov. Gr.: Commander is a Cross with three cross-bars, near the extremities of which and of the shaft are small cross-bars, the signature to be followed by a rayed equilateral triangle enclosing the figures 33 (violet ink to be used). The Symbol Cross to precede the signature of a Sov. Gr.: Insp. has two cross-bars, near the extremities of which and of the shaft are small cross-bars, the signature to be followed by a rayed equilateral triangle enclosing the figures 33 (purple ink to be used); the title to be written Sov. Gr.: Insp.: Genl.: The Symbol Cross to precede

ABBREVIATIONS

R.:: E.:: A.:: et A.:: Rite Ecossais Ancien et Accepté. French, meaning Ancient and Accepted Scottish Rite.
R.:: F.:: Respectable Frère. French, meaning Worshipful Brother.
R.:: L.:: or R.:: Respectable Loge. French, meaning Worshipful Lodge.
R.:: S.:: Y.:: C.:: S.:: Rosy Cross (in the Royal Order of Scotland).
R.:: W.:: Right Worshipful.
S.:: Scribe; Sentinel; Seneschal; Sponsor.
S.:: C.:: Supreme Council.
S.:: G.:: D.:: Senior Grand Deacon.
S.:: G.:: I.:: G.:: Sovereign Grand Inspector General.
S.:: G.:: W.:: Senior Grand Warden.
S.:: M.:: Secret Master; Substitute Master; Select Master; Secret Monitor; Sovereign Master; Supreme Master; Supreme Magus.
S.:: O.:: Senior Overseer.
S.:: P.:: R.:: S.:: Sublime Prince of the Universe.

S.:: S.:: Sanctum Sanctorum. Latin, meaning Holy of Holies. Formerly also used for Sovereign of Sovereigns.
S.:: S.:: M.:: Senior Substitute Magus.
S.:: S.:: S.:: The initials of the Latin word Salutem, meaning Greeting, repeated thrice and also found similarly in the French, Trois Puis Salut, meaning Thrice Greeting. A common caption to French Masonic circulars or letters.

S.:: W.:: Senior Warden.
Sec.:: Secretary.
Soc.:: Ros.:: Societas Rosicruciana.
Surv.:: Surveillant.
T.:: C.:: F.:: Très Cher Frère. French, meaning Very Dear Brother.
T.:: G.:: A.:: O.:: T.:: U.:: The Grand Architect of the Universe.
T.:: S.:: Très Sage. Meaning Very Wise, addressed to the presiding officer of French Rite.
U.:: D.:: Under Dispensation.
V.:: or Ven.:: Vénérable. French, meaning Worshipful.
V.:: D.:: B.:: Very Dear Brother.
V.:: D.:: S.:: A.:: Veuil Dieu Saint Amour, or Vult Dei Sanctus Animus. A formula used by Knights Templar. The expression Veuil Dieu Saint Amour means literally, Wishes God Holy Love, which in correct English might be expressed by Thus wishes God (who is) holy love. Vult Dei Sanctus Animus is the Latin version of the same phrase. Only in this case God is in the genitive case and therefore the exact translation would be The holy spirit of God wishes or Thus wishes God's holy spirit.
V.:: E.:: Vicerey Eusebios; Very Eminent.
V.:: F.:: Vénérable Frère. French, meaning Worshipful Brother.
V.:: L.:: Vraie Lumière. French, meaning True Light.
V.:: S.:: L.:: Volume of the Sacred Law.
V.:: W.:: Very Worshipful.
W.:: Worshipful.
W.:: M.:: Worshipful Master. Würdiger Meister, in German, meaning Worshipful Master.
the signature of an Inspector General Honorary is a plain cross with two cross-bars (no cross-bars at the extremities), followed by a rayed equilateral triangle enclosing the figures 33, the title to be written Insp., Gen.: Hon.: (crimson ink to be used). The rest of the symbols to precede signatures and titles to remain the same as given in the present edition of the Statutes (the ink to be red). In each of the above the cross-bars are to be horizontal and except where shown differently the shaft is inclined to the right to correspond with the angle of the strokes of slanting writing. The shafts of the crosses used by the Court of Honour are vertical, the ends of the shaft and cross-bars being provided with a cross-bar at the extremities. For the Rose Croix the symbol is a Passion Cross set on the apex of a pyramid or equilateral triangle.

ABDA. A word used in some of the high degrees. He was the father of Adoniram (see First Kings iv, 6). Lenning in the Encyclopaedia der Freimaurerei is wrong in saying that he is represented by one of the officers in the degree of Master in Israel. He has confounded Abda with his son.

ABDAMON. The name of the Orator in the Fourteenth Degree of the Rite of Perfection, or the Sacred Vault of James VI. The word means a servant, from abandoned, to serve, although somewhat corrupted in its transmission into the rituals. Lenning says it is the Hebrew Habdamon, meaning a servant; but there is no such word in Hebrew.

ABDIEL. A Hebrew word meaning Servant of God. The name of an angel mentioned by the Jewish Cabalists. He is represented in Milton's Paradise Lost, Book V, lines 804-7, as one of the seraphim, who, when Satan tried to stir up a revolt among the angels subordinate to his authority, alone and boldly withstood his traitorous designs:

Among the faithless, faithful only he;
Among innumerable false, unworshiped,
Unshaken unceded, untierred,
His loyalty he kept, his love, his zeal.

The name Abdiel became the synonym of honor and faithfulness.

ABDITORIUM. A secret place for the deposit of records.

ABELITES. A secret Order which existed about the middle of the eighteenth century in Germany, called also the Order of Abel. The organization was in possession of peculiar signs, words, and ceremonies of initiation, but, according to Gudécke, Freimaurer Lexicon, it had no connection with Freemasonry. According to Clavel the order was founded at Griefswald in 1745.

ABERCORN, DUKE OF. Grand Master of Ireland 1874 to 1885.

ABERCORN, EARL OF. James Hamilton, Lord Paisley, was named Grand Master of England by the retiring Grand Master, the Duke of Richmond, in 1725. He was at that time the Master of a Lodge, and had served on the Committee of Charity during that year. He succeeded his father as Earl of Abercorn in 1734.

ABERDOUR, LORD. Grand Master of Scotland, 1755 to 1756. Also of England 1757 to 1761.

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

ABIBALE. The name of the first Assassin in the Eli of the Modern French Rite. The word is derived most probably from the Hebrew abi and baldah, אב and פדה, which mean father of destruction, though it is said to mean le Meurtier du Père, this phrase meaning in French the Murderer of the Father.

ABIDE BY. See Stand to and abide by.

ABIF (or ABIFF, or perhaps more correctly ABIV). A name applied in Scripture to that celebrated builder who was sent to Jerusalem by King Hiram, of Tyre, to superintend the construction of the Temple. The word, which in the original Hebrew is יִתְנָן, and which may be pronounced Abif or Abif, is compounded of the noun in the construct-state יָיִן, Abi, meaning father, and the pronominal suffix ר, which, with the preceding vowel sound, is to be sounded as iv or if, and which means his; so that the word thus compounded Abif literally and grammatically signifies his father. The word is found in Second Chronicles iv, 16, in the following sentence: "The pots also, and the shovels, and the flesh hooks, and all their instruments, did Huram his father make to King Solomon." The latter part of this verse is in the original as follows:

The word is interpreted by Luther as the Hebrew שולחן tamelech Abi Huram gnaasah

Luther has been more literal in his version of this passage than the English translators, and appearing to suppose that the word Abif is to be considered simply as an appellative or surname, he preserves the Hebrew form, his translation being as follows: "Machte Huram Abi dem König Selamo." The Swedish version is equally exact, and, instead of "Hiram his father," gives us Hyram Abi. In the Latin Vulgate, as in the English version, the words are rendered Hiram pater ejus. We have little doubt that Luther and the Swedish translator were correct in treating the word Abif as a surname.

In Hebrew, the word ab, or father, is often used as a title of respect, and may then signify friend, counselor, wise man, or something else of equivalent char-
acter. Thus, Doctor Clarke, commenting on the word "abrecch", in Genesis xli, 43, says: "Father seems to have been a name of office, and probably father of the king or father of Pharaoh might signify the same as the king's minister among us." And on the very passage in which this word Abif is used, he says: "ab, father, is often used in Hebrew to signify master, inventor, chief operator."

Gesenius, the distinguished Hebrew lexicographer, gives to this word similar significations, such as benefactor, master, teacher, and says that in the Arabic and the Ethiopic it is spoken of one who excels in anything.

This idiomatic custom was pursued by the later Hebrews, for Buxtorf tells us, in his Talmudic Lexicon, that "among the Talmudists abba, father, was always a title of honor," and he quotes the following remarks from a treatise of the celebrated Maimonides, who, when speaking of the grades or ranks into which the Rabbinical doctors were divided, says: "The first class consists of those each of whom bears his own name, without any title of honor; the second, of those who are called Rabbamin; and the third, of those who are called Rabbi, and the men of this class also receive the cognomen of Abba, Father."

Again, in Second Chronicles ii, 13, Hiram, the King of Tyre, referring to the same Hiram, the widow's son, who is spoken of subsequently in reference to King Solomon as his father, or Abif in the passage already cited, writes to Solomon: "And now I have sent a cunning man, endued with understanding, of Huram my father's." The only difficulty in this sentence is to be found in the prefixing of the letter lamed before Huram, which has caused our translators, by a strange blunder, to render the words l'Huram abif, as meaning of Huram my father's, instead of Huram my father. Brother Mackey remarked that Huram my father's could not be the true meaning, for the name of the father of Hiram was not another Hiram, but Abiabal.

Luther has again taken the correct view of this subject; he translates the word as a surname: "So send ich nun einen weisen Mann, der Berstand hat, Huram Abif;" that is, "So now I send you a wise man who has understanding, Huram Abif." The truth, we suspect, is, although it has escaped all the commentators, that the lamed in this passage is a Chaldaism which is sometimes used by the later Hebrew writers, who incorrectly employ the sign of the dative for the accusative after transitive verbs. Thus, in Jeremiah xl, 2, we have such a construction: vayikach rob tabachim l'Yremyahu; that is, literally, "and the captain of the guards took for Jeremiah," where the lamed before Huram, is a Chaldaism and redundant, the true rendering being, "and the captain of the guards took Jeremiah." Other similar passages are to be found in Lamentations iv, 5; Job v, 2, etc.

In like manner we suppose the lamed before Huram, which the English translators have rendered by the preposition of, to be redundant and a Chaldaic form. The sentence should be read thus: "I have sent a cunning man, endued with understanding, Huram my father"; or, if considered as a surname, as it should be, Huram Abi.

From all this we conclude that the word Ab, with its different suffixes, is always used in the Books of Kings and Chronicles, in reference to Hiram the Builder, as a title of respect. When King Hiram speaks of him he calls him "my father Hiram," Hiram Abi; and when the writer of the Book of Chronicles is speaking of him and King Solomon in the same passage, he calls him "Solomon's father"—"his father," Hiram Abif. The only distinction is made by the different appellation of the pronouns my and his in Hebrew. To both the kings of Tyre and of Judah he bore the honorable relation of Ab, or father, equivalent to friend, counselor, or minister. He was Father Hiram.

The Freemasons are therefore perfectly correct in refusing to adopt the translation of the English version, and in preserving, after the example of Luther, the word Abif as an appellative, surname, or title of honor and distinction bestowed upon the chief builder of the Temple, as Dr. James Anderson suggests in his note on the subject in the first edition (1723) of the Constitutions of the Freemasons.

ABRAM. One of the traitorous craftsmen, whose act of perfidy forms so important a part of the Third Degree, receives in some of the high degrees the name of Abiram Akibor. These words certainly have a Hebrew look; but the significant words of Freemasonry have, in the lapse of time and in their transmission through ignorant teachers, become so corrupted in form that it is almost impossible to trace them to any intelligible root. They may be Hebrew or they may be anagrammatized (see Anagram); but it is only chance that can give us the true meaning which the two words in combination undoubtedly possess. The word Abiram means father of loftiness, and may have been chosen as the name of the traitorous craftsman with allusion to the Biblical story of Korah, Dathan and Abiram who conspired against Moses and Aaron. Numbers xvi. In the French ritual of the Second Elu it is said to mean murderer or assassin, but this would not seem to be correct etymologically. Brother MacKenzie suggests that Akibor may be from אָכִיָּב, Karab, the Hebrew meaning to join battle. He also offers אָבְרָמ, Abi-ramah, to mean in Hebrew destroyer of the father.

ABLE. There is an old use of the word able to signify suitable. Thus, Chaucer says of a monk that "he was able to ben an abbot," that is, suitable to be an abbot. In this sense the old manuscript Constitutions constantly employ the word, as when they say, in the Lansdowne Manuscript, that the apprentice should be "able of Birth that is free borne," the iff then meaning F.

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

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

ABOMINABLES, LES. Terms of contempt used in some of the foreign rites, referring more par-
ABORIGINES. A secret society which existed in England about the year 1783, and of whose ceremony of initiation the following account is contained in the British Magazine of that date. The presiding officer, who was styled the Original, thus addressed the candidate:

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

*Candidate.* I have.

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

*Candidate.* I will.

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

*Candidate.* I do.

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

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

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

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

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

This organization had no connection with Freemasonry, but was simply one of those numerous imitative societies to which that Institution has given rise.

ABOYNE, GEORGE, EARL OF. From 1802 to 1803 Grand Master of Scotland.

ABRAC. In the Leland Manuscript it is said that the Masons conceal "the way of wynninge the facultye of Abrac." John Locke (though it is doubtful if it was he who wrote a commentary on the manuscript) is quoted as saying: "Here I am utterly in the dark."

However, it means simply the way of acquiring the science of Abrac. The science of Abrac is the knowledge of the power and use of the mystical abrazas, which see; or very likely Abrac is merely an abbreviation of Abracadabra.

ABRACADABRA. A term of incantation or magic which was formerly worn about the neck as an amulet or protection against various diseases, especially the tertian ague. It was to be written on a triangular piece of parchment in either of the forms here illustrated.

ABRAM. The founder of the Hebrew nation. The patriarch Abraham is personated in the Degree or Order of High Priesthood, which refers in some of its ceremonies to an interesting incident in his life, After the friendly separation of Lot and Abraham, when the former was dwelling in the plain in which Sodom and its neighboring towns were situated, and the latter in the valley of Mamre near Hebron, a king from beyond the Euphrates, whose name was Chedorlaomer, invaded lower Palestine, and brought several of the smaller states into a tributary condition. Among these were the five cities of the plain, to which Lot had retired. As the yoke was borne with impatience by these cities, Chedorlaomer, accompanied by four other kings, who were probably his tributaries, attacked and defeated the kings of the plain, plundered their towns, and carried their people away as slaves. Among those who suffered on this occasion was Lot. As soon as Abraham heard of these events, he armed three hundred and eighteen of his slaves, and, with the assistance of Aner, Eshcol, and
ABRAHAM

Manasseh, three Amoriteish chiefs, he pursued the retiring invaders, and having attacked them near the Jordan, put them to flight, and then returned with all the men and goods that had been recovered from the enemy. On his way back he met the King of Sodom, and also by Melchizedek, King of Salem, who was, like Abraham, a worshiper of the true God. Melchizedek refreshed Abraham and his people with bread and wine, and blessed him. The King of Sodom wished Abraham to give up the persons, but retain the goods that he had recovered; however, Abraham positively refused to retain any of the spoils, although, by the customs of the age, he was entitled to them, and declared that he had sworn that he would not take "from a thread even to a shoe-latchet" (Genesis xiv). Although the conduct of Abraham in this whole transaction was of the most honorable and conscientious character, the incidents do not appear to have been introduced into the ritual of the High Priesthood for any other reason except that of their connection with Melchizedek, who was the founder of an Order of Priesthood.

ABRAHAM, ANTOINE FIRMIN. A Freemason who made himself notorious at Paris, in the beginning of the nineteenth century, by the manufacture and sale of false Masonic diplomas and by trading in the higher degrees, from which he reaped for some time a plentiful harvest. The Supreme Council of France declared, in 1811, all his diplomas and charters void and deceptive. He is the author of L'Art du Tuileur, dédié à tous les Magonis des deux hémisphères, French for The Art of the Tiler, dedicated to all the Freemasons of the two hemispheres, a small volume of 20 pages, octavo, printed at Paris in 1804, and he published from 1800 to 1808 a periodical entitled Le Miroir de la vérité, dédié à tous les Magonis, French for The Mirror of Truth, dedicated to all the Freemasons, 3 volumes, octavo. This contains many interesting details concerning the history of Freemasonry in France. In 1811 there was published at Paris a Circulaire du Conseil Suprême du 33e degré, etc., relative à la vente, par le Sieur Abraham de grades et cahiers maçonniques; French, meaning A Circular from the Supreme Council of the Thirty-third Degree, etc., relative to the sale by the Mr. Abraham of Masonic information in books and grades. This announcement, in octavo, sixteen pages, shows that Abraham was nothing else but a Masonic fraud.

ABRAXAS. Basilides, the head of the Egyptian sect of Gnostics, taught that there were seven outflows, emanations, or aenois, from the Supreme God; that these emanations engendered the angels of the highest order; that these angels formed a heaven for their habitation, and brought forth other angels of a nature inferior to their own; that in time other heavens were formed and other angels created, until the whole number of angels and their respective heavens amounted to 365, which were thus equal to the number of days in a year; and, finally, that over all these an omnipotent Lord—inferior, however, to the Supreme God—presided, whose name was Abraxas.

Now this word Abraxas, in the numerical force of its letters when written in Greek, ΑΒΡΑΞΑΣ, amounts to 365, the number of worlds in the Balaamian system, as well as the number of days in the year, thus: A, 1, B, 2, P, 100, Α, 1, Ε, 5, 0 = 9, 1 = 10, Α = 30, Ε = 5, Π = 100, Α = 1, Ο = 70, Σ = 200 = 365. The god Abraxas was therefore a type or symbol of the year, or of the revolution of the earth around the sun. This mystical reference of the name of a god to the annual period was familiar to the ancients, and is to be found in at least two other instances. Thus, among the Persians the letters of the name of the god Mithras, and of Belenus among the Gauls, amounted each to 365.

M = 40
E = 5
I = 10
Θ = 9
P = 100
A = 1
Σ = 200 = 365

The word Abraxas, therefore, from this mystical value of the letters of which it was composed, became talismanic or magical. This was frequently inscribed, sometimes with and sometimes without other supersitious inscriptions, on stones or gems as amulets. Many of these have been preserved or are continually being discovered, and are to be found in the cabinets of the curious.

There have been many guesses and beliefs among the learned as to the source of the word Abraxas. Beausobre, in his History of Manichæism, volume 2, derives it from the Greek, 'Ἀβραὰς Σαῦρος, meaning the magnificent Savior, He who heals and preserves. Bellermann, Essay on the Gems of the Ancients, supposed it to be compounded of three Coptic words signifying the holy word of bliss. Pigonius and Van- delin think it is composed of four Hebrew and three Greek letters, whose numerical value is 365, and which are the initials of the sentence: saving men by wood, that is, the Cross.

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

ABSENCE. Attendance on the communications of his Lodge, on all convenient occasions, is considered as one of the duties of every Freemason, and hence the Old Charges of 1722 say that "in ancient Times no Master or Fellow could be absent from it [the Lodge] especially when warn'd to appear at it, without incurring a severe censure, until it appear'd to the Master and Wardens that pure Necessity hinder'd him." At one time it was usual to enforce attendance by fines, and the By-Laws of the early Lodges contain lists of fines to be imposed for absence, swearing and drunkenness, but that usage is now discontinued, so that attendance on ordinary communications is no longer enforced by any sanction of law.

Attendance is a duty the discharge of which must be left to the conscientious convictions of every Freemason. In the case, however, of a positive summons for any express purpose, such as to stand trial, to show cause, etc., the neglect or refusal to attend might be construed into a contempt, to be dealt with according to its magnitude or character in each particular case.

The absence of an officer is a far more important matter and it is now generally held in the case of the absence of the Worshipful Master or Wardens the inferior officer assumes the duties of the office that is vacant. The Wardens, as well as the Master, are
entertained with the governor of the Lodge and in the case of the absence of the Master at the time of opening, the Senior Warden, if present and, if not, then the Junior Warden may open the Lodge and the business transacted will be regular and legal.

While this is the practice in the United States of America, the same rule is not followed under the Grand Lodge of England, where it is provided in Rule 141 of the Book of Constitutions that in the absence of the Worshipful Master the Immediate Past Master shall take the chair. In the event that the Immediate Past Master is not present, then the Senior Past Master of the Lodge or, if no Past Masters of the Lodge are in attendance, the Senior Past Master who is a subscribing member of the Lodge shall officiate. But failing all of these, then we have the Senior Warden or, in his absence, the Junior Warden shall rule and govern the Lodge, but shall not occupy the Master's chair and no degree can be conferred unless a Master or Past Master in the Craft presides at the ceremony.

Thus it will be seen that the general rule does not apply to both countries in the same way.

ABSENCE OF WORSHIPFUL MASTER. Rule 141 of the English Book of Constitutions states that the Immediate Past Master or, in his absence the Senior Past Master of the Lodge, or, if no Past Master of the Lodge is present, the Senior Past Master who is a subscribing member of the Lodge shall take the chair. Failing all of these the Senior Warden or, in his absence, the Junior Warden shall rule and govern the Lodge, but shall not occupy the Master's chair and no degree can be conferred still to be found, and is familiar in its modern use as the tree from which the gum arabic of commerce is derived.

Oliver, it is true, says that "there is not the smallest trace of any tree of the kind growing so far north as Jerusalem" (Landmarks, volume 2, page 1490). But this statement is refuted by the authority of Lieutenant Lynch, who saw it growing in great abundance in Jerusalem, and still farther north (Expedition to the Dead Sea, page 262).

The Rabbi Joseph Schwarz, who is excellent authority, says: "The Acacia (Shittim) tree, Al Sunt, is found in Palestine of different varieties; it looks like the Mulberry tree, attains a great height, and has a hard wood. The gum which is obtained from it is the gum arabic" (Descriptive Geography and Historical Sketch of Palestine, page 308, Lesser's translation, Philadelphia, 1850). Schwarz was for sixteen years a resident of Palestine, and wrote from personal observation. The testimony of Lynch and Schwarz should, therefore, forever settle the question of the existence of the acacia in Palestine.

Hastings' Dictionary of the Bible, page 851, states that the acacia seyal and the acacia tortilis are plentiful around the Dead Sea.

The acacia is called in the Bible Shittim, which is really the plural of Shittah, which last form occurs once only, in Isaiah xli, 19. It was esteemed a sacred tree among the Hebrews, and of it Moses was ordered to make the tabernacle, the ark of the convenant, the table for the shewbread, and the rest of the sacred furniture (Exodus xxv–xxvii).

It is the great design of the Institution to teach. As the evergreen plant, which uninterruptedly presents the appearance of youth and vigor, is aptly compared to the nature of human life, so the perpetual renewal of the tree from whose wood the sanctuary of the tabernacle was once only, in Isaiah xli, 19. It was esteemed a sacred wood among the Hebrews, and of it Moses was ordered to make the tabernacle, the ark of the convenant, the table for the shewbread, and the rest of the sacred furniture.

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

First. The acacia, in the mythic system of Freemasonry, is pre-eminently the symbol of the immortality of the soul—that important doctrine which it is the great design of the Institution to teach. As the evanescent nature of the flower, which “cometh forth and is cut down,” reminds us of the transitory nature of human life, so the perpetual renewal of the evergreen plant, which uninterruptedly presents the appearance of youth and vigor, is aptly compared to that spiritual life in which the soul, freed from the corruptible companionship of the body, shall enjoy an eternal spring and an immortal youth. Hence, in the impressive funeral service of our Order, it is said that
“This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never die.” And again, in the closing sentences of the monitorial lecture of the Third Degree, the same sentiment is repeated, and we are told that by “the evergreen and ever-living emblem of immortality, the *acacia*” the Freemason is strengthened “with confidence and composure to look forward to a blessed immortality.” Such an interpretation of the symbol is an easy and a natural one; it suggests itself at once to the least reflective mind; and consequently, in some one form or another, is to be found existing in all ages and nations.

There was an ancient custom—which is not, even now, altogether disused—for mourners to carry in their hands at funerals a sprig of some evergreen, generally the cedar or box, or the cypress, and to deposit it in the grave of the deceased. According to Dalcho, the Hebrews always planted a sprig of the *acacia* at the head of the grave of a departed friend. Dalcho says, in his *Second Oration* (page 23), “This custom among the Hebrews arose from this circumstance. Agreeably to their laws, no dead bodies were allowed to be interred within the walls of the City; and as the Cohens, or Priests, were prohibited from crossing a grave, it was necessary to place marks thereon, that they might avoid them. For this purpose the *acacia* was used.” Brother Mackey could not agree to the reason assigned by Dalcho, but of the existence of the custom there can be no question, notwithstanding the denial or doubt of Doctor Oliver. Blount, *Travels in the Levant* (page 197), says, speaking of the Jewish burial customs, “those who bestow a marble stone over any [grave] have a hole a yard long and a foot broad, in which they plant an evergreen, which seems to grow from the body and is carefully watched.” Hasselquist, *Travels* (page 28), confirms his testimony. We borrow the citations from Brown, *Antiquities of the Jews* (volume 2, page 356), but have verified the reference to Hasselquist.

Potter, *Antiquities of Greece* (page 569), tells us that the ancient Greeks “had a custom of bedeecking tombs with herbs and flowers.” All sorts of purple and white flowers were acceptable to the dead, but principally the amaranth and the myrtle. The very name of the former of these plants, which signifies *never fading*, would seem to indicate the true symbolic meaning of the usage, although archeologists have generally supposed it to be simply an exhibition of love on the part of the survivors. Ragon says that the ancients substituted the *acacia* for all other plants because they believed it to be incorruptible, and not liable to injury from the attacks of any kind of insect or other animal —thus symbolizing the incorruptible nature of the soul.

Hence we see the propriety of placing the *sprig of acacia*, as an emblem of immortality, among the symbols of that degree, all of whose ceremonies are intended to teach us the great truth that “the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of Eternal Bliss” as in the manuscript of Doctor Crucefix quoted by Brother Oliver in his *Landmarks* (ii, 20). So, therefore, says Doctor Oliver, when the Master Mason exclaims, “My name is *Acacia*,” it is equivalent to saying, “I have been in the grave—I have triumphed over it by rising from the dead—and being regenerated in the process, I have a claim to life everlasting” (see Landmarks ii, 151, note 27).

The *sprig of acacia*, then, in its most ordinary signification, presents itself to the Master Mason as a symbol of the immortality of the soul, being intended to remind him, by its ever-green and unchanging nature, of that better and spiritual part within us, which, as an emanation from the Great Architect of the Universe, can never die. And as this is the most ordinary, the most generally accepted signification, so also is it the most important; for thus, as the peculiar symbol of immortality, it becomes the most appropriate to an Order all of whose teachings are intended to inculcate the great lesson that “life rises out of the grave.” But incidental to this the *acacia* has two other interpretations which are well worthy of investigation.

Secondly, then, the *acacia* is a symbol of innocence. The symbolism here is of a peculiar and unusual character, depending not on any real analogy in the form or use of the symbol to the idea symbolized, but simply on a double or compound meaning of the word. For ἀκαῖα, in the Greek language, signifies both the plant in question and the moral quality of innocence or purity of life. In this sense the symbol refers, primarily, to him over whose solitary grave the *acacia* was planted, and whose virtuous conduct, whose integrity of life and fidelity to his trusts have ever been presented as patterns to the craft, and consequently to all Master Masons, who, by this interpretation of the symbol, are invited to emulate his example.

Hutchinson, indulging in his favorite theory of Christianizing Freemasonry, when he comes to this signification of the symbol, thus enlarges on the interpretation: “We Masons, describing the deplorable state of religion under the Jewish law, speak in figures:—Her tomb was in the rubbish and filth cast forth of the temple, and *acacia* wove its branches over her monument; ἀκαῖα being the Greek word for innocence, or being free from sin; implying that the sins and corruptions of the old law, and devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where innocence survived, and under the banner of the divine Lamb; and as to ourselves professing that we were to be distinguished by our *acacy*, or as true *acaciants* in our religious faith and tenets!” (see Hutchinson’s *Spirit of Masonry*, Lecture IX, page 160, edition of 1775).

But, lastly, the *acacia* is to be considered as the symbol of initiation. This is by far the most interesting of its interpretations, and was, we have every reason to believe, the primary and original; the others being but incidental. It leads us at once to the investigation of the significant fact that in all the ancient initiations and religious mysteries there was some plant peculiar to each, which was consecrated by its own esoteric meaning, and which occupied an important position in the celebration of the rites. Thus it was that the plant, whatever it might be, from its constant and prominent use in the ceremonies of initiation, came at length to be adopted as the symbol of that initiation.
Thus, the lettuce was the sacred plant which assumed the place of the acacia in the mysteries of Adonis (see Lettuce). The lotus was that of the Brahmanical rites of India, and from them adopted by the Egyptians (see Lotus). The Egyptians also revered the erica or heath; and the mistletoe was a mystical plant among the Druids (see Erica and Mistletoe). And, lastly, the myrtle performed the same office of symbolism in the mysteries of Greece that the lotus did in Egypt or the mistletoe among the Druids (see Myrtle).

In all of these ancient mysteries, while the sacred plant was a symbol of initiation, the initiation itself was symbolic of the resurrection to a future life, and of the immortality of the soul. In this view, Freemasonry is to us now in the place of the ancient initiations, and the acacia is substituted for the lotus, the erica, the ivy, the mistletoe, and the myrtle. The lesson of wisdom is the same—the medium of imparting it all is that which has been changed.

Returning, then, to the acacia, we find that it is capable of three explanations. It is a symbol of immortality, of innocence, and of initiation. But these three significations are closely connected, and that connection must be observed, if we desire to obtain a just interpretation of the symbol. Thus, in this one symbol, we are taught that in the initiation of life, of which the initiation in the Third Degree is simply emblematic, innocence must for a time lie in the grave, at length, however, to be called, by the word of the Great Master of the Universe, to a blissful immortality.

Combine with this instruction the recollection of the place where the sprig of acacia was planted—Mount Calvary—the place of sepulture of Him who “brought life and immortality to light,” and Who, in Christian Freemasonry, is designated, as He is in Scripture, as the lion of the tribe of Judah; and remember, too, that in the mystery of His death, the wood of the cross takes the place of the acacia. Therefore, in this little and apparently insignificant symbol, but which is really and truly the most important and significant one in Masonic science, we have a beautiful suggestion of all the mysteries of life and death, of time and eternity, of the present and of the future.

ACACIAN. A word introduced by Hutchinson, in his book, The Spirit of Masonry, to designate a Freemason in reference to the akakia, or innocence with which he was to be distinguished, from the Greek word axakia (see the preceding article on the Acacia). The Acadians constituted a heretical sect in the primitive Christian Church, who derived their name from Acacius, Bishop of Caesarea from 340 to 365. The doctrine of these Acadians was that Christ was not of the same substance as God, but merely resembles Him. There was subsequently another sect of the same name under Acacius, who was Patriarch of Constantinople from 471. He died in the year 480. But it is needless to say that the Hutchinsonian application of the word Acadian to signify a Freemason has nothing to do with the theological reference of the term.

ACADEMIE DES ILLUMINES D’AVIGNON, meaning, literally, the School of the Enlightened Ones at Avignon. The words Illumines and Illuminati have been used by various religious sects and secret societies in their names. A Hermetic system of philosophy, created in 1785, and making some use of the doctrines of Emanuel Swedenborg.

ACADEMY. The Fourth Degree of the Rectified Rose Croix of Schroeder who founded a Rite by this name.

ACADEMY OF ANCIENTS OR OF SECRETS. The French name is Académie des Secrets. A society instituted at Warsaw, in 1767, by M. Thoux de Salverte, and founded on the principles of another which bore the same name, and which is said to have been established at Rome, about the end of the sixteenth century, by John Baptistle Porta. The object of the institution was the advancement of the natural sciences and their application to the occult philosophy.

ACADEMY OF SAGES. An order which existed in Sweden in 1770, deriving its origin from one credited with being founded in London by Elias Ashmole, on the doctrines of the New Atlantis of Bacon. A few similar societies were subsequently founded in Russia and France, one especially noted by Thory in his book, Acta Latomorum, as having been established in 1776 by the Mother Lodge of Avignon.

ACADEMY OF SECRETS. See Academy of Ancients.

ACADEMY OF SUBLIME MASTERS OF THE LUMINOUS RING. The French name of this society is Académie des Sublimes Maîtres de l’Anneau Lumineux. Founded in France, in 1780, by Baron Blaefindy, one of the Grand Officers of the Philosopher Scotch Rite. The Academy of the Luminous Ring was dedicated to the philosophy of Pythagoras, and was divided into three Degrees. The first and second were principally occupied with the history of Freemasonry, and the last with the dogmas of the Pythagorean school, and their application to the highest grades of science. The historical hypothesis which was sought to be developed in this Academy was that Pythagoras was the founder of Freemasonry.

ACADEMY OF TRUE MASONORS. The French name of the society is Académie des Vraies Maçons. Founded at Montpelier, in France, by Dom Pernetty in 1778, and occupied with instructions in Hermetic Science, which were developed in six Degrees, namely: 1. The True Mason; 2. The True Mason in the Right Way; 3. Knight of the Golden Key; 4. Knight of Iris; 5. Knight of the Argonauts; 6. Knight of the Golden Fleece. The Degrees thus conferred constituted the Philosophic Scotch Rite, which was the system adopted by the Academy. It afterward changed its name to that of Russo-Swedish Academy, which circumstance leads Thory to believe that it was connected with the Alchemical Chapters which at that time existed in Russia and Sweden. The entirely Hermetic character of the Academy of True Masons may readily be perceived in a few paragraphs cited by Clavel (page 172, third edition, 1844), from a discourse by Goyer de Julimly at the installation of an Academy in Martinique. “To seize,” says the orator, “the graver of Hermes to engrave the doctrines of natural philosophy on your columns; to call Flamel the philosopher, the Philalete, the Cosmopolite, and our other masters to my aid for the purpose of unveiling the mysterious principles of the occult sciences,—these, Illustrious Knights, appear to be the duties imposed on me by the ceremony of your installation. The fountain of
ACADEMY

Count Trevisan, the pontifical water, the peacock's tail, are phenomena with which you are familiar.'"

ACADEMY, PLATONIC. Founded in 1480 by Marsilius Ficinus, at Florence, under the patronage of Lorenzo de Medici. This organization is said by the Freemasons of Tuscany to have been a secret society, and is supposed to have had a Masonic character, because in the hall where its members held their meetings, and which Doctor Mackey reported was remaining in his time, many Masonic symbols are to be found. Clavel (page 85, third edition, 1844) supposes it to have been a society founded by some of the honorary members and patrons of the Fraternity of Freemasons who existed in the Middle Ages, and who, having abandoned the material design of the Institution, confined themselves to its mystic character. If his suggestion be correct, this is one of the earliest instances of the separation of Speculative from Operative Masonry.

ACANTHUS. A plant, described by Dioscorides, a Greek physician and botanist of the first century, with broad, flexible, prickly leaves, which perish in the winter and sprout again at the return of spring. Found in the Grecian islands on the borders of cultivated fields or gardens, it is common in moist, rocky situations. It is memorable for the tradition which assigns to it the origin of the foliage carved on the capitals or upper parts of Corinthian and Composite columns. Hence, in architecture, that part of the Corinthian capital is called the Acanthus which is situated below the abacus or slab at the top, and which, having the form of a vase or bell, is surrounded by two rows of leaves of the acaenthis plant.

Callimachus, who invented this ornament, is said to have had the idea suggested to him by the following incident: A Corinthian maiden who was betrothed, fell ill, and died just before the appointed time of her marriage. Her faithful and grieving nurse placed her on her tomb a basket containing many of her toys and jewels, and covered it with a flat tile. It so happened that the basket was placed immediately over an acaenthis root, which afterward grew up around the basket and curled under the weighty resistance of the tile, thus exhibiting a form of foliage which was, on its being seen by the architect, adopted as a model for the capital of a new order; so that the story of affection was perpetuated in marble.

Dudley (Naology, page 164) thinks the tale puerile, and supposes that the acaenthis is really the lotus of the Indians and Egyptians, and is symbolic of laborious but effectual effort applied to the support of the world. With him, the symbolism of the acaenthis and the lotus are identical (see Lotus).

ACCEPTED. The Worshipful Company of Masters of the City of London—a flourishing Gild at the present day—possesses as its earliest document now existing an account book headed:

1620

The Accompête of James Gilder Mr William Warde & John Abraham wardens of the Company of freemasons within the City of London beginning the first day of Julie 1619 and ending the last day of Julie 1620 of all receite & paymente for & to the use the same company as followeth, viz.

From the entries in this book it appears that besides the ordinary Freemen and Liverymen of this Company there were other members who are termed in the books the Accepted Masons, and that they belonged to a Body known as the Accepte or Accepteion, which was an Inner Fraternity of Speculative Freemasons.

Thus in the year 1620 the following entry is found: "They charge themselves also wth Money Receyued of the Peons hereafter named for theyr gratuitie at theyr acceptance into the Lyvery viz" (here follow six names). Among the accounts for the next year (1621) there is an entry showing sums received from several persons, of whom two are mentioned in the entry of 1620, "Att the making masons," and as all these mentioned were already members of the Company something further must be meant by this.

In 1631 the following entry of the Clerk's expenses occurs: "Pd in going abroad & att a meeteing att the hall about ye Masons yt were to bee accepted vi vi"; that is, Paid in going about and at a meeting at the hall about the Masons that were to be accepted . . . vi vi."

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

Thus in the accounts for 1650, payments are entered as made by several persons "for coming on the Luiere & admission uppon Acceptance of Masonry," and it is entered that Mr. Andrew Marvin, the present Warden, and another paid 20 shillings each "for coming on the Accepteion"; while two others are entered as paying 40 shillings each "for the like," and as the names of the last two cannot be found among the members of the Masons Company it would seem as if it was possible for strangers to join "the Accepteion" on paying double fees.

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

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

"Item. The names of the Accepted Masons in a faire inclosed frame with lock and key."

In an inventory of the Company's property for 1676 is found:

"Item. One book of the Constitutions of the Accepted Masons." No doubt this was a copy of one of the Old Charges.

"A faire large table of the Accepted Masons."

Proof positive of its existence is derived from an entry in the diary of Elias Ashmole—the famous antiquary—who writes:
“March 10th. 1682. About 5 p.m. I received a summons to appear at a Lodge to be held next day at Masons Hall London.

“March 11th. Accordingly I went and about noon were admitted into the Fellowship of Free Masons: Sir William Wilson Knight, Capt. Rich Borthwick, Mr Will Woodman, Mr Wm Grey, Mr Samuel Taylour, and Mr William Wise.”

In the edition of Ashmole’s diary published in 1774 the above paragraph was changed into “I went, and about noon was admitted... by Sir William Wilson &c.,” an error which has misled many Masonic historians (see Ars Quatuor Coronatorum, volume xi, page 6).

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

Ashmole then mentions the names of nine others who were present and concludes: “We all dined at the halfe Moone Taverne in Chesheside, at a noble dinner prepared at the charge of the New-Accepted Masons.”

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

It may here be mentioned that Ashmole has recorded in his diary that he was made a Freemason at the Lodge kept separate accounts, for from the evidence of Ashmole’s diary we know it was at work in 1682; but when and why it finally ceased no evidence is forthcoming to show.

However, it may fairly be assumed that this Masons Hall Lodge had ceased to exist before the Revival of Freemasonry in 1717, or else Anderson would not have said in the Constitutions of 1723 (page 82), “It is generally belief’d that the said Company, that is the London Company of Freemen Masons, is descended of the ancient Fraternity; and that in former Times no Man was made Free of that Company until he was install’d in some Lodge of Free and Accepted Masons, as a necessary Qualification. But that laudable Practice seems to have been long in Desuetude.” This passage would indicate that he was aware of some tradition of such a Lodge as has been described attached to the Masons Company admitting persons in no way operatively connected with the Craft, who were called Accepted Masons to distinguish them from the Operative or Free Masons (see Conder’s Hole Craft and Fellowship of Masonry and Ars Quatuor Coronatorum, volume ix).

Anderson in the 1738 Constitutions quotes from a copy of the old Constitutions some regulations which he says were made in 1663, and in which the phrases accepted a Free Mason and Acceptation occur several times. These regulations are found in what is known as the Grand Lodge Manuscript No. 2, which is supposed to have been written about the middle of the 17th century, so that Anderson’s date in which he follows the Roberts Old Constitutions printed in 1722 as to the year, though he changes the day from December 8th to December 27th, may quite possibly be correct. Brother Conder (Hole Craft and Fellowship of Masonry, page 11), calls special attention to these regulations on account of the singular resemblance that one of them bears to the rules that govern the Masons Company.

The extracts given above from the books of the Masons Company, the 1693 Regulations, if that date be accepted, and the quotation from Ashmole’s diary, are the earliest known instances of the term Accepted Masons. Although the Inigo Jones Manuscript is headed “The Antient Constitutions of the Free and Accepted Masons 1607,” yet there is a consensus of opinion among experts that such date is impossible and that the document is really to be referred to the end of the seventeenth century or even the beginning of the eighteenth.

The next instance of the use of the term is in 1686 when Doctor Plot in the Natural History of Staffordshire wrote with reference to the secret signs used by the Freemasons of his time “if any man appear, though altogether unknown, that can shew any of these signs to a Fellow of the Society, whom they otherwise call an Accepted Mason, he is obliged presently to come to him from what company or place soever he be in, nay, though from the top of steepel.”

Further, in 1691, John Aubrey, author of The Natural History of Wiltshire, made a note in his manuscript: “This day (May 18, 1691) is a great dinner prepared at the charge of the New-Accepted Masons, London. All present were members of the Masons Company...”

In the “Orders to be observed by the Company and Fellowship of Freemasons at a Lodge held at Alnwick, Sept. 29, 1701, being the General Head Meeting Day,” we find: “There shall noe apprentice after he have served seven years be admitted or accepted but upon the Feast of St. Michael the Archangel.”

From that time onward the term Accepted Masons becomes common, usually in connection with Free: the term Free and Accepted Masons thus signifying both the Operative members who were free of their Gild and the Speculative members who had been accepted as outsiders. Thus the Roberts Print of 1722 is headed, “The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons.” In the Constitutions of 1723 Anderson speaks (on page 48) of wearing “the Badges of a Free and Accepted Mason” and uses the phrase in Rule 27, though he does not use the phrase so frequently as in the 1738 edition in which “the Charges of a Free-Mason” become “the old Charges of the Free and Accepted Masons,” the “General Regulations” become “The General Regulations of the Free and Accepted Mason,” and Regulation No. 5: “No man can be made or admitted a Member” becomes “No man can be accepted a Member,” while the title of the book is The new book of Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons instead of The Constitutions of the Free Masons, as in the earlier edition.
ACCEPTION or ACCEPSON. This term occurs in the records of the Company of Masons of London in the years 1620 and 1621 and Brother Hawkins thought it to be the name of the non-operative or speculative body attached to that Company, this being the Lodge that Ashmole visited in 1682. Brother Edward Conder, Jr., says (in his work, The Holy Craft and Fellowship of Masons, page 155), “It is evident that these Accepted Masons were on a different footing to those who were admitted to the freedom of the Company by servitude or patrimony. The word Accepted only occurs a few times in the whole of the accounts, and from the inventories of the Company’s goods and the other entries concerning these members, proof is obtained that the Accepted Masons who joined this London Masons’ Gild, did so not necessarily for the benefit of the freedom of the Company but rather for the privilege of attending the Masons’ Hall Lodge at which Ashmole was present.”

Brother Conder points out that the item of 1631, referring to the Masons that were to be Accepted, together with the entries in the Minute Book of 1620, are the earliest post-reformation notices of speculative Freemasonry yet discovered in England (see Accepted).

ACCEPTION, THE. The Masons Company of London show this phrase in one of their records, 1620–1, in connection seemingly with a nonoperative or speculative body which was associated with them. In 1692 Elias Ashmole visited this Lodge.

ACCLAMATION. A certain form of words used in connection with the battery. In the Scottish Rite it is hosaia; in the French vivat; in Adoptive Masonry it was Eva; and in the Rite of Misraim, hallelujah (see Battery).

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

ACCORD. We get this word from the two Latin ones ad cor, meaning to the heart, and hence it means hearty consent. Thus in Wiclif’s translation we find the phrase in Philosophians, which in the Authorized Version is “with one accord,” rendered “with one will, with one heart.” Such is its signification in the Masonic formula, “free will and accord,” that is, “free will and hearty consent.” The blow given among the Romans to a slave was a necessary part of the manumission ceremony in bestowing freedom upon him, the very word manumit in Latin being derived from manus, hand; and mitti, send (see Free Will and Accord).

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

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

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

ACELDAMA. From the Syro-Chaldaic, meaning field of blood, so called because it was purchased with the blood-money which was paid to Judas Iscariot for betraying his Lord (see Matthew xxvii, 7–10; also Acts i, 19). The reader will note that the second letter of the word is sounded like k. It is situated on the slope of the hills beyond the valley of Hinnom and to the south of Mount Zion. The earth there was believed, by early writers, to have possessed a corrosive quality, by means of which bodies deposited in it were quickly consumed; and hence it was used by the Crusaders, then by the Knights Hospitaller, and afterward by the Armenians, as a place of sepulture, and the Empress Helena is said to have built a charnel-house in its midst. Doctor Robinson (Biblical Researches, volume 1, page 524) says that the field is not now marked by any boundary to distinguish it from the rest of the field, and the former charnel-house is now a ruin. The field of Aceldama is referred to in the ritual of the Knights Templar.

ACERRELLOS, R. S. A nom de plume or pen name assumed by Carl Rössler, a German Masonic writer (see Rössler).

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

ACHARON SCHILTON. In HebrewAaron, signifying the new kingdom. Significant words in some of the advanced degrees. The Latin term is given in the Manuel maçonnique (1830, page 74) as Novissimum Imperium.
ACHIAS. A corruption of the Hebrew Achijah, the brother of Jah; a significant word in some of the advanced degrees.

ACHISHAR. Mentioned in First Kings iv, 6, under the name of Akishar, and there described as being “over the household” of King Solomon. This was a situation of great importance in the East, and equivalent to the modern office of Chamberlain. The Steward in a Council of Select Masters is said to represent Achishar. In Hebrew the word is pronounced ak-ee-shawr.

ACHMETA. See Echataana.

ACHTARIEL. A Cabalistic name of God belonging to the Crown or first of the ten sephiroth, and hence signifying the Crown or God. The sephirah refer in the Cabalistic system to the ten persons, intelligences or attributes of God.

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

ACOUSMATICI. The primary class of the disciples of Pythagoras, who served a five years’ probation of silence, and were hence called acousmatici or hearers. According to Porphyry or Porphyrus, a Greek philosopher who lived about 233–306 A.D., they received only the elements of intellectual and moral instruction, and, after the expiration of their term of probation, they were advanced to the rank of Mathematici (see Pythagoras).

ACQUITTAL. Under this head it may be proper to discuss two questions of Masonic law.

1. Can a Freemason, having been acquitted by the courts of the country of an offense with which he has been charged, be tried by his Lodge for the same offense?

2. Can a Freemason, having been acquitted by his Lodge on insufficient evidence, be subjected, on the discovery and production of new and more complete evidence, to a second trial for the same offense?

To both of these questions the correct answer would seem to be in the affirmative.

1. An acquittal of a crime by a temporal court does not relieve a Freemason from an inquisition into the same offense by his Lodge. Acquittals may be the result of some technicality of law, or other cause, where, although the party is relieved from legal punishment, his guilt is still manifest in the eyes of the community. If the Order were to be controlled by the action of the courts, the character of the Institution might be injuriously affected by its permitting a man, who had escaped without honor from the punishment of the law, to remain a member of the Fraternity.

In the language of the Grand Lodge of Texas, “an acquittal by a jury, while it may, and should, in some circumstances, have its influence in deciding on the course to be pursued, yet has no binding force in Masonry. We decide on our own rules, and our own view of the facts” (Proceedings, Grand Lodge of Texas, volume ii, page 273).

The Code Governing Procedure and Practice in Masonic Trials, in the Book of Constitutions edited by Brother Henry Pirtle for the Grand Lodge of Kentucky, says, on page 195, fifth edition, “Conviction or acquittal by a civil or military court for the same offense can not be pleaded in bar of trial by a Masonic Lodge.”

2. To come to a correct apprehension of the second question, we must remember that it is a long-settled principle of Masonic law, that every offense which a Freemason commits is an injury to the whole Fraternity, inasmuch as the bad conduct of a single member reflects discredit on the whole Institution. This is a very old and well-established principle of the Institution. Hence we find the Old Constitutions declaring that Freemasons “should never be thieves nor thieves’ maintainers” (Cooke Manuscript line 916). The safety of the Institution requires that no evil-disposed member should be tolerated with impunity in bringing disgrace on the Craft. Therefore, although it is a well-known maxim of the common law—Nemo debet bis puniri pro uno delito—that is, No one should be twice placed in peril of punishment for the same crime, yet we must also remember that other and fundamental maxim—Salus populi suprema lex—which may, in its application to Freemasonry, be well translated The well-being of the Order is the first great law. To this everything else must yield.

Therefore, if a member, having been accused of a heinous offense and tried, shall, on his trial, for want of sufficient evidence, be acquitted, or, being convicted, shall, for the same reason, be punished by an inadequate penalty—and if he shall thus be permitted to remain in the Institution with the stigma of the crime upon him, “whereby the Craft comes to shame,” then, if new and more sufficient evidence shall be subsequently discovered, it is just and right that a new trial shall be had, so that he may, on this newer evidence, receive that punishment which will vindicate the reputation of the Order. No technicalities of law, no plea of autrefois acquit, already acquitted, nor mere verbal exception, should be allowed for the escape of a guilty member; for so long as he lives in the Order, every man is subject to its discipline. A hundred wrongful acquittals of a bad member, who still bears with him the reproach of his evil life, can never discharge the Order from its paramount duty of protecting its own good fame and removing the delinquent member from its fold. To this great duty all private and individual rights and privileges must succumb, for the well-being of the Order is the first great law in Freemasonry.

ACTA LATOMORUM, ou Chronologie de l’Histoire de la Franche-Maçonnerie française et étrangère, etc. That is: The Acts of the Freemasons, or a Chronological History of French and Foreign Freemasonry, etc. This work, written or compiled by Claude Antoine Thory, was published at Paris, in two volumes, octavo, in 1815. It contains the most remarkable facts in the history of the Institution from obscure times to the year 1814; the succession of Grand Masters; a nomenclature of rites, degrees, and secret associations in all the countries of the world; a bibliography of the principal works on Freemasonry pub-
lished since 1723; and a supplement in which the
author has collected a variety of rare and important
Masonic documents. Of this work, which has never
been translated into English, Lenning says in his
Encyclopädie der Freimaurerei: that it is, without dis¬
pute, the most scientific work on Freemasonry that
French literature has ever produced. It must, how¬
ever, be confessed that in the historical portion Thory
has committed many errors in respect to English and
American Freemasonry, and therefore, if ever trans¬
lated, the work will require much emendation (see
Thory).

ACTING GRAND MASTER. The Duke of Cumber¬
land, grandson of George II, brother of George III,
having, in April, 1782, been elected Grand Master of
England, it was resolved by the Grand Lodge
"that whenever a prince of the blood did the Society
the honour to accept the office of Grand Master, he
should be at liberty to nominate any peer of the realm
to be the Acting Grand Master" {Constitutions of
Grand Lodge of England, edition 1784, page 341}. The
officer thus provided to be appointed was subse¬
quently called in the Constitutions of the Grand Lodge of
England (edition 1841), and is now called the Pre¬
vious Grand Master.

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

ACTIVE LODGE. A Lodge is said to be active
when it is neither dormant nor suspended, but regu¬
larly meets and is occupied in the labors of Free¬
masonry.

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

ACTUAL PAST MASTERS. This term is some¬
times applied to those who have actually served as
Master of a Craft Lodge in order to distinguish them
from those who have been made Virtual Past Masters,
in Chapters of the United States, or Past Masters of
Arts and Sciences, in English Chapters, as a pre¬
liminary to receiving the Royal Arch degree (see Past
Master).

ADAD. The name of the principal god among the
Syrians, and who, as representing the sun, had,
according to Macrobius, a Roman author of about the
eyearly part of the fifth century, in the Saturnaliorum
(1, 23), an image surrounded by rays. Macrobius, how¬
ever, is wrong, as Selden has shown, De Deis Syris,
volume 1, page 6, in confounding Adad with the He¬
brew Achad, or one—a name, from its signification of
unity, applied to the Great Architect of the Universe.
The error of Macrobius, however, has been perpetu¬
ted by the inventors of the high degrees of Free¬
masonry, who have incorporated Adad, as a name of
God, among their significant words.

ADAM. The name of the first man. The Hebrew
word אדם, AdM, signifies man in a generic sense,
the human species collectively, and is said to be de¬
rived from אדם, AdMaH, the ground, because the
first man was made out of the dust of the earth, or
from אדם, to be red, in reference to his ruddy com¬
xplexion. Most probably in this collective sense, as the
representative of the whole human race, and, there¬
fore, the type of humanity, that the presiding officer
in a Council of Knights of the Sun, the Twenty-eighth
Degree of the Ancient and Accepted Scottish Rite, is
called Father Adam, and is occupied in the investiga¬
tion of the great truths which so much concern the
interests of the race. Adam, in that degree, is man
seeking after divine truth. The Cabalists and Talmud¬
ists have invented many things concerning the
first Adam, none of which are, however, worthy of
preservation (see Knight of the Sun). Brother McEl¬
chan believed the entered Apprentice Degree symbol¬
izes the creation of man and his first perception of
light. The argument in support of that belief con¬
tinues: In the Elohist form of the Creation we read,
"Elohim said, 'Let us make man in Our image, accord¬
ing to Our likeness, and let him have dominion over
the fishes of the sea, over the fowls of the air, over the
cattle, and over all the earth, and over every reptile
that creepeth upon the earth!' And Elohim created man
in His image; in the image of Elohim He created him;
male and female He created them. . . . And Yahveh
Elohim formed man of the dust of the ground, and
breathed in his nostrils the breath of life, and man was
made a living being.'

Without giving more than a passing reference to the
speculative origin and production of man and to his
spontaneous generation, Princeipe Generateur, as set
forth by the Egyptians, when we are told that "the
terminating mud left by the Nile, and exposed to the
vivifying action of heat induced by the sun's rays,
brought forth germs which spring up as the bodies of
men," accepted cosmogonies only will be hereinafter
mentioned; thus in that of Peru, the first man, created
by the Divine Omnipotence, is called Alpa Camasca,
Animated Earth. The Mandans, one of the North
American tribes, relate that the Great Spirit molded
two figures of clay, which he dried and animated with
the breath of his mouth, one receiving the name of
First Man, and the other that of Companion. Taeroc,
the god of Tahiti, formed man of the red earth, say the
inhabitants; and so we might continue.

But as François Lenormant remarks in the Begin¬
nings of History, let us confine ourselves to the cosmo¬
gony offered by the sacred traditions of the great
 civilized nations of antiquity. "The Chaldeans call
Adam the man whom the earth produced. And he lay
without movement, without life, and without breath,
just like an image of the heavenly Adam, until his
soul had been given him by the latter." The cosmo¬
gonic account peculiar to Babylon, as given by
Berossus, says: "Belos, seeing that the earth was
inhabited, though fertile, cut off his own head, and
the other gods, after kneeling with earth the blood
that flowed from it, formed men, who therefore are
dowered with intelligence, and share in the divine
thought," etc. The term employed to designate man,
in his connection with his Creator, is 아담, the
Assyrian counterpart of the Hebrew Adam (G. Smith,
Chaldean Account of Genesis). Lenormant further
says, that the fragments of Berossus give 아도로스 as
the name of the first patriarch, and 아-divus has been dis¬
covered on the cuneiform inscriptions.
Zoroaster makes the creation of man the voluntary act of a personal god, distinct from primordial matter, and his theory stands alone among the learned religions of the ancient world.

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

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

Upon the death of Adam, says traditional history, the pious Gregory declared that the "dead body should be kept above ground, till a fulness of time should come to commit it to the middle of the earth by a priest of the most high God." This traditional prophecy was fulfilled, it is said, by the body of Adam having been preserved in a chest until about 1800 B.C., when "Melchizedek buried the body in Salem (formerly the name of Jerusalem), which might very well be the middle of the habitable world."

The Sethites used to say their prayers daily in the Ark before the body of Adam. J. G. R. Forlong, in his Rivers of Life, tells us that "It appears from both the Sabid Aben Batric and the Arabic Catena, that there existed the following 'short litany, said to have been conceived by Noah.' Then follows the prayer of Noah, which was used for so long a period by the Jewish Freemasons at the opening of the Lodge: "O Lord, excellent art thou in thy truth, and there is nothing great in comparison of thee. Look upon us with the eye of mercy and compassion. Deliver us from this deluge of waters, and set our feet in a large room. By the sorrows of Adam, the first made man; by the blood of Abel, Thy holy one; by the righteousness of Seth, in whom Thou art well pleased; number us not amongst those who have transgressed Thy statutes, but take us into Thy merciful care, for Thou art our Deliverer, and Thine is the praise for all the works of Thy hand for evermore. And the sons of Noah said, Amen, Lord."

The Master of the Lodge would omit the reference to the deluge and add the following to the prayer: "But grant, we beseech Thee, that the ruler of this Lodge may be endued with knowledge and wisdom to art our Deliverer, and Thine is the praise for all the room. By the sorrows of Adam, the first made man;]

ADAM KADMON. In the Cabalistic doctrine, the name given to the first emanation or outflowing from the Eternal Fountain. It signifies the first man, or the first production of divine energy, or the son of God, and to it the other emanations are subordinate.

ADAMS, JOHN QUINCY. Sixth President of the United States, who served from 1825 to 1829. Adams, who has been very properly described as "a man of strong points and weak ones, of vast reading and wonderful memory, of great credulity and strong prejudices," became notorious in the latter years of his life for his virulent opposition to Freemasonry. The writer already quoted, who had an excellent opportunity of seeing intimately the workings of the spirit of Anti-Masonry, says of him: "He hated Freemasonry, as he did many other things, not from any harm that he had received from it or personally knew respecting it, but because his credulity had been wrought upon and his prejudices excited against it by dishonest and selfish politicians, who were anxious, at any sacrifice to him, to avail themselves of the influence of his commanding talents and position in public life to sustain them in the disreputable work in which they were enlisted. In his weakness, he lent himself to them. He united his energies to theirs in an impracticable and unworthy cause." (C. W. Moore, Freemasons Magazine, volume vii, page 314).

The result was a series of letters abusive of Freemasonry, directed to leading politicians, and published in the public journals from 1831 to 1833. A year before his death they were collected and published under the title of Letters on the Masonic Institution, by John Quincy Adams (published at Boston, 1847, 284 pages).

Some explanation of the cause of the virulence with which Adams attacked the Masonic Institution in these letters may be found in the following paragraph contained in an Anti-Masonic work written by one Henry Gassett, and affixed to his Catalogue of Books on the Masonic Institution (published at Boston, 1852): "It had been asserted in a newspaper in Boston, edited by a Masonic dignitary, that John Q. Adams was a Freemason. In answer to an inquiry from a person in New York State, whether he was so, Mr. Adams replied that 'he was not, and never should be.' These few words, undoubtedly, presented his election a second time as President of the United States. His competitor, Andrew Jackson, a Freemason, was elected." Whether the statement contained in the italicized words be true or not, is not the question. It is sufficient that Adams was led to believe it, and hence his ill-will to an association which had, as he supposed, inflicted this political evil on him, and baffled his ambitious views.

Above reference to Adams being a member of the Craft is due to a confusion of the President's name with that of a Boston printer, John Quincy Adams, who was proposed for membership in St. Johns Lodge of that city on October 11, 1826. He was admitted on December 5. But on the latter date the President was busily engaged at Washington as may be seen by reference to his Memoirs. This diary also shows (on page 345, volume vii, Lippincott edition), a statement by Adams himself which settles the question. He says "I told Wilkins he might answer Tracy that I am not and never was a Freemason."

ADAR. Hebrew, אדר; pronounced ad-awr; the sixth month of the civil and the twelfth of the ecclesiastical year of the Jews. It corresponds to a part of February and of March. The word has also a private significance known to advanced Brethren.
ADAREL. Angel of Fire. Referred to in the Hermetic Degree of Knight of the Sun. Probably from ἄδερ, pronounced ad-der, meaning splendor, and ἡλί, Ἑλ, God, that is, the splendor of God or Divine splendor.

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

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

Not at all unusual is it now as formerly for Grand Lodges to promote the presentation of such addresses in the Lodges. For example, the Grand Lodge of Ohio (in the Masonic Code of that State, 1914, page 197, section 82), says of the several Subordinate Lodges "It is enjoined upon them, as often as it is feasible, to introduce into their meetings Lectures and Essays upon Masonic Polity, and the various arts and sciences connected therewith."

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

On the 20th of May, 1725, Martin Folkes, then Deputy Grand Master, delivered an address before the Grand Lodge of England, by the celebrated John Theophilus Desaguliers, LL.D. and F.R.S. The Book of Constitutions (edition 1738, page 113), under that date, says "Brother Desaguliers made an eloquent oration about Masons and Masonry." Doctor Oliver, in his Revelations of a Square (page 22), states that this address was issued in a printed form, but no copy of it now remains—at least it has escaped the researches of the most diligent Masonic bibliographers.

The fourth Masonic address of whose existence we have any knowledge is a "Speech Deliver'd to the Worshipful Society of Free and Accepted Masons, at a Lodge, held at the Carpenters Arms in Silver-Street, Golden Square, the 31st of December, 1728." By the Right Worshipful Edw. Oakley, Architect, M.M., late Provincial Senior Grand Warden in Carmarthen, South Wales." This speech was reprinted by Cole in his Ancient Constitutions at London in 1731.

America has the honor of presenting the next attempt at Masonic oratory. The fifth address, and the first American, which is extant, is one delivered in Boston, Massachusetts, on June 24, 1734. It is entitled "A Dissertation upon Masonry, delivered to a Lodge in America, June 24th, 1734. Christ's Regm." This last word is doubtless an abbreviation of the Latin word for kingdom. Discovered by Brother C. W. Moore in the archives of the Grand Lodge of Massachusetts, it was published by him in his magazine in 1849. This address is well written, and of a symbolic character, as the author represents the Lodge as a type of heaven.

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

Next, on March 21, 1737, the Chevalier Ramsay delivered an oration before the Grand Lodge of France, in which he discussed the Freemasonry and the Crusaders and traced an imaginary history of its course through Scotland and England into France, which was to become the center of the reformed Order.

Ramsay and his address are discussed at length in Doctor Mackey's revised History of Freemasonry. A report of this speech is to be found in the Histoire etc. de la tre vèn. Confraternité des F. M. etc. Traduit par le Fr. de la Tierce. Francfort, 1764. The French title means "Historical the very Worshipful Fraternity of Freemasons, etc. Translated by the Brother of the Third Degree. Franckfort, 1742." An English version of this much discussed address by the Chevalier Ramsay is given in Robert F. Gould's History of Freemasonry, volume 3, pages 84–9 (see Ramsay).
After this period, Masonic addresses rapidly multiplied, so that it would be impossible to record their titles or even the names of their authors.

What Martial (i. 17), in the first century, said of his own epigrams, that some were good, some bad, and a great many middling, may, with equal propriety and justice, be said of Masonic addresses. Of the thousands that have been delivered, many have been worth neither printing nor preservation.

One thing, however, is to be remarked: that within a few years the literary character of these productions has greatly improved. Formerly, a Masonic address on some festal occasion of the Order was little more than a homily on brotherly love or some other Masonic virtue. Often the orator was a clergyman, selected by the Lodge on account of his moral character or his professional ability. These clergymen were frequently among the youngest members of the Lodge, and men who had no opportunity to study the esoteric construction of Freemasonry. In such cases we will find that the addresses were generally neither more nor less than sermons under another name. They contain excellent general axioms of conduct, and sometimes encomiums or formal praises on the laudable design of our Institution.

But we look in vain in them for any ideas which refer to the history or to the occult philosophy of Freemasonry. Only in part do they accept the definition that Freemasonry is a science of morality, veiled in allegory and illustrated by symbols. They dwell on the science of morality, but they say nothing of the symbols or the allegories. But, as has been already said, there has been an evident improvement. Many of the addresses now delivered are of a higher order of Masonic literature. The subjects of Masonic history, of the origin of the Institution, of its gradual development from an operative art to a speculative science, of its symbols, and of its peculiar features which distinguish it from all other associations, have been ably discussed in many recent Masonic addresses. Thus have the efforts to entertain an audience for an hour become not only the means of interesting instruction to the hearers, but also valuable contributions to the literature of Freemasonry.

Masonic addresses should be written in this way. All platitudes and old truisms should be avoided. Sermonizing, which is good in its place, is out of place here. No one should undertake to deliver a Masonic address unless he knows something of the subject on which he is about to speak, and unless he is capable of saying what will make every Freemason who hears him a wiser as well as a better man, or at least what will afford him the opportunity of becoming so.

ADELPH. From the Greek ἄδηλος, meaning a brother. The first degree of the Order of the Palladium. Reghellini says that there exists in the archives of Douai the ritual of a Masonic Society, called Aделphs, which has been communicated to the Grand Orient, but which he thinks is the same as the Primitive Rite of Narbonne.

ADEPT. One fully skilled or well versed in any art; from the Latin word Adeptus, meaning having obtained, because the Adept claimed to be in the possession of all the secrets of his peculiar mystery. The Alchemists or Hermetic philosophers assumed the title of Adept (see Alchemy). Of the Hermetic Adepts, who were also sometimes called Rosicrucians, Spence thus writes, in 1740, to his Mother: "Have you ever heard of the people called Adepts? They are a set of philosophers superior to whatever appeared among the Greeks and Romans. The three great points they drive at, are, to be free from poverty, distempers, and death; and, if you believe them, they have found out a secret that is capable of freeing them from all three. There are never more than twelve of these men in the whole world at a time; and we have the happiness of having one of the twelve at this time in Turin. I am very well acquainted with him, and have often talked with him of their secrets, as far as he is allowed to talk to a common mortal of them" (Spence’s Letter to his Mother, in Singer’s Anecdotes, page 403). In a similar allusion to the possession of abstruse knowledge, the word is applied to some of the advanced degrees of Freemasonry.

ADEPT, PRINCE. One of the names of the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite (see Knight of the Sun). It was the Twenty-third Degree of the System of the Chapter of Emperors of the East and West of Clermont.

ADEPT, THE. A Hermetic Degree of the collection of A. Viany. It is also the Fourth Degree of the Rite of Relaxed Observance, and first of the advanced degrees of the Rite of Elects of Truth. "It has much analogy," says Thory, "with the degree of Knight of the Sun." It is also called Chaos Disentangled.

ADEPTUS ADOPTATUS. The Seventh Degree of the Rite of Zinnendorf, consisting of a kind of chemical and pharmaceutical instruction.

ADEPTUS CORONATUS. Called also Templar Master of the Key. The Seventh Degree of the Swedish Rite.

ADEPTUS EXEMPTUS. The Seventh Degree of the system adopted by those German Rosicrucians who were known as the Gold und Rosenkreutzer, or the Gold und Rosy Cross, and whom Lenning supposed to have been the first who engrafted Rosicrucianism on Freemasonry.

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

ADHUG STAT. Latin phrase meaning It yet stands or She yet stands and frequently found on Masonic medals (see Mossdorf’s Denkmünzen). Probably originally used by the Strict Observance and then refers to the preservation of Templary.

ADJOURNMENT. C. W. Moore (Freemasons Magazine xii, page 290) says: “We suppose it to be generally conceded that Lodges cannot properly be adjourned. It has been so decided by a large proportion of the Grand Lodges in America, and tacitly, at least, concurred in by all. We are not aware that there is a dissenting voice among them. It is, therefore, safe to assume that the settled policy is against adjournment.”

The reason which he assigns for this rule, is that adjournment is a method used only in deliberative bodies, such as legislatures and courts, and as Lodges do not partake of the character of either of these,
ADMISSION

Admissions are not applicable to them. The rule which Brother Moore lays down is undoubtedly correct, but the reason which he assigns for it is not sufficient. If a Lodge were permitted to adjourn by the vote of a majority of its members, the control of the labor would be placed in their hands. But according to the whole spirit of the Masonic system, the Master alone controls and directs the hours of labor.

In the fifth of the Old Charges, approved in 1722, it is declared that “All Masons shall meekly receive their Wages without murmuring or mutiny, and not desert the Master till the Lord’s work is finished.” Now as the Master alone can know when “the work is finished,” the selection of the time of closing must be vested in him. He is the sole judge of the proper period at which the labors of the Lodge should be terminated, and he may suspend business even in the middle of a debate, if he supposes that it is expedient to close the Lodge. Hence no motion for adjournment can ever be admitted in a Masonic Lodge. Such a motion would be an interference with the prerogative of the Master, and could not therefore be entertained.

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

This prerogative of opening and closing his Lodge is necessarily vested in the Master, because, by the nature of our Institution, he is responsible to the Grand Lodge for the good conduct of the body over which he presides. He is charged, in those questions to which he presides. He is charged, in those questions to which he can ever be admitted in a Masonic Lodge. Such a motion would be an interference with the prerogative of the Master, and could not therefore be entertained.

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

ADMISSION, SIGN OF. A mode of recognition alluded to in the Most Excellent Master’s Degree, or the Sixth of the American Rite. Its introduction in that place is referred to a Masonic legend in connection with the visit of the Queen of Sheba to King Solomon, which states that, moved by the widespread reputation of the Israelitish monarch, she had repaired to Jerusalem to inspect the magnificent works of which she had heard so many encomiums. Upon arriving there, and beholding for the first time the Temple, which glittered with gold, and which was so accurately adjusted in all its parts as to seem to be composed of but a single piece of marble, she raised her hands and eyes to heaven in an attitude of admiration, and at the same time exclaimed, “Robboni! equivalent to saying A most excellent master hath done this!” This action has since been perpetuated in the ceremonies of the Degree of Most Excellent Master. The legend is, however, of doubtful authority, and is really to be considered only as allegorical, like so many other of the legends of Freemasonry (see Sheba, Queen of).

ADMISSION. Although the Old Charges, approved in 1722, use the word admitted as applicable to those who are initiated into the mysteries of Freemasonry, yet the General Regulations of 1721 employ the term admission in a sense different from that of initiation. By the word making they imply the reception of a profane into the Order, but by admission they designate the election of a Freemason into a Lodge. Thus we find such expressions as these clearly indicating a difference in the meaning of the two words. In Regulation v—“No man can be made or admitted a member of a particular Lodge.” In Regulation vi—“But no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof.” And more distinctly in Regulation viii—“No set or number of Brethren shall withdraw or separate themselves from the Lodge in which they were made Brethren or were afterwards admitted members.” This distinction has not always been rigidly preserved by recent writers; but it is evident that, correctly speaking, we should always say of a profane who has been initiated that he has been made a Freemason, and of a Freemason who has been affiliated with a Lodge, that he has been admitted a member. The true definition of admission is, then, the reception of an unaffiliated Brother into membership (see Affiliated Freemason).

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

Admonition of a Brother’s fault is, then, the duty of every Freemason, and no true one will, for either fear or favor, neglect its performance. But as the duty is Masonic, so is there a Masonic way in which that duty should be discharged. We must admonish not with self-sufficient pride in our own reputed goodness—not in imperious tones, as though we looked down in scorn upon the degraded offender—not with the strained—“with the magic might of love—with the ungrateful serpent in the fable, become warm with fife only to sting the bosom that has nourished them. Admonition of a Brother’s fault is, then, the duty of every Freemason, and no true one will, for either fear or favor, neglect its performance. But as the duty is Masonic, so is there a Masonic way in which that duty should be discharged. We must admonish not with self-sufficient pride in our own reputed goodness—not in imperious tones, as though we looked down in scorn upon the degraded offender—not in language that, by its harshness, will wound rather than win, will irritate more than it will reform; but with that persuasive gentleness that gains the heart—with the all-subduing influences of “mercy unrestrained”—with the magic might of love—with the language and the accents of affection, which mingle grave displeasure for the offense with grief and pity for the offender.
This, and this alone, is Masonic admonition. I am not to rebuke my Brother in anger, for I, too, have my faults, and I dare not draw around me the folds of my garment lest they should be polluted by my neighbor's touch; but I am to admonish in private, not before the world, for that would degrade him; and I am to warn him, perhaps from my own example, how vice ever should be followed by sorrow, for that goodly sorrow leads to repentance, and repentance to amendment, and amendment to joy.

ADONAI. In Hebrew, יי, pronounced ad-o-nay, being the plural of excellence for Adon, meaning to rule, and signifying the Lord. The Jews, who reverently avoided the pronunciation of the sacred name Jehovah, were accustomed, whenever that name occurred, to substitute for it the word Adonai in reading. As to the use of the plural form instead of the singular, the Rabbis say, "Every word indicative of dominion, though singular in meaning, is made plural in form." This is called the pluralis excellentiae. The Talmudists also say, as in Joannes Buxtorfius, Lexicon Chaldaicum, Talmudicum et Rabbinicum, that the Tetragrammaton is called Shem hamphorash, the name that is separated or explained, because it is explained, uttered, and set forth by the word Adonai (see Jehovah and Shem Hamphorash). Adonai is used as a significant word in several of the advanced degrees of Freemasonry, and may almost always be considered as allusive to or symbolic of the True Word.

ADONHIRAM. This has been adopted by the disciples of Adonhiramite Freemasonry as the spelling of the name of the person known in Scripture and in other Masonic systems as Adoniram (which see). They correctly derive the word from the Hebrew Adon and hiram, signifying the master who is exalted, which is the true meaning of Adoniram, the n or h being omitted in the Hebrew by the union of the two words. Hiram Abif has also sometimes been called Adonhiram, the Adon having been bestowed on him by Solomon, it is said, as a title of honor.

ADONHIRAMITE FREEMASONRY. Of the numerous controversies which arose from the middle to near the end of the eighteenth century on the Continent of Europe, and especially in France, among the students of Masonic philosophy, and which so frequently resulted in the invention of new Rites and the establishment of new Degrees, not the least theory was then, as it is now, that this architect of the Temple Builder. The question, Who was the architect of King Solomon's Temple? was answered differently by the various theorists, and each answer gave rise to a new system, a fact by no means surprising in those times, so fertile in the production of new Masonic systems. The general theory was then, as it is now, that this architect was Hiram Abif, the widow's son, who had been sent by King Hiram to Solomon. But one party called him Hiram Abif, and the other, admitting that his original name was Hiram, supposed that, in consequence of the skill he had displayed in the construction of the Temple, he had received the honorable appellation of Adon, signifying Lord or Master, whence his name became Adonhiram.

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

The first notice that we have of this Adoniram in Scripture is in the Second Book of Samuel (chapter xx, verse 24), where, in the abbreviated form of his name, Adoram, he is said to have been over the house of David; or, as Gesenius, a great authority on Hebrew, translates it, prefect over the tribute service, or, as we might say in modern phrase, principal collector of the taxes.

Seven years afterward, we find him exercising the same office in the household of Solomon; for it is said in First Kings (iv, 6) that Adoniram, "the son of Abda, was over the tribute." Lastly, we hear of him still occupying the same station in the household of King Rehoboam, the successor of Solomon. Forty-seven years after he is first mentioned in the Book of Samuel, he is stated under the name of Adoram, First Kings (xii, 18), or Hadoram, Second Chronicles (xi, 18), to have been stoned to death, while in the discharge of his duty, by the people, who were justly indignant at the oppressions of his master.

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

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

Thus, about the year 1744, one Louis Travenol published at Paris, under the name of Leonard
Gabanon, a work entitled Catéchisme des Francs Maçons, ou Le Secret des Maçons, in which he says: "Besides the cedars of Lebanon, Hiram made a much more valuable gift to Solomon, in the person of Adonhiram, of his own race, the son of a widow of the tribe of Naphtali. His father, who was named Hur, was an excellent architect and worker in metals. Solomon, knowing his virtues, his merit, and his talents, distinguished him by the most eminent position, in-trusting to him the construction of the Temple and the superintendence of all the workmen" (see Louis Guillemain de Saint Victor's Recueil Précieux, French for Choice Collection, page 76).

From the language of this extract, and from the reference in the title of the book to Adoram, which we know was one of the names of Solomon's tax-collector, it is evident that the author of the catechism has confounded Hiram Abif, who came out of Tyre, with Adoniram, the son of Abda, who had always lived at Jerusalem; that is to say, with unpardonable ignorance of Scriptural history and Masonic tradition, he has supposed the two to be one and the same person. Notwithstanding this literary blunder, the catechism became popular with many Freemasons of that day, and thus arose the schism or error in the rank of Hiram. In Solomon in all His Glory, an English exposure published in 1766, Adoniram takes the place of Hiram, but this work is a translation from a similar French one, and so must it not be argued that English Freemasons ever held this view.

At length, other ritualists, seeing the inconsistency of referring the character of Hiram, the widow's son, to Adoniram, the receiver of taxes, and the impossibility of reconciling the discordant facts in the life of both, resolved to cut the Gordian knot by refusing any Masonic position to the former, and making the latter, alone, the architect of the Temple. It cannot be denied that Josephus (viii, 2) states that Adoniram, or, as he calls him, Adoram, was, at the very beginning of the labor, placed over the workmen who prepared the materials on Mount Lebanon, and that he speaks of Hiram, the widow's son, simply as a skilful artisan, especially in metals, who had only made all the mechanical works about the Temple according to the will of Solomon (see Josephus, vii, 3). This apparent color of authority for their opinions was readily claimed by the Adoniramites, and hence one of their most prominent ritualists, Guillemain de Saint Victor (in his Recueil Précieux de la Maçonnerie Adonhiramite, pages 77–8), propounds their theory thus: "We all agree that the Master's Degree is founded on the architect of the Temple. Now, Scripture says very color of authority for their opinions was readily claimed by the Adoniramites, and hence one of their most prominent ritualists, Guillemain de Saint Victor (in his Recueil Précieux de la Maçonnerie Adonhiramite, pages 77–8), propounds their theory thus: "We all agree that the Master's Degree is founded on the architect of the Temple. Now, Scripture says very
one who peruses these volumes can fail to perceive that the author writes like one who has invented, or, at least, materially modified the Rite which is the subject of his labors. At all events, this work furnishes the only authentic account that we possess of the organization of the Adonhirame system of Freemasonry.

The Rite of Adonhirame Freemasonry consisted of twelve degrees, which were as follows, the names being given in French as well as in English:

<table>
<thead>
<tr>
<th>Degree</th>
<th>French Name</th>
<th>English Name</th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td>Apprenti</td>
<td>Apprentice</td>
</tr>
<tr>
<td>2.</td>
<td>Compagnon</td>
<td>Fellow-Craft</td>
</tr>
<tr>
<td>3.</td>
<td>Maître</td>
<td>Master Mason</td>
</tr>
<tr>
<td>4.</td>
<td>Maître Parfait</td>
<td>Perfect Master</td>
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<tr>
<td>5.</td>
<td>Elu des Neuf</td>
<td>Elect of Nine</td>
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<tr>
<td>6.</td>
<td>Élu de Pérignan</td>
<td>Elect of Perignan</td>
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<td>7.</td>
<td>Élu des Quinze</td>
<td>Elect of Fifteen</td>
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<td>8.</td>
<td>Petit Architecte</td>
<td>Minor Architect</td>
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<tr>
<td>9.</td>
<td>Grand Architecte, ou Compagnon Écossais</td>
<td>Grand Architect, or Scottish Fellow Craft</td>
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<tr>
<td>10.</td>
<td>Maître Écossais</td>
<td>Scottish Master</td>
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<tr>
<td>11.</td>
<td>Chevalier de l'Épée, ou de l'Aigle</td>
<td>Knight of the Sword, Knight of the East, or of the Eagle</td>
</tr>
<tr>
<td>12.</td>
<td>Chevalier de la Rose Croix</td>
<td>Knight of Rose Croix</td>
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This is the entire list of Adonhirame Degrees. Thory and Ragon have both erred in giving a Thirteenth Degree, namely, the Noachite, or Prussian Master. They have fallen into this mistake because Guillemain has inserted this degree at the end of his second volume, but simply as a Masonic curiosity, having been translated, as he says, from the German language, for he would then have known that the Hebrew name of his hero was Adoniram and not Adonhiram. But Guillemain having committed the blunder in the name of his Rite, it continued to be repeated by his successors, and it would perhaps now be inconvenient to correct the error. Ragon, however, and a few other recent writers, have ventured to take this step, and in their works the system is called Adonhirame Freemasonry.

ADONIRAM. The first notice that we have of Adoniram in Scripture is in the Second Book of Samuel (xx, 24), where, in the abbreviated form of his name Adon, he is said to have been over the tribute in the house of David, or, as Gesenius translates it, prefect over the tribute service, tribute master, that is to say, in modern phrase, he was the chief receiver of the taxes.

Clarke calls him Chancellor of the Exchequer. Seven years afterward we find him exercising the same office in the household of Solomon, for it is said, First Kings (iv, 6), that "Adoniram the son of Abda was over the tribute." Lastly, we hear of him still occupying the same station in the household of King Rehoboam, the successor of Solomon. Forty-seven years after he is first mentioned in the Book of Samuel, he is stated under the name of Adoram, Second Chronicles (xvii, 18), to have been stoned to death, while in the discharge of his duty, by the people, who were justly indignant at the oppressions of his master.

Although commentators have been at a loss to determine whether the tax-receiver under David, under Solomon, and under Rehoboam was the same person, there seems to be no reason to doubt it; for, as Kitto says, "It appears very unlikely that even two persons of the same name should successively bear the same office, in an age when no example occurs of the father's name being given to his son. We find, also, that not more than forty-seven years elapse between the first and last mention of the Adoniram who was 'over the tribute'; and as this, although a long term of service, is not too long for one life and as the person who held the office in the beginning of Rehoboam's reign had served in it long enough to make himself odious to the people, it appears, on the whole, most probable that one and the same person is intended throughout" (John Kitto in his Cyclopaedia of Biblical Literature).

Adoniram plays an important part in the Masonic system, especially in advanced degrees, but the time of action in which he appears is confined to the period occupied in the construction of the Temple. The legends and traditions which connect him with that edifice derive their support from a single passage in the First Book of Kings (v, 14), where it is said that Solomon made a levy of thirty thousand workmen from among the Israelites; that he sent these in courses of ten thousand a month to labor on Mount Lebanon, and that he placed Adoniram over these as their superintendent. From this brief statement the Adoniramite Freemasons have deduced the theory, as may be seen in the preceding article, that Adoniram was the architect of the Temple; while the Hiramites, assigning this important office to Hiram Abif, still believe that Adoniram occupied an important part in the construction of that edifice. He has been called "the first of the Fellow Crafts"; it is said in one tradition to have been the brother-in-law of Hiram Abif, the latter having demanded of Solomon the hand of
Adoniram's sister in marriage; and that the nuptials were honored by the kings of Israel and Tyre with a public celebration. Another tradition, preserved in the Royal Master's Degree of the Cryptic Rite, informs us that he was the one to whom the three Grand Masters had intended first to communicate that knowledge which they had reserved as a fitting reward to be bestowed upon all meritorious Craftsmen at the completion of the Temple. It is scarcely necessary to say that these and many other Adoniram legends, often fanciful, and without any historical authority, are but the outward clothing of abstruse symbols, some of which have been preserved, and others lost in the lapse of time and the ignorance and corruptions of sundry ritualists.

Adoniram, in Hebrew, אדונירם, compounded of אדונ, Adon, Lord, andiram, הירם, Hiram, altitude, signifies the Lord of altitude. It is a word of great importance, and frequently used among the sacred words of the advanced degrees in all the Rites.

ADONIRAMITE FREEMASONRY. See Adoniramite Freemasonry.

ADONIS, MYSTERIES OF. An investigation of the Mysteries of Adonis peculiarly claims the attention of the Masonic student. First, because, in their symbolism and in their esoteric doctrine, the religious object for which they were instituted, and the mode in which that object is attained, they bear a nearer analogical resemblance to the Institution of Freemasonry than do any of the other mysteries or systems of initiation of the ancient world. Secondly, because their chief locality brings them into a very close connection with the early history and reputed origin of Freemasonry. These ceremonies were principally celebrated at Byblos, a city of Phoenicia, whose Scriptural name was Gebal, and whose inhabitants were the Giblites or Gebalites, who are referred to in the First Book of Kings (v, 18), as being the stone-squarers employed by King Solomon in building the Temple (see Gebal and Giblim). Hence there must have existed, naturally with herself and Venus.

In purple, Cypris! but in watchet weed.
Departed, parted from us. Sleep no more
by his beauty, that, notwithstanding the entreaties of the goddess of love, she refused to restore him to the earth. At length the prayers of the despising Venus were listened to with favor by Jupiter, who reconciled the dispute between the two goddesses, and by whose decree Proserpine was compelled to consent that Adonis should spend six months of each year alternately with herself and Venus.

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

And the Loves Adonis dead deplore:
The beautiful Adonis is indeed
Departed, parted from us. Sleep no more.
In purple, Cypris! but in watchet weed.
All wretched! beat thy breast and all aread—
"Adonis is no more." The Loves and I
Lament him. "Oh! her grief to see him bleed,
Smitten by white tooth on whiter thigh,
Out-breathing life's faint sigh upon the mountain high."

It is evident that Bion referred the contest of Venus and Proserpine for Adonis to a period subsequent to his death, from the concluding lines, in which he says: "The Muses, too, lament the son of Cinyras, and invoke him in their song; but he does not heed them, not because he does not wish, but because Proserpine will not release him." This was, indeed, the favorite form of the myth, and on it was framed the symbolism of the ancient mystery.

But there are other Grecian mythologues that relate the tale of Adonis differently. According to these, he was the product of the incestuous connection of Cinyras and his daughter Myrrha. Cinyras subsequently, on discovering the crime of his daughter, pursued her with a drawn sword, intending to kill her. Myrrha entreated the gods to make her invisible, and they changed her into a myrrh tree. Ten months after the myrrh tree opened, and the young Adonis was born. This is the form of the myth that has been adopted by the poet Ovid, who gives it with all its moral horrors in the Tenth Book (lines 298-559) of his Metamorphoses.

Venus, who was delighted with the extraordinary beauty of the boy, put him in a coffer or chest, unknown to all the gods, and gave him to Proserpine to keep and to nurture in the under world. But Proserpine had no sooner beheld him than she became enamored of him and refused, when Venus applied for him, to surrender him to her rival. The subject was then referred to Jupiter, who decreed that Adonis should have one-third of the year to himself, should be another third with Venus, and the remainder of the time with Proserpine. Adonis gave his own portion to Venus, and lived happily with her till, having offended Diana, he was killed by a wild boar.

The mythographer Phamutus gives a still different story, and says that Adonis was the grandson of Cinyras, and fled with his father, Ammon, into Egypt, whose people he civilized, taught them agriculture, and enacted many wise laws for their government. He subsequently passed over into Syria, and was wounded in the thigh by a wild boar while hunting on Mount Lebanon. His wife, Isis, or Astarte, and the people of Phoenicia and Egypt, supposing that the wound was mortal, profoundly deplored his death. But he afterward recovered, and their grief was replaced by transports of joy.

All the myths, it will be seen, agree in his actual or supposed death by violence, in the grief for his loss, in
his recovery or restoration to life, and in the consequent joy thereon. On these facts are founded the Adonisian mysteries which were established in his honor.

While, therefore, we may grant the possibility that there was originally some connection between the Sabean worship of the sun and the celebration of the Adonisian festival, we cannot forget that these mysteries, in common with all the other sacred initiations of the ancient world, had been originally established to promulgate among the initiates the once hidden doctrine of a future life. The myth of Adonis in Syria, like that of Osiris in Egypt, of Atys in Samothrace, or of Dionysus in Greece, presented, symbolically, the two great ideas of decay and restoration. This doctrine sometimes figured as darkness and light, sometimes as winter and summer, sometimes as death and life, but always maintaining, no matter what was the framework of the allegory, the inseparable ideas of something that was lost and afterward recovered, as its interpretation, and so teaching, as does Freemasonry at this day, by a similar system of allegorizing, that after the death of the body comes the eternal life of the soul. The inquiring Freemason will thus readily see the analogy in the symbolism that exists between Adonis in the Mysteries of the Gebalites at Byblos and Hiram the Builder in his own Institution.

ADOPTION, MASONIC. The adoption by the Lodge of the child of a Freemason is practised with peculiar ceremonies in some of the French and German Lodges, and has been introduced, but not with the general approval of the Craft, into one or two Lodges of this country. Clavel, in his Histoire Pittoresque de la Franc-Maçonnerie, meaning in French The Picturesque History of Freemasonry (page 40, third edition), gives the following account of the ceremonies of Adoption:

"It is a custom, in many Lodges, when the wife of a Freemason is near the period of her confinement, for the Hospitaller, if he is a physician, and if not, for some other Brother who is, to visit her, inquire after her health, in the name of the Lodge, and to offer her his professional services, and even pecuniary aid if he thinks she needs it. Nine days after the birth of her child, the Master and Wardens call upon her to congratulate her on the happy event. If the infant is a boy, a special communication of the Lodge is convened for the purpose of proceeding to its adoption. The hall is decorated with flowers and foliage, and censers are prepared for burning incense. Before the commencement of labor, the child and its nurse are introduced into an anteroom. The Lodge is then opened, and the Wardens, who are to act as godfathers, repair to the infant at the head of a deputation of five Brethren. The chief of the deputation, then addressing the nurse, exhorts her not only to watch over the health of the child that has been intrusted to her care, but also to cultivate his youthful intellect, and to instruct him with truthful and sensible conversation. The child is then taken from the nurse, placed by its father upon a cushion, and carried by the deputation into the Lodge room. The procession advances beneath an arch of foliage to the pedestal of the east, where it halts while the Master and Senior Warden rehearse this dialogue:

"Whom bring you here, my Brethren?" says the Master to the godfathers.

"The son of one of our Brethren whom the Lodge is desirous of adopting," is the reply of the Senior Warden.

"What are his names, and what Masonic name will you give him?"

"The Warden replies, adding to the baptismal and surname of the child a characteristic name, such as Truth, Devotion, Benevolence, or some other of a similar nature.

"The Master then descends from his seat, approaches the Louveteau or Lewis, for such is the appellation given to the son of a Freemason, and extending his hands over its head, offers up a prayer that the child may render itself worthy of the love and care which the Lodge intends to bestow upon it. He then casts incense into the censers, and pronounces the Apprentice's obligation, which the godfathers repeat after him in the name of the Louveteau. Afterwards he puts a white apron on the infant, proclaiming it to be the adopted child of the Lodge, and causes this proclamation to be received with honors.

"As soon as this ceremony has been performed, the Master returns to his seat, and having caused the Wardens with the child to be placed in front of the north column, he recounts to the former the duties which they have assumed as godfathers. After the Wardens have made a suitable response, the deputation which had brought the child into the Lodge room is again formed, carries it out, and restores it to its nurse in the anteroom.

"The adoption of a Louveteau binds all the members of the Lodge to watch over his education, and subsequently to aid him, if it be necessary, in establishing himself in life. A circumstantial account of the ceremony is drawn up, which having been signed by all the members is delivered to the father of the child. This document serves as a Dispensation, which relieves him from the necessity of passing through the ordinary preliminary examinations when, at the proper age, he is desirous of participating in the labors of Freemasonry. He is then only required to renew his obligations."

Louveteau in French with Lewis in English, mean the same. Two meanings may be applied to each of the words in both countries. Among members of the trade as distinct from Brethren of the Craft, a Louveteau or Lewis means a wedge of iron or steel to support a stone when raising it, a chain or rope being attached to the wedge which grips a place cut for it in the stone. The words Louveteau and Lewis are thus applied to sons of Freemasons as supports of their fathers.

In the United States, the ceremony has been practised by a few Lodges, the earliest instance being that of Foyer Maçonnique Lodge of New Orleans, in 1859. The Supreme Council for the Southern Jurisdiction, Ancient and Accepted Scottish Rite, has published the ritual of Masonic Adoption for the use of the members of that Rite. This ritual under the title of Offices of Masonic Baptism, Reception of a Louveteau and Adoption, is a very beautiful one, and is the composition of Brother Albert Pike. It is scarcely necessary to say that the word Baptism there used has not the slightest reference to the Christian sacrament of the same name (see Lewis).
ADOPTIVE FREEMASONRY. An organization which bears a very imperfect resemblance to Freemasonry in its forms and ceremonies, and which was established in France for the initiation of females, has been called by the French Maçonnerie d'Adoption, or Adoptive Freemasonry, and the societies in which the initiations take place have received the name of Loges d'Adoption, or Adoptive Lodges. This appellation is derived from the fact that every Female or Adoptive Lodge is obliged, by the regulations of the association, to be, as it were, adopted by, and thus placed under the guardianship of, some regular Lodge of Freemasons.

As to the exact date which we are to assign for the first introduction of this system of Female Freemasonry, there have been several theories, some of which, undoubtedly, are wholly untenable, since they have been founded, as Masonic historical theories too often are, on an unwarrantable mixture of facts and fictions—of positive statements and problematic conceptions. M. J. S. Boubee, a distinguished French Freemason, in his Études Maçonniqnes (Masonic Studies), places the origin of Adoptive Freemasonry in the seventeenth century, and ascribes its authorship to Queen Henrietta Maria, the widow of Charles I of England. He states that on her return to France, after the execution of her husband, she took pleasure in recounting the secret efforts made by the Freemasons of England to restore her family to their position and to establish her son on the throne of his ancestors. This, it will be recollected, was once a prevalent theory, now exploded, of the origin of Freemasonry—that it was established by the Cavaliers, as a secret political organization, in the times of the English civil war between the king and the Parliament, and as an engine for the support of the former.

M. Boubee adds that the queen made known to the ladies of her court, in her exile, the words and signs employed by her Masonic friends in England as their modes of recognition, and by this means instructed them in some of the mysteries of the Institution, of which, he says, she had been made the protectress after the death of the king. This theory is so full of absurdity, and its statements so flatly contradicted by well-known historical facts, that we may at once reject it as wholly without authority.

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

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

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

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

Two years afterward, in 1747, the Chevalier Beauchaine, a very zealous Masonic adventurer, and the Master for life of a Parisian Lodge, instituted an androgynous society, or system of men and women, under the name of the Ordre des Fendeurs, or the Order of Wood-Cutters, whose ceremonies were borrowed from those of the well-known political society of the Carbonari. All parts of the ritual had a reference to the sylvan vocation of wood-cutting, just as that of the Carbonari referred to coal-burning. The place of meeting was called a wood-yard, and was supposed to be situated in a forest; the presiding officer was styled Père Maître, which might be idiomatically interpreted as Goodman Master; and the members were designated as cousins, a practise evidently borrowed from the Carbonari. The reunions of the Wood-Cutters enjoyed the prestige of the highest fashion in Paris; and the society became so popular that ladies and gentlemen of the highest distinction in France united with it, and membership was considered an honor which no rank, however exalted, need disdain. It was consequently succeeded by the institution of many other and similar androgynous societies, the very names of which it would be tedious to enumerate (see Clavel's History, pages 111-2).
Out of all these societies—which resembled Freemasonry only in their secrecy, their benevolence, and a sort of rude imitation of a symbolic ceremonial—at last arose the true Lodges of Adoption, which so far claimed a connection with and a dependence on Freemasonry as that Freemasons alone were admitted among their male members—a regulation which did not prevail in the earlier organizations.

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

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

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

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

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

1. Apprentis, or Female Apprentice.
2. Compagnonne, or Craftswoman.
3. Matrise, or Mistress.
4. Parfaite Magonne, or Perfect Masoness.

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

There was a Fifth Degree added in 1817—by some modern writers called Female elect—Sublime Dame Ecossoise, or Sovereign Illustrious Scottish Dame, but it seems to be a recent and not generally adopted innovation. At all events, it constituted no part of the original Rite of Adoption.

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

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

On receiving the gloves, the candidate is thus addressed:

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

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

"MY DEAR SISTERS:—Nothing is better calculated to assure you of the high esteem our society entertain for you, than your admission as a member. The common herd, always unmanly, full of the most ridiculous prejudices, has dared to sprinkle on us the black poison of calumny; but what judgment could it form when deprived of the light of truth, and unable to feel all the blessings which result from its perfect knowledge? You alone, my dear sisters, having been repulsed from our meetings, would have the right to think us unjust; but with what satisfaction do you learn to-day that Freemasonry is the school of propriety and of virtue, and that by its laws we restrain the weaknesses that degrade an honourable man, in order to return to your side more worthy of your confidence and of your sincerity. However, whatever
The Four Cardinal Virtues

Temperance
Fortitude
Prudence
Justice
pleasure these sentiments have enabled us to taste, we have not been able to fill the void that your absence left in our midst; and I confess, to your glory, that it was time to invite into our societies some sisters who, while rendering them more respectable will ever make of them pleasures and delights. We call our Lodges Temples of Virtue, because we endeavor to practise it. The mysteries which we celebrate therein are the grand art of conquering the passions and the oath that we take to reveal nothing is to prevent self-love and pride from entering at all into the good which we ought to do. The beloved name of Adoption tells you sufficiently that we choose you to share the happiness that we enjoy, in cultivating honour and charity. It is only after a careful examination that we have wished to share it with you. Now that you know it we are convinced that the light of wisdom will illumine all the actions of your life, and that you will never forget that the more valuable things are the greater is the need to preserve them. It is the principle of silence that we observe, it should be inviolable. May the God of the Universe who hears us vouchsafe to give us strength to render it so.”

Throughout this Charge it will be seen that there runs a vein of allegory, which gives the true secret of the motives which led to the organization of the society, and which, however appropriate to a Lodge of Adoption, would scarcely be in place in a Lodge of the legitimate Order.

In the Second Degree, or that of Compagnonne, or Craftswoman, corresponding to our Fellow Craft, the Lodge is made the symbol of the Garden of Eden, and the candidate passes through a mimic representation of the temptation of Eve, the fatal effects of which, culminating in the deluge and the destruction of the human race, are impressed upon her in the lecture or catechism.

Here we have a scenic representation of the circumstances connected with that event, as recorded in Genesis. The candidate plays the part of our common mother. In the center of the Lodge, which represents the garden, is placed the tree of life, from which ruddy apples are suspended. The serpent, made with theatrical skill to represent a living reptile, embraces in its coils the trunk. An apple plucked from the tree is presented to the recipient, who is persuaded to eat it by the promise that thus alone can she prepare herself for receiving a knowledge of the sublime mysteries of Freemasonry. She receives the fruit from the tempter, but no sooner has she attempted to bite it, than she is startled by the sound of thunder; a curtain which has separated her from the members of the Lodge is suddenly withdrawn, and she is detected in the commission of the act of disobedience. She is sharply reprimanded by the Orator, who conducts her before the Grand Master.

This dignitary reproaches her with her fault, and she is pardoned. The candidate is then conducted to a kind of gallery, which serves as a model of the edifice of the Mosaic tabernacle in the wilderness, yet the ceremonies do not have the same reference. In one of them, however, the liberation, by the candidate, of a bird from the vase in which it had been confined is said to symbolize the liberation of man from the dominion of his passions; and thus a far-fetched reference is made to the liberation of the Jews from Egyptian bondage. On the whole, the ceremonies are unrelated, they are disconnected, but the lecture or catechism contains some excellent lessons. Especially does it furnish us with the official definition of Adoptive Freemasonry, which is in these words:

*It is a virtuous amusement by which we recall a part of the mysteries of our religion; and the better to reconcile humanity with the knowledge of its Creator, after we have inculcated the duties of virtue, we deliver ourselves up to the sentiments of love and pride from entering at all into the good which we ought to do. We call our Lodges Temples of Virtue, because we endeavor to make of them pleasures and delights. We call our Lodges Temples of Virtue, because we endeavor to make of them pleasures and delights.*

There is less ceremony, but more symbolism, in the Third Degree, or that of Mistress. Here are introduced, as parts of the ceremony, the tower of Babel and the theological ladder of Jacob. Its rounds, however, differ from those peculiar to true Freemasonry, and are said to equal the virtues in number. The lecture or catechism is very long, and contains some very good points in its explanations of the symbols of the degree. Thus, the tower of Babel is said to signify the pride of man—its base, his folly—the stones of which it was composed, his passions—the cement which united them, the poison of discord—and its spiral form, the devils and crooked ways of the human heart. In this manner there is an imitation, not of the letter and substance of legitimate Freemasonry, for nothing can in these respects be more dissimilar, but of that mode of teaching by symbols and allegories which is its peculiar characteristic.

The Fourth Degree, or that of Perfect Masoness, corresponds to no Degree in legitimate Freemasonry. It is simply the summit of the Rite of Adoption, and hence is also called the Degree of Perfection. Although the Lodge, in this Degree, is supposed to represent the Mosaic tabernacle in the wilderness, yet the ceremonies do not have the same reference. In one of them, however, the liberation, by the candidate, of a bird from the vase in which it had been confined is said to symbolize the liberation of man from the dominion of his passions; and thus a far-fetched reference is made to the liberation of the Jews from Egyptian bondage. On the whole, the ceremonies are unrelated, they are disconnected, but the lecture or catechism contains some excellent lessons. Especially does it furnish us with the official definition of Adoptive Freemasonry, which is in these words:

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Guillemain de Saint Victor, the author of *Manuel des Franches-Maçonnes, ou La Vraie Maçonnerie d'Adoption,* meaning *Handbook of the Women Freemasons or the True Freemasonry of Adoption,* which forms the third part of the *Recueil Précieux, or Choice Collection,* who has given the best ritual of the Rite and from whom the preceding account has been taken, thus briefly sums up the objects of the Institution:

*The First Degree contains only, as it ought, moral ideas of Freemasonry; the Second Degree is the initiation into the first mysteries, commencing with the sin of Adam, and concluding with the Ark of Noah as the first favor which God granted to men; the Third and Fourth Degrees are merely a series of types and figures drawn from the Holy Scriptures, by which we explain to the candidate the virtues which she ought to practice!* (see page 13, edition 1785).

The Fourth Degree, being the summit of the Rite of Adoption, is furnished with a *Table Lodge,* or the cere-
mony of a banquet, which immediately succeeds the closing of the Lodge, and which, of course, adds much to the social pleasure and nothing to the instructive character of the Rite. Here, also, there is a continued imitation of the ceremonies of the Masonic Institution as they are practised in France, where the ceremoniously conducted banquet, at which Freemasons only are present, is always an accompaniment of the Master's Lodge. Thus, as in the banquets of the regular Lodges of the French Rite, the members always use a symbolical language by which they designate the various implements of the table and the different articles of food and drink, calling, for instance, the knives swords, the forks pickaxes, the dishes materials, and bread a rough ashlar (see Clavel's History, page 30).

In imitation of this custom, the Rite of Adoption has established in its banquets a technical vocabulary, to be used only at the table. Thus the Lodge room is called Eden, the doors barriers, the minutes a ladder, a wineglass is styled a lamp, and its contents oil—water being white oil and wine red oil. To fill your glass is to trim your lamp, to drink is to extinguish your lamp, with many other eccentric expressions (Clavel's History, page 34).

Much taste, and in some instances, magnificence, are displayed in the decorations of the Lodge rooms of the Adoptive Rite. The apartment is separated by curtains into different divisions, and contains ornaments and decorations which of course vary in the different degrees. The orthodox Masonic idea that the Lodge is a symbol of the world is here retained, and the four sides of the hall are said to represent the four continents—the entrance being called Europe, the right side Africa, the left America, and the extremity, in which the Grand Master and Grand Mistress are seated, Asia. There are statues representing Wisdom, Prudence, Strength, Temperance, Honor, Charity, Justice, and Truth. The members are seated along the sides in two rows, the ladies occupying the front one, and the whole is rendered as beautiful and attractive as the taste can make it (Recueil Précieux, page 24).

The Lodges of Adoption flourished greatly in France after their recognition by the Grand Orient. The Duchess of Bourbon, who was the first that received the title of Grand Mistress, was installed with great pomp and splendor, in May, 1775, in the Lodge of Saint Antoine, in Paris. She presided over the Adoptive Lodge La Candeur until 1780, when it was dissolved. Attached to the celebrated Lodge of the Nine Sisters, which had so many distinguished men of letters among its members, was a Lodge of Adoption bearing the same name, which in 1778 held a meeting at the residence of Madame Helvetius in honor of Benjamin Franklin, then American ambassador at the French court.

During the Reign of Terror of the French Revolution, Lodges of Adoption, like everything that was gentle or humane, almost entirely disappeared. But with the accession of a regular government they were resuscitated, and the Empress Josephine presided at the meeting of one at Strasbourg in the year 1805. They continued to flourish under the imperial dynasty, and although less popular, or less fashionable, under the Restoration, they subsequently recovered their popularity, and are still in existence in France.

As interesting additions to this article, it may not be improper to insert two accounts, one, of the installation of Madame Cesar Moreau, as Grand Mistress of Adoptive Masonry, in the Lodge connected with the regular Lodge La Jérusalem des Vallées Egyptiennes, on the 8th of July, 1854, and the other, of the reception of the celebrated Lady Morgan, in 1819, in the Lodge La Belle et Bonne, meaning the Beautiful and Good, as described in her Diary.

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

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

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

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

The Lodge of Adoption in which Lady Morgan received the degrees at Paris, in the year 1819, was called La Belle et Bonne or the Beautiful and Good. This was the pet name which long before had been bestowed by Voltaire on his favorite, the Marchioness de Villette, under whose presidency and at whose residence in the Faubourg St. Germain the Lodge was held. Hence the name with which all France, or at least all Paris, was familiarly acquainted as the popular designation of Madame de Villette (see Clavel's History, page 114).

Lady Morgan, in her description of the Masonic fête, says that when she arrived at the Hotel la Villette, where the Lodge was held, she found a large concourse of distinguished persons ready to take part
ADOPTIVE FREEMASONRY, AMERICAN.

The Rite of Adoption as practised on the continent of Europe, and especially in France, has never been introduced into America. The system does not accord with the manners or habits of the people, and undoubtedly never would become popular. But Rob Morris attempted, in 1855, to introduce an imitation of it, which he had invented, under the name of the American Adoptive Rite. This consisted of a ceremony of initiation, which was intended as a preliminary trial of the candidate, and of five degrees, named as follows:

1. Jephthah's Daughter, or the Daughter's Degree.
2. Ruth, or the Widow's Degree.
3. Esther, or the Wife's Degree.
4. Martha, or the Sister's Degree.
5. Electa, or the Christian Martyr's Degree.
The whole assemblage of the five degrees was called the Eastern Star.

The objects of this Rite, as expressed by the framer, were “to associate in one common bond the worthy wives, widows, daughters, and sisters of Freemasons, so as to make their adoptive privileges available for all the purposes contemplated in Freemasonry; to secure to them the advantages of their claim in a moral, social, and charitable point of view, and from them the performance of corresponding duties.” Hence, no females but those holding the above recited relations to Freemasons were eligible for admission. The male members were called Protectors; the female, Stellae; the reunions of these members were styled Constellations; and the Rite was presided over and governed by a Supreme Constellation. There is some ingenuity and even beauty in many of the ceremonies, although it is by no means equal in this respect to the French Adoptive system.

Much dissatisfaction was, however, expressed by the leading Freemasons of the country at the time of its attempted organization; and therefore, notwithstanding very strenuous efforts were made by its founder and his friends to establish it in some of the Western States, it was slow in winning popularity. It has, however, gained much growth under the name of The Eastern Star.

Brother Albert Pike has also printed, for the use of Scottish Rite Freemasons, The Masonry of Adoption. It is in seven degrees, and is a translation from the French system, but greatly enlarged, and is far superior to the original.

The last phrase of this Female Freemasonry to which our attention is directed is the system of androgynous degrees which are practised to some extent in the United States. This term androgynous is derived from two Greek words, ἀνδρός (ἀνδρός), a man, and γυνή, a woman, and it is equivalent to the English compound, masculo-feminine. It is applied to those side degrees which are conferred on both males and females. The essential regulation prevailing in these degrees, is that they can be conferred only on Master Masons, and in some instances only on Royal Arch Masons, and on their female relatives, the peculiar relationship differing in the various degrees.

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

In some parts of the United States these degrees are very popular, while in other places they are never practised, and are strongly condemned as modern innovations. The fact is, that by their friends as well as their enemies these so-called degrees have been greatly misrepresented. When females are told that one of their degrees they are admitted into the Masonic Order, and are obtaining Masonic information, under the name of Ladies' Freemasonry, they are simply deceived. When a woman is informed that, by passing through the brief and unimpressive ceremony of any one of these degrees, she has become a Freemason, the deception is still more gross and inexcusable. But it is true that every woman who is related by ties of consanguinity to a Master Mason is at all times and under all circumstances peculiarly entitled to Masonic protection and assistance.

Now, if the recipient of an androgynous degree is carefully instructed that, by the use of these degrees, the female relatives of Freemasons have possession of the means of making their claims known by what may be called a sort of oral testimony, which, unlike a written certificate, can be neither lost nor destroyed; but that, by her initiation as a Mason's Wife or as a Heroine of Jericho, she is brought no nearer to the inner portal of Freemasonry than she was before—if she is honestly told all this, then there can hardly be any harm, and there may be some good in these forms if prudently bestowed. But all attempts to make Freemasonry of them, and especially that anomalous thing called Female Freemasonry, are reprehensible, and are well calculated to produce opposition among the well-informed and cautious members of the Fraternity.

ADOPTIVE FREEMASONRY, EGYPTIAN. A system invented by Cagliostro (see Cagliostro).

ADORATION. The act of paying divine worship. The Latin word adorare is derived from ad, to, and os, orts, the mouth, and we thus etymologically learn that the primitive and most general method of adoration was by the application of the fingers to the mouth. Hence we read in Job (xxxii, 26): "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judges; for I should have denied the God that is above." Here the mouth kissing the hand is equal in meaning and force to adoration, as if he had said, If I have adored the sun or the moon.

This mode of adoration is said to have originated among the Persians, who, as worshipers of the sun, always turned their faces to the east and kissed their hands to that luminary. The gesture was first used as a token of respect to their monarchs, and was easily transferred to objects of worship. Other additional forms of adoration were used in various countries, but in almost all of them this reference to kissing was in some degree preserved. It is yet a practise of quite common usage for Orientals to kiss what they deem sacred or that which they wish to adore—as, for example, Wailing Place of the Jews at Jerusalem, the nearest wall to the Temple where they were permitted by the Mahommedans to approach and on which their tears and kisses were affectionately bestowed before the British General Allenby, took possession of the city in the World War and equalized the rights of the inhabitants. The marble toes of the statue of Saint Peter in the Cathedral of Saint Peter's at Rome have been worn away by the kissings of Roman Catholics and have been replaced by bronze.

Among the ancient Romans the act of adoration was thus performed: The worshipper, having his head covered, applied his right hand to his lips, thumb erect, and the forefinger resting on it, and then, bowing his head, he turned round from right to left. Hence, Lucius Apuleius, a Roman author, born in the first century, in his Apologia sive oratio de magia, a defense against the charge of witchcraft, uses the expression
to apply the hand to the lips, manum labris admovere, to express the act of adoration. The Grecian mode of adoration differed from the Roman in having the head uncovered, which practice was adopted by the Christians. The Oriental nations cover the head, but uncover the feet. They also express the act of adoration by prostrating themselves on their faces and applying their foreheads to the ground. The ancient Jews adored by kneeling, sometimes by prostration of the whole body, and by kissing the hand.

This act, therefore, of kissing the hand was an early and a very general symbol of adoration. But we must not be led into the error of supposing that a somewhat similar gesture used in some of the high degrees of Freemasonry has any allusion to an act of worship. It refers to that symbol of silence and secrecy which is figured in the statues of Harpocrates, the god of silence. The Masonic idea of adoration has been well depicted by the medieval Christian painters, who represented the act by angels prostrated before a luminous triangle.

ADVANCED. This word has two technical meanings in Freemasonry.

1. We speak of a candidate as being advanced when he has passed from a lower to a higher degree; as we say that a candidate is qualified for advancement from the Entered Apprentice Degree to that of a Fellow Craft when he has made that “suitable proficiency in the former which, by the regulations of the Order, entitle him to receive the initiation into and the dignity of a Mark Master,” to indicate either that he has passed from a lower to a higher degree; as we say that a candidate is qualified for advancement from the Entered Apprentice Degree to that of a Fellow Craft when he has made that “suitable proficiency in the former which, by the regulations of the Order, entitle him to receive the initiation into and the instruction of the latter.” When the Apprentice has thus been promoted to the Second Degree he is said to have advanced in Freemasonry.

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

ADVANCEMENT HURRIED. Nothing can be more certain than that the proper qualifications of a candidate for admission into the mysteries of Freemasonry, and the necessary proficiency of a Freemason who seeks advancement to a higher degree, are the two great bulwarks which are to protect the purity and integrity of our Institution. Indeed, we know not which is the more hurtful—to admit an applicant who is unworthy, or to promote a candidate who is ignorant and devoid of the necessary knowledge, nor excuse its absence. This, with the wholesome rule, very generally existing, which requires an interval between the conferring of the degrees, would go far to remedy the evil of too hurried and unqualified advancement, of which all intelligent Freemasons are now complaining.
After these views of the necessity of a careful examination of the claims of a candidate for advancement in Freemasonry, and the necessity, for his own good as well as that of the Order, that each one should fully prepare himself for this promotion, it is proper that we should next proceed to the laws of Freemasonry by which the wisdom and experience of our predecessors have thought proper to guard as well the rights of those who claim advancement as the interests of the Lodge which is called upon to grant it. This subject has been so fully treated in Mackey's Text Book of Masonic Jurisprudence that we shall not hesitate to incorporate the views in that work into the present article.

The subject of the petition of a candidate for advancement involves three questions of great importance: First, how soon, after receiving the First Degree, can he apply for the Second? Second, what number of black balls is necessary to constitute a rejection? Third, what time must elapse, after a first rejection, before the Apprentice can renew his application for advancement?

1. _How soon, after receiving a former degree, can a candidate apply for advancement to the next?_ The necessity of a full comprehension of the mysteries of one degree, before any attempt is made to acquire those of a second, seems to have been thoroughly appreciated from the earliest times; thus the Thirteenth Article in the Regius Manuscript, which is the oldest Masonic document now extant, provides that “if the master a prentice have, he shall teach him thoroughly and call him measurable points, that he may know the Craft ably, wherever he goes under the sun.” Similar direction is found in most all the Manuscripts.

But if there be an obligation on the part of the Master to instruct his Apprentice, there must be, of course, a correlative obligation on the part of the latter to receive and profit by those instructions. Accordingly, unless this obligation is discharged, and the Apprentice makes himself acquainted with the mysteries of the degree that he has already received, it is, by general consent, admitted that he has no right to be entrusted with further and more important information.

The modern ritual sustains this doctrine, by requiring that the candidate, as a qualification in passing onward, shall have made suitable proficiency in the preceding degree. This is all that the general law prescribes. Suitable proficiency must have been attained, and the period in which that condition will be acquired must necessarily depend on the mental capacity of the candidate. Some men will become proficient in a shorter time than others, and of this fact the Master and the Lodge are to be the judges. An examination should therefore take place in open Lodge, and a ballot immediately following will express the opinion of the Lodge on the result of that examination, and the qualification of the candidate. Such ballot, however, is not usual in Lodges under the English Constitution.

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

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

3. _What time must elapse, after a first rejection, before the Apprentice or Fellow Craft can renew his application for advancement to a higher degree?_ Here, too, the Ancient Constitutions are silent, and we are left to deduce our opinions from the general principles and analogies of Masonic law. As the application for advancement to a higher degree is founded on a right accruing to the Apprentice or Fellow Craft by virtue of his reception into the previous degree—that is to say, as the Apprentice, so soon as he has been initiated, becomes invested with the right of applying for advancement to the Second Degree—it seems evident that, as long as he remains an Apprentice in good standing, he continues to be invested with that right. Now, the rejection of his petition for advancement by the Lodge does not impair his right to apply again, because it does not affect his rights and standing as an Apprentice; it is simply the expression of the opinion that the Lodge does not at present deem him qualified for further progress in Freemasonry.

We must never forget the difference between the right of applying for advancement and the right of advancement. Every Apprentice possesses the former, but no one can claim the latter until it is given to him by the unanimous vote of the Lodge. As, therefore, this right of application or petition is not impaired by its rejection at a particular time, and as the Apprentice remains precisely in the same position in his own degree, after the rejection, as he did before, it seems to follow, as an irresistible deduction, that he may again apply at the next regular communication, and, if a second time rejected, repeat his applications at all future meetings. The Entered Apprentices of a Lodge are competent, at all regular communications of their Lodge, to petition for advancement. Whether that petition shall be granted or rejected is quite another thing, and depends altogether on the favor of the Lodge. What is here said of an Apprentice, in relation to advancement to the Second Degree, may be equally said of a Fellow Craft in reference to advancement to the Third Degree.
This opinion has not, it is true, been universally adopted, though no force of authority, short of an opposing landmark, could make one doubt its correctness. For instance, the Grand Lodge of California decided, in 1857, that "the application of Apprentices or Fellow Crafts for advancement should, after they have been once rejected by ballot, be governed by the same principles which regulate the ballot on petitions for initiation, and which require a probation of one year."

Brother Mackey commented on this action as follows:

"This appears to be a singular decision of Masonic law. If the reasons which prevent the advancement of an Apprentice or Fellow Craft to a higher degree are of such a nature as to warrant the delay of one year, it is far better to prefer charges against the petitioner, and to give him the opportunity of a fair and impartial trial. In many cases a candidate for advancement is retarded in his progress from an opinion, on the part of the Lodge, that he is not yet sufficiently prepared — an objection which may sometimes be removed before the recurrence of the next monthly meeting. In such a case, a decision like that of the Grand Lodge of California would be productive of manifest injustice. It is, therefore, a more consistent rule, that the candidate for advancement has a right to apply at every regular meeting, and that whenever any moral objections exist to his taking a higher degree, these objections should be made in the form of charges, and their truth tested by an impartial trial. To this, too, the candidate is undoubtedly entitled, on all the principles of justice and equity."

ADYTUM. The most retired and secret part of the ancient temples, into which the people were not permitted to enter, but which was accessible to the priests only, was called the adytum. Hence the derivation of the word from the Greek privative prefix a, and ἄδυτον, to enter = that which is not to be entered. In the modern language this part of the temple was generally to be found a Tαυρος, or tomb, or some relics or sacred images of the god to whom the temple was consecrated. It being supposed that temples owed their origin to the superstitious reverence paid by the ancients to their deceased friends, and as most of the gods were men who had been deified on account of their virtues, temples were, perhaps, at first only stately monuments erected in honor of the dead. Thus the interior of the temple was originally nothing more than a cavity regarded as a place for the reception of a person interred, and among the Scævæs, the Tαυρος, or tomb, or among the Scandinavians, the barrow or mound grave.

In time, the statue or image of a god took the place of the coffin; but the reverence for the spot as one of peculiar sanctity remained, and this interior part of the temple became, among the Greeks, the σπήλαιον, or crypt, the Ταυρος, or tomb, or Ταυρωτετρα, among the Romans the adytum, or forbidden place, and among the Jews the κοδεσθ ἀκοδισακωσθαν, the Holy of Holies (see Holy of Holies). "The sanctity thus acquired," says Dudley (Naology, page 393), "by the cell of interment might readily and with propriety be assigned to any fabric capable of containing the body of the departed friend, or the relic, or even the symbol, of the presence or existence of a divine personage." Thus it has happened that there was in every ancient temple an adytum or most holy place. The adytum of the small temple of Pompeii is still in excellent preservation. It is carried some steps above the level of the main building, and, like the Jewish sanctuary, is without light.

AENEID. Bishop Warburton (Divine Legation of Moses Demonstrated) has contended, and his opinion has been sustained by the great majority of subsequent commentators, that Vergil, in the Sixth Book of his immortal epic, has, under the figure of the descent of Aeneas into the infernal regions, described the ceremony of initiation into the Ancient Mysteries.

An equally noteworthy allusion is to be found in the Third Book of the Aeneid by Vergil. Here the hero, Aeneas, by means of a message given to him by the uprooting of a plant on the hillside, discovers the grave of a lost prince. A free translation is given as follows of this interesting story by the ancient Roman poet:

"Near at hand there chance to be sloping ground crested by trees and with a myrtle rough with spear-like branches. Unto it I came. There I strove to tear from the earth its forest growth of foliage that the altars I might cover with the leafy boughs. But at that I saw a dreadful wonder, marvelous to tell. That tree when torn from the soil, as its rooted fibers were wrenched asunder, distilled black blood in drops and gore stained the ground. My limbs shook with cold terror and the chill veins froze with fear.

"Again I essayed to tear off one slender branch from another and thus thoroughly search for the hidden cause. From the bark of that bough there descended purpled blood. Awakening in my mind many an anxious thought, I reverently beseeched the rural divinities and father Mars, who presides over these Thracian territories, to kindly bless the vision and divert the evil of the omen. So a third time I grasped the boughs with greater vigor and on my knees struggled again with the opposing ground. Then I heard a piteous groan from the depths of the hill and unto mine ears there issued forth a voice:

"'Aeneas, why dost thou strive with an unhappy wretch? Now that I am in my grave spare me. Forswear with guilt to pollute thy pious hands. To you Troy brought me forth no stranger. Oh, flee this barbarous land, flee the greedy shore. Polydore am I. Here an iron crop of darts hath me overwhelmed, transfixed, and over me shoots up pointed javelins.'

"Then indeed, depressed with perplexing fear at heart, was I stunned. On end stood my hair, to my jaws clung my tongue. This Polydore unhappy Priam formerly had sent in secrecy with a great weight of gold to be stored safely with the King of Thrace when Priam began to distrust the arms of Troy and saw the city blocked up by close siege. The King of Thrace, as soon as the power of the Trojans was crushed and gone their fortune, broke every sacred bond, killed Polydore and by violence took his gold. Cursed greed of gold, to what dost thou not urge the hearts of men! When fear left my bones I reported the warnings of the gods to our chosen leaders and especially to my father, and their opinion asked. All agreed to quit that accursed country, abandon the corrupt associations, and spread our sails to the winds. Thereupon we
renewed funeral rites to Polydore. A large hill of earth was heaped for the tomb. A memorial altar was reared to his soul and mournfully bedecked with grey wreaths and gloomy cypress. Around it the Tyrian matrons stood with hair dishevelled according to the custom. We offered the sacrifices to the dead, bowls foaming with warm milk, and goblets of the sacred blood. We gave the soul repose in the grave, and with loud voice addressed to him the last farewell.”

Egyptian mythology also supplies us with a similar legend to the above in the story of the search for the body of slain Osiris. This was placed in a coffin and thrown into the sea, being cast upon the shores of Phoenicia at the base of a tamarisk tree. Here it was found by Isis and brought back to Egypt for ceremonial burial (see Mysteries).

AEON. This word, in its original Greek, also signifies the age or duration of anything. The Gnostics, however, used it in a peculiar mode to designate the intelligent, intellectual, and material powers or natures which flowed as emanations from the Bosos, or Infinite Abyss of Deity, and which were connected with their divine fountain as rays of light are with the sun (see Gnostics).

AERA ARCHITECTONICA. This is used in some modern Masonic lapidary or monument inscriptions to designate the date more commonly known as anno lucis, the year of light.

AFFILIATE, FREE. The French gave the name of Free Affiliates to those members of a Lodge who are exempted from the payment of dues, and neither hold office nor vote. These Brethren are known among English-speaking Freemasons as honorary members.

There is a quite common use of Affiliate in Lodges of the United States to designate one who has joined a Lodge by demit.

AFFILIATED FREEMASON. A Freemason who holds membership in some Lodge. The word affiliation in Freemasonry is akin to the French affilier, which Richelet, Dictionnaire de la langue Francaise, Dictionary of the French Language, defines, “to communicate to any one a participation in the spiritual benefits of a religious order,” and he says that such a communication is called an affiliation. The word, as a technical term, is not found in any of the old Masonic writers, who always use admission instead of affiliation. There is no precept more explicitly expressed in the Ancient Constitutions than that every Freemason should belong to a Lodge. The foundation of the law which imposes this duty is to be traced as far back as the Regius Manuscript, which is the oldest Masonic document now extant, and of which the “Seconde poyn” requires that the Freemason work upon the workday as truly as he can in order to deserve his hire for the holiday, and that he shall “truly labour on his deed that he may well deserve to have his meed” (see lines 290-74). The obligation that every Freemason should thus labor is implied in all the subsequent Constitutions, which always speak of Freemasons as working members of the Fraternity, until we come to the Charges approved in 1722, which explicitly state that “every Brother ought to belong to a Lodge, and to be subject to its By-Laws and the General Regulations.” Opportunity to resign one’s membership should therefore involve a duty to affiliate.

AFFIRMATION. The question has been mooted whether a Quaker, or other person having peculiar religious scruples in reference to taking oaths, can receive the degrees of Freemasonry by taking an affirmation. Now, these obligations of Freemasonry are symbolic in their character, and the forms in which they are administered constitute the essence of the symbolism, there cannot be a doubt that the prescribed mode is the only one that ought to be used, and that affirmations are entirely inadmissible.

The London Freemason’s Quarterly (1828, page 286) says that “a Quaker’s affirmation is binding.” This is not denied. The only question is whether it is admissible. Can the obligations be assumed in any but one way, unless the ritual be entirely changed? Can any “man or body of men” at this time make such a change without affecting the universality of Freemasonry? Brother Chase (Masonic Digest, page 448) says that “Conferring the degrees on affirmation is no violation of the spirit of Freemasonry, and neither overthrows nor affects a landmark.” In this he is sustained by the Grand Lodge of Maine (1823).

On the report of a Committee, concurred in by the Grand Lodge of Washington in 1883 and duly incorporated in the Masonic Code of that State (see the 1913 edition, page 130), the following was adopted: “The solemn obligation required from all persons receiving the degrees may be made equally binding by either an oath or an affirmation without any change in the time-honored Landmarks.” A decision of the Grand Lodge of Rhode Island on November 13, 1867 (see also the 1918 edition of the Constitution, General Regulations, etc., of that State, page 34) was to the effect that “An affirmation can be administered instead of an oath to any person who refuses, on conscientious grounds, to take the latter.” But the other Grand Lodges which expressed an opinion on this subject—namely, those of Missouri, Tennessee, Kentucky, Delaware, Virginia, and Pennsylvania—made an opposite decision.

During the latest revision of this work the Masonic authorities in each of these States were invited to give the latest practise in their respective Jurisdictions. Their replies are given substantially as below, and in the main the early custom has been continued.

Missouri has not recognized the word affirmation in the work, and unless the candidate is willing to conform to the wording of the obligation the instructions have been to not accept him and this has been the rule of successive Grand Masters in that State.

Tennessee has not made any change in the law, and in 1919 the Grand Lodge held that the Grand Master had no right to allow the Ritual to be changed in order to suit the religious views of a profane.

There has been no change in the attitude of the Grand Lodge of Kentucky in the matter of affirmation. That State has required the candidate to take the obligation in the usual manner.

Delaware reported that there had been no change in the approved decision adopted by the Grand Lodge in 1890 which is as follows: “An applicant who desires to affirm instead of swear to the obligation cannot be received.”

The Grand Lodge of Virginia allows the use of an affirmation, not by the written law, but by the decision of a Grand Master of that State.
In Pennsylvania a petitioner becomes a member of the Lodge by initiation and dues begin from that time. He may, if he desires, remain an Entered Apprentice Freemason, a member of the Lodge, or he may resign as such. There is only one way of making an Entered Apprentice, Fellow Craft, or Master Freemason, in this Jurisdiction, which is by use of the greater lights, without any equivocation, deviation, or substitution.

One decision of Grand Master Africa of Pennsylvania, on October 24, 1892, does not state precisely at what point the candidate for initiation refused to obey, and even the original letter written by Grand Master Africa does not show it. Presumably the reference was in regard to the candidate's belief in a Supreme Being, yet it covers other points as follows:

"After having been duly prepared to receive the First Degree in Freemasonry, a candidate refused to conform with and obey certain landmarks of the Craft. This refusal disqualifies him from initiation in any Lodge in this jurisdiction, and you will direct your Secretary to make proper record thereof, and to make report to the Grand Secretary accordingly. Freemasonry does not proselyte. Those who desire its privileges must seek them of their own free will, and must accept and obey, without condition or reservation, all of its ancient usages, customs, and landmarks."

The general practice of Lodges in America is also against the use of an affirmation. But in England Quakers have been initiated after affirmation, the principle being that a form of obligation which the candidate accepts as binding will suffice.

**AFRICA.** Anderson (Constitutions, 1738, page 195) has recorded that in 1735 Richard Hull, Esq., was appointed "Provincial Grand Master at Gambay in West Africa," that in 1736 David Creighton, M.D., was appointed "Provincial Grand Master at Cape Coast, Castle in Africa," and that in 1737 Capt. William Douglas was appointed "Provincial Grand Master on the Coast of Africa and in the Islands of America, excepting such places where a Provincial Grand Master is already deputed."

However, in spite of these appointments having been made by the Grand Lodge of England, there is no trace of the establishment of any Lodges in West Africa until 1792, in which year a Lodge numbered 586 was constituted at Bulam, followed in 1810 by the Torridzonian Lodge at Cape Coast Castle. There have been, on the West Coast of Africa, Lodges warranted by the Grand Lodge of England, or holding an Irish Warrant, as Lodge 127 at Calabar, founded in 1806, or under the Grand Lodge of Scotland, or by authority from Grand Bodies in Germany. In the Negro Republic of Liberia a Grand Lodge was constituted in 1867, with nine daughter Lodges subordinate to it, and with headquarters at Monrovia.

In the north of Africa there was founded the Grand Lodge of Egypt with headquarters at Cairo. Both England and Scotland have established District Grand Lodges in Egypt by consent of the former, while Italy, France, and Germany have organized Lodges at Alexandria, Cairo, Port Said, and Suez. In Algeria and Morocco French influence has been predominant, but in Tunis an independent Grand Lodge was established in 1881.

Freemasonry was introduced into South Africa by the erection of a Dutch Lodge, De Goede Hoop, at Cape Town in 1772, followed by another under the same Jurisdiction in 1802. Not until nine years later was it that the first English Lodge was established there, which was gradually followed by others. The Dutch and English Freemasons worked side by side with such harmony that the English Provincial Grand Master for the District who was appointed in 1829 was also Deputy Grand Master for the Netherlands. In 1860 a Scotch Lodge was set up at Cape Town. Thirty-five years later a Lodge was erected at Johannesburg, under the Grand Lodge of Ireland, so that there have been four independent Masonic Bodies exercising jurisdiction and working amicably together in South Africa, namely, the Grand Lodges of England, Ireland, and Scotland, and the Grand Orient of the Netherlands.

Under the Grand Lodge of England the subordinate Lodges were arranged in five Districts, namely, Central, Eastern and Western South Africa, Natal, and the Transvaal. At the same time there were Lodges owing allegiance to the Grand Lodge of Ireland, as well as those under the Scotch Constitution, divided among the Districts of Cape Colony, Cape Colony Western Province, Natal, Orange River Colony, Rhodesia, and the Transvaal, and those under the Jurisdiction of the Grand Orient of the Netherlands, in addition to the German Lodges at Johannesburg.

Under the Jurisdiction of the Grand Orient of the Netherlands there was appointed a Deputy Grand Master and two Districts, one being the Provincial Grand Lodge of South Africa and the Provincial Grand Lodge of the Transvaal. The first of these had its headquarters at Cape Town, the other at Johannesburg.

The Grand Orient of Belgium chartered a Lodge in 1912 at Elizabethville, in Northern Rhodesia.

On the East Coast of the Dark Continent there were erected two Lodges at Nairobi, one of them being English and the other Scotch, and there was also established in 1903 an English Lodge at Zanzibar. (See also the following references to other geographical divisions of Africa: Abyssinia, Algeria, Belgian Congo, British East Africa, Cape Colony, Cape Verde Islands, Egypt, Eritrea, French Guinea, German Southwest Africa, Liberia, Madagascar, Morocco, Mauritius, Nigeria, Nyasaland, Portuguese East Africa, Portuguese West Africa, Reunion Island, Rhodesia, Sierra Leone, St. Helena, Somaliland, Tripoli, Tunis and Uganda.)

**AFRICA.** In the French Rite of Adoption, the South of the Lodge is called Africa.

**AFRICA, GERMAN SOUTHWEST.** See German Southwest Africa.

**AFRICAN ARCHITECTS, ORDER OF.** Sometimes called African Builders; or in French, Architectes de l'Afrique; and in German, Afrikanische Bauherren.

Of all the new sects and modern Degrees of Freemasonry which sprang up on the continent of Europe during the eighteenth century, there was none which, for the time, maintained so high an intellectual position as the Order of African Architects, called by the French Architectes de l'Afrique, and by the Germans
AFRICAN

Afrikanische Bauherren. A Masonic sect of this name had originally been established in Germany in the year 1756, but it does not appear to have attracted much attention, or indeed to have deserved it; and hence, amid the multitude of Masonic innovations to which almost every day was giving birth and ephemeral existence it soon disappeared.

But the Society which is the subject of the present article, although it assumed the name of the original African Architects, was of a very different character. It may, however, be considered, as it was established only eleven years afterward, as a remodification of it. The Society admitted to membership those possessing high intellectual attainments rather than those possessing wealth or preferment.

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

The degrees of the Order of African Architects were named and classified as follows:

**FIRST TEMPLE**

1. Apprentice.
2. Fellow Craft.
3. Master Mason.

**SECOND TEMPLE**

5. Initiate into Egyptian Secrets. Acta Latomorum (i, page 292) gives the title as Alethophile.
8. Master of Egyptian Secrets.
9. Esquire of the Order.
10. Soldier of the Order.
11. Knight of the Order.

The last three were called Superior Degrees, and were conferred only as a second or higher class, with great discrimination, upon those who had proved their worthiness to receive promotion.

The assemblies of the Brethren were called Chapters. The central or superintending power was styled a Grand Chapter, and it was governed by the following twelve officers:

2. Deputy Grand Master.
5. Draper.
6. Almoner.
7. Triocoplerius, or Treasurer.
8. Graphiarius, or Secretary.
10. Standard Bearer.
11. Marshal.

Mackenzie says the Order was instituted between 1756 and 1767, under the patronage of Frederick II of Prussia, by Baucheren, and that the objects were chiefly historical but the ritual was a compound of Freemasonry, Christianity, Alchemy, and Chivalry. He quotes from its claims thus: “When the Architects were by wars reduced to a very small number, they determined to travel together into Europe, and there to form together new establishments. Many of them came to England with Prince Edward, son of Henry III, and were shortly afterward called into Scotland by Lord Stewart. They received the protection of King Ing of Sweden in 1125; of Richard Coeur-de-Lion, King of England in 1190; and of Alexander III of Scotland in 1284.” He further states that the Order came to an end in 1786, that the three last degrees conferred offices for life, that the Order possessed a large building for the Meetings of the Grand Chapter, containing a library, a museum, a chemical laboratory, and that for many years they gave annually a gold medal of the value of fifty ducats for the best essay on the history of Freemasonry.

Lenning does not mention any connection of Frederick the Great with the Order and Woodford is inclined to limit its activity to ten years, presumably from 1767, though he points out that it has been said to have had an existence into the year 1806. A claim has been made that it was but an enlargement of a Lodge in action at Hamburg in 1747, and the further assertion has been offered of the French origin of the Order. The names of the degrees have also been named as:

1. Knight or Apprentice.
2. Brother or Companion.
3. Soldier or Master.
4. Horseman or Knight.
5. Novice.
6. Aedile, or Builder.
7. Tribunus, or Knight of the Eternal Silence.

The members are said by Woodford to have all been Freemasons and men of learning, the proceedings being, it is claimed, conducted in the Latin language, a circumstance that has a parallel in the Roman Eagle Lodge, No. 160, Edinburgh, Scotland, founded in 1785. This Lodge had its By-Laws and Minutes written in Latin, the object being “to erect and maintain a Lodge whose working and records should be in the classical Latin tongue” (see Historical Notes, Alfred A. A. Murray, Edinburgh, 1908, also The Jacobite Lodge at Rome, William J. Hughan, 1910, page 14).

For a helpful guide to the conditions under Frederick the Great’s control favoring the existence of such organizations as the African Architects, the student may refer to volume ii, pages 60–73, The Beautiful Miss Crawen, by Broadley and Melville, 1914.

The African Architects was not the only society which in the eighteenth century sought to rescue Freemasonry from the impure hands of the charlatans, and maintain a Lodge whose working and records should be in the classical Latin tongue” (see Historical Notes, Alfred A. A. Murray, Edinburgh, 1908, also The Jacobite Lodge at Rome, William J. Hughan, 1910, page 14).

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

AFRICAN BROTHERS. One of the titles given to the African Architects, which was also AFRICAN BUILDERS. See African Architects.

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

The Agapes united the group meal and the Lord's Supper because that Sacrament was first observed at a feast (see Matthew xxvi, 26-9). This custom was readily adopted among Gentile converts as such meals were usual practices by both the Greeks and Romans. Even in Bible times the observance was not always free of fault as is shown by Paul's rebuke at Corinth (see First Corinthians xi, 17-34; also in this connection note Second Peter ii, 13; and Jude 12). These disorders marred the religious value of the agapae. The agape was observed in the Roman Temple of Hercules. It is probable that the love feast was of ancient origin, but it was not definitely practiced by the Christians until the first three centuries, when it became a regular feature of the Christian Church.

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Dr. August Kestner, Professor of Theology, published in Jena, in 1819, a work in which he maintains that the agape, established at Rome by Clemens, in the reign of Domitian, were mysteries which partook of Masonic, Sibylic, and religious character. Reghellini, indeed, finds an analogy between the love feasts of the primitive Christians and the Masonic, symbolic, and religious character.

In the Rosicrucian Degrees of Freemasonry we find an imitation of these love feasts of the primitive Christians; and the ceremonies of the banquet in the Degree of Rose Croix of the Ancient and Accepted Rite, especially as practised by French Chapters, are arranged with reference to the ancient agapae. Reghellini, indeed, finds an analogy between the Table Lodges of modern Freemasonry and these love feasts of the primitive Christians.

AGATE. A stone varying in color, but of great hardness, being a variety of the flint. The agate, in Hebrew שְׁבֹד, ṣhēḇōḏ, was the center stone of the third row in the breastplate of the High Priest. Agates often contain representations of leaves, mosses, etc., depicted by the hand of nature. Some of the representations on these are exceedingly singular. Thus, on one side of one in the possession of Velshius was a half moon, and on the other a star. Kircher mentions one which had a representation of an armed heroine; another, in the church of Saint Mark in Venice, which had a representation of a king's head, adorned with a diadem; and a third which contained the letters I. N. R. I. (see Oliver's Historical Landmarks ii, page 522). In the collections of antiquaries are also to be found many gems of agate on which mystical inscriptions have been engraved, the significations of which are for the most part no longer understood.

AGATE, STONE OF. Among the Masonic traditions is one which asserts that the Stone of Foundation was formed of agate. This, like everything connected with the legend of the stone, is to be mystically interpreted. In this view, agate is a symbol of strength and beauty, a symbolism derived from the peculiar character of the agate, which is distinguished for its compact formation and the ornamental character of its surface (see Stone of Foundation).

AGATHOPADES. A liberal ecclesiastical order founded in Brussels in the sixteenth century. Revived and revised by Schayes in 1846. It has for its sacred sign the pentastigma, a term meaning the stamp of the five points.

AGBATANA. See Echaton.

AGE, LAWFUL. One of the qualifications for candidates is that they shall be of lawful age. What that age must be is not settled by any universal law or landmark of the Order. The Ancient Regulations do not express any determinate number of years at the expiration of which a candidate becomes legally entitled to apply for admission. The language used is, that he must be of "mature and discreet age."

But the usage of the Craft has differed in various countries as to the construction of the time when this period of maturity and discretion is supposed to have arrived. The sixth of the Regulations, which are said to have been made in 1663, prescribes that "no person shall be accepted a Freemason unless he be one and twenty years old or more"; but the subsequent Regulations are less explicit. At Frankfort-on-the-Main, the age required is twenty; in the Lodges of Switzerland, it has been fixed at twenty-one. The Grand Lodge of Hanover prescribes the age of twenty-five, but permits the son of a Freemason to be admitted at eighteen (see Lewis). The Grand Lodge of Hamburg decrees that the lawful age for initiation shall be that which in any country has been determined by the laws of the land to be the age of majority. The Grand Orient of France requires the candidate to be twenty-one, unless he be the son of a Freemason who has performed some important service to the Order, or unless he be a young man who has served six months in the army, when the initiation may take place at the age of eighteen. In Prussia the required age is twenty-five. Under the Grand Lodge of England the Constitutions of 1723 provided that no man should be made a Freemason under the age of twenty-five unless by Dispensation from the Grand Master. This remained the necessary age until it was lowered in the Constitutions of 1754 to twenty-one years, as at present, though the Ancient Freemasons still retained the requirement of twenty-five until the Union of 1813. Under the Scotch Constitution the age was eighteen until 1891, when it was raised to twenty-one. Under the Irish Constitution the age was twenty-one until 1741, when it was raised to twenty-five and so remained until 1817, when it was lowered again to twenty-one. In the United States, the usage is general that the candidate shall not be less than twenty-one years of age at the time of his initiation, and no Dispensation can issue for conferring the degrees at an earlier period.
AGE, MASONIC. In some Masonic Rites a mystical age is appropriated to each degree, and the initiate who has received the degree is said to be of such an age. Thus, the age of an Entered Apprentice is said to be three years; that of a Fellow Craft, five; and that of a Master Mason, seven. These ages are not arbitrarily selected, but have a reference to the mystical value of numbers and their relation to the different degrees.

Thus, three is the symbol of peace and concord, and has been called in the Pythagorean system the number of perfect harmony, and is appropriated to that degree, which is the initiation into an Order whose fundamental principles are harmony and brotherly love. Five is the symbol of active life, the union of the female principle two and the male principle three, and refers in this way to the active duties of man as a denizen of the world, which constitutes the symbolism of the Fellow Craft’s Degree; and seven, as a venerable and perfect number, is symbolic of that perfection which is supposed to be attained in the Master’s Degree. In a way similar to this, all the ages of the other degrees are symbolically and mystically explained.

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

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

AGLA. One of the Cabalistic names of God, which is composed of the initials of the words of the following sentence: unKD’ynD3nnN, Atah Gibor Lolam Adonai, meaning “Thou art mighty forever, O Lord.” This name the Cabalists arranged seven times in the center and at the intersecting points of two interlacing triangles, which figure they called the Shield of David, and used as a talisman, believing that it would cure wounds, extinguish fires, and perform other wonders (see Shield of David). The four Hebrew letters forming the initials of the above words were used on the floor cloths of Lodges in the eighteenth century.

AGNOSTUS, IRENAEUS. This is supposed by Klengel (Bibliographie der Friemaurerei, Nos. 2442, 2497, etc.) to have been a nom-de-plume or pen name of Gotthardus Arthusius, a co-rector in the Gymnasion of Frankfort-on-the-Main, and a writer of some local celebrity in the beginning of the seventeenth century (see Arthusius). Under this assumed name of Irenaeus Agnostus, he published, between the years 1617 and 1620, many works on the subject of the Rosicrucian Fraternity, which John Valentine Andea had about that time established in Germany.

AHABATH OLAM. Two Hebrew words signifying eternal love. The name of a prayer which was used by the Jews dispersed over the whole Roman Empire during the times of Christ. It was inserted by Dermott in his Ahiman Rezon (page 45, edition 1764), and copied into several others, with the title of A Prayer repeated in the Royal Arch Lodge at Jerusalem. The prayer was most probably adopted by Dermott and attributed to a Royal Arch Lodge in consequence of the allusion in it to the “holy, great, mighty, and terrible name of God.”

AHIMAN. So spelled in the common version of the Bible (First Kings iv, 3), but according to the Hebrew orthography the word should be spelled and pronounced Achiah, or akh-e-ee-yaw according to Strong. He and Elihoeph or Elichoreph were the Sopherim, the Scribes or Secretaries of King Solomon. In the ritual of the Seventh Degree of the Ancient and Accepted Rite, according to the modern American system, these personages are represented by the two Wardens.

AHIMAN REZON. The title given by Dermott to the Book of Constitutions of the Grand Lodge of Antient Freemasons in England, which was established about the middle of the eighteenth century in
opposition to the legitimate Grand Lodge and its adherents, who were called the Moderns, and whose code of laws was contained in Anderson's work known as the Book of Constitutions. Many attempts have been made to explain the significance of this title; thus, according to Doctor Mackey, it is derived from three Hebrew words, וֹפֵר, "thim, meaning brothers; יָנָה, manah, to appoint, or to select in the sense of being placed in a peculiar class (see Isaiah liii, 12), and רָצִון, ratzon, the will, pleasure, or meaning; and hence the combination of the three words in the title, Ahiman Rezon, signifies the will of selected Brethren—the law of a class or society of men who are chosen or selected from the rest of the world as Brethren.

Doctor Dalcho (Ahiman Rezon of South Carolina, page 159, second edition) derives it from ahi, a brother, manah, to prepare, and rezon, secret; so that, as he says, "Ahiman Rezon literally means the secrets of a prepared brother." But the best meaning of manah is that which conveys the idea of being placed in or appointed to a certain, exclusive class, as we find in Isaiah liii, 12 "he was numbered (nimah) with the transgressors," placed in that class, being taken out of every other order of men. Although rezon may come from ratzon, a will or law, it can hardly be elicited by any rules of etymology out of the Chaldee word raz, meaning a secret, the termination in on being wanting; and furthermore the book called the Ahiman Rezon does not contain the secrets, but only the public laws of Freemasonry. The derivation of Dalcho seems therefore inadmissible.

Not less so is that of Brother W. S. Rockwell, who as recorded in the Ahiman Rezon of Georgia (1859, page 3) thinks the derivation may be found in the Hebrew, נון, amun, meaning a builder or architect, and רצון, rezon, as a noun, prince, and as an adjective, royal, and hence, Ahiman Rezon, according to this etymology, will signify the royal builder, or, symbolically, the Freemason. But to derive ahiman from amun, or rather amon, which is the masoretic pronunciation, is to place all known laws of etymology at defiance. Rockwell himself, however, furnishes the best argument against his strained derivation, when he admits that its correctness will depend on the antiquity of the phrase, which he acknowledges that he doubts. In this, he is right. The phrase is altogether a modern one, and has Dermott, the author of the first work bearing the title, for its invention. Rockwell's conjectural derivation is, therefore, for this reason still more inadmissible than Dalcho's.

But the most satisfactory explanation is as follows: In his prefatory address to the reader, Dermott narrates a dream of his in which the four men appointed by Solomon to be porters at the Temple (First Chronicles ix, 17) appear to him as sojourners from Jerusalem, and he tells them that he is writing a history of Freemasonry; upon which, one of the four, named Ahiman, says that no such history has ever yet been composed and suggests that it never can be. It is clear, therefore, that the first word of the title is the name of this personage. What then does Rezon signify? Now the Geneva or Breeches Bible, published in 1560, contains a table giving the meanings of the Bible names and explains Ahiman as a prepared brother or brother of the right hand and Rezon as a secretary, so that the title of the book would mean Brother Secretary. That Dermott used the Geneva Bible is plain from the fact that he quotes from it in his address to the reader, and therefore it may fairly be assumed that he selected these names to suit his purpose from the list given in it, especially as he styles himself on his title-page merely Secretary.

The first book of Masonic Law published by the Grand Lodge of Pennsylvania was entitled: Ahiman Rezon abridged and digested: as a Help to all that are or would be Free and Accepted Masons. It was prepared by the Grand Secretary, the Rev. Brother William Smith, D.D., Provost of the University of Pennsylvania, and was almost entirely a reprint of Dermott's work; it was approved by the Grand Lodge November 22, 1781, published in 1783, and dedicated to Brother George Washington. It is reprinted in the introduction to the first or edited reprint of the Proceedings of the Grand Lodge of Pennsylvania, 1780-1808. On April 18, 1825, a revision of the Ahiman Rezon was adopted, being taken largely from Anderson's Constitutions.

In the 1919 edition (page 210) are these comments: "The revision of 1825 contains the following as the definition of the words Ahiman Rezon: The Book of Constitutions is usually denominated Ahiman Rezon. The literal translation of Ahiman is A prepared Brother, from manah, to prepare, and Rezon, secret; so that Ahiman Rezon literally means, the secrets of a prepared Brother. It is likewise supposed to be a corruption of Achi Man Ratzon, the thoughts or opinions of a true and faithful Brother. As the Ahiman Rezon is not a secret, but a published book, and the above definition has been omitted from subsequent revisions of the book, the words were submitted to Hebrew scholars for translation upon the assumption that they are of Hebrew origin. The words however are not Hebrew.

"Subsequent inquiry leads to the belief that they come from the Spanish, and are thus interpreted: Ahi, which is pronounced Ah-e, is demonstrative and means there, as if pointing to a thing or place; man may be considered a form of monta, which means the account, amount, sum total, or fullness; while razon or rezon means reason, principle, or justice, the word justice being used in the sense of law. If, therefore, we ascribe the words Ahiman Rezon to Spanish origin, their meaning is—There is the full account of the law."

But the history of the origin of the book is more important and more interesting than the history of the derivation of its title.

The premier Grand Lodge of England was established in 1717 and ruled the Freemasons of London and the South of England without opposition until in 1751 when some Irish Freemasons established another body in London. This organization professed to work "according to the old institutions," and the Brethren called themselves Antient Freemasons and the members of the older Grand Lodge Moderns, maintaining that they alone preserved the ancient usage of Freemasonry.

The former of these contending bodies, the Grand Lodge of England, had, in the year 1722, caused Dr. James Anderson to collect and compile all the Statutes and Regulations by which the Fraternity had in
former times been governed. These, after having been submitted to due revision, were published in 1723, by Anderson, with the title of The Constitutions of the Freemasons. This work, of which several other editions subsequently appeared, has always been called the standard work on Masonic constitutions and contained in it the foundations of the written law by which the Grand Lodge of England and the Lodges deriving from it, both in that country and in America, are governed.

But when the Irish Freemasons established their rival Grand Lodge, they found it necessary, also, to have a Book of Constitutions. Accordingly, Laurence Dermott, who was at one time their Grand Secretary, and afterward their Deputy Grand Master, compiled such a work, the first edition of which was published by James Bedford, at London, in 1756, with the following title: Ahiman Rezon: or a Help to a Brother; showing the Excellency of Secrecy, and the first cause or motive of the Institution of Masonry; the Principles of the Craft; and the Benefits from a strict Observance thereof, etc., etc.; also the Old and New Regulations, etc. To which is added the greatest collection of Masons' Songs, etc. By Bro. Lawrence Dermott, Secretary.

A second edition was published in 1764 with this title: Ahiman Rezon: or a help to all that are or would be Free and Accepted Masons; containing the Quintessence of all that has been published on the subject of Freemasonry, with many Additions, which renders this Work more useful than any other Book of Constitution now extant. By Lau. Dermott, Secretary. London, 1764. A third edition was published in 1778, with the following title: Ahiman Rezon: or a Help to all that are or would be Free and Accepted Masons (with many Additions). By Lau. Dermott, D.G.M. Printed for James Jones, Grand Secretary; and sold by Peter Shatwell, in the Strand. London, 1778.

Five other editions were published: the fourth, in 1778; the fifth in 1787; the sixth in 1800; the seventh in 1801; the eighth in 1807, and the ninth in 1813. In this year, the Ancient Grand Lodge was dissolved by the union of the two Grand Lodges of England, and a new Book of Constitutions having been adopted for the united body, the Ahiman Rezon became useless, and no subsequent edition was ever published.

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

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

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

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

There is next a Philacteria for such Gentlemen as may be inclined to become Freemasons. This article, which was not in the first edition, but appeared for the first time in the second, consists of directions as to the method to be pursued by one who desires to be made a Freemason.

This is followed by an account of what Dermott calls Modern Masonry, that is, the system pursued by the original Grand Lodge of England, and of the differences existing between it and Antient Masonry, or the system of his own Grand Lodge. He contends that there are material differences between the two systems; that of the Antients being universal, and that of the Moderns not; a Modern being able with safety to communicate all his secrets to an Antient, while an Antient cannot communicate his to a Modern; a Modern having no right to be called free and accepted; all of which, in his opinion, show that the Antients have secrets which are not in the possession of the Moderns. This, he considers, a convincing proof that the Modern Freemasons were innovators upon the established system, and had instituted their Lodges and framed their ritual without a sufficient knowledge of the arcana of the Craft. But the Modern Freemasons with more semblance of truth, thought that the additional secrets of the Antients were only innovations that they had made upon the true body of Freemasonry; and hence, they considered their ignorance of these newly invented secrets was the best evidence of their own superior antiquity.

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

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

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

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

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

2. Charges and Regulations of the Ancient and Honorable Society of Free and Accepted Masons, extracted from the Ahiman Rezon, etc. Published by the consent and direction of the Grand Lodge of Nova Scotia. Halifax, 1796.


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


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

7. The Freemason's Library and General Ahiman Rezon; containing a delineation of the true principles of Freemasonry, etc. by Samuel Cole. Baltimore, 1817. 8vo, 332 + 92 pages. There was a second edition in 1829.

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


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

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

First of the Old Charges in the Book of Constitutions, edition of 1723:

"A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious libertine. But though in ancient times Masons were charged, in every country, to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is to be good men and true, or men of honour and honesty; by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance."

First of the Old Charges in the Book of Constitutions, edition of 1738:

"A Mason is obliged by his tenure to observe the moral law, as a true Noachid; and if he rightly understands the Craft, he will never be a stupid Atheist, nor an irrereligious libertine, nor act against conscience."

"In ancient times, the Christian Masons were charged to comply with the Christian usages of each
country where they travelled or worked. But Masonry being found in all nations, even of divers religions, they are now only charged to adhere to that religion in which all men agree (leaving each Brother to his own particular opinions); that is, to be good men and true, men of honour and honesty, by whatever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles of Noah enough to preserve the cement of the Lodge. Thus, Masonry is the center of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance."

First of the Old Charges in Dermott's Ahiman Rezon:

"A Mason is obliged by his tenure to observe the moral law, as a true Noachida; and if he rightly understands the Craft, he will never be a stupid Atheist, nor an irreligious libertine, nor act against conscience."

"In antient times, the Christian Masons were charged to comply with the Christian usages of each country where they travelled or worked; being found in all nations, even of divers religions."

"They are generally charged to adhere to that religion in which all men agree (leaving each brother to his own particular opinions); that is, to be good men and true, men of honour and honesty, by whatever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles of Noah enough to preserve the cement of the Lodge."

"Thus, Masonry is the center of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance."

The italics in the second and third extracts will show what innovations Anderson made in 1738 on the Charges as originally published in 1723, and how closely Dermott followed him in adopting these changes. There is, in fact, much less difference between the Ahiman Rezon of Dermott and Anderson's edition of the Book of Constitutions, printed in 1738, than there is between the latter and the first edition of the Constitutions, printed in 1723. But the great points of difference between the "A/Bients" and the "Moderns," points which kept them apart for so many years, are to be found in their work and ritual, for an account of which the reader is referred to the article Antient Freemasons. 

AHISAR. See Ashishar.

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

Ahriman. See Ormuzd and Ahriman, also Zoroaster.

AID AND ASSISTANCE. The duty of aiding and assisting, not only all worthy distressed Master Masons, but their widows and orphans also, "wheresoever dispersed over the face of the globe," is one of the most important obligations that is imposed upon every Brother of the mystic tie by the whole scope and tenor of the Masonic Institution.

The regulations for the exercise of this duty are few, but rational. In the first place, a Master Mason who is in distress has a greater claim, under equal circum-stances, to the aid and assistance of his brother, than one who, being in the Order, has not attained that Degree, or who is altogether a profane. This is strictly in accordance with the natural instincts of the human heart, which will always prefer a friend to a stranger, or, as it is rather energetically expressed in the language of Long Tom Coffin, "a messmate before a shipmate, a shipmate before a stranger, and a stranger before a dog"; and it is also strictly in accordance with the teaching of the Apostle to the Gentiles, who has said: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (see Galatians vi, 10).

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

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

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

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

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

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

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

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

1. The applicant must be a Master Mason. In 1722, the charitable benefits of Freemasonry were extended, it is true, to Entered Apprentices, and an Apprentice was recognized, in the language of the law, as "a true and genuine brother." But this was because at that time only the First Degree was conferred in subordinate Lodges, Fellow Crafts and Master Masons being made in the Grand Lodge. Hence the great mass of the Fraternity consisted of Apprentices, and many Freemasons never proceeded any further. But the Second and Third Degrees are now always conferred in subordinate Lodges, and very few initiate voluntarily stop short of the Master's Degree. Hence the mass of the Fraternity now consists of Master Masons, and the law which formerly limited the duty to Apprentices is, under our present organization, made applicable only to those who have become Master Masons.

2. The applicant must be worthy. We are to presume that every Freemason is "a good man and true," until a Lodge has pronounced to the contrary. Every Freemason who is "in good standing," that is, who is a regularly contributing member of a Lodge, is to be considered as worthy, in the technical sense of the term. An expelled, a suspended, or a nonaffiliated Freemason does not meet the required condition of "a regularly contributing member." Such a Freemason is therefore not worthy, and is not entitled to Masonic assistance.

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

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

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

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

AITCHISON'S-HAVEN LODGE. Also spelled ATCHESON, ACHISON. This was one of the oldest Operative Lodges consenting to the formation of the Grand Lodge of Scotland in 1736. The age of this Lodge, like many or most of the oldest Lodges of Scotland, is not known. Some of its members signed the Saint Clair Charters in 1600 and 1601. The place of its meeting, Aitchison-Haven, is no longer on the map, but was in the County of Midlothian. The origin of the town was from a charter of James V, dated 1526, and probably the Lodge dated near that period. Aitchison's-Haven was probably the first meeting-place, but they seem to have met at Musselburgh at a later period.

Lyon, in his History of the Lodge of Edinburgh, speaks of trouble in the Grand Quarterly Communication respecting representatives from this Lodge when in May, 1737, it was "agreed that Aitcheson's Haven be deleted out of the books of the Grand Lodge, and no more called on the rolls of the Clerk's highest peril." The Lodge was restored to the roll in 1814, but becoming dormant, it was finally cut off in 1856. The Lodge of Edinburgh has long enjoyed the distinction of having the oldest preserved Lodge Minute, which is dated July, 1599. Just recently, Brother R. E. Wallace-James has brought to light a Minute Book bearing this title: The Book of the Acts and Ordinans of the Nobile Maisteria and fellows of Craft of the Lodge of Aitchison's haven, and contains a catalogue of the names of the fellows of Craft that are presently in the Zeir of God 1598.

The first page of this rare book bears in a bold hand the date 1598.

The Minute to which we have already referred is as follows:

"The IX day of Januerie the Zeir of God upon ye quhilk day Robert Widderspone was maid fellow of Craft in ye presens of Wilzam Aytone Elder, Johne Fender being Warden, Johne Pedden Thomas Petten-
crief John Crafur George Ayton Wilzame Ayton younger Hendrie Petticrief all fellows of Craft upon ye qhilk day he choos George Ayton John Pedde to be his intenders and instructouris and also ye said Robert hes payit his xx sh. and his gluffis to everie Maister as effris" (see volume xxiv, Ars Quatuor Coronatorum).

**AITCHISON’S-HAVEN MANUSCRIPT.** One of the Old Charges, or records of Freemasonry now in the custody of the Grand Lodge of Scotland, was formerly preserved in the archives of the Aitchison-Haven Lodge, which met first at Musselburgh in Scotland. The manuscript is engraven in the Minute Book of Aitchison-Haven Lodge. The writer attests to his transcription in the following manner:

“Insert by me undersub and the 19th of May, 1666, Jo. Auchinleck, clerk to the Masones of Aichisones Lodge.”

This manuscript has been reproduced, with 24 lines in facsimile, by D. Murray Lyon in his History of the Lodge of Edinburgh.

**AIX-LA-CHAPELLE.** The French name of what is called in German, Aachen. A city of Germany, remarkable in Masonic history for a persecution which took place in the eighteenth century, and of which Gädicke, in his Freimaurer Lexicon, 1818 and 1831, gives the following account:

In the year 1776, Ludwig Grienemann, a Dominican monk, a follower of Dominic de Guzman, who founded an Order whose violent zeal led to the atrocities of the Inquisition in Spain and elsewhere, delivered a course of Lenten sermons, in which he attempted to prove that the Jews who crucified Christ were Freemasons, that Pilate and Herod were Wardens in a Freemason’s Lodge, that Judas, previous to his betrayal of his Master, was initiated into the Order, and that the thirty pieces of silver, which he is said to have returned, was only the fee which he paid for his initiation. Aix-la-Chapelle being a Roman Catholic city, the magistrates were induced, by the influence of Grienemann, to issue a decree, in which they declared that anyone who should permit a meeting of the Freemasons in his house should, for the first offense, be fined 100 florins, for the second 200, and for the third, be banished from the city. The mob became highly incensed against the Freemasons, and insulted all whom they suspected to be members of the Order. At length Peter Schuff, a Capuchin, so-called from the capuche, or pointed hood, worn by the monks of this Order, jealous of the influence which the Dominican Grienemann was exerting, began also, with augmented fervor, to preach against Freemasonry, and still more to excite the popular commotion.

In this state of affairs, the Lodge at Aix-la-Chapelle applied to the princes and Masonic Lodges in the neighboring territories for assistance and protection, which were immediately rendered. A letter in French was received by both priests, in which the writer, who stated that he was one of the former dignitaries of the Order, strongly reminded them of their duties, and, among other things, said that “Many priests, a pope, several cardinals, bishops, and even Dominican and Capuchin monks, had been, and still were, members of the Order.” Although this remonstrance had some effect, peace was not altogether restored until the neighboring free imperial states threatened that they would prohibit the monks from collecting alms in their territories unless they ceased to excite the popular commotion against the Freemasons.

**AKIROP.** The name given, in the ritual of the Ancient and Accepted Rite, to one of the ruffians celebrated in the legend of the Third Degree. The word is said in the ritual to signify an assassin. It might probably be derived from ʔَاҚٰٰرٰبٰ, kaRaB, to assault or join battle; but is just as probably a word so corrupted by long oral transmission that its etymology can no longer be traced (see Ahiram).

**ALABAMA.** Before the institution of the Grand Lodge of Alabama several Lodges there were organized by other Grand Jurisdictions. The first of these was Madison, No. 1, at Huntsville, established by the Grand Lodge of Kentucky, under Dispensation dated August 29, 1811. A Charter was issued to this Lodge on August 28, 1812. On June 11, 1821, a Convention was held at Cahaba in the Hall of Halo Lodge, for the purpose of constituting a Grand Lodge. Nine Lodges were represented; namely, Halo Lodge, No. 21; Madison Lodge, No. 21; Saint Stephens Lodge; Rising Virtue Lodge, No. 30; Alabama Lodge, No. 51; Farrar Lodge, No. 41; Alabama Lodge, No. 21; Moulton Lodge, No. 34; Russellville Lodge, No. 36. Brother J. W. Farrar who presided over the meeting was the first Grand Master. Charters were issued to nine Lodges on June 13, 1821, and to three others at the Annual Communication of December 11, 1821. In 1826 the Anti-Masonic agitation in the United States caused the Grand Lodge of Alabama, like very many others, to fade out of existence. A meeting was held at Tuscaloosa on December 6, 1836, when, as there was not a quorum present, the Grand Lodge was declared extinct. At this meeting were present twelve brethren who declared the meeting a Convention in order to form a new Constitution and create a new Grand Lodge. They appointed William Leigh, Chairman, and John H. Vincent, Secretary. Grand Lodge officers were elected and John C. Hiels was installed the first Most Worshipful Grand Master under the new Constitution. The Grand Lodge was then opened in Ample Form.

Prior to May, 1823, there were four Chapters in Alabama, all chartered by the General Grand Chapter. In May and June, 1823, delegates of these met and decided to form a Grand Chapter of Alabama. The General Grand Chapter, however, did not sanction it because one year had not elapsed since the establishment of the Junior Chapter of the four. On June 2, 1827, the Grand Chapter was reorganized, and met annually until 1830. On December 8, 1837, the delegates from the several Chapters of the State met and recognized the Grand Chapter.

By authority of John Barker, a member of the Southern Supreme Council, several Councils were established and on December 13, 1838, 27 Royal and Select Masters assembled and formed the Grand Council of Alabama.

The first Commandery to be established in Alabama was Washington, No. 1, at Marion, which was chartered in 1844. This Commandery with four others, Mobile, No. 2; Montgomery, No. 4; Selma, No. 5; Tusculumbia, No. 3, agreed to meet on December 1, 1860, and they organized the Grand Com-
mandery of Knights Templar for the State of Alabama. At the actual meeting the representative of Washington, No. 1, was absent. A Consistory of the Ancient and Accepted Scottish Rite, Alabama, No. 1, at Birmingham, was chartered on December 27, 1900, and a Council of Kadosh was established at Birmingham, No. 1, on September 21, 1899. Hermes, No. 1, at Montgomery, was constituted a Chapter of Rose Croix by Letters Temporary and a Charter was given to Alabama, No. 1, as a Lodge of Perfection on April 13, 1874.

ALAPA. A Latin word signifying a blow on the cheek with the open hand. Such a blow was given by the master to his manumitted slave as a symbol of manumission, and as a reminder that it was the last unrequited indignity which he was to receive. In fact, the very word manumit is derived from two Latin words meaning to send by hand. Hence, in medieval times, the same word was applied to the blow inflicted on the cheek of the newly created knight by the sovereign who created him, with the same symbolic significance. This was sometimes represented by the blow on the shoulder with the flat of a sword, which has erroneously been called the accolade (see Knighthood).

ALARM. The verb to alarm signifies, in Freemasonry, to give notice of the approach of some one desiring admission. Thus, to alarm the Lodge is to inform the Lodge that there is some one without who is seeking entrance. As a noun, the word alarm has two significations:

1. An alarm is a warning given by the Tiler, or other appropriate officer, by which he seeks to communicate with the interior of the Lodge or Chapter. In this sense the expression so often used, "an alarm at the door," simply signifies that the officer outside has given notice of his desire to communicate with the Lodge.

2. An alarm is also the pecuhar mode in which this notice is to be given. In modern Masonic works, the number of knocks given in an alarm is generally expressed by musical notes. Thus, three distinct knocks would be designated thus, \( \text{\textbullet\textbullet\textbullet} \); two rapid and two slow ones thus, \( \text{\textbullet\textbullet\textbullet\textbullet\textbullet\textbullet\textbullet\textbullet} \); and three knocks three times repeated thus, \( \text{\textbullet\textbullet\textbullet\textbullet\textbullet\textbullet\textbullet\textbullet\textbullet\textbullet\textbullet\textbullet\textbullet} \), etc. The word comes from the French alarme, which in turn comes from the Italian all'arme, literally a cry to arms, uttered by sentinels surprised by the enemy. The legal meaning of to alarm is not to frighten, but to make one aware of the necessity of defense or protection. This is precisely the Masonic significations of the word.

ALASKA. The Grand Master of the Territory of Washington issued, on April 14, 1868, a Dispensation to form a Lodge at Sitka, Alaska. This Dispensation was renewed on October 13, 1868, and on September 17, 1869, a Charter was granted to Alaska Lodge, No. 14. This Charter was revoked on October 28, 1872. A Commission as Deputy Grand Master for Alaska was, on September 18, 1869, issued under the same authority to Brother W. H. Wood, P.D. G.M. December 9, 1879, a Dispensation was issued by the Grand Lodge of the Territory of Washington for a new Lodge at Sitka and in due course a Charter was granted to Jamestown Lodge, No. 33, on January 3, 1880. This Charter was returned and canceled on June 4, 1886. A Dispensation from the Grand Lodge of Washington was issued on November 15, 1900, and a Charter granted on June 12, 1901, to White Pass Lodge, No. 113, of Skagway. Other Lodges chartered in Alaska by the same Grand Lodge have been Gastineaux Lodge, No. 124, at Douglas, on June 10, 1908; Anvil Lodge, No. 140, at Nome, on June 14, 1905; Mt. Juneau Lodge, No. 147, at Juneau, on June 14, 1905; Ketchikan Lodge, No. 159, at Ketchikan, on June 12, 1907; Tanana Lodge, No. 162, at Fairbanks, on June 17, 1908; Valdez Lodge, No. 168, at Valdez, on June 17, 1908; Mount McKinley Lodge, No. 183, at Cordova, on June 14, 1911; Seward Lodge, No. 219, at Seward, on June 14, 1917; Anchorage Lodge, No. 221, at Anchorage, on June 14, 1917. A Royal Arch Chapter was authorized at Fairbanks by Dispensation from the General Grand High Priest Nathan Kingsley, on June 15, 1909, and this Chapter was granted a Charter on November 12, 1909. Seward Chapter at Nome received a Dispensation dated July 13, 1911, from General Grand High Priest Bernard G. Witt, and a Charter was granted on September 12, 1912. A third Chapter received a Dispensation from General Grand High Priest Frederick W. Craig dated January 16, 1919, and Charter was granted on September 29, 1921, to Anchorage Chapter at Anchorage.

The first Council of Royal and Select Masters was authorized at Fairbanks on March 16, 1914, and was granted a Charter as Arctic Council, No. 1, by the General Grand Council on August 31, 1915. Alaska Commandery, No. 1, was authorized by the Grand Encampment, Knights Templar of the United States, on August 14, 1913, at Fairbanks, and a Dispensation for Anchorage Commandery, No. 2, at Anchorage was issued on July 1, 1920, by Grand Master Joseph K. Orr.

Alaska No. 1, Ancient and Accepted Scottish Rite, Southern Jurisdiction, at Juneau, was established a Consistory by Charter granted October 22, 1915. By Charters granted October 22, 1915, October 23, 1915, and October 16, 1911, respectively, at the same body were established a Council of Kadosh, a Chapter of Rose Croix and a Lodge of Perfection.

ALAVA. Famous Spanish General, Aide-de-Camp under the Duke of Wellington and in 1814 imprisoned for being a Freemason.

ALBAN, SAINT. See Saint Alban.

ALBERTA (Canada). The Grand Lodge of Manitoba had jurisdiction over the Lodges in the North-west Territories of Canada but the division of these into Provinces, on September 1, 1905, influenced Medicine Hat Lodge, No. 31, to invoke the oldest Masonic Body, Bow River Lodge, No. 28, to call a preliminary Convention at Calgary on May 25, 1905. This was followed by another meeting on October 12, 1905, when seventeen lodges were represented by seventy-nine delegates, the Grand Lodge of Alberta was duly organized, and Brother Dr. George MacDonald elected Grand Master and was installed by Grand Master W. G. Scott of the Grand Lodge of Manitoba.

ALBERTUS MAGNUS. A scholastic philosopher of the Middle Ages, of great learning, but who had among the vulgar the reputation of being a magician. He was born at Laiingen, Swabia, in 1205, of an illustrious family, his subtitle being that of Count of Bollstadt. He studied at Padua, and in 1223 entered
the Order of the Dominicans. In 1249 he became head-master of the school at Cologne. In 1260 Pope Alexander VI conferred upon him the bishopric of Ratisbon. In 1262 he resigned the episcopate and returned to Cologne, and, devoting himself to philosophic pursuits for the remainder of his life, died there in 1280. His writings were very voluminous, the edition published at Lyons, in 1651, amounting to twenty-one large folio volumes.

Albertus Magnus has been connected with the Operative Freemasonry of the Middle Ages because he has been supposed by many to have been the real inventor of the German Gothic style of architecture. Heideloff, in his Baukunst des Mittelalters, says that "he recalled into life the symbolic language of the ancients, which had so long lain dormant, and adapted it to suit architectural forms." The Freemasons were said to have accepted his instructions, with a system of symbols which was secretly communicated only to the members of their own body, and served even as a medium of intercommunication. He is asserted to have designed the plan for the construction of the Cathedral of Cologne, and to have altered the Constitution of the Freemasons, and to have given to them a new set of laws.

**ALBRECHT, HEINRICH CHRISTOPH.** A German author, who published at Hamburg, in 1792, the first and only part of a work entitled *Materialien zu einer kritischen Geschichte der Freimaurerei*, meaning Collections towards a Critical History of Freemasonry. Kloss says that this was one of the first attempts at a clear and rational history of the Order. Unfortunately, the author never completed his task, and only the first part of the work ever appeared. Albrecht was the author also of another work entitled *Geheime Geschichte eines Rosenkreuzers, or Secret History of a Rosicrucian*, and of a series of papers which appeared in the *Berlin Archive der Zeit*, containing Notices of Freemasonry in the first half of the Sixteenth Century. Albrecht adopted the theory first advanced by the Abbé Grandier, that Freemasonry owes its origin to the Steinmetzen of Germany (see Stone-masons of the Middle Ages).

**ALCHEMY.** The Neo-Platonicians introduced at an early period of the Christian era an apparently new science, which they called *στίχωμα τειχος*, or the Sacred Science, which materially influenced the subsequent condition of the arts and sciences. In the fifth century arose, as the name of the science, *alchemia*, derived from the Arabic definite article *al* being added to *chemia*, a Greek word used in Dioscletian’s decree against Egyptian works treating of the *χυμα* or transmutation of metals; the word seems simply to mean "the Egyptian Art," *χυμα*, or the land of black earth, being the Egyptian name for the soil but the Standard Dictionary prefers the first of these explanations. An Egyptian priest, Hermes Trismegistus, the Three-greatest Hermes, supposed to have lived about 2000 B.C., was one of the first to practise alchemy. Although our accounts of him are of a purely legendary character, so closely has the name of alchemy been connected with him that it became generally referred to as the Hermetic Art. Toward the end of the eighth century we have another famous alchemist, Geber, who wrote many books and treatises in Latin on the transmutation of metals and kindred subjects, setting forth many of the formulas, as well as the scientific, mystical and philosophical aspects of the art at that early period. In the tenth century there was an Arabian medical philosopher named *Rhazes* or *Rhasis*, who numbered among his writings one, *The Establishment of Alchemy*, which caused him great misfortune. It is said that he presented a copy of this work to his prince, who immediately demanded that he verify some of his experiments. Failing in this, he was struck across the face with a whip so violently by the prince that he was blinded. During the next three or four centuries alchemy was studied by the scientists or chemists, as they are called today, and to them must be credited the development of science such as it was until the Middle Ages. Unfortunately, the mystical terms in which the art was clothed, the great secrecy in which all knowledge was kept and the esoteric quality of the teaching made it a natural prey of the charlatans, quacks, necromancers and fortune-tellers who thrived upon the ignorance and superstition of the people. There are on record several instances of these adepts being put to death as a result of their inability to demonstrate certain claims made by them. Many sincere and learned scientific men came under the ban owing to the disrepute into which the art had fallen and their work had to be done in secret to avoid punishment and death. J. E. Mercer in his *Alchemy* says that Marie Ziglerin was burned to death by Duke Julius of Brunswick in 1575. David Benther killed himself in fear of the anger of the Elector Augustus of Saxony. In 1590 the Elector of Bavaria had Bragadino hanged and the Margrave of Bayreuth caused a like fate to befall William de Krohnemann. A well-known example of the use to which alchemy was put was the case of Cagliostro. Kings and rulers retained alchemists in their employ, consulting them as to future events and often basing their campaigns upon the prophecies of their wise men. It was when these prophecies turned out contrary to expectations that the rulers took their revenge by condemning their counselors to death or imprisonment.

The first man of record to put alchemy to medical use was Paracelsus, probably born near Zürich, in 1493 and dying in 1541. He became a great teacher
of medicine and has been proclaimed by the Encyclopaedia Britannica as "the pioneer of modern chemists and the prophet of a revolution in science." Many new and powerful drugs were produced in his laboratory among which was laudanum. He was in great disfavor with the medical men of his time, he having done much to destroy many of the traditions and errors practised by them. After his death a score of alchemists claimed the power of curing bodily ailments by the mystical powers of the Philosopher's Stone, health and long life being among the benefits supposed to be derived from the art. Thory says that there was a society of alchemists at The Hague in 1622 which called itself Rose Croix. It is claimed that Rosenkreutz founded the Order in 1459 with the ordinance that its existence should be kept a secret for two hundred years. Another organization of alchemists was known to have been in existence in 1790 in Westphalia, the Hermetic Society, which continued to flourish until about 1819. During the Middle Ages alchemy came in for the attention and study at least of many of the foremost men of the time. Raymond Lully, Roger Bacon, Albertus Magnus and Thomas Aquinas made it the subject of many of their writings and it was not until the middle of the fifteenth century that the science as practised by the earlier artificers was relegated to the past. At that time an alchemical center was established in England at Oxford, Robert Boyle organizing a class for experiment and research. Such men as Elias Ashmore and Sir Isaac Newton assisted in the project and John Locke and Christopher Wren were among the pupils. A renowned Rosicrucian chemist was brought over from Strasburg. As a result of this determined and consistent work a new understanding of chemistry and physics was developed, marking the beginning of the modern science as it is known today. For a more detailed account see J. E. Mercer's Alchemy, M. M. Pattison Muir's The Story of Alchemy and Lewis Spence's An Encyclopaedia of Occultism.

Astrology and the magic arts are usually associated with alchemy but we may fairly look upon it as having had a wider scientific scope. Indeed alchemy was the pioneer of our modern systematic chemistry. The alchemists of old sought by observation and experiment, by research and reflection, to gain the secret of nature's operations. Their early dreams were ambitious but not idle of a discovery of the means to results but the gains have nevertheless been wondrously beneficial. Even the language of the ancient alchemists persists with a curious tenacity. They applied moral qualities, virtues and vices, to things of nature and today we still speak of noble and base metals, of gases perfect and imperfect, of good and bad electrical conductors, and so on. A meed of gratitude is due to all of them and their successors in his Essay on Man (ii, line 269): "The starving chemist in his golden views, supremely blest."

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

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

Of these the most authentic appears to be one issued at Cork, with the authority of the family, in 1811, and afterward republished in London. From this narrative it appears that her father, Viscount Doneraile, together with his sons and a few friends, was accustomed to open a Lodge and carry on the ordinary ceremonies at Doneraile Court, and it was during one of these meetings that the occurrence took place which is thus related:

"It happened on this particular occasion that the Lodge was held in a room separated from another, as is often the case, by stud and brickwork. The young lady, being giddy and thoughtless, and determined to gratify her curiosity, made her arrangements accordingly, and, with a pair of scissors (as she herself related to the mother of our informant), removed a portion of a brick from the wall, and placed herself so as to command a full view of everything which occurred in the next room; so placed, she witnessed the first two degrees in Freemasonry, which was the extent of the proceedings of the Lodge on that night. Becoming aware, from what she heard, that the Brethren were about to separate, for the first time she felt tremulously alive to the awkwardness and danger of her situation, and began to consider how she could retire without observation. She became nervous and agitated, and nearly fainted, but so far recovered herself as to be fully aware of the necessity of withdrawing as quickly as possible; in the act of doing so, being in the dark, she stumbled against and overthrew something, said to be a chair or some ornamental piece of furniture.

"The crash was loud; and the Tiler, who was on the lobby or landing on which the doors both of the Lodge room and that where the Honorable Miss St. Leger was, opened, gave the alarm, burst open the
door and, with a light in one hand and a drawn sword in the other, appeared to the now terrified and fainting lady. He was soon joined by the members of the Lodge present, and luckily; for it is asserted that but for the prompt appearance of her brother, Lord Doneraile, and other steady members, her life would have fallen a sacrifice to what was then esteemed her crime. The first care of his Lordship was to resuscitate the unfortunate lady without alarming the house, and endeavor to learn from her an explanation of what had occurred; having done so, many of the members being furious at the transaction, she was placed under guard of the Tiler and a member, in the room where she was found. The members reassembled and deliberated as to what, under the circumstances, was to be done, and over two long hours she could hear the angry discussion and her death deliberately proposed and seconded.

"At length the good sense of the majority succeeded in calming, in some measure, the angry and irritated feelings of the rest of the members, when, after much had been said and many things proposed, it was resolved to give her the option of submitting to the Masonic ordeal to the extent she had witnessed (Fellow Craft), and if she refused, the brethren were again to consult. Being waited on to decide, Miss St. Leger, exhausted and terrified by the storminess of the debate, which she could not avoid partially hearing, and yet, notwithstanding all, with a secret pleasure, gladly and unhesitatingly accepted the offer. She was accordingly initiated."

The above reference to Lord Doneraile, her brother, is a mistake; her father, the first Lord Doneraile, was then alive. He did not die until 1727, when his daughter had been married for fourteen years.

A very different account is given in the Freemason's Quarterly Review for 1839 (page 322), being reprinted from the Cork Standard of May 29, 1839.

According to this story Mrs. Aldworth was seized with curiosity about the mysteries of Freemasonry and set herself to discover them; so she made friends with the landlady of an inn in Cork in which a Lodge used to meet, and with her connivance was concealed in a clockcase which was placed in the Lodge room; however, she was unable to endure the discomfort of her confinement in such narrow quarters and betrayed herself by a scream, on which she was discovered by the members of the Lodge and then and there initiated.

It will be observed that according to this version the lady was already married before she was initiated. The story is said to be supported by the testimony of two members of Lodge 71, at Cork, in which the initiation is said to have taken place. However, this can hardly be correct, for that Lodge did not meet at Cork until 1777, whereas, Mrs. Aldworth died in 1773.

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

After her marriage Mrs. Aldworth seems to have kept up her connection with the Craft, for her portrait in Masonic clothing, her apron and jewels, are still in existence, and her name occurs among the subscribers to Dassigny's Enquiry of 1744, her name being the second on the list and immediately following that of the Grand Master of Ireland, the accompanying names all being brethren; and it has even been stated that she presided as Master of her Lodge.

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

ALETHOPHILES. Greek for Lovers of Truth. Given by Graf von Manteuffel as president organized this society in Berlin, 1736, upon Wolf's philosophical teaching, the search after positive truth. Kenning's Cyclopaedia of Freemasonry says they adopted a heksele (from the Greek, six and words) of axioms, of which two only are given by Lenning: 1. Let truth be the only end and only object of your understanding and will. 2. Hold nothing for truth, hold nothing for falsehood, as long as you are not convinced of either by some sufficient grounds. In the system of the African Builders, the fifth grade was called Alethophile, some connection seeming to have existed between the two societies.

ALETHOPHILEOTE, Lover of Truth. Given by Thory as the Fifth Degree of the Order of African Architects (see his Acta Latomorum i, page 292).

ALEXANDER I, Emperor of Russia. Alexander I succeeded Paul I in the year 1801, and immediately after his accession renewed the severe prohibitions of his predecessor against all secret societies, and especially Freemasonry. In 1803, M. Boeber, counselor of state and director of the military school at St. Petersburg, resolved to remove, if possible, from the mind of the Emperor the prejudices which he had conceived against the Order. Accordingly, in an audience which he had solicited and obtained, he described the object of the Institution and the doctrine of its mysteries in such a way as to lead the Emperor to rescind the obnoxious decrees, and to add these words:

"What you have told me of the Institution not only induces me to grant it my protection and patronage, but even to ask for initiation into its mysteries. Is this possible to be obtained?"

To this question M. Boeber replied:

"Sire, I cannot myself reply to the question. But I will call together the Masons of your capital, and make your Majesty's desire known; and I have no doubt that they will be eager to comply with your wishes."

Accordingly Alexander was soon after initiated, and the Grand Orient of all the Russias was in consequence established with M. Boeber as Grand Master (see Thory's Acta Latomorum i, page 218).

ALEXANDER III, king of Scotland, and legend tells us that he favored Freemasons and that Kilwinning Abbey was built under his guidance. Claims have been made that these facts refer rather to his son, David I. The ritual of the Scottish Knight of Saint Andrew credits Alexander as Protector of the Masonic Order.
ALEXANDRIA, SCHOOL OF. When Alexander built the city of Alexandria in Egypt, with the intention of making it the seat of his empire, he invited the learned men from all nations, who brought with them their peculiar notions. The Alexandria School of Philosophy which was thus established, by the mingling of Orientalists, Jews, Egyptians, and Greeks, became eclectic in character, and exhibited a heterogeneous mixture of the opinions of the Egyptian priests, of the Jewish Rabbis, of Arabic teachers, and of the disciples of Plato and Pythagoras. From this school we derive Gnosticism and the Cabala, and, above all, the system of symbolism and allegory which lay at the foundation of the Masonic philosophy. To no ancient sect, indeed, except perhaps the Pythagoreans, have the Masonic teachers been so much indebted for the substance of their doctrines, as well as the esoteric method of communicating them, as to that of the School of Alexandria. Both Aristobulus and Philo, the two most celebrated chiefs of this school, taught, although a century intervened between their births, the same theory, that the sacred writings of the Hebrews were, by their system of allegories, the true source of all religious and philosophic doctrine, the literal meaning of which alone was for the common people, the esoteric or hidden meaning being kept for the initiated. Freemasonry still carries into practice the same theory.

ALGERIA. The number of Lodges in Algeria is, in comparison with the size of the State, quite large. Several are controlled by the Grand Lodge of France and many more are under the Grand Orient of that country, the Grand Orient having organized Belisaire Lodge at Alger on March 1, 1832, and Hippone Lodge at Bone on July 13, 1832.

ALINCOURT, FRANÇOIS D'. A French gentle¬man, who, in the year 1776, was sent with Don Oyres de Ornellas Praçaõ, a Portuguese nobleman, to prison, by the governor of the island of Madeira, for being Freemasons. They were afterward sent to Lisbon, and confined in a common jail for fourteen months, where they would have perished had not the Freemasons of England; died at Glasgow, Scotland, May 23, 1867.

ALISON, SIR ARCHIBALD. English author, born December 29, 1792, at Kenley, Shropshire, England; died at Glasgow, Scotland, May 23, 1867. A member of Glasgow Kilwinning Lodge, having received his Degrees in 1837 (see New Age, May, 1825).

ALLAH. Assyrian (Figure 1), ilu; Aramaic, ʾālāh; Hebrew, יָהּ, ʾēlāh. The Arabic name of God, derived from (Figure 2) ʾilāh, god, and the article (Figure 3) al, expressing the God by way of eminence. In the great profession of the Unity, on which is founded the religion of Islam, both terms are used, as, pronounced La ilāha illā ʾAllāh, there is no god but God, the real meaning of the expression being, There is only one God (see Figure 4).

Mohammed relates that in his night journey from Mecca to Jerusalem, on ascending through the seven heavens, he beheld above the throne of God this formula; and the green standard of the Prophet was adorned with the mystic sentence.

It is the first phrase lisped by the infant, and the devout Moslem utters the profession of the faith at all times, in joy, in sorrow, in praise, in prayer, in battle, and with his departing breath the words are wafted to heaven; for among the peculiar virtues of these words is that they may be spoken without any motion of the lips. The mourners on their way to the grave continue the strain in melancholy tones.

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

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

ALLEGORY. A discourse or narrative in which there is a literal and a figurative sense, a patent and a concealed meaning; the literal or patent sense being intended, by analogy or comparison, to indicate the figurative or concealed one. Its derivation from the Greek, ἀληθής and ἀγωγιστής, to say something different, that is, to say something where the language is one thing and the true meaning another, exactly expresses the character of an allegory. It has been said that there is no essential difference between an allegory and a symbol. There is not in design, but there is in their character.

An allegory may be interpreted without any previous conventional agreement, but a symbol cannot. Thus, the legend of the Third Degree is an allegory, evidently to be interpreted as teaching a restoration to life; and this we learn from the legend itself, without any previous understanding. The sprig of acacia is a symbol of the immortality of the soul. But this we know only because such meaning had been conventionally determined when the symbol was first established. It is evident, then, that an allegory whose meaning is obscure is imperfect. The enigmatical meaning should be easy of interpretation; and hence Lemière, a French poet, has said: "L'allégorie habite un palais diaphane," meaning Allegory lives in a transparent palace.

All the legends of Freemasonry are more or less allegorical, and whatever truth there may be in some of them in an historical point of view, it is only as allegories or legendary symbols that they are of importance. The English lectures have therefore very properly defined Freemasonry to be "a system of..."
morality veiled in allegory and illustrated by symbols." The allegory was a favorite figure among the ancients, and to the allegorizing spirit are we to trace the construction of the entire Greek and Roman mythology. Not less did it prevail among the older Aryan nations, and its abundant use is exhibited in the religions of Braham and Zoroaster. The Jewish Rabbis were greatly addicted to it, and carried its employment, as Maimonides intimates, in his More Neshochim (III, xilii), sometimes to an excess. Their Midrash, or system of commentaries on the sacred book, is almost altogether allegorical. Aben Ezra, a learned Rabbi of the twelfth century, says, "The Scriptures are like bodies, and allegories are like the garments with which they are clothed. Some are thin like fine silk, and others are coarse and thick like sackcloth."

Jesus, to whom this spirit of the Jewish teachers in his day was familiar, taught many truths in parables, all of which were allegories. The primitive Fathers of the Christian Church were thus infected; and Origen, the most famous and influential Christian writer of his time, 186 to 254 A.D., who was especially addicted to the habit, tells us that all the Pagan philosophers should be read in this spirit: "hoc facere solemus quando philosophos legimus."

Of modern allegorizing writers, the most interesting to Freemasons are Samuel Lee, the author of Orbis Miraculum or the Temple of Solomon portrayed by Scripture Light, and John Bunyan, who wrote Solomon's Temple Spiritualized.

William Durand, or to use his Latin name, Guillelmus Durandus, who lived A.D. 1230 to 1296, wrote a treatise in Italy before 1286 on the origin and symbolic sense of the Christian Ritual, the ceremonies and teaching related to the church buildings. An English edition of this work entitled The Symbolism of Churches and Church Ornaments, by J. M. Neale and Benjamin Webb, was published at London, 1906, and is a most suggestive treatise.

**Allen, Viscount John.** From 1744 to 1745 Brother Allen was Grand Master of the Grand Lodge of Ireland.

**Alliance, Sacred.** An organization of twenty-one brethren possessing the ultimate degree of the Scottish Rite, was formed in New York September 19, 1872, to assemble annually on that day. One by one, in the due course of time, this Assembly was to decrease until the sad duty devolved on some one to banquet alone with twenty draped chairs and covers occupied by the imaginary presence of his fellows. This body was instituted to commemorate the breaking of a deadlock in the close corporation of the Supreme Council by the admission of four very prominent members of the Fraternity.

**Allied Masonic Degrees.** A body has been formed in England called the Grand Council of the Allied Masonic Degrees, in order to govern various Degrees or Orders having no central authority of their own. The principal degrees controlled by it are those of St. Lawrence the Martyr, Knight of Constantinople, Grand Tiler of King Solomon, Secret Monitor, Red Cross of Babylon, and Grand High Priest, besides a large number, perhaps about fifty, of side degrees, of which some are actively worked and some are not (see Council of Allied Masonic Degrees).

**Allocution.** A word of Latin origin and meaning something spoken to. The address of the presiding officer of a Supreme Council of the Ancient and Accepted Scottish Rite is sometimes so called. First used by the Council for the Southern Jurisdiction of the United States, the expression is derived from the usage of the Roman Church, where certain addresses of the Pope to the Cardinals are called allocutions, and this in turn is to be traced to the customs of Papal Rome, where the harangues or oracular speeches of the Generals to their soldiers were called allocutions.

**Allowed.** In the old manuscript Constitutions, this word that is now unusual is found in the sense of accepted. Thus, "Every Mason of the Craft that is Mason allowed, ye shall do to him as ye would be done unto yourself" as in the Lansdowne Manuscript, of about 1600 A.D., Mason allowed means Mason accepted, that is, approved. Phillips, in his New World of Words, 1690, defines the verb allow, "to give or grant; to approve of; to permit or suffer." Latimer, in one of his sermons, uses it in this sense of approving or accepting, thus: "Saint Peter, in forsaking his old boat and nets, was allowed as much before God as if he had forsaken all the riches in the world." In a similar sense is the word used in the Office of Public Baptism of Infants, in the Common Prayer-Book of the Church of England.

The Bible (see Romans xiv, 22), also has "Happy is he that condemneth not himself in that thing which he alloweth." Halliwell's Dictionary of Archaic and Provincial Words suggests the connection of the word with the Anglo-Norman allowe, meaning to praise.

**All-Seeing Eye.** An important symbol of the Supreme Being, borrowed by the Freemasons from the nations of antiquity. Both the Hebrews and the Egyptians appear to have derived its use from that natural inclination of figurative minds to select an organ as the symbol of the function which it is intended peculiarly to discharge. Thus, the foot was often adopted as the symbol of swiftness, the arm of strength, and the hand of fidelity.

On the same principle, the open eye was selected as the symbol of watchfulness, and the eye of God as the symbol of Divine watchfulness and care of the universe. The use of the symbol in this sense is repeatedly to be found in the Hebrew writers. Thus, the Psalmist says, Psalm xxxiv, 15: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry," which explains a subsequent passage (Psalm xxxi, 4), in which it is said: "Behold, he that keepeth Israel shall neither slumber nor sleep."

In the Apocryphal Book of the Conversation of God with Moses on Mount Sinai, translated by the Rev. W. Cureton from an Arabic manuscript of the fifteenth century, and published by the Philobiblon Society of London, the idea of the eternal watchfulness of God is thus beautifully allegorized:

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

On the same principle, the Egyptians represented
Osiris, their chief deity, by the symbol of an open
eye, and placed this hieroglyphic of him in all their
temples. His symbolic name, on the monuments,
was represented by the eye accompanying a throne,
to which was sometimes added an abbreviated figure
of the god, and sometimes what has been called a
hatchet, but which may as correctly be supposed to
be a representation of a square.
The All-Seeing Eye may then be considered as a
symbol of God manifested in his omnipresence—his
guardian and preserving character—to which Solo
mon alludes in the Book of Proverbs (xvi, 3), where he
says: “The eyes of the Lord are in every place, be-
holding (or, as in the Revised Version, keeping watch
upon) the evil and the good.” It is a symbol of the
Omnipresent Deity.

ALL SOULS’ DAY. A day set apart for prayers
in behalf of all the faithful dead. A festival establi
shed by an Abbot Odilo of Cluny in France.
The feast falls on the 2nd of November, or on the
3rd if the 2nd is a Sunday or a festival of the first
class. The celebration of the day was abolished in
the Church of England at the Reformation but has
since been restored. The date was observed as a feast day by
the Practise has been longer maintained among
Protestants. The date is observed as a feast day by
the Grand Lodge of England. A Masonic Year Book has been issued
annually by the Grand Lodge of England, and most
years later the Freemasons Calendar for 1777 was
published “under the sanction of the Grand Lodge of
England.” A Masonic Year Book has been issued
annually by the Grand Lodge of England, and most
of the English Provinces have published Masonic
Almanacs.
The first German work of this class was the Frei
maurer Kalendar auf das Jahr 1771 and the first French
word for almond, meaning also to watch, and in the
same language an almost identical word, save only
a slight alteration of a vowel sound, meaning
I will hasten.

From these noteworthy examples the Freemason
may make his own choice of the most useful instruc-
tion for practical application, though the suggestion
given by Doctor Mackey has received general favor.

ALMONER. An officer elected or appointed in
the Continental Lodges of Europe to take charge of
the contents of the alms-box, to carry into effect the
charitable resolutions of the Lodge, and to visit sick
and needy brethren. A physician is usually selected
in preference to any other member for this office. An
Almoner may also be appointed among the officers
of an English Lodge. In the United States the officer
does not exist, his duties being performed by a Com-
mittee of Charity. However, it is an important office
in all bodies of the Scottish Rite.

ALMS-BOX. A box which, toward the close of
the Lodge, is handed around by an appropriate officer
for the reception of such donations for general objects
of charity as the brethren may feel disposed to be-
stow. This laudable custom is very generally prac-
tised in the Lodges of England, Scotland, and Ireland,
and universally in those of the Continent. The
newly initiated candidate is expected to contribute.

Brother Hyde Clarke says in the Freemasons’ Mag-
zine (London, 1859, page 1166) that “Some brethren
are in the habit, on an occasion of thanksgiving with
them, to contribute to the box of the Lodge more
than on other occasions.”

This custom has not been adopted in the Lodges
of America, except in those of French origin and in
those of the Ancient and Accepted Scottish Rite.
ALMSGIVING. Although almsgiving, or the pecuniary relief of the destitute, was not one of the original objects for which the Institution of Freemasonry was established, yet, as in every society of men bound together by a common tie, it becomes incidentally, yet necessarily, a duty to be practised by all its members in their individual as well as in their corporate capacity. In fact, this virtue is intimately interwoven with the whole superstructure of the Institution, and its practise is a necessary corollary from all its principles. At an early period in its initiation the candidate is instructed in the beauty of charity by the most impressive ceremonies, which are not easily to be forgotten, and which, with the same benevolent design, are repeated from time to time during his advancement to higher degrees, in various forms and under different circumstances.

“The true Freemason,” says Brother Pike, “must be, and must have a right to be, content with himself; and he can be so only when he lives not for himself alone, but for others who need his assistance and have a claim upon his sympathy.”

The same eloquent writer lays down this rule for a Freemason’s almsgiving: “Give, looking for nothing again, without consideration of future advantages; give to children, to old men, to the unthankful, and the dying, and to those you shall never see again; for else your alms or courtesy is not charity, but traffic and merchandise. And omit not to relieve the needs of your enemy and him who does you injury” (see Exclusiveness of Freemasonry).

ALNWICK MANUSCRIPT. This manuscript is written on twelve quarto pages as a preface to the Minute Book of the Company and Fellowship of Freemasons of a Lodge held at Alnwicke, where it appears under the heading of The Masons’ Constitutions. The document tells us of the first to last remaining true to its operative origin.

Septr. 29, 1701, being the General Head Meeting date according to the purpose of the ninth “Order.”

Among the items are the fifth and ninth which are of especial interest to us:

“Noe mason shall take any Apprentice (but he must) enter him and give him his charge within one seaven years be admitted or accepted but upon the self; and he can be so only when he lives not for himself alone, but for others who need his assistance and have a claim upon his sympathy.”

Orders to be observed by the Company and Fellowship of Freemasons at a Lodge held at Alnwicke, Septr. 29, 1701, being the General Head Meeting Day.”

But the festival was in 1704 changed to that of St. Michael the Archangel for else your alms or courtesy is not charity, but traffic and merchandise. And omit not to relieve the needs of your enemy and him who does you injury” (see Exclusiveness of Freemasonry).

There shall noe apprentice after he have served seaven years be admitted or accepted but upon the Feast of St. Michael the Archangel.”

But the festival was in 1704 changed to that of St. John the Evangelist and later entries of “made Free Decr. 27th” indicate clearly that those who had served their time were admitted or accepted on that date according to the purpose of the ninth “Order.”

This record was first published in 1871 in Hughan’s Masonic Sketches and Reprints, American edition, and again in 1872 by the same author in his Old Charges of the British Freemasons. In this latter work, Brother Hughan says of the records of this old Lodge that, “ranging from 1703 to 1757 they mostly refer to indentures, fines, and initiations, the Lodge from first to last remaining true to its operative origin. The members were required annually to ‘appear at the Parish Church of Alnwicke with their aprons on and common squares as aforesaid on Saint John’s Day in Christmas, when a sermon was provided and preached by some clergyman at their appointment.’ A.D. 1708.” The manuscript was reproduced in facsimile by the Newcastle College of the Societas Rosicruciana in Anglia in 1885.

AL-OM-JAH. In the Egyptian mysteries, this is said to have been the name given to the aspirant in the highest degree as the secret name of the Supreme Being. In its component parts we may recognize the ь, Аз or Е. of the Hebrews, the Ау or triliteral name of the Indian mysteries, and the m ж of the Syrians.

ALOYAU, SOCIETE DE L’. The word Aloyau is the French name for a sirloin of beef and hence the title of this society in English would be The Society of the Sirloin. This was a Masonic association, which existed in France before the Revolution of 1789, until its members were dispersed at that time. They profess to be possessors of many valuable documents relating to the Knights Templar and, according to the Acta Latomorum (i, page 292), they claimed to be their successors (see Temple, Order of the).

ALPHABET, ANGELS’. In the old rituals of the Fourth or Secret Master’s Degree of the Scottish and some other Rites, we find this passage: “The seventy-two names, like the name of the Divinity, are to be taken to the Cabalistic Tree and the Angels’ Alphabet.” The Cabalistic Tree is a name given by the Cabalists to the arrangement of the ten Sephiroth (which see). The Angels’ Alphabet is called by the Hebrews שְׁמוֹעָה, cherub hamalachim, or the writing of the angels.

Gaffarel (Curios. Inous., xiii, 2) says that the stars, according to the opinion of the Hebrew writers, are ranged in the heavens in the form of letters, and that it is possible to read there whatsoever of importance is to happen throughout the universe.

The great English Hermetic philosopher, Robert Fludd, says, in his Apology for the Brethren of the Rosy Cross, that there are characters in the heavens formed from the disposition of the stars, just as geometric lines and ordinary letters are formed from points; and he adds, that those to whom God has granted the hidden knowledge of reading these characters will also know not only whatever is to happen, but all the secrets of philosophy. The letters thus arranged in the form of stars are called the Angels’ Alphabet. They have the power and articulation but not the form of the Hebrew letters, and the Cabalists say that in them Moses wrote the Tables of the Law. The astrologers, and after them the alchemists, made much use of this alphabet; and its introduction into any of the high degree rituals is an evidence of the influence exerted on these degrees by the Hermetic philosophy.

Agrippa, in his Occult Philosophy, and Kircher, in his Oedipus Aegyptiacus, and some other writers, have given copies of this alphabet. It may also be found in
Johnson’s Typographia. But it is in the mystical books of the Cabalists that we must look for full instructions on this subject.

**ALPHABET, HEBREW.** Nearly all of the significant words in the Masonic Rituals are of Hebraic origin, and in writing them in the rituals the Hebrew letters are frequently used. For convenience of reference, that alphabet is here given. The Hebrews, like other ancient nations, had no figures, and therefore no way of indicating the number or quantity of the words. For convenience of reference, the Samaritan alphabet is therefore here inserted. The letters are the same in number as the Hebrew, with the same power and the same names; the only difference is in form.

### ALPHABET, NUMBER OF LETTERS IN.

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

### ALPHABET, SAMARITAN.

It is believed by scholars that, previous to the captivity, the alphabet now called the Samaritan was employed by the Jews in transcribing the copies of the law, and that it was not until their return from Babylon that they adopted, instead of their ancient characters, the Chaldee or square letters, now called the Hebrew, in which the sacred text, as restored by Ezra, was written. Hence, in some rituals, especially those used in the United States, the Samaritan characters find use. For convenience of reference, the Samaritan alphabet is therefore here inserted. The letters are the same in number as the Hebrew, with the same power and the same names; the only difference is in form.

### ALPHABET, MASONIC.

See Cipher Writing.

### ALPHABET, NUMBER OF LETTERS IN.

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

### ALPHA LODGE.

Shortly after the Civil War a constitutional number of white citizens asked for a Dispensation to organize a Lodge at Newark, New Jersey. The Grand Master issued such authority. In due course the Grand Lodge authorized a Charter to Alpha Lodge No. 116 under date of January 19, 1871. At the time following the war many negroes found a haven in the neighborhood and petitions were received from them by the Lodge. Some of these petitioners were elected by the Lodge to membership. As a result several Grand Lodges withdrew their recognition from New Jersey but they all subsequently rescinded this action, Mississippi finally agreeing in 1927 to renew former relations.

### ALPINA.

ALPINA refers to the Grand Lodge of Switzerland. A Lodge was organized at Geneva in 1736; the Worshipful Master, a Scotchman, being the following year appointed a Provincial Grand Master by the Grand Lodge of England. This Lodge was forbidden by the Government to initiate native citizens. Notwithstanding this handicap, the Institution thrived. Nine Lodges met in Convention on June 1, 1769, and on June 24 of that year they formed the Independent Grand Lodge of Geneva. Another Lodge, named Esperance, meaning Hope, was chartered at Berne by the Grand Orient of France on September 14, 1802. This became a Provincial Grand Lodge under an English Warrant in 1818. The Helvetic Grand Orient was formed in 1810. Several of the Lodges working under these two organizations founded the National Grand Lodge of Switzerland. There were also some other Lodges using the ritual of the Rectified Rite under the control of a Grand Directorate. This lack of unity led to various efforts at organized co-operation and several General Assemblies of Freemasons in Switzerland were held at Zurich, Berne and Basle in 1836 and for some years later. The union so long patiently sought was perfected at a Convention held at Zurich, July 22 to 24, 1844, when fourteen Lodges agreed to a Constitution and organized the Grand Lodge Alpina, the name being a happy allusion to the Alps, a picturesque mountain range.

### ALTAR.

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

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

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

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

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

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

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

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

The situation of the altar in the French and frequently in the Scottish Rites is in front of the Worshipful Master, and, therefore, in the East. In the York Rite, the altar is placed in the center of the room, or more properly a little to the East of the center.

The form of a Masonic altar should be a cube, about three feet high, and of corresponding proportions as to length and width, having, in imitation of the Jewish altar, four horns, one at each corner. The Holy Bible with the Square and Compasses should be spread open upon it, while around it are to be placed three lights. These lights are to be in the East, West, and South, and should be arranged as in the annexed diagram. The stars show the position of the lights in the East, West, and South. The black dot represents the position North of the altar where there is no light, because in Freemasonry the North is the place of darkness.

ALTENBURG, CONGRESS OF. Altenburg is a town in Germany about twenty-three miles south of Leipzig and capital of the Duchy of Saxe-Altenburg. Here in the month of June, 1764, the notorious Johnson, or Leucht, who called himself the Grand Master of the Knights Templar and the head of the Rite of Strict Observance, assembled a Masonic Congress for the purpose of establishing this Rite and its system of Templar Freemasonry. But he was denounced and expelled by the Baron de Hund, who, having proved Johnson to be an impostor and charlatan, was himself proclaimed Grand Master of the German Freemasons by the Congress (see Johnson and Hund; also Strict Observance, Rite of).

ALTENBURG, LODGE AT. One of the oldest Lodges in Germany is the Lodge of Archimedes of the Three Tracing Boards, or Archimedes zu den drei Reissbrettern, in Altenburg. This Lodge was instituted on January 31, 1742, by a Deputation from Leipzig. In 1775 the Lodge joined the Grand Lodge of Berlin, but in 1788 attached itself to the Eclectic Union at Frankfort-on-the-Main, which body it left in 1801, and established a Directorate of its own, and installed a Lodge at Gera and another at Scheeberg. The Lodge published a Book of Constitutions in the year 1803 in a folio of 244 pages, a work which is now rare, and which Lenning says is one of the most valuable contributions to Masonic literature. Three Masonic journals were also produced by the Altenburg school of historians and students, one of which — the Bruderblatter, Fraternal Periodical — continued to appear until 1854. The Lodge struck a medal in 1804 upon the occasion of erecting a new hall. In 1842 the Lodge celebrated its centennial anniversary.

AMAI SAGGI. Great labor. The name of the fifth step of the mystic ladder of Kadosh, Ancient and Accepted Scottish Rite.

AMARANTH. A plant well known to the ancients, the Greek name of which signifies never withering. It is the Celosia cristata of the botanists. The dry nature of the flowers causes them to retain their freshness for a very long time, and Pliny says,
AMARANTH

although incorrectly, that if thrown into water they will bloom anew. Hence it is a symbol of immortality, and was used by the ancients in their funeral rites. The flower is often placed on coffins at the present day with a like symbolic meaning, and therefore is one of the decorations of a Lodge of Sorrow.

AMARANTH, ORDER OF THE. An organization instituted by Queen Christina of Sweden in 1653, and numbering thirty-one members, there being fifteen knights and fifteen ladies, and the Queen officiating as Grand Mistress. The insignia consisted of two letters A interlaced, one being inverted, within a laurel crown, and bearing the motto, Dolce nella memoria, these words being the Italian for Sweet to the memory. The annual festival of this equestrian and chivalric Order was held at the Epiphany.

A society of a similar name was arranged by J. B. Taylor at Newark, New Jersey, and was developed by Robert Macoy of New York City in 1883. A Supreme Council was organized June 14, 1883 with Brother Robert Macoy as Supreme Patron and Dr. Rob Morris as Supreme Recorder. In 1887 he published the Rite of Adoption containing the standard ritual of Degrees of the Eastern Star, the Queen of the South, and the Amaranth. Brother Willis D. Engle, in his History of the Order of the Eastern Star (page 135), says that the Amaranth was intended by Brother Macoy as the Third and Highest Degree in his revised system of Adoptive Masonry.

The ritualistic ceremonies planned by Brother Macoy were changed in 1915. The work is military in character. The object of the instruction is charity. The organization has been incorporated, owns its own building, and has Courts in the several States of the Union, and in Canada, British Columbia, and the Philippines. The membership comprises Master Masons and their Wives, Mothers, Sisters, Widows, and Daughters.

AMAR-JAH. Hebrew א-מרא, God spake; a significant word in the high degrees of the Ancient and Accepted Scottish Rite. Strong prefers the pronunciation am-ar-yaw or am-ar-yaw-hoo for the expression in Hebrew of God has said.

AMEN. Sometimes used as a response to a Masonic prayer, though in England, as well as in the United States, the formula is so mote it be. The word Amen signifies in Hebrew verily, truly, certainly. “Its proper place,” says Gesenius, “is where one person confirms the words of another, and adds his wish for success to the other’s vows.” It is evident, then, that it is the brethren of the Lodge, and not the Master or Chaplain, who should pronounce the word. Yet the custom in the United States is for the Master or Chaplain to say “Amen” and the brethren respond, “So mote it be.” It is a response to the prayer.

We note with interest that line 793 of the Regius Manuscript, that ancient Masonic poem of about 1390, says: “Amen! Amen! so mot hyt be!”

The word in old English manuscripts is spelled mot or mote and in each case means may or must, from the Anglo-Saxon motan, meaning to be obliged or compelled.

The Talmudists have many superstitious notions in respect to this word. Thus, in one treatise (Uber Mootar), it is said that whosoever pronounces the word with fixed attention and devotion, to him the gates of Paradise will be opened; and, again, whosoever enunciates the word rapidly, his days shall pass rapidly away, and whosoeverdwells upon it, pronouncing it distinctly and slowly, his life shall be prolonged.

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

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

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

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

2. Every amendment is susceptible of an amendment of itself, but there can be no amendment of the amendment of an amendment; such a piling of questions upon one another would tend to embarrass rather than to facilitate business. The object which is proposed to be effected by such a proceeding must be sought by rejecting the amendment to the amendment, and then submitting the proposition in the form of an amendment of the first amendment in the form desired.

Luther S. Cushing (Lex parliamentaria Americana; elements of the law and practice of legislative assemblies in the United States) illustrates this as follows: “If a proposition consists of AB, and it is proposed to amend by inserting CD, it may be moved to amend the amendment by inserting EF; but it cannot be moved to amend this amendment, as, for example, by inserting G. The only mode by which this can be reached is to reject the amendment in the form in which it is presented, namely, to insert EF, and to move it in the form in which it is desired to be amended, namely, to insert EFG.”

3. An amendment once rejected cannot be again proposed.

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

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

Of course an amendment is not in order if it fails to relate to the question to be amended; if it is merely equal to the negative of the original question; if it is identical with a question previously decided; if it only changes one form of amendment or motion to another form.

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

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

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

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

There are many other rules relative to amendments which prevail in parliamentary bodies, and are discussed in detail in General Henry M. Robert's Rules of Order Revised (page 134, edition 1921), but these appear to be the principal ones which regulate this subject in Masonic assemblies.

AMERTI. See Book of the Dead.

AMERICAN BROTHERS. See Free and Accepted Americans.

AMERICAN MASONIC FEDERATION. See Clandestine.

AMERICAN MYSTERIES. Among the many evidences of a former state of civilization among the aborigines of America which seem to prove their origin from the races that inhabit the Eastern hemisphere, not the least remarkable is the existence of Fraternities bound by mystic ties, and claiming, like the Freemasons, to possess an esoteric knowledge, which they carefully conceal from all but the initiated.

De Witt Clinton relates, on the authority of a respectable native minister, who had received the signs, the existence of such a society among the Iroquois. The number of the members was limited to fifteen, of whom six were to be of the Oneeca tribe, five of the Oneidas, two of the Cayugas, and two of the St. Regis. They claimed that their institution had existed from the era of the creation. The times of their meeting they kept secret, and threw much mystery over all their proceedings.

Brinton tells us in his interesting and instructive work on The Myths of the New World (page 285), that among the red races of America "the priests formed societies of different grades of illumination, only to be entered by those willing to undergo trying ordeals, whose secrets were not to be revealed under the severest penalties. The Algonkins had three such societies of different grades of illumination, only to be entered by those willing to undergo trying ordeals, whose secrets were not to be revealed under the severest penalties. The Algonkins had three such mysteries over all their proceedings. The Coahuayas of Peru were a collection of information on this subject enriched by this book. That there were analogies and resemblances of old and new world civilizations has often been claimed but the work in question does pioneer service in showing how the American continent could have become an area of preservation of primitive forms of civilization, religious cults, symbolism and industries, drawn at different epochs, from the centers or the outposts of old world culture.

AMERICAN RECTIFIED MARTINIST ORDER. This Body was organized at Cleveland, Ohio, at a General Convocation held on June 2, 1902. The Martinist Body from which this American organization obtained its powers was established at Paris in 1887, and traces its ancestry to Louis Claude de Saint-Martin, who initiated M. de Chaptal and the Dr. Gerard Encausse, best known under his pen name as Papus. The organizer in America was Dr. Edouard Blitz. The American Body separated from the Supreme Martinist Council of France, and among other differences of action restricted itself to admitting Freemasons exclusively. A manifesto explaining the attitude of the American organization was issued under the direction of the Brethren who met at Cleveland on the above date. An Independent and Rectified Rite of Martinism was constituted in England the same year, 1902, but while in sympathy with the American project was not restricted to Freemasons. See also a paper, Martinisme, by Brother N. Choumitsky, of Saint Claudius Lodge No. 21, Paris, June 4, 1926, where the author discusses the periods of Dom Martines de Paequally (1767–74); J. B. Villermo (1752–80); Louis Claude de Saint-...
AMERICAN RITE. The argument for the use of this term is given by Doctor Mackey thus:

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

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.

Given in Symbolic Lodges, and under the control of Grand Lodges.

5. Past Master.
6. Most Excellent Master.
7. Holy Royal Arch.

Given in Chapters, and under the control of Grand Chapters.

8. Royal Master.
9. Select Master.

Given in Councils, and under the control of Grand Councils.

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

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

AMERICAN (MILITARY) UNION LODGE. In 1776 six Master Masons, four Fellow Crafts, and one Entered Apprentice, all but one officers in the Connecticut Line of the Continental army in camp at Roxbury, Massachusetts, petitioned Richard Gridley, Deputy Grand Master of St. John's Grand Lodge, for a Warrant to form them into a regular Lodge. On the 15th of February a Warrant was issued to Joel Clark, appointing and constituting him First Master of American Union Lodge, "erected at Roxbury, or wherever your body shall remove on the Continent of America, provided it is where no Grand Master is appointed."

The Lodge was duly constituted and almost immediately moved to New York, and met on April 23, 1776, by permission of Dr. Peter Middleton, Grand Master of Freemasons in the Province of New York. It was agreed at this meeting to petition him to confirm the Massachusetts Warrant as, under its terms, they were without authority to meet in New York. Doctor Middleton would not confirm the Warrant of American Union Lodge, but in April, 1776, caused a new Warrant to be issued to the same Brethren, under the name of Military Union Lodge, No. 1, without recalling the former Warrant. They thus presented an anomaly of a Lodge holding Warrants from and yielding obedience to two Grand Bodies in different jurisdictions. The spirit of the Brethren, though, is shown in their adherence to the name American Union in their Minutes, and the only direct acknowledgment of the new name is in a Minute providing that the Lodge furniture purchased by American Union "be considered only as lent to the Military Union Lodge."

This Lodge followed the Connecticut Line of the Continental Army throughout the War of Independence. It was Gen. Samuel Holden Parsons of American Union who returned to the British Army Lodge
Unity, No. 18, their Warrant, which had come into possession of the American army at the taking of Stony Point in 1779. American Union participated in a Convention at Morristown, N. J., January 31, 1780, when it was proposed to nominate General Washington as “Grand Master over the thirteen United States of America,” and it was on the suggestion of Rev. Israel Evans of American Union that the “Temple of Virtue,” for the use of the army and the Army Lodges, was erected at New Windsor, Newburgh, New York, during the winter of 1782-3.

The Lodge followed the army to the Northwest Territory after the War of Independence, and participated in the formation of the Grand Lodge of Ohio. Shortly afterward the Lodge withdrew from the Grand Lodge of Ohio and did not appear on the roll thereafter, but pursued an independent existence for some years.

When the Brethren first established the Lodge at Marietta there was some question among them as to whether there was any Masonic power then in America having jurisdiction over that particular territory. Brother Jonathan Heart, the Worshipful Master, decided that there was a doubt as to more ample authority being obtainable elsewhere and he opened a Lodge in due form on June 28, 1790. However, Brother Heart was chairman of a Committee to bring the matter of regularity and recognition to the attention of Grand Lodges. Replies were received from the Grand Lodges of Pennsylvania and Massachusetts and their historic interest and fraternal spirit prompts their appearance here.

May 21, 1792, a letter was received from Brother Pierre Le Barbier Duplessis, Grand Secretary, as follows:

“It was with equal surprise and pleasure the Grand Lodge of Pennsylvania received the intelligence of the formation of a Lodge in the midst of the immense wilderness of the West, where but lately wild beasts and savage men were the only inhabitants, and where ignorance and ferocity contributed to deepen the gloom which has covered that part of the earth from the creation. This ray of light which has thus broke in upon the gloom and darkness of ages, they consider as a happy presage that the time is fast approaching when the knowledge of Masonry will completely encircle the globe, and the most distant regions of the Western Hemisphere rival those of the Eastern in Masonic splendor. As the account which you have given of the origin of your Lodge fixed the fees: for Passing the Chair, $2; benefit of the Mark, $2; Most Excellent, $2; Royal Arch, $4. Whenever an Exaltation took place notice to be sent to every Arch Mason resident within sixteen miles of Marietta, at expense of candidate.”

The fees for the above Degrees may be compared with those earlier established by a Committee of which Brother Heart was chairman, and which provided that the “E. A. should be four pounds lawful money, F. C. twelve shillings, and for M. M. eighteen shillings. Candidates to stand proposed one month.”

Brother Jonathan Heart, then Major, was killed in Saint Clair’s defeat, November 4, 1791, and this tragic event undoubtedly had serious consequences for the Lodge. Moreover, the Lodge Hall, Charter and other documents were destroyed by fire on March 22, 1801. But a reorganization took place in January, 1804, under a Dispensation from the Grand Lodge of Massachusetts which was to remain in full force and effect until a Grand Lodge should be founded in Ohio.

The present American Union Lodge at Marietta, Ohio, No. 1 on the roll of the Grand Lodge of Ohio, was organized by members of the old Lodge.

The first Minute-Book, from the original constitution to April 23, 1873, is in the library of the Grand Lodge of New York. During the war many prominent patriots were members, and several times Washington was recorded as a visitor.

The operations of this Lodge, American Union Lodge, Connecticut Line, during the War of the American Revolution, form a most important link in the chain of Masonic history, inasmuch as it embraced, in its membership and among its initiates, gentlemen attached to the Army, coming from various States of the Union, who, “When the storm of war was done,” were separated by the return of peace, and permitted to repair to their respective homes; not, as we are bound to believe, to forget or misapply the numerous impressive lessons taught in the Lodge, but to cultivate and extend the philanthropic principles of “Friendship, Morality, and Brotherly Love,” by fraternal intercourse and correspondence, resulting finally in the further establishment of Lodges in almost every part of the country.

A prominent object in publishing these Lodge proceedings in detail, is to show the character of the American Masonic Institution in its infancy, by
Lady Freemason, Mrs. Elizabeth Aldworth
showing who were its members, who visited its assemblies, and who performed its mystic ceremonies and observed its mystic rites. For this purpose we copy from the original Minute-Book of the American Union Lodge, giving the names of all who were received in it, whether by initiation, admission, or visitation, as it moved with the Army, as a pillar of \"Light,\" in parts of Connecticut, New York, and New Jersey.

During the suspension of the meetings of the Grand Lodge at Boston, in 1776, the following Dispensation was issued by the Grand Master:

JOHN ROWE, Grand Master,
To Joel Clark, Esq.—Greeting.

By virtue of authority invested in me, I hereby, reposing special trust and confidence in your knowledge and skill of the Ancient Craft, do appoint and constitute you, the said Joel Clark, Esquire, Master of the AMERICAN UNION LODGE, now erected in Roxbury, or wherever your Body shall remove on the Continent of America, provided it is where no Grand Master is appointed.

You are to promote in your Lodge the utmost Harmony and Brotherly Love, and to keep up to the Constitutions, for the reputation of the Craft. In your makings you are to be very cautious of the Moral Character of such persons, and also of visitors, and such as desire to become Members of your Lodge (such as were not made in it). You are to transmit to the Grand Lodge a fair account of the choice of your Officers, as well as present as future. Any matters coming before your Lodge that cannot be adjusted, you are to appeal to and lay the same before the Grand Lodge for a decision. You are, as often as the Grand Lodge meets, to attend with your two Wardens; of the time and place the Grand Lodge shall meet, you will have previous notice.

In order to support the Grand Lodge, your Lodge is to pay into the hands of the Grand Secretary, each Quarterly Night, the sum of 12 shillings lawful money; all of which you will pay due regard to.

This Commission to remain in full force and virtue until recalled by me or my successor in office.

Per order of the G. Master. Recorded, Wm. Hoskins, Sec'y.

The following names appear on the Minute-Book, as \"the \"Original Members of American Union Lodge, at the first establishment, April, 1776.\"

Col. Joel Clark, Master Mason.
Col. John Parke, Master Mason.
Thomas Chace, Esq., Master Mason.
Ens. Jonathan Heart, Master Mason.
Capt. Joseph Holt, Master Mason.
Capt. William Colt, Master Mason.
Capt. Caleb Goodwin, Fellow Craft.
Capt. Ezekiel Scott, Fellow Craft.

Whittlesey, Fellow Craft.

Col. Samuel Wyllys, Entered Apprentice.
Admitted to Membership since April 15, 1776.

Col. Elisha Marshall
Capt. Jonathan Brown
Col. Isaac Sherman
Capt. William Redfield
Lieut. Oliver Lawrence—Admitted 17th February, 1779.

Col. John Pierce, D. P. Gov., Admitted member 16th September, 1779.
Made Masons previous to the New Regulations.

Lieut. Samuel Buxton
Col. Gamaliel Bradford
Dr. Elisha Skinner

Lieut. Cornelius Russell
Lieut. Samuel H. Barker
Lieut. John Sherman
Lieut. Giles Curtis

Dr. Jonathan Graham
Lieut. Peleg Heath
Capt. Henry Ten Eyck
Mr. Asa Worthington,
Capt. Stephen Betts
Col. John Brooks

Dr. Samuel Linsley, Made August 29th, 1779.

Lieut. John Bush
Lieut. Edward Spear
Lieut. Moses Cleavland
Lieut. Edward Palmer
Col. Francis Johnson
Maj. David Smith

Made September 16th, 1779.
Made August 9th, 1779.
Made August 26th, 1779.
Made August 26th, 1779.

UNION LODGE, now erected in Roxbury, or wherever your Body shall remove on the Continent of America, until recalled by me or my successor in office.

By-Laws of American Union Lodge
1. That the members of this Lodge shall consist of forty-five and no more, unless it shall hereafter appear necessary for the benefit of Masonry, in which case it shall be determined by a majority of the members present—the Master having a casting vote in this and all other matters that concern the true interest of this Lodge, except in cases hereafter mentioned.

2. That this Lodge shall be held from time to time at such place as by adjournment it shall be ordered, of which the members are desired to take particular notice and attend punctually.

3. In order to preserve the credit of the Craft and the harmony of Masonry in general, no candidate shall be made in this Lodge unless his character is well avouched by one or more of the Brothers present. Every Brother proposing a candidate shall stand up and address the Master, and at the same time shall deposit four dollars in advance towards his making, into the hands of the Secretary, and if he is accepted shall be in part of his making; if he is not accepted it shall be forfeited for the use of the Lodge, casualties excepted.

4. No candidate shall be made on the Lodge night he is proposed, unless it shall appear that he is under such circumstances that he cannot with convenience attend the next Lodge night, in which case it shall be submitted to the Lodge. But this rule may be dispensed at discretion of the Lodge.

5. Every candidate proposed shall stand on the Minutes until the next Entered Apprentice Lodge night after he is proposed, and then shall be balloted for; if one negative only shall appear then he shall have the benefit of a second ballot, and if one negative shall still appear he shall have the benefit of a third ballot, and if a negative still appear, the candidate shall then be dismissed and his money refunded: provided, this by-law does not annul the provision made in the immediate foregoing article.

6. Every Brother made in his Lodge shall pay ten dollars for his making, of which the deposit money shall be considered as part.
7. A Lodge of emergency may be called for making, passing or raising a brother, they paying the expense of the evening.

8. Every brother made in this Lodge and shall sign the By-Laws, shall commence member thereof, and shall be considered as such until he signifies his intentions to the contrary to the Master and Wardens of the Lodge.

9. Every member shall pay into the hands of the Secretary one shilling, equal to one-sixth of a dollar, for every night's attendance, to be paid quarterly.

10. Every brother visiting this Lodge shall pay one shilling each night he visits, except the first night, when he shall be excused.

11. Any visiting brother who shall desire to become a member of this Lodge, being properly recommended, shall have the benefit of a ballot (the same as a candidate), and if accepted shall pay nine shillings.

12. No person who may have clandestinely obtained any part or parts of the secrets of Masonry shall be suffered to visit this Lodge until he has made due submission and gone through the necessary forms, in which case he shall pay for making, at the discretion of the Lodge, not exceeding the usual fees.

13. No person made a Mason in a traveling Lodge, being an inhabitant of any metropolis or city where there is a regular Lodge established, shall be admitted as a member or visitor in this Lodge until he has complied with the restrictions in the immediate foregoing article.

14. Whenever the Master shall strike upon the table the members shall repair to their places and keep a profound silence. No brother is to interrupt the business or harmony of the Lodge, under penalty of receiving a severe reprimand from the Master for the first offence, and if he shall remain contumaciously obstinate shall be expelled the Lodge.

15. When a brother has anything to propose he shall stand up and address the Master, and no brother shall interrupt another while speaking, under penalty of a rebuke from the Master.

16. The By-Laws shall be read every Lodge night by the Secretary, to which every member is to give due attention.

17. That every member of the Lodge shall endeavor to keep in mind what passes in Lodge, that when the Master shall examine them on the mysteries of the craft he may not be under necessity of answering for them.

18. That the officers of this Lodge shall be chosen on the first Lodge night preceding the Festival of Saint John the Baptist and Saint John the Evangelist, and oftener in case of vacancies by death or any other casualties, at the discretion of the Lodge.

19. The Secretary shall keep true and fair accounts of all the transactions of the Lodge, and shall pay all moneys collected into the hands of the Treasurer.

20. The Treasurer shall keep fair and true accounts of all moneys received and paid, and shall exhibit the same when called upon by the Master and Wardens for that purpose; and when a new Treasurer is chosen the late Treasurer shall pay such balance as shall appear to remain in his hands to the new Treasurer.

21. No brother shall leave the Lodge Room until he obtains permission from the Master for that purpose.

22. The outside Tyler shall be allowed one shilling and six pence for each night's attendance, also three shillings more for each new made, passed or raised brother, which shall be paid them exclusive of the premiums paid to the Lodge; the inside Tyler shall be excused from paying quarterages.

23. Any brother who shall disclose the secret transactions of this Lodge or who shall be privy to the same done by any other brother, and does not inform the Lodge at the next meeting thereof, shall be expelled the Lodge, never to be re-admitted.

24. Any brother who shall remain in the Lodge Room after the Lodge is closed, and shall be guilty of or necessary to any conduct by which the craft shall be subjected to aspersions or the censure of the world, of which the Lodge shall be judge, shall for the first offence be severely reprimanded by the Master the first time he appears at Lodge; for the second offence he shall be expelled the Lodge.

25. Any brother who shall refuse to pay obedience to the foregoing regulations, or shall dispute the payment of any fine laid thereby, or adjudged to be inflicted by a majority of the Lodge, shall be expelled the Lodge.

26. That every brother (being a member of this Lodge) who shall be passed a Fellow Craft, shall pay twelve shillings, and fifteen for being raised to the sublime degree of a Master Mason; and that any brother (not a member) shall, for being passed, pay twenty-four shillings, and thirty-six for being raised to the sublime degree of a Master Mason.

27. No visiting brother shall be allowed to speak in matters of debate, unless he be desired by the Master to give his opinion.

28. Whereas, many matters may come before this Lodge not particularly provided for in the foregoing By-Laws, the same shall be submitted to the determination of the Lodge by a majority of votes; the Lodge shall reserve to themselves to alter, amend, diminish or augment the aforesaid By-Laws, as shall appear necessary, by the majority of the members in Lodge assembled.

And whereas, from the present depreciation of our money, it will be impossible to maintain the dignity of the Lodge by the premiums arising from the By-Laws, it is ordered by a unanimous vote of this Lodge that the fees for a new made brother be thirty dollars; passing a brother (being a member), six dollars; and raising, seven dollars and one-half; and all other perquisites, so far as relates to the gentlemen of the army, be raised three fold to what is prescribed in the By-Laws; and in all other cases, that the fees and perquisites be at the discretion of the majority of the members in Lodge assembled, except the fees of the outside Tyler, which for making, passing and raising shall be six fold, to be paid agreeably to the 22d Article of the By-Laws.

Signed by
Jonathan Heart, Reuben Pride, Elihu Marshall, Timothy Hosmer, William Redfield, John Hobart, Oliver Lawrence, Jabez Parsons, Hezekiah Holdridge, Josiah Lacey,
The newly elected officers (the Worshipful excepted, who was absent), having with the usual ceremonies taken their seats, proceeded to the consideration of the By-Laws, and unanimously agreed that the same continue in full force, with this proviso:

That the fees for admission of the candidates be thirty dollars, passing six dollars, and raising, seven and one-half dollars, and all other perquisites, &c., so far as relates to the gentlemen of the army, be raised three fold, and in all other cases the fees and perquisites be at the discretion of the majority of the brethren members in Lodge assembled; that the Tyler's fees for new admitted brethren, passing and raising be three dollars, exclusive of all other fees.

Lieut. Col. Thomas Grosvenor and Capt. Henry Champion, of the Third Connecticut Battalion, and Simeon Belding, Division Quarter Master, were proposed to be made Entered Apprentices by Bro. Heart.

Lodge closed until 17th February, 5 o'clock, P.M.

Reading, viz. Mrs. Sanford's, Feb. 17th, 1779.

Lodge opened at 5 o'clock, P.M. Present—Brs. Heart, W. M.; Marshall, S. W.; Redfield, J. W.; Sherman, Treasurer; Judd, Secretary, Brown and Richards, members; Chas. Peck, Tyler; Coleman and Lawrence, visitors.

Bro. Lawrence was proposed to become a member of this Lodge, balloted for and accepted.

Simeon Belding, Thomas Grosvenor, and Henry Champion, proposed the last Lodge night, were separately balloted for to be made Entered Apprentices, accepted and made.

Capt. Robert Warner and Dr. John R. Watrous, Surgeon of the Third Connecticut Battalion, proposed to be made Entered Apprentices by Bro. Heart; and Lieut. John Mix, of the Second Connecticut Battalion, proposed by Bro. Sherman.

Brother Belding, having been made in a clandestine Lodge, one-half of the deposit and fees remitted.

Reading, viz. Mrs. Sanford's, Feb. 24th, 1779.

Entered Apprentice Lodge. Present—Brs. Heart, W. M.; Marshall, S. W.; Lawrence, J. W.; Sherman, Treasurer; Judd, Secretary; Richards, Grosvenor and Champion, members; Charles Peck, Tyler.

Lodge opened, Robert Warner, John Mix and John R. Watrous, who were proposed last Lodge night, to be made Entered Apprentices, were separately balloted for, accepted and made Entered Apprentices.

The Lodge then proceeded to the consideration of the By-Laws, and agreed that Brs. Marshall and Heart be appointed to take the same into consideration, correct and amend the same, and make report at the next Entered Apprentice Lodge.

Lieut. Richard Sill, of the Eighth Connecticut Battalion, was proposed to be made a Mason by Bro. Judd; Capt. Edward Archibald, of the Artillery Train, by Bro. Brown; Dr. Albigence Waldo, by Bro. Richards; Mr. William Little, State Commissary, by Bro. Redfield.

Reading, viz. Mrs. Sanford's, March 10th, 1779.

Entered Apprentice Lodge, opened. The minutes of last Lodge read. Proceeded to business, when the Committee appointed to correct and amend the By-Laws reported them in twenty-eight Articles, which being separately read, the Lodge unanimously agreed.
and voted that they take place in all cases whatsoever, any By-Laws heretofore enacted notwithstanding. The Lodge then proceeded to particular business, when Richard Sill, Albignence Waldo, and William Little, who were proposed last Entered Apprentice Lodge to be made Masons were separately balloted for, accepted and made Entered Apprentices.

Lieut. Samuel Richards, of the Third Connecticut Battalion was proposed to be made a Mason by Bro. Champion; Capt. Stilwill, of the same Battalion, by Bro. Grosvenor; Lieut. Cornelius Russell, of the Fifth Connecticut Battalion, by Bro. Redfield.

Reading, viz. Mrs. Sanford’s March 17th, 1779.

Entered Apprentice Lodge, 4 o’clock, p.m.

Present—Brs. Heart, W. M.; Marshall, S. W.; Redfield, J. W.; Belding, Treasurer; Grosvenor, Secretary; Members—Brown, Lawrence, Champion, Warner, Watrous, Mix, Sill, Waldo, Little; Peck, Tyler; visitors—Hunting, Cliff, Woodward, Coleman.

Lodge opened, proceeded to business, when Capt. Edward Archibald, of the Train of Artillery, Lieut. Samuel Richards, of the Third Connecticut Battalion, Capt. Elias Stilwill of the same, and Lieut. Cornelius Russell, of the Fifth Connecticut Battalion, who were heretofore proposed to be made Masons, were separately balloted for and accepted. Capt. Edward Archibald and Capt. Elias Stilwill were made Entered Apprentices.

Entered Apprentice Lodge closed for a short space and Masters Lodge opened.

Capt. Archibald having appeared at Lodge in a situation unbecoming the character of a Mason, the Lodge unanimously resolved and desired that Bro. Brown inform him that he is not to attend this Lodge, and that he is to be considered and treated in the same manner as though never made a Mason.

Masters Lodge closed, Entered Apprentice Lodge opened.

Brs. Belding, Sill and Little appointed to prepare a feast on Wednesday, the 7th of April next.

March 22d, 4 o’clock, p.m.

Lodge opened, proceeded to business, when Brs. Sill, Waldo and Little were proposed to be passed to Fellow Crafts, separately balloted for and accepted, and passed Fellow Crafts.

Mr. Jabez Clark, State Commissary, was proposed to be made a Mason in this Lodge, by Bro. Redfield; Lieut. Judson of the Eighth Connecticut Battalion, proposed by Bro. Lawrence; Lieut. Jabez Parsons, of the Second Connecticut Battalion, proposed by Brother Redfield.

Some particular business requiring it, voted, that an Entered Apprentice Lodge be held on Thursday, the 25th of inst. March, at 2 o’clock, p.m.; that Brs. Belding, Sill and Little prepare a dinner, and invite the brethren of the Ancient Society, who are not members of this Lodge, to dine with us; that Bro. Redfield wait on the Hon. Bro. Putnam with the desire of the Lodge to attend; that Mrs. Sanford, her daughter and niece, Mrs. Marshall and Heart be also invited to dine with us on Thursday.

Lodge closed without day.

March 25th, 1779.

At a Lodge of Emergency, present—Brs. Heart, W. M.; Marshall, S. W.; Redfield, J. W.; Belding, Treasurer; Champion, Secretary; Whitney, Tyler.

Members—Warner, Watrous, Waldo, Little, Sill.

Visitor—Bro. Coleman.

Lodge opened, proceeded to business. Mr. Jabez Clark, State Commissary, Lieut. Judson, of the Third Connecticut Battalion, and Lieut. Jabez Parsons, of the Second Connecticut Battalion, here-tofore proposed to be made Masons, were separately balloted for and accepted, and duly made Entered Apprentices.

Lodge closed for a space.

Procession began at half past four o’clock in the following order:

1. Bro. Whitney to clear the way.
2. The Wardens, with their wands.
3. The Youngest Brother, with the Bag.
5. The Worshipful Master, with the Treasurer on his right hand, supporting the Sword of Justice, and the Secretary on his left hand, supporting the Bible, Square and Compasses.
6. Music, playing the “Entered Apprentice March.”

Proceeded to Esq. Hawley’s, where Br. Little delivered a few sentiments on Friendship—the Rev. Dr. Evans and a number of gentlemen and ladies being present. After dinner the following songs and toasts were given, interspersed with music, for the entertainment of the company:

SONGS

Hail America, Montgomery, French ladies’ Lament, Mason’s Daughter, On, on my dear Brethren, Huntsmen, My Dog and Gun.

TOASTS


MUSIC

Grand March, Dead March, Country Jig, Mason’s Daughter.

The festivities of the occasion were concluded with a speech by Br. Waldo.

At half past 7 o’clock the procession began in returning to the Lodge room, in reverse order from the afternoon procession. Music playing “The Mason’s Daughter.”

The Lodge being opened, the W. Master returned his thanks to the officers and brethren for their faithful attendance in labor, and in transacting the business of the day with the greatest decorum and harmony.

Voted, That the Lodge have a grateful sense of the honor paid them by the Rev. Dr. Evans, and other gentlemen and ladies in attending the exercises of the day.

Voted, That the thanks of the Lodge be presented to Brs. Little and Waldo for the honor conferred on the Lodge by their addresses.

Lodge closed in good time, without date.

March 31st, 1779, 4 o’clock, p.m.

Lodge opened and proceeded to business, when Brs. Warner, Mix and Watrous were separately balloted for and each raised to the sublime degree of Master Mason.

Brs. Waldo, Sill and Little, were proposed to be raised at the next Masters Lodge.
Entered Apprentice Lodge opened, when Lieut. Ensign Wm. Higgins, Qr. Master to the Third Connecticut Battalion, and Doct. John Simpson, Surgeon to the Fifth Battalion, were proposed by Bros. Watrous and Redfield to be made Masons.

April 15th, 1779, 6 o'clock, p.m.

Entered Apprentice's Lodge of Emergency. Present—all the officers and several members and visitors.

Voted, That the thanks of the Lodge be transmitted to Bro. Elihu Marshall, for his particular attention to the Lodge while serving them as Senior Warden.

Voted, That the members of this Lodge, who were present at the feast on Wednesday the 7th inst., pay a club of five dollars, and that Bro. Belden's bill be paid for the two feasts, viz.:

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April 16th, 1779, 5 o'clock, p.m.

Entered Apprentice's Lodge of Emergency. Present—Bro. Heart, as W. M.; other officers and members. Rev. Doct. T. Evans, who was proposed last night, and balloted for and accepted, was received and made an Entered Apprentice.

Lieuts. John Sherman and Reuben Pride were proposed to be made Masons by Bros. Grosvenor and Richards.

Closed without date.
April 21, 1779, at 3 o’clock, p.m., the Rev. Bro. Evans was passed a Fellow Craft, and the same evening he was raised to the sublime degree of Master Mason, as was also Bros. Richards and Stilwell, after having been separately balloted for and accepted.

Reading, viz. Mrs. Sanford’s April 28th, 1779.

Entered Apprentice Lodge opened by adjournment. Present—Bro. Heart as W. M.; other officers, members and visitors.

Lieut. Reuben Pride, heretofore proposed, was balloted for, accepted, and made an Entered Apprentice.

May 3rd.—Bros. Elijah Humphreys, Wm. Higgins, and John Simpson, having been balloted for and accepted, were passed to the degree of Fellow Craft.

May 5th.—Bros. Wm. Judd, Jabez Clark, and Samuel Richards, heretofore made Fellow Crafts, were proposed, separately balloted for and accepted, and severally raised to the sublime degree of Master Mason.

May 7th.—Bro. Reuben Pride, having been heretofore proposed to become a Fellow Craft, was balloted for, accepted and passed. Bros. Elijah Humphreys, David Judson, Wm. Higgins, and Reuben Pride, heretofore proposed for raising were separately balloted for and accepted, and raised to the sublime degree of Master Mason.

Bro. Andrew Fitch, a Captain in the Fourth Connecticut Battalion, having been made an Entered Apprentice in a regular Lodge at New Haven, at a distance from that part of the Army where the American Union Lodge was held, and at a place where his character was well known, he being there on command, was proposed to be made a Fellow Craft in this Lodge; and having been balloted for and accepted, he was accordingly passed to the degree of Fellow Craft.

At an Emergent Masters’ Lodge, held on the same evening, Bro. Andrew Fitch was proposed to be raised; and, having been balloted for and accepted, he was accordingly raised to the sublime degree of Master Mason. Closed without date.

(The operations of the Army now requiring the Connecticut Line to remove their quarters, the subsequent meetings of this Lodge were held in the States of New York and New Jersey.)

STATE OF NEW YORK

Nelson’s Point, June 24th, 1779.

Festival of St. John the Baptist.

The American Union Lodge held by authority under the Most Worshipful John Rowe, Esq., Grand Master of all Masons in North America, where no Special Grand Master is appointed, according to the Most Worshipful Peter Middleton, M. D., Provincial Deputy Grand Master for the Province of New York, by the name of Military Union Lodge.

8 o’clock, A.M. Officers present—Brs. Parsons, W. M.; Heart, S. W.; Redfield, J. W.; Champion, Treasurer; Grosvenor, Secretary; Whitney, Tyler. Members present—Brs. Little, Grey, Clark, Pride, Watrous, Stilwell, Higgins, Warner, Wyllys, Clift, Fitch, Brown, Holdridge, Lawrence, Richards, Humphreys, Judd, Sill, Judson. Visitors—Brs. Munson, Perkins, Coleman, Hubbard, Woodward.

Lodge opened and proceeded to the business of the day, viz.: to elect officers for the half year ensuing, agreeable to Constitution, when the following brethren were unanimously chosen, viz.: Jonathan Heart, W. Master; Samuel H. Parsons, S. Warden; Samuel Wyllys, Jun. Warden; Simeon Belding, Treasurer; Thomas Grosvenor, Secretary; William Redfield and William Little, Stewards; Daniel Whitney, Tyler.

The officers elect having taken their seats and finished the partial business of the day, Lodge was closed till 10 o’clock, A.M., then to meet on West Point, in order to celebrate the Festival of Saint John.

The brethren then proceeded to West Point, where being joined by a number of brothers from the Brigades on West Point and Constitution Island, the whole proceeded from General Patterson’s Quarters to the Red House in the following order:

1. Bro. Whitney, to clear the way.
2. The Band of Music with drums and fife.
3. The Wardens.
4. The Youngest Brother, with the Bag.
5. Brethren by Juniority.
7. The Master of the Lodge, with the Treasurer on his right supporting the Sword of Justice, and the Secretary on his left, supporting the Bible, Square and Compasses.
8. Bro. Binns to close, with Brs. Lorrain and Disborough on the flanks opposite the center.

Being arrived at the Red House, Lodge was opened in ample form. Officers present—Brs. Heart, W. M.; Parsons, S. Warden; Wyllys, J. Warden; Champion, Treasurer; Grosvenor, Secretary; Redfield and White, Stewards; Whitney, Binns, Lorrain and Disborough, Tylers.

Members present—Brs. Hull, Holdridge, Richards, Humphreys, Brown, Lawrence, Gray, Clift, Sill, Warner, Judson, Judd, Clark, Pride, Stilwell, Watrous, Higgins, Fitch.


After the usual ceremonies, the Lodge retired to a bower in front of the house, where being joined by his Excellency General WASHINGTON and family, an address was delivered to the brethren and a number of gentleman collected on the occasion, by the Rev. Dr. Hitchcock, followed by an address to the brethren in particular, by Bro. Hull. After dinner the following toasts were drank, and closed with music, also the songs annexed to them, viz.:

Toasts—Congress; Friendly Powers of Europe; Warren, Montgomery and Wooster; Females of America; Arts and Sciences.
Music—Grenadier's March, Prince Eugene's March; Dead March; Rural Felicity; Country Jig.


A number of other toasts and songs were given by different brethren.

His Excellency Bro. WASHINGTON, having returned to the barge attended by the Wardens and Secretary of the Lodge, amidst a crowd of brethren, the music playing 'God Save America,' and embarked, his departure was announced by three cheers from the shore, answered by three from the barge, the music beating the 'Grenadier's March.'

The brethren then returned to Gen. Patterson's Quarters, in the reversed order of that in which the first procession was made, when the Master with his Wardens and Secretary closed the Lodge.

Lodge opened at 3 o'clock, P.M. Bro. Simpson was balloted for and raised to the sublime degree of Master Mason.

Col. Rufus Putnam, of the Massachusetts Line, Col. Wm. Williams and Maj. Thomas Byies, of the Third Pennsylvania Regiment, Lieut. Peleg Heath, of the Third Connecticut Regiment, and Mr. Timothy Whiting, Quarter Master at the Garrison of Fort Arnold, were severally proposed to be made Masons, and on being subsequently balloted for and accepted, they were made Entered Apprentices.


Lodge closed till called by the Master.

Robinson's, Aug. 7th, 1779.

Special Entered Apprentice Lodge, opened at 3 o'clock, P.M. Capt. Samuel Craig, Capt. Wm. Wilson, Lieut. John Hughes, and Lieut. James Buxton, heretofore proposed, were balloted for and accepted. Also Col. Gamaliel Bradford, Dr. Elisha Skinner, and Dr. Samuel Tinley, of the Massachusetts Line, though not heretofore proposed, being highly recommended by those well acquainted with them, were balloted for and accepted. Craig, Wilson, Hughes, Buxton, Skinner and Bradford, were made Entered Apprentices.

Receipts of the evening, viz.: £ S D
Six makings .......................... 32 8 0
Three deposits ........................ 10 16 0
Overplus in change ................... 3 14 6

Aug. 20.—Lieutenants Sherman, Barker, Curtis and Russell, and Dr. John Graham, were balloted for, accepted, and made Entered Apprentices. Brs. Smith, Hosmer, John Hubbard and Lacy, were proposed for membership and admitted. Brs. Parsons, Boyles, Whiting, Williams, Craig, Wilson and Hugs, were proposed to be made Fellow Crafts, and on being balloted for and accepted, they were accordingly passed.

Captain McClayton, Lieutenants Bush, Harmon, Spear and McMurray, of the Pennsylvania Line were proposed by Bro. Moore to be made Masons. Mr. Asa Worthington was also proposed by Bro. Little.

Aug. 26.—Brs. Skinner and Putnam, who were made in this Lodge, and Brs. Fernol and Sewell, who were made Entered Apprentices in a different Lodge, being well recommended, were proposed, balloted for, accepted, and passed Fellow Crafts.

Aug. 28.—Dr. Finley, of the Massachusetts Line, and Dr. Graham, of the Connecticut Line, heretofore balloted for and accepted, were made Entered Apprentices.

Capt. Henry Ten Eyck, Lieut. Peleg Heath, Mr. Asa Worthington and Capt. Stephen Betts, all of the Connecticut Line, and Col. John Brooks, of the Massachusetts Line, heretofore proposed, but not entered, were separately balloted for, accepted and made Entered Apprentices.

Lieu. Moses Claveland, Edward Palmer, Sylvanus Perry, and Elijah Ransom, were proposed to be made Masons.

Receipts of the Evening, viz.: £ S D
Seven makings ........................ 37 16 0
Two deposits, for Betts and Brooks 7 4 0
Four deposits, for other candidates 14 8 0
A present from Bro. Worthington 15 0 0
Do. from Bro. Brooks, in change 12 6 0
Tyler's fees for seven made Masons 6 6 0
From Bros. Skinner and Putnam 1 16 0
Overplus in making change 1 4 0

Paid the Tyler ........................ 5 8 0
Balance to Treasurer 78 18 6

Closed till called by the W. Master.

Robinson House (N. Y.), Sept. 7th, 1779.

Lodge opened at 3 o'clock, P.M. Brs. Boyles, Williams, Whiting and Wilson, were proposed, balloted for, accepted, and raised to the sublime degree of Master Mason.

Bro. Elijah Chapman, made at Fairfield, was proposed to become a member of this Lodge, and accepted.

Voted, That the thanks of the Lodge be presented to the Rev. Dr. Hitchcock, for the polite address delivered by him to this body, on the 24th of June last, and that Bro. Grosvenor acquaint him with the reason why they have been so long omitted; also, that our thanks be presented to Bro. Hull, for his address at the same time.

Sept. 9.—Brs. Putnam, Craig and Hughs, were severally accepted and raised to the sublime degree of Master Mason.

Resolved, That the moneys remaining in the Treasury of this Lodge on the 1st day of November next, shall be invested in Tickets of the Third Class of the United States Lottery, the avails of which shall remain in the treasury, to be appropriated to
the relief of the poor of the Fraternity, or as the brethren shall agree.

Sept. 16.—Special Masters' Lodge, at 9 o'clock, A.M.; Bros. Skinner, Fernol and Sewell, heretofore proposed to be raised, were balloted for, accepted, and raised to the sublime degree of Master Mason.

Two o'clock, P.M., Apprentices' Lodge opened. John Bush and Edward Spear, of the 6th and 7th Pennsylvania Regiments, and Moses Cleaveland and Edward Palmer, of the 1st and 2d Connecticut Regiments, heretofore proposed, were severally balloted for, accepted, and made Entered Apprentices.

Major David Smith, of the 5th Connecticut Regiment, and Dr. Jedediah Ainsworth, Surgeon's Mate to the same, were proposed by Bro. Sill; Col. Francis Johnson, of the 5th Pennsylvania Regiment, was proposed by Bro. Moore; Capt. Elisha Ely, of the 6th Connecticut Regiment, was proposed by Bro. Hosmer; Lieut. Levi Dodge, of the 5th Massachusetts Regiment, was proposed by Bro. Skinner; Capt. Edward Fells, of the 3d Connecticut Regiment, was proposed by Bro. Judd; and Capt. Isaac Stutson, of Col. Putnam's Corps of Light Infantry, was proposed by Bro. Champion—all to be made Masons.

Bro. Pierce, Dep. P. M. General, was proposed for membership, duly recommended, balloted for and admitted.

Sept. 25.—Entered Apprentice Lodge opened at Robinson's House. Colonel Francis Johnson and Major David Smith were balloted for, accepted, and made Entered Apprentices. Capt. McClayton, and Lieuts. Harmon, and McMurray, heretofore proposed, were withdrawn from the minutes by Bro. Moore. Dr. Ainsworth was balloted for, and his deposit ordered to be refunded. Lodge closed without date.

(Incumference of the movements of the Army, the operations of the Lodge were necessarily suspended for a short time, and no further business appears on the Minute Book, until the Army had gone into Winter Quarters in New Jersey.)

Morristown (N. J.), Dec. 15th, 1779.

At an Entered Apprentices' meeting, held at Colonel Gray's Quarters, for the election of officers for the American Union Lodge, for the ensuing half year, present—Bros. Heart, W. M.; Wyllys, S. W.; Grosvenor, J. W.; Richards, Tr.; Watrous, Sec.; Smith, Judd, Curtis, Stilwill, Warner, members.

Lodge opened and proceeded upon the business of the day, when the following Brethren were unanimously chosen to serve in their respective offices for the next half year ensuing: Jonathan Heart, Worshipful Master; Richard Sill, Senior Warden; Robert Warner, Junior Warden; William Richards, Treasurer; Thoms Grosvenor, Senior Deacon; Henry Champion, Junior Deacon; Lorain and Binns, Tylers.

Voted, That Bro. Heart be a committee from the different Lines in the Army at Morristown, to take into consideration some matters respecting the good of Masonry.
Morristown, Dec. 27th, 1779, to you, as the patrons and safeguard of the Craft in America, beg leave to prefer their humble address.

With sincere regret we contemplate the misfortunes of War which have unhappily separated us from the Grand Lodge in Europe, and deprived us from the benefits arising therefrom, so essentially necessary for the well-being of Masonry, and which has in many instances been subversive of the very institution of the Craft. At the same time we lament that political disputes and national quarrels should influence the exercise of charity and benevolence, and their several virtues, so necessary for our present and future happiness. Yet, considering the present situation of our Lodges, and Masonry in general, the necessity for the honor of the Craft, and the importance of enjoying the benefits of so valuable an institution, that some exertions are made for checking the present irregularities, restoring peace and harmony to the Lodges, for opening a way to the enjoyment of the fruits of benevolence, charity, and brotherly love, and for the re-establishment of the Order on the ancient respectable foundation; which we conceive can never be done more effectually than by the appointment of a Grand Master in and over the United States of America.

We therefore most earnestly request that the present Provincial Grand Master, in the respective said United States would take some measures for the appointment of a Grand Master in and over the said United States of America, either by nominating a person proper for that office, who shall to them appear most eligible.

And we further beg leave to express our wishes, that the several Provincial Grand Masters in these States would, in the intermediate time, enter into unanimous and vigorous measures for checking the growing irregularities in the Society, cementing the different branches, erasing the distinction between ancient and modern in these States, that the Craft may be established in unanimity, the established principles of its institutions more universally extended, and that our conduct may not only be the admiration of men in this world, but receive the final applause of the Grand Architect of the Universe in the other, where there is nothing but light and love.

Voted, That the foregoing petition be circulated through the different Lines in the Army.

Voted, That a committee be appointed from the different Lodges in the Army, from each Line, and from the Staff of the Army to convene on the first Monday of February next, at Morristown, to take the foregoing petition into consideration.

Voted, That when the dividend of the expense of this day shall be paid, each Brother will put into the hands of the Treasurer or Secretary what he shall see fit, for the use of the poor of this town.

Voted, That the money so collected be transmitted to Bro. Kinney, to appropriate to the necessities, first of the widows and orphans of Masons, next to soldiers’ wives and children in distressed circumstances, if any shall remain he will apply it to those poor persons in that town whom he shall judge stand most in need thereof.

Lodge closed till called together by the Master’s order.

Pritton’s, near Morristown, Jan. 31st, 1780.

Entered Apprentice Lodge, 5 o’clock, P.M. Present—Brs. Heart, W. M.; Sill, S. W.; Warner, J. W.; Richards, Treasurer; Grosvenor, Secretary; Barker, Tyler. Members—Brs. Hosmer, Judson, Clark, Chapman, Palmer. Visitor—Br. Coleman.

Lodge opened, when the petition was read and proposed to the consideration of the Lodge, agreeable to a resolve passed in Lodge on the 27th of December last, and the matters thereof unanimously approved. Bro. Heart was appointed a representative of this Lodge and the Connecticut Line, to meet a committee from the several Lodges in the Army at Morristown on Monday, next, the 7th of February, for the purpose of adopting some measures for executing the design and purpose of the petition.

Dr. Ainsworth, of the Eighth Connecticut Regiment, heretofore proposed, balloted for and refused, is proposed again by Bro. Sill; Bro. Noah Coleman, proposed to become a member and accepted. One made member.

Expenses paid, Lodge closed without date.

At a Convention Lodge from the different Lines of the Army and departments, held in due form, under the authority of the American Union Lodge, of Morristown, the 6th day of March, in the year at Salvation 1780.

Officers present—Bro. Heart, W. M.; Little, S. W.; Clark, J. W.; Williams, Treasurer; Pierce, Secretary; Coleman, S. D.; Boyles, J. D.

Brothers present—Procter, Lawrence, Kinney, Anderson, Sanford, Church, Gray, Wilson, Craig, Rogers, Hamner, Thayer, Hugoe, Skillington, Pratt, Little, Magee, Bleacher, Sythe, Post, Grigg, Vernon, Bowers, Tudor, Carter, Lewis, Dunton, Connolly, Pet- lin, Ray, Grosham, Hamilton, Bruff, Davidson, Cunningham, Beatty, Piat, Campbel, Hervey, Muso.

Lodge opened, the Secretary by order read the proceedings of a committee appointed by this Lodge at the Anniversary of Saint John the Evangelist, held at Morristown, the 27th of December, 1779, of which the following is a copy:

At a Committee of Ancient Free and Accepted Masons, met this 7th day of the second month in the year of Salvation 1780, according to the recommendation of a Convention Lodge, held at the Celebration of Saint John the Evangelist:


The Brothers present proceeded to elect a President and Secretary, whereupon Bro. Mordicai Gist was unanimously chosen President, and Bro. Otho Holland Williams unanimously chosen Secretary of this Committee.
The Committee proceeded to take into consideration an address to be preferred to the Right Worshipful Grand Master in the respective United States, whereupon Bro. Williams presented the following address:

TO THE RIGHT WORSHIPFUL
The Grand Masters of the several Lodges in the respective United States of America.

Union. Force. Love.

The subscribers, Ancient Free and Accepted Masons in Convention, to you, as the patrons and protectors of the Craft upon the Continent, prefer their humble address.

Unhappily the distinctions of interest, the political war, and national disputes subsisting between Great Britain and these United States have involved us, not only in the general calamities which disturb the tranquillity which used to prevail in this once happy country, but in a peculiar manner affects our Society, by separating us from the Grand Mother Lodge in Europe, by disturbing our connection with each other, impeding the progress and preventing the perfection of Masonry in America.

We deplore the miseries of our countrymen, and particularly lament the distresses which many of our poor brethren must suffer, as well from the want of temporal relief as from want of a source of light to govern their pursuits and illuminate their path to happiness. And from anxiety by design to relieve, if possible, that fountain of charity, from which to the unspeakable benefit of mankind flows benevolence and love. Considering with anxiety these disputes, and the many irregularities and improprieties committed by weak or wicked brethren, which too manifestly show the present dissipated and diffuse state of charity, from which to the unspeakable benefit of mankind flows benevolence and love. Considering with anxiety these disputes, and the many irregularities and improprieties committed by weak or wicked brethren, which too manifestly show the present dissipated and diffuse state of charity, from which to the unspeakable benefit of mankind flows benevolence and love.

We ardently desire to restore, if possible, that fountain of charity, by preventing impositions, correcting abuses, and for beneficial and essential work, permit us to propose that you the Right Worshipful Grand Masters, or a majority of your number, may nominate as Most Worshipful Grand Masters, brothers whose capacity may be adequate to a station to importance and dignity, and transmitting the name and nomination of such brother, together with the name of the Lodge to be established, to our Grand Mother Lodge in Europe for approbation and confirmation, and that you may adopt and execute any other ways or means most eligible for preventing impositions, correcting abuses, and for establishing the general principles of Masonry; that the influence of the same in propagating morality and virtue may be far extended, and that the lives and conversation of all true Free and Accepted Masons may not only be the admiration of men on earth, but may be the allurement of men in heaven, and may receive the approbation of the Great Architect of the Universe and the Grand Architect of the Universe.

To that business, and elected the following brethren, to that business, and elected the following brethren, to that business, and elected the following brethren, to that business, and elected the following brethren, to that business, and elected the following brethren.

Agreed to hold a Masters' Lodge the 27th instant, at this place, at 3 o'clock, p.m.

Voted, That the sum of eight dollars shall be paid by each brother to defray the expenses of this evening, if any part of which shall remain, voted, that the same be delivered to Bro. Kinney, to be appropriated in the same manner as that which was put into his hands on the meeting of Saint John's Day.

Lodge closed without day.

(Morristown, N. J.), March 27th, 1780.

At a Masters' Lodge, held at the Assembly Room, by the special order of the W. M., Bro. Worthington and Barker, being Fellow Crafts, petitioned to be raised to the sublime degree of Master Mason, and being examined in open Lodge, by the W. Master, and having given satisfactory evidence of their proficiency, they were raised accordingly.

Lodge closed without day.

(The movements of the Army again impeded the operations of the Craft, and at the next entry on the Minute-Book, find the Lodge at work, in midsummer, on the banks of the Hudson.

At an Entered Apprentice's Lodge, held at Robin's House, (N. Y.) July 20th, 1780, present—


On the evening next before the Festival of St. John the Baptist, the situation of the Army being such that it was impossible to convene the Lodge for the choice of officers, and this being the first convenient opportunity since, the Lodge now proceeded to that business, and elected the following brethren, to serve the current half year: Jonathan Heart, Worshipful Master; Richard Sill, Senior Warden; William Little, Junior Warden; Simeon Belding, Treasurer; John Simpson, Secretary; Thomas Grosvenor, Senior Deacon; Noah Coleman, Junior Deacon.

Bro. Grosvenor, with the W. Master and the late and present Treasurers, were chosen a committee to examine and adjust the accounts of the Lodge, and make report.

Closed until called by the W. Master's direction.

Robinson's, July 25th, 1780.

At a Fellow Crafts' Lodge, held by order of the W. Master, present, the officers and sundry brethren—Brs. Russel, Curtis and Smith, now Entered Apprentices, proposed to be made Fellow Crafts, balloted for, accepted and passed. Bro. John Hart, proposed for membership and vouched for by Bro. Belding, was balloted for and admitted.

July 29.—At a Masters' Lodge, held at the Robinson House, by order of the W. Master—Brs. Parsons, Russel, Curtis and Smith, having been separately balloted for and accepted, were raised to the sublime degree of Master Mason. Bro. Pomeroy, now a Fellow Crafts, was proposed by the W. Master for raising and was balloted for and accepted. A vote was passed that Bro. Pomeroy be raised when a convenient opportunity will permit. Doct. Skinner of the 8th, and Doct. Mathew of the 7th Connecticut Regiment, were proposed by Bro. Coleman to be made Masons, and ordered to stand on the minutes.
June 5.—At a Masters’ Lodge held at the Assembly Room in the Connecticut Line, Brs. Skinner, Loomis, Avery, Tiffany, Ensworth and Hodge, now Fellow Crafts, proposed to be made Masters in this Lodge, balloted for, accepted and raised.

Proposed, that at the next Lodge night the Lodge should choose officers to serve for the ensuing half year, agreeable to the Constitution.


Lodge opened. It being the usual time to choose officers to serve in Lodge for the ensuing half year, the Lodge proceeded to the election of officers to serve the term above mentioned: Bro. Heart was chosen Master; Bro. Warner, Sen. Warden; Bro. Judson, Jun. Warden; Richards, Treasurer; Simpson, Secretary; Watrous, S. D.; Higgins, J. D.

Ordered, that the Treasurer and Secretary settle the accounts of the last quarter as soon as convenient after the Festival of St. John.

Voted, That this Lodge meet and celebrate the Festival of St. John the Baptist, in conjunction with Washington Lodge, No. 10, at West Point, on Monday next.

June 24th, 1782.


The Lodge was opened and proceeded to West Point, where they joined Washington Lodge, and commenced the procession from Gen. Patterson’s house to the Collonade, each Lodge separate, where a dinner was provided, and an oration delivered by Bro. John Brooks, of the Massachusetts Line.

After dinner, the Lodges having drank a number of toasts, the procession returned to Gen. Patterson’s; the American Union Lodge then proceeded to the ball-room in the Connecticut Line, and closed in good time, to stand closed until Thursday, the 27th instant.

June 27.—Lodge was opened and the following vote passed: That Washington Lodge be requested to acquaint Worshipful Bro. Brooks, that this body wish to accept our very particular thanks for the polite and truly Masonic address with which he was pleased to honor the brethren, at the late festival of St. John the Baptist.

Closed until Thursday the 4th of July, at 3 o’clock, P.M., at the Assembly Room.

(Business of the Officers of the Line prevented the appointed meeting of the Craft on the 4th of July; and at the two following meetings, to wit, on the 18th, and 25th of July, the attendance appears to have been so small that no business was transacted except “lecturing on the two first steps in Masonry.”)
Nothing further appears on the Minute-Book, until the 2d of October.)

Verplank's Point, Oct. 2d, 1782.

At a Lodge of Master Masons, held at the Blockhouse on this point, present—Bro. Heart, W. M. &c. Bro. Robert Allyn, Fellow Craft, was proposed to be made a Master, and on being balloted for and accepted, he was duly raised to that sublime degree. The Lodge was then closed, to await the call of the W. Master.

At an Entered Apprentices' Lodge, held this day, by order of W. Master, the following brethren only were present, viz.: Officem—Heart, W. M.; Richards, S. W.; Chapman, J. W.; Wright, Treas.; John Hart, Sear'y. Members—Wyllys, Hopkins, Betts, Selden, Tiffany.

The Lodge, taking into consideration the small number of Brethren present, voted that the present officers serve until the first of May next.

The W. Master and S. Warden were appointed a committee to attend the Massachusetts and New York Lodges, on the subject of an irregular or clandestine Lodge, said to be held in the New Jersey Line, by one Sergeant McMullen, and report to this Lodge. Closed till Wednesday next.

April 3.—At a Fellow Crafts' Lodge, held at Maj. Wright's Quarters, at West Point, present—Bro. W. M., &c. Bro. Hopkins, an Entered Apprentice, was proposed, balloted for, and passed to the degree of Fellow Craft.

April 8.—The Lodge convened and was opened, but the attendance was so small no business was offered. Closed until the 23d instant.

West Point, April 23d, 1783.


The Lodge was opened, and Bro. Rose, an Entered Apprentice, was proposed, balloted for, accepted, and passed to the degree of Fellow Craft. Lodge closed, to stand closed until the W. Master should call them together.

We have no record of any further meetings of this Lodge. The Revolutionary War being now brought to a termination, and the Army disbanded, the Craft, of course, were dispersed to their several homes, to enjoy the blessings of "the peace their valor won," and to cultivate the moral and social virtues, by the establishment of Masonic Lodges, in the various sections of the country where they were severally located.

The references to the "Bag" borne by the "Youngest Brother" as on the occasion of the processions on March 25, 1779, April 7, 1779, and June 24, 1779, are to a symbol that would seem to have had more pertinent application to the Youngest Entered Apprentice than the Treasurer. The "Bag" was an expensive item. Whatever its particular function, the quality and appearance of the Lodge Bag was undoubtedly intended to be prominent and significant. We may judge with some accuracy as to the importance the Bag or Purse was expected to exercise in any public function by looking over such accounts as have come down to us of the amounts expended by Lodges upon what they needed.

Brother Franklin Stearns patiently copied for us the Ledger of the Lodge at Fredericksburg, Virginia. The difficulty of this task is great because the old paper of this financial record is so brittle that it breaks easily, some items are incomplete and not decipherable by reason of missing fragments, and therefore the financial statements of the old Lodge of Washington's initiation have not had the attention given other details. Let us take a few of the recorded expenditures, just as they appear, to show their relative values at the time when entered on the Lodge Ledger:

<table>
<thead>
<tr>
<th>Date</th>
<th>Item Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feb.</td>
<td>By Mr. John Neilson</td>
<td>6.10</td>
</tr>
<tr>
<td></td>
<td>By Mr. Alexr. Campbell</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>By 3 Ballots box and balls</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>Paid Mr. John Denniston</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>Bag</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>Paid to Mrs. Jones one Nights expenses at her house</td>
<td>10.10</td>
</tr>
<tr>
<td></td>
<td>Paid for 7½ hd. drest deer Skin 3½</td>
<td>0.1</td>
</tr>
<tr>
<td></td>
<td>Paid Mr. Dick</td>
<td>0.9</td>
</tr>
<tr>
<td></td>
<td>Pd. for Jewells</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>13 Pd. Mrs. Jones for 13 broken Glasses</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>16 Pd. Mr. Wm. Hunter for a Sword</td>
<td>0.8</td>
</tr>
<tr>
<td></td>
<td>Pd. Paterson for Jewels</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>Pd. to McWilliams pr order of Hannah Demston for ing aprons for Loge</td>
<td>0.6</td>
</tr>
<tr>
<td>March</td>
<td>3 Pd. to Tiven for Mending the Sword</td>
<td>0.7</td>
</tr>
<tr>
<td></td>
<td>3 Paid to James Allanack for a Chair</td>
<td>0.3</td>
</tr>
<tr>
<td></td>
<td>&quot;paid to house Chas. on St. John's night</td>
<td>0.1</td>
</tr>
<tr>
<td></td>
<td>Paid to Mr. McWilliams</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>Paid Mr. William McWilliams in full of his acct</td>
<td>0.3</td>
</tr>
<tr>
<td></td>
<td>Paid to Foreman for dressing Skins for Aprons</td>
<td>0.5</td>
</tr>
<tr>
<td>April</td>
<td>7 Paid Mr. Danl. Campbell for ye pocket Companion</td>
<td>0.2</td>
</tr>
<tr>
<td>May</td>
<td>5 Paid Mr. McCradie for 6 Pair Gloves</td>
<td>0.1</td>
</tr>
<tr>
<td></td>
<td>Demston had of him and were never brought to ye Lodge</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>Paid Mr. Jackson for Gloves</td>
<td>0.10</td>
</tr>
<tr>
<td>June</td>
<td>7 Paid for a Ribbon to the Secretary's Jewell</td>
<td>0.1</td>
</tr>
<tr>
<td></td>
<td>14 Paid for Velvet for a purse</td>
<td>0.7</td>
</tr>
<tr>
<td>Sept.</td>
<td>1 By Cash put into the Hand of Wm. McWilliams as pr. aud</td>
<td>0.26</td>
</tr>
<tr>
<td></td>
<td>By the Loss of wt for the Balance of this amount</td>
<td>0.5</td>
</tr>
<tr>
<td></td>
<td>29 15 11</td>
<td></td>
</tr>
<tr>
<td>Septr.</td>
<td>10 By John Patison Silversmith for 1 Jewell</td>
<td>0.7</td>
</tr>
<tr>
<td></td>
<td>By John Foreman for Dressing &amp; Cleaning skins</td>
<td>0.15</td>
</tr>
<tr>
<td></td>
<td>By Ballance Carried to folio</td>
<td>0.3</td>
</tr>
</tbody>
</table>

(The "Loss of wt. for Ballance" is evidently the result of taking in light weight coins. Under date "5th Octr 1775 Bro. Strachan" was ordered to procure for the use of the Lodge "1 pr Money Scales such as he shall deem fit." He was treasurer. In the omis-
sion of specified year, months or days in the above account we are following the records closely.)

Cr.

By Cash pd Alexander Woodro for his acct. 2 18 0
By Ditto paid Daniel Campbell for a secretory's Jewell 0 15 0
By Ditto paid James Allan for Work for the use of the Lodge 0 10
By Ditto paid James McPherson for his attendance 8 nights 1 0 0
By Ditto paid James McPherson for Attendance 4 nights 0 10
By Ditto paid James McPherson for attendance 8 nights 0 7 6
By Mr. Fielding Lewis, paid him for 3/4 doz White skins 0 2 6
By James McPherson paid him in full for 4 nights attendance to the Lodge 0 5
By William McWilliams amt. in Fo. paid for sundries 3 12 6
By Cash in stock delivered Into the Hand of Mr. James Straughn Treasurer 18 4 0

Error & Omissions Excepted this Day of 1754
William McWilliams, Jun. W

1752
3 By 1 qr postpaper 2/6 3 2
1 pr Compasses 8d 1 4
By 16 1/4 yds blue Ribbon 1/6 2 2
By 1 yard Silk 10d 1 yard Ribbon yellow 2 0
By 1 yard More blue ribbon 1 3
1 10 1 6 10

3 By 6 pr. Gloves 6 8

1753
By 5 white skins put Into the Lodge on St. John's Day 15 0
By 5 pairs mens White Kid Gloves Do on St. John's Day 5 0
By Velvet purse paid Geo. Log for finding Velvet & Making 12 6
& for Lace paid Mr. Dent for 3 yards a 1/7 1 10 0
3 12 6

James McPherson, mentioned in the Ledger page last given, was the Tiler of the Lodge. Col. Fielding Lewis who sold “white skinns” to the Lodge, for the purposes for which they were paid, we can the better appraise the appearance and the special importance of the “Bag,” or Purse, carried in procession by the “Youngest Brother.” The amounts paid for velvet, for lace, and some of the ribbon may be intended for the same purpose, show at least an out-

lay of two pounds, ten shillings. From our point of view we deem this Bag or Purse to have symbolized the benevolence of the Lodge. The Treasurer did not carry it. His burden was the Sword of Justice, a fitting symbol for him to render whatever was justly due. But the “Youngest Brother” must be able to understand that there is about the Fraternity more than the mere giving of justice. There is for him and for all of us, from the start, the teaching of a cordial brotherly love that faileth not, a generous benevolence not confined to the inner household of faith. Today in the elaborate boxes for receiving donations in many Lodges there is more than a reminder of the fine Bag or Purse carried appropriately by the “Youngest Brother” in the processions of the Brethren.

AMETH. Properly Emeth, which see.

AMETHYST. Hebrew ἀχλήμα, achlemah. The ninth stone in the breastplate of the high priest. The amethyst is a stone in hardness next to the diamond, and of a deep red and blue color resembling the breast of a dove.

AMICISTS, ORDER OF. A secret association of students, once very extensively existing among the universities of Northern Germany, first about 1793, and again in 1810. According to Lenning this organization of students was widely spread, especially popular at Jena and Halle. Thori (Acta Latomorum i, 292), says that this association was first established in the College of Clermont, at Paris. An account of it was published at Halle in 1799, by F. C. Laukhard, under the title of Der Mosellaner—oder Amicisten—Ordnung nach seiner Entstehung, innern Verfassung und Verbreitung auf den deutschen Universitäten. The Order was suppressed by the imperial government.

AMIS REUNIS, LOGE DES. The Lodge of United Friends, founded at Paris in 1771, was distinguished for the talents of many of its members, among whom was Savalette de Langes, and played for many years an important part in the affairs of French Masonry. In its bosom was originated, in 1775, the Rite of Philalethes. In 1784 it convoked the first Congress of Paris, which was held in 1785, for the laudable purpose of endeavoring to disentangle Freemasonry from the almost inextricable confusion into which it had fallen by the invention of so many rites and new degrees. The Lodge was in possession of a valuable library for the use of its members, and had an excellent cabinet of the physical and natural sciences. Upon the death of Savalette, who was the soul of the Lodge, it fell into decay, and its books, manuscripts, and cabinet were scattered, according to Clavel’s Histoire Pictoresque de la Franc-Maçonnerie (page 171). All of its library that was valuable was transferred to the archives of the Mother Lodge of the Philosophic Scottish Rite. Barruel gives a brilliant picture of the concerts, balls, and suppers given by this Lodge in its halcyon days, to which “les Crésus de la Maçonnerie,” meaning the wealthy ones of Freemasonry (Crésus being the name of the proverbially rich king of Lydia), congregated, while a few superior members were engaged, as he says, in hatching political and revolutionary schemes, but really in plans for the elevation of Freemasonry as a philosophic institution (see Barruel, Mémoires pour servir à l’Histoire du Jacobinisme iv, 343).
AMMON. See Amun.

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

AMOR HONOR ET JUSTITIA. Love, Honor and Justice. A Latin motto of the Grand Lodge of England used prior to the union of 1813, which is to be found graven on the Masonic Token of 1794, commemorative of the election of the Prince of Wales as the Most Worshipful Grand Master, November 24, 1790.

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

AMRU. The name given to the Phoenician carpenter, who is represented in some legends as one of the assassins, Fanor and Metuasel being the other two.

AMSHASPANDS. The name given in the Zoroastrian religion of the ancient Persians, the Parsees, in the Zend-Avesta, their bible and prayer book, to the six good genii or powerful angels who continuously wait round the throne of Ormuzd, or Ormazd. Also the name of the six summer months and the six productive working properties of nature.

AMULET. See Talisman.

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

The student will be interested to learn that this word in the Hebrew language means builder or architect.

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

ANAGRAM. The letters of a word or phrase so transposed as to make a different word or phrase. The manufacture of anagrams out of proper names or other words has always been a favorite exercise, sometimes to pay a compliment—as when Doctor Burney made Honor est a Nilo out of Horatio Nelson, the Latin phrase meaning Honor is from the Nile, and alluding to his victory at that river on August 1, 1798—and sometimes for purposes of secrecy, as when Robert Bacon concealed under an anagram one of the ingredients in his recipe for gunpowder, that the world might not too easily become acquainted with the composition of so dangerous a material. The same method was adopted by the adherents of the house of Stuart when they manufactured their system of high degrees as a political engine, and thus, under an anagrammatic form, they made many words to designate their friends or, principally, their enemies of the opposite party. Most of these words it has now become impossible to restore to their original form, but several are readily decipherable. Thus, among the assassins of the Third Degree, who symbolized, with them, the foes of the monarchy, we recognize Romvel as Cromwell, and Hoben as Bohun, Earl of Essex. It is only thus that we can ever hope to trace the origin of such words in the high degrees as Tercy, Stolkin, Morphey, etc. To look for them in any Hebrew roots would be a fruitless task. The derivation of many of them, on account of the obscurity of the persons to whom they refer, is, perhaps, forever lost; but of others the research for their meaning may be more successful.

ANANIAH. The name of a learned Egyptian, who is said to have introduced the Order of Mizraim from Egypt into Italy. Doctor Oliver (in his Landmarks, ii, page 75), states the tradition, but doubts its authenticity. It is in all probability a matter of doubt (see Mizraim, Rite of).

ANCHOR AND ARK. The anchor, as a symbol of hope, does not appear to have belonged to the ancient and classic system of symbolism. The Goddess Spes, the word meaning Hope, was among the ancient divinities represented in the form of an erect woman, holding the skirts of her garments in her left hand, and in her right a flower-shaped cup. This goddess was honored with several temples at Rome and her
festival day was observed on August 1. As an emblem of hope, the anchor is peculiarly a Christian, and hence a Masonic symbol. It is first found inscribed on the tombs in the catacombs of Rome, and the idea of using it is probably derived from the language of Saint Paul (Hebrews vi, 19), "which hope we have as an anchor of the soul both sure and steadfast."

The primitive Christians looked upon life as a stormy voyage, and glad were the voyagers when it was done, and they had arrived safe in port. Of this the anchor was a symbol, and when their brethren carved it over the tomb, it was to them an expression of confidence that he who slept beneath had reached the haven of eternal rest. This is the belief of Kip, *Catacombs of Rome* (page 112). The strict identity between this conclusion and the Masonic idea of the symbol will be at once observed.

"The anchor," says Mrs. Jameson in her *Sacred and Legendary Art* (6, page 34), "is the Christian symbol of immovable firmness, hope, and patience; and we find it very frequently in the catacombs, and on the ancient Christian gems."

This representation of the anchor is the peculiar attribute of Saint Clement, and is often inscribed on churches dedicated to him.

But there is a necessary connection between an anchor and a ship, and hence, the latter image has also been adopted as a symbol of the voyage of life; but, unlike the anchor, it was not confined to Christians, but was with the heathens also a favorite emblem of the close of life. Kip thinks the idea may have been derived from them by the Christian Fathers, who gave it a more elevated meaning. The ship is in Freemasonry substituted by the ark. Mrs. Jameson says in the above work that "the Ark of Noah floating safe amid the deluge, in which all things else were overwhelmed, was an obvious symbol of the Church of Christ. . . . The bark of St. Peter tossed in the storm, and by the Redeemer guided safe to land, was also considered as symbolic."

These symbolical views have been introduced into Freemasonry, with, however, the more extended application which the universal character of the Masonic religion required. Hence, in the Third Degree, whose teachings all relate to life and death, "The ark and anchor are emblems of a well-grounded hope and a well-spent life. They are emblematical of that Divine ark which safely wafts us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor where the wicked cease from troubling and the weary shall find rest." Such is the language of the lecture of the Third Degree, and it gives all the information that is required on the esoteric meaning of these symbols. The history that is here added by Doctor Mackey of their probable origin will no doubt be interesting to the Masonic student.

**ANCHOR, KNIGHT OF THE.** See *Knight of the Anchor.**

**ANCHOR, ORDER OF KNIGHTS AND LADIES OF THE.** A system of Freemasonry for both sexes which arose in France in the year 1745. It was a schism which sprang out of the Order of Felicity, from which it differed only in being somewhat more refined. Its existence was not more durable than that of its predecessor. Clavel, in his *Histoire Pittoresque de la Franche-Maçonnerie* (page 111), gives this information (see *Felicity, Order of*).

**ANCIENT AND ACCEPTED RITE.** See *Scottish Rite.**

**ANCIENT ARABIC ORDER NOBLES OF THE MYSTIC SHRINE.** See *Shrine.**

**ANCIENT CRAFT MASONRY.** This is the popular name given to the three symbolic degrees of Entered Apprentice, Fellow Craft, and Master Mason. The degree of Royal Arch is not generally included under this appellation; although, when considered—as it really is—a complement of the Third Degree, it must of course constitute a part of Ancient Craft Freemasonry. In the Articles of Union between the two Grand Lodges of England, adopted in 1813, it is declared that "pure Antient Masonry consists of three degrees and no more, namely: those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders."

**ANCIENT FREE AND ACCEPTED MASONS.** The title most generally assumed by the English and American Grand Lodges (see *Titles of Grand Lodges*).

**ANCIENT or ANTIENT or ATHOLL FREE-MASONS.** In 1751 some Irish Freemasons in London established a body which they called the "Grand Lodge of England according to the Old Institutions," and they styled themselves Antients and the members of the regular Grand Lodge, established in 1717, Moderns. Thus Dermott, in his *Ahiman Rezon*, divides the Freemasons of England into two classes, as follows:

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

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

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

In the year 1756, Laurence Dermott, then Grand Secretary, and subsequently the Deputy Grand Master of the Grand Lodge of the Antients, published a *Book of Constitutions* for the use of the Antient Freemasons, under the title of *Ahiman Rezon*, which work went through several editions. This became the code of Masonic law for all who adhered, either in England or America, to the Grand Lodge of the Antients, while the Grand Lodge of the Moderns, or the regular Grand Lodge of England, and its adherents, were governed by the regulations contained in Anderson's *Constitutions*, the first edition of which had been published in 1733.

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

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

Already has it been said that the regular Grand Lodge is stated to have made certain changes in the modes of recognition, in consequence of the publication of Samuel Pritchard's spurious revelation. These changes were, as we traditionally learn, a simple transposition of certain words, by which that which had originally been the first became the second, and that which had been the second became the first. Hence Doctor Dalcho, the compiler of the original *Ahiman Rezon* of South Carolina, who was himself made in an Antient Lodge, but was acquainted with both systems, says, in the edition of 1823 (page 193), "The real difference in point of importance was no greater than it would be to dispute whether the glove should be placed first upon the right or on the left."

A similar testimony as to the character of these changes is furnished by an address to the Duke of Atholl, the Grand Master of the Grand Lodge of Antients, in which it is said: "I would beg leave to ask, whether two persons standing in the Guildhall of London, the one facing the statues of Gog and Magog, and the other with his back turned on them, could, with any degree of propriety, quarrel about their stations; as Gog must be on the right of one, and Magog on the right of the other. Such then, and far more insignificant, is the disputatious temper of the seceding Brethren, that on no better grounds than the above they choose to usurp a power and to aid in open and direct violation of the regulations they had solemnly engaged to maintain, and by every artifice possible to be devised endeavor to increase their numbers." It was undoubtedly to the relative situ-ation of the pillars of the porch, and the appropriation of their names in the ritual, that these innuendoes referred. As we have them now, they were made by the change effected by the Grand Lodge of Moderns, which transposed the original order in which they existed before the change, and in which order they are still preserved by the continental Lodges of Europe.

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

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

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

Now, what were these "other things" known by the Antients, and not known by the Moderns? What were these distinctive marks, which precluded the latter from visiting the Lodges of the former? Written history is of course silent as to these esoteric matters. But tradition, confirmed by, and at the same time explaining, the hints and casual intimations of contemporary writers, leads us to the almost irresistible inference that they were to be found in the different constructions of the Third, or Master's Degree, and the introduction into it of the Royal Arch element. For, as Doctor Oliver, in his *History of the English Royal Arch* (page 21), says, "The division of the Third Degree and the fabrication of the English
Royal Arch appear, on their own showing, to have been the work of the Antients.” Hence the Grand Secretary of the regular Grand Lodge, or that of the Moderns, replying to the application of an Antient Freemason from Ireland for relief, says: “Our Society (that is, the Moderns) is neither Arch, Royal Arch, nor Antient, so that you have no right to partake of our charity.”

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

The following is a list of the Grand Masters of the Grand Lodge of Antients from its organization to its dissolution: 1753, Robert Turner; 1754–5, Edward Vaughan; 1756–9, Earl of Blessington; 1760–5, Earl of Kelly; 1766–70, The Hon. Thomas Matthew; 1771–4, third Duke of Atholl; 1775–81, fourth Duke of Atholl; 1782–90, Earl of Antrim; 1791–1813, fourth Duke of Atholl; 1813, Duke of Kent, under whom the two Grand Lodges were united.

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

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

Similar unions were consummated in America, the last being that of the two Grand Lodges of South Carolina, in 1817, and the distinction between the Antients and the Moderns was forever abolished, or remains only as a melancholy page in the history of Masonic controversies. From their connection with the Dukes of Atholl, the Antient Freemasons are sometimes known as Atholl Freemasons. The word is also spelled Athol and Athole.
The Craft is greatly indebted to Anderson for his labors in reorganizing the Institution, but doubtless it would have been better if he had contented himself with giving the records of the Grand Lodge from 1717 to 1738, which are contained in his second edition, and with preserving for us the Charges and Regulations, which, without his industry, might have been lost. No Masonic writer would now venture to quote Anderson as authority for the history of the Order anterior to the eighteenth century. It must also be added that in the republication of the Old Charges in the edition of 1738, he made several important alterations and interpolations, which justly gave some offense to the Grand Lodge, and which render the second edition of no authority in this respect.

In the year 1723, when his first edition of the Constitutions appeared, he was Master of Lodge No. 17, and he was appointed Grand Warden, and also became Chaplain to the Earl of Buchan; in 1726 he published a voluminous work entitled "Epochologies, or the Genealogical Tables of Emperors, Kings and Princes, from Adam to these times; in 1733 he issued a theological pamphlet on Unity in Trinity, and Trinity in Unity; in 1734 he removed with a part of his congregation from his chapel in Swallow Street to one in Lisle Street, Leicester Fields, in consequence of some difference with his people, the nature of which is unknown; in 1735 he represented to Grand Lodge that a new edition of the Book of Constitutions had become necessary and he was ordered to lay his materials before the present and former Grand Officers; in 1738 the new Book of Constitutions was approved of by Grand Lodge and ordered to be printed.

Anderson died on May 28, 1739, and was buried in Bunhill Fields with a Masonic funeral, which is thus reported in The Daily Post of June 2d: "Last night was interr'd the corpse of Dr. Anderson, a Dissenting Teacher, in a very remarkable deep Grave. His Pall was supported by five Dissenting Teachers, and the Rev. Dr. Desaguliers: It was followed by about a Dozen of Free-masons, who encircled the Grave; and after Dr. Earle had harangued on the Uncertainty of Life, &c., without one word of the Deceased, the Brethren, in a most solemn dismal Posture, lifted up their Hands, sigh'd, and struck their aprons three times in Honour of the Deceased."

Soon after his death another of his works, entitled "News from Elysium or Dialogues of the Dead," was issued, and in 1742 there appeared the first volume of a Genealogical History of the House of Every, also from his pen.

The preceding article, written by Brother Edward L. Hawkins, may be supplemented by the following paragraph by Brother John T. Thorp which appeared in the Ars Quatuor Coronatorum (xviii, page 9):

"Of this distinguished Brother we know very little. He is believed to have been born, educated and made a Freemason in Scotland, subsequently settling in London as a Presbyterian Minister. He is mentioned for the first time in the Proceedings of the Grand Lodge of England on September 29, 1721, when he was appointed to revise the old Gothic Constitutions—this revision was approved by the Grand Lodge of England on September 29th in 1723, in which year Anderson was Junior Grand Warden under the Duke of Wharton—he published a second edition of the Book of Constitutions in 1738 and died in 1739. This is about all that is known of him."

Brother William J. Hughan, in his Origin of the English Rite of Freemasonry (Leicester, 1909 edition, page 31), devotes some attention to the Gild theory, as it has been called, which dates Masonic degrees in connection with Doctor Anderson farther back than what we term the Grand Lodge era. Brother Clement E. Stretton has discussed this question in his pamphlet, Tectonic Art, published at Melton Mowbray, England, 1909, and he says that "In 1710 the Rev. James Anderson was the Chaplain of the St. Pauls Gild Masons, who at that time had their headquarters at the Goose and Gridiron Ale House in Saint Paul's Churchyard, and in September, 1717, the books of the Gild show that Anderson had made a very remarkable innovation in the rules which was to admit persons as members of the Masonic Gild without their serving the seven years apprenticeship. This caused a split in the ranks." But the books in question were not produced and as Brother Hughan advises we must patiently wait for the production of documents in support of the claims thus made.

Miscellanea Latomorum, May, 1923, records that Sir Alfred Robbins announced at the March meeting of Quatuor Coronati Lodge that he had found the following item in the London Daily Courant of May 17, 1731: "We hear from Aberdeen that the University has lately conferred a Doctor's Degree in Divinity on Mr. James Anderson, Swallow street, a gentleman well known for his extensive learning." This fixes more definitely the date and place when and where he received the degree of which title he soon made use.

ANDERSON MANUSCRIPT. In the first edition of the Constitutions of the Freemasons, published by Doctor Anderson in 1723, the author quotes on pages 32-3 from "a certain record of Freemasons, written in the reign of King Edward IV." Preston also cites it in his Illustrations (see page 182, 1788 edition), but states that it is said to have been in the possession of Elias Ashmole, but was unfortunately destroyed, with other papers on the subject of Freemasonry, at the Revolution. Anderson makes no reference to Ashmole as the owner of the manuscript, nor to the fact of its destruction. If the statement of Preston were confirmed by other evidence, its title would properly be the Ashmole Manuscript, but as it was first mentioned by Anderson, Brother Hughan has very properly called it the Anderson Manuscript. It contains the Prince Edwin legend.

ANDRASSY, COUNT JULIUS. Born March 8, 1823, in Hungary, and died, February 18, 1890. Statesman and patriot, from youth active in politics and civic affairs. Contributed to Brother Louis Kossuth's paper, Pesti Hirlap, 1846, upon public questions. Served valiantly in 1848 when the Croats invaded his country. Andrassy was sent by the revolutionary government to Constantinople to secure the neutrality of Turkey. In 1851, after his departure to London and Paris, the Austrian government handed him in effigy for his share in the Hungarian revolt. For ten years he was exiled from Hungary. At Paris, France, 1851, Count Andrassy was initiated into the Masonic Order when an
ANDRE

ANDROGYNOUS

“emigre” on May 2 in the Lodge Le Mont Sinai (see Transactions, Quatuor Coronati Lodge, volume iii, page 111). Brother Andrassy returned to Hungary in 1858; immediately became active in political life; in 1865 was chosen Vice-President of the Diet; in 1866 was President of the sub-committee appointed to draw up the Composition between Austria and Hungary; was appointed first constitutional Hungarian premier on February 17, 1867, and in 1871 he succeeded Count Beust as Chancellor. At the Berlin Congress in 1878, Andrassy was active for settlement of the Russian-Porte controversy, securing the support of both Great Britain and France.

ANDRE, CHRISTOPHER KARL. An active Freemason, who resided at Brunn, in Moravia, where, in 1798, he was the Director of the Evangelical Academy. He was very zealously employed, about the end of the last century, in connection with other distinguished Freemasons, in the propagation of the Order in Germany. He was the editor and author of a valuable periodical work, which was published in five numbers, octavo, from 1793 to 1796, at Gotha and Halle under the title of Der Freimaurer, oder compendiose Bibliothek alles Wissenswürdigen über geheime Gesellschaften, meaning The Freemason, or a Compendious Library of everything worthy of notice in relation to Secret Societies. Besides valuable extracts from contemporary Masonic writers, it contains several essays and treatises by the editor.

ANDREA, JOHN VALENTINE. This distinguished philosopher and amiable moralist, who has been claimed by many writers as the founder of the Rosicrucian Order, was born on the 17th of August, 1586, at the small town of Herrenberg, in the Kingdom of Württemberg, where his father exercised clerical functions of a respectable rank.

After receiving an excellent education in his native province, he traveled extensively through the principal countries of Europe, and on his return home received the appointment, in 1614, of deacon in the town of Vaihingen. Four years after he was promoted to the office of superintendent at Kalw. In 1639 he was appointed court chaplain and a spiritual privy councilor, and subsequently Protestant prelate of Adelberg, and almoner of the Duke of Württemberg. He died on the 27th of June, 1654, at the age of sixty-eight years.

Andrea was a man of extensive acquirements and of a most feeling heart. By his great abilities he was enabled to elevate himself beyond the narrow limits of the prejudiced age in which he lived, and his literary labors were exerted for the reformation of manners, and for the supply of the moral wants of the times. His writings, although numerous, were not voluminous, but rather brief essays full of feeling, judgment, and chaste imagination, in which great moral, political, and religious sentiments were clothed in such a language of sweetness, and yet told with such boldness of spirit, that, as Herder says, he appears, in his contentious and anathematizing century, like a rose springing up among thorns.

Thus, in his Menippus, one of the earliest of his works, he has, with great skill and freedom, attacked the errors of the Church and of his contemporaries. His Hercules Christiani Luctus, xxiv, is supposed by some persons to have given indirectly, if not immediately, hints to John Bunyan for his Pilgrim's Progress. One of the most important of his works, however, or at least one that has attracted most attention, is his Fama Fraternitatis, published in 1615. This and the Chemical Hochzeit Christiani Rosencreuz, or Chemical Nuptials, by Christian Rosencreuz, which is also attributed to him, are the first works in which the Order of the Rosicrucians is mentioned. Arnold, in his Ketzergeschichte or History of Heresy, contends, from these works, that Andrea was the founder of the Rosicrucian Order. Others claim a previous existence for it, and suppose that he was simply an annalist of the Order; while a third party deny that any such Order was existing at the time, or afterward, but that the whole was a mere mythical rhapsody, invented by Andrea as a convenient vehicle in which to convey his ideas of reform. But the whole of this subject is more fully discussed under the head of Rosicrucianism, which see.

ANDREW, APPRENTICE AND FELLOW CRAFT OF SAINT. The French for this is Apprenti et Compagnon de Saint André; the German being Andreas Lehrling und Geselle. The Fourth Degree of the Swedish Rite, which is almost precisely the same as the Blu Secret of the French Rite.

ANDREW, CROSS OF SAINT. See Cross, Saint Andrew’s.

ANDREW, FAVORITE OF SAINT. The French is Favori de Saint André. Usually called Knight of the Purple Collar. The Ninth Degree of the Swedish Rite.

ANDREW GRADE. One of the oldest of the high Continental grades added to Craft Freemasonry, probably originated in France among Stuart partisans and thence passing into Germany and elsewhere.

ANDREW, GRAND SCOTTISH KNIGHT OF SAINT. See Knight of Saint Andrew.

ANDROGYNOUS DEGREES. From and, a man, and γυνή, a woman. Those degrees relative to Freemasonry which are conferred on both men and women. Besides the degrees of the Adoptive Rite, which are practised in France, there are several of these degrees which are, as side degrees, conferred in America. Such are the Mason’s Wife, conferred on the wives, daughters, sisters, and mothers of Master Masons, and the Knight and Heroine of Jericho, conferred on the wives and daughters of Royal Arch Masons.

About 1850 Rob Morris introduced and thereafter taught very generally through the Western States of America, a series of androgynous degrees, which he called The Eastern Star.

There is another androgy nous degree, sometimes conferred on the wives of Royal Arch Masons, known as the Good Samaritan.

In some parts of the United States these degrees are very popular, while in other places they are never practised, and are strongly condemned as improper innovations. The fact is, that by their friends as well as by their enemies, these so-called degrees have been greatly misrepresented. When females are told that in receiving these degrees they are admitted into the Masonic Order, and are obtaining Masonic information under the name of Ladies’ Freemasonry, they are simply deceived.
Every woman connected by ties of consanguinity, the blood relation or kinship, to a Master Mason is peculiarly entitled to Masonic assistance and protection. If she is told of this fact, and also told that by these androgynous degrees she is to be put in possession of the means of making her claims known by a sort of what may be called oral testimony, but that she is by their possession no nearer to the portals of Freemasonry than she was before, if she is honestly told this, then there is no harm, but the possibility of some good, in these forms if carefully bestowed and prudently preserved. But all attempts to make Freemasonry of them are wrong, imprudent, and calculated to produce opposition among the well-informed and cautious members of the Fraternity.

**ANDROGYNOUS FREEMASONRY.** That so-called Freemasonry which is dedicated to the cultivation of the androgynous degrees. The Adoptive Rite of France is Androgynous Freemasonry.

**ANGEL.** Angels were originally in the Jewish theogony considered simply as messengers of God, as the name *χιλιας, herald or angel,* pronounced *mal-awak,* imports, and the word is thus continually used in the early Scriptures of the Old Testament. It was only after the captivity that the Jews brought from Babylon their mystical ideas of angels as instruments of creative ministration, such as the angel of fire, of water, of earth, or of air. These doctrines they learned from the Chaldean sages, who had probably derived them from Zoroaster and the Zendavesta. In time these doctrines were borrowed by the Gnostics, and through them they have been introduced into some of the advanced degrees; such, for instance, as the Angel of Silence, and calmness of mind. Hence her expression is Engelshruder. Sometimes called, after her founder, Gichtelles or Gichtelenan. A mystical sect of religious fanatics founded by one Gichtel, about the close of the seventeenth century, in the United Netherlands. After the death of their founder in 1710, they gradually became extinct, or were continued only in secret union with the Rosicrucians.

**ANGELS ALPHABET.** See Alphabet, Angels.

**ANGERONA.** The name of a pagan deity worshipped among the Romans. Pliny calls her the goddess of silence, and calmness of mind. Hence her statue has sometimes been introduced among the ornaments of Masonic edifices. She is represented with her finger pressed upon her lips (see Harpocrates, for what is further to be said upon this symbol).

**ANGLIC BROTHERS.** The German for this expression is Engelbrüder. Sometimes called, after their founder, Gichtelites or Gichtelitainer. A mystical sect of religious fanatics founded by one Gichtel, about the close of the seventeenth century, in the United Netherlands. After the death of their founder in 1710, they gradually became extinct, or were continued only in secret union with the Rosicrucians.

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

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

**ANIMA MUNDI.** Latin, meaning Soul of the World. A doctrine of the early philosophers, who conceived that an immaterial force resided in nature and was the source of all physical and sentient life, yet not intelligent.

**ANNALES CHRONOLOGIQUES.** The complete title is *Annales Chronologiques, Litteraires et Historiques de la Maçonnerie des Pays-Bas, à dater du 1er Janvier, 1814* (French, meaning the Chronological, Literary, and Historical Annals of the Masonry of the Netherlands from the year 1814). This work, edited by Brothers Melton and De Margny, was published at Brussels, in five volumes, during the years 1823-6. It consists of an immense collection of French, Dutch, Italian, and English Masonic documents translated into French. Kloss extols it highly as a work which no Masonic library should be without. Its publication was unfortunately discontinued in 1826 by the Belgian revolution.

**ANNALES ORIGINIS MAGNI GALLIARUM ORIENTIS, ETC.** This history of the Grand Orient of France is, in regard to its subject, the most valuable of the works of C. A. Thory. It comprises a full account of the rise, progress, changes, and revolutions of French Freemasonry, with numerous curious and inedited documents, notices of a great number of rites, a fragment on Adoptive Freemasonry, and other articles of an interesting nature. It was published at Paris, in 1812, in one volume of 471 pages, octavo (see Kloss, *Bibliographie der Freimaurerei,* No. 4088).

**ANNIVERSARY.** See Festivals.

**ANNO BONEFACIO.** Latin, meaning In the Year of the Blessing; abbreviated A.: B. This date has been used by the brethren of the Order of High Priesthood to signify the elapsed period calculated from the year of the blessing of Abraham by the High Priest Melchizedek. The date is determined by adding the year of the blessing to any Christian or so-called Vulgar Era thus: 1913 + 1930 = 3843.
ANNO DEPOSITIONIS. Latin, meaning In the Year of the Deposit; abbreviated A. Dep. The date used by Royal and Select Masters, which is found by adding 1000 to the Vulgar Era; thus, 1930 + 1000 = 2930.

ANNO EGYPTIAN. Latin, meaning in the Egyptian year. The date used by the Hermetic Fraternity, and found by adding 5044 to the Vulgar Era prior to each July 20, being the number of years since the consolidation of the first Egyptian monarchy under Menes who, according to Herodotus, built Memphis, and is reported by Diodorus to have introduced the worship of the gods and the practice of sacrifices into Egypt.

ANNO HEBRAICO. Latin, meaning in the Hebrew Year; abbreviated A. H. The same as Anno Mundi; which see.

ANNO INVENTIONIS. Latin, meaning In the Year of the Discovery; abbreviated A. I. or A. Inv. The date used by Royal Arch Masons. Found by adding 530 to the Vulgar Era; thus, 1930 + 530 = 2460.

ANNO LUCIS. Latin, meaning in the Year of Light; abbreviated A. L. The date used in ancient Craft Freemasonry; found by adding 4000 to the Vulgar Era; thus, 1930 + 4000 = 5930.

ANNO MUNDI. Latin, meaning in the Year of the World. The date used in the Ancient and Accepted Scottish Rite; found by adding 3760 to the Vulgar Era until September. After September, add one year more; this is because the year used is the Hebrew one, which begins in September. Thus, July, 1930 + 3760 = 5590, and October, 1930 + 3760 + 1 = 5691.

ANNO ORDINIS. Latin, meaning in the Year of the Order; abbreviated A. O. The date used by Knights Templar; found by subtracting 1118 from the Vulgar Era; thus, 1930 — 1118 = 812.

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

ANNUAL COMMUNICATION. All the Grand Lodges of the United States, except those of Massachusetts, Maryland, the District of Columbia, Pennsylvania, and Rhode Island, hold only one annual meeting; thus reviving the ancient custom of a yearly Grand Assembly.

The Grand Lodge of Massachusetts has provided for Quarterly Communications held in Boston on the second Wednesday in December, March, June and September. There has also been a Communication held annually on December 27 for the Installation of the Grand Officers and the Celebration of Saint John the Evangelist's Day. When that Anniversary occurs on Saturday or Sunday the Communication is held on the following Tuesday.

The Grand Lodge of Maryland has had two Communications in each year, one on the second Saturday in March for the exemplification of the degrees, another on the second Wednesday in May for the transaction of general business, a third on the third Wednesday in December being the Annual Communication to receive the Grand Master's annual address, the reports of the Grand Lecturer and Committees, and for general business, a succeeding Communication on Saint John the Evangelist's Day, December 27, or on the day following if the date fall upon a Sunday, to receive the Grand Master's report and consider reports of Committees on the Annual Address of the Grand Master, and to elect and install officers.

The Grand Lodge of Pennsylvania has provided for Quarterly Communications on the first Wednesdays of March, June, September, and December, and an Annual Grand Communication on Saint John the Evangelist's Day in every year.

The Grand Lodge of Rhode Island has had two Communications in each year, namely, the Annual Communication on the third Monday in May and the Semi-Annual Communication on the third Monday in November.

The Grand Lodge of England holds Quarterly Communications.

At these Annual Communications it is usual to pay the representatives of the subordinate Lodges a per diem allowance, which varies in amount in the several Grand Lodges, and also their mileage or traveling expenses.

ANNUAL PROCEEDINGS. Every Grand Lodge in the United States publishes a full account of the proceedings at its Annual Communication, to which there is usually added a list of the subordinate Lodges and their members. Some of these Annual Proceedings extend to a considerable size, and they are all valuable as giving an accurate and official account of the condition of Freemasonry in each State for the past year. They also frequently contain valuable reports of committees on questions of Masonic law.

The reports of the Committees of Foreign Correspondence are especially valuable in these publications (see Committee on Foreign Correspondence).

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

ANOINTING. The act of consecrating any person or thing by the pouring on of oil. The ceremony of anointing was emblematical of a particular sanctification to a holy and sacred use. As such it was practised by both the Egyptians and the Jews, and many representations are to be seen among the former of the performance of this holy Rite. Wilkinson informs us, in his Manners and Customs of the Ancient Egyptians (iv, 280), that with the Egyptians the investiture which unction was administered, as in the consecra-
tion of Aaron as high priest, and of Saul and David, of Solomon and Joash, as kings. The process of anointing Aaron is fully described in Exodus (xxix, 7). After he had been clothed in all his robes, with the miter and crown upon his head, it is said, "then shalt thou take the anointing oil and pour it upon his head, and anoint him."

The use of oil in the service of the Churches is also worthy of note. In the ceremony of confirmation there is usually employed a *chrism*, an anointing fluid sometimes compounded of olive oil and a balm of balsam made from the terebinth tree of the East. The olive oil is symbolic of strength, for it was used by the ancient athletes as an ointment to increase the bodily vigor; of light, because possible of use in lamps; of health, because practicable for food and medicine, while the balm means freedom from corruption and having the sweet savor of virtue.

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

As to the form in which the anointing oil was poured, John Buxtorf, in the *Lexicon Chaldaicum, Talmudicum et Rabbinicum* (page 207), quotes the Rabbinical tradition that in the anointing of kings the oil was poured on the head in the form of a crown, that is, in a circle around the head; while in the anointment of the priests it was poured in the form of the Greek letter X, that is, on the top of the head, in the pattern of a Saint Andrew's cross.

Important as the anointing ceremony was to persons, we also see plainly that in Bible times the use of the consecrating oil was deemed necessary to the house of worship, to the furniture therein, and to the pillars or other memorials of man's religious relation to God. Now as then we follow the same tendency in our Masonic consecration ceremonies of official cornerstone laying, and of Temple and Lodge-room authorized dedication to Masonic usefulness. See the Old Testament for the anointing of memorial stones (Genesis xxviii, 18, 22; xxxi, 13, and xxxv, 14), and compare these references with the modern Masonic treatment of a cornerstone, and for some comparison of the present-day consecration of Lodge-rooms with the ceremonies of old read Exodus (xxx, 23-9, and xi, 9), where we find an account of the sanctifying of the Tabernacle and its furniture "and it shall be holy."

**ANONYMOUS SOCIETY.** A Society formerly existing in Germany, which consisted of seventy-two members, namely, twenty-four Apprentices, twenty-four Fellow Crafts, and twenty-four Masters. It distributed much charity, but its real object was the cultivation of the occult sciences. Its members pretended that its Grand Master was one Tajo, and that he resided in Spain. Thoré is authority for the above statement in his *Acta Latomorum* (i, 294).

*Anonymous* is a compound of two Greek words that together mean *without name*.

**ANSYREEH.** A sect found in the mountains of Lebanon, of Northern Syria. The name is also given as *Nusairiyeh*. Like the Druses, toward whom, however, they entertain a violent hostility, and the Assassins, they have a secret mode of recognition and a secret religion, which does not appear to be well understood by them. "However," says Rev. Mr. Lyde, who visited them in 1852, "there is one in which they all seem agreed, and which acts as a kind of Freemasonry in binding together the scattered members of their body, namely, secret prayers which are taught to every male child of a certain age, and are repeated at stated times, in stated places, and accompanied with religious rites."

The Ansyreeh arose about the same time with the Assassins, and, like them, their religion appears to be an ill-digested mixture of Judaism, Christianity, and Mohammedanism. To the Masonic scholars these secret sects of Syria present an interesting study, because of their supposed connection with the Templars during the Crusades. Brother Bernard H. Springett discusses at length the subject of secret organizations of that neighborhood in his *Secret Sects of Syria and the Lebanon*.

**ANTEDILUVIAN FREEMASONRY.** Among the traditions of Freemasonry, which, taken literally, become incredible, but which, considered allegorically, may contain a profound meaning, not the least remarkable are those which relate to the existence of a Masonic system before the Flood, the word antediluvian being from the Latin language and meaning before the deluge. Thus, Anderson (*Constitutions*, first edition, page 3) says: "Without regarding uncertain accounts, we may safely conclude the Old World, that lasted 1656 years, could not be ignorant of Masonry."

Doctor Oliver has devoted the twenty-eighth lecture in his *Historical Landmarks* to an inquiry into "the nature and design of Freemasonry before the Flood"; but he admits that any evidence of the existence at that time of such an Institution must be based on the identity of Freemasonry and morality. "We may safely assume," he says, "that whatever had for its object and end an inducement to the practice of that morality which is founded on the love of God, may be identified with primitive Freemasonry."

The truth is, that antediluvian Freemasonry is alluded to only in what are called the *ineffable degrees*; and that its only important tradition is that of Enoch, who is traditionally supposed to be its founder, or, at least, its Great Hierophant, or Chief Priest (see Enoch).

**ANTHEM.** The anthem was originally a piece of church music sung by alternate voices. The word afterward, however, came to be used as a designation of that kind of sacred music which consisted of certain passages taken out of the Scriptures, and adapted to particular solemnities. In the permanent poetry and music of Freemasonry the anthem is very rarely used. The spirit of Masonic poetry is lyrical, and therefore the ode or song of sentiment is almost altogether used, except on some special occasions, in the solemnities and ceremonials of the Order.

No mention of Masonic music should fail to allude to the fine collection made under the direction of Brother Albert Pike for the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, the *Royal Arch Orpheus* of the General Grand Chapter, and the work of Brother W. A. Mozart.
ANTIENT AND MODERN. The use of these words is frequently assumed to be understood as expressive of a rebuke or even of contempt. Brother W. J. Chetwode Crawley (Caementaria Hibemica, Fasciculus 1, page 18) points to a different understanding of them. He says, "The terms Antient and Modern were not epithets of reproach, but seem to have been willingly adopted by the adherents of each Grand Lodge. Brother Sadler points out that they occur in juxtaposition in a Minute of Grand Lodge, March 31, 1735. For purposes of distinctiveness we retain the obsolete spelling Antient, whenever we use the word in a technical sense, as referring
to Dermott's Grand Lodge." This practise we have followed in the revision of the present work.

ANTIENT AND PRIMITIVE RITE OF Freemasonry, Otherwise of Memphis. This rite claims a derivation from Egypt, and an organization from the High Grades which had entered Egypt before the arrival of the French Army, and it has been asserted that Napoleon and Kleber were invested with a ring at the hands of an Egyptian sage at the Pyramid of Cheops.

However that may be, in 1814 the Disciples of Memphis were constituted as a Grand Lodge at Montauban in France by Gabriel Mathieu Marconis and others, being an incorporation of the various rites worked in the previous century and especially of the Primitive Rite of Philadelphes of Narbonne, which see. In the political troubles that followed in France the Lodge of the Disciples of Memphis was put to sleep on March 7, 1816, and remained at rest until July 7, 1838, when Jacques Etienne or James Stephen Marconis was elected Grand Hierophant and arranged the documents, which the Rite then possessed, into thirty series, and appear to have been rearranged and renamed at ninety degrees.

The first Assembly of this Supreme Power was held on September 25, 1838, and proclaimed on October 5 following. The father of the new Grand Hierophant seems to have been living and to have sanctioned the proceedings. Lodges were established in Paris and Brussels until the government of France forbade the meetings in 1841; however, in 1848 work was resumed and the Rite spread to Roumania, Egypt, America, and elsewhere.

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

In 1872 a Sovereign Sanctuary of the Rite was established in England by some American members with Brother John Yarker as Grand Master General.

An official journal entitled The Kneph was at one time issued by the authority of the Sovereign Sanctuary, from which we learn that the Antient and Primitive Rite of Freemasonry is "universal and open to every Master Mason who is in good standing under some constitutional Grand Lodge, and teaches the Brotherhood of God and the Brotherhood of Man."

The degrees of the Rite are ninety-five in number, starting with the three Craft degrees, and divided into three series, and appear to have been rearranged and renamed at various times.

ANTIENTS. See Ancient.

ANTILLES, LESSER. See Caribbee Islands.

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

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

When the above attempt to destroy Freemasonry had spent its force and vanished, there came in its wake another enemy born of a conference held in October, 1867, at Aurora, Illinois. As a result of this meeting a convention of opponents to secret societies of all sorts assembled at Pittsburgh, Pennsylvania, in May, 1868, when the National Association of Christians Opposed to Secret Societies was organized. This body was incorporated under an Illinois charter in 1874 as the National Christian Association and has maintained headquarters in Chicago where a magazine, Christian Cynosure, founded in 1868, has been published. The organization has erected a monument to William Morgan in Batavia, New York, and "holds that the Lodge system denies Christ and worships Satan."

A society which has been deemed of so much importance as to be the victim of many persecutions, must needs have had its enemies in the press. It was too good an Institution not to be abused. Accordingly, Freemasonry had no sooner taken its commanding position as one of the teachers of the world, than a host of adversaries sprang up to malign its character and to misrepresent its objects. Hence, in the catalogue of a Masonic library, the anti-Masonic books will form no small part of the collection.

Anti-Masonic works may very properly be divided into two classes:

1. Those written simply for the purposes of abuse, in which the character and objects of the Institution are misrepresented.

2. Those written for the avowed purpose of revelations its ritual and esoteric doctrines.

The former of these classes is always instigated by malignity, the latter by mean cupidity. The former class alone comes strictly within the category of anti-
Masonic books, although the two classes are often confounded; the attack on the principles of Freemasonry being sometimes accompanied with a pretended revelation of its mysteries, and, on the other hand, the pseudo-revelations are not unfrequently enriched by the most liberal abuse of the Institution. The earliest authentic work which contains anything in opposition to Freemasonry is The Natural History of Staffordshire, by Robert Plot, which was printed at Oxford in the year 1686. It is only in one particular part of the work that Doctor Plot makes any vicious remarks against the Institution. We should freely forgive him for what he has said against it, when we know that his recognition of the existence, in the seventeenth century, of a society which was already of so much importance that he was compelled to acknowledge that he had “found persons of the most eminent quality that did not disdain to be of this fellowship,” gives the most ample refutation of those writers who assert that no traces of the Masonic Institution are to be found before the beginning of the eighteenth century. A triumphant reply to the attack of Doctor Plot is to be found in the third volume of Oliver’s Golden Remains of the Early Masonic Writers. A still more virulent attack on the Order was made in 1730, by Samuel Prichard, which he entitled Masonry dissected, being an universal and genuine description of all its branches from the original to the present time. Toward the end of the year a reply was issued entitled A Defence of Masonry, occasioned by a pamphlet called Masonry Dissected. This was published anonymously, but the fact has recently been established that its author was Martin Clare, A.M., F.R.S., a schoolmaster of London, who was a prominent Freemason from 1734 to 1749 (see Ars Quatuor Coronatum iv, pages 33-41). No copy of this Defence is known to exist, but it was reproduced in the Free Masons Pocket Companion for 1738, and in the second edition of the Book of Constitutions, which was published in the same year.

The above work is a learned production, well worth perusal for the information that it gives in reference to the sacred rites of the ancients, independent of its polemic character. About this time the English press was inundated by pretended revelations of the Masonic mysteries, published under the queerest titles, such as Jachin and Boaz; An authentic key to the door of Freemasonry, both Ancient and Modern, published in 1762; Hiram, or the Grand Master Key to both Ancient and Modern Freemasonry, which appeared in 1764; The Three Distinct Knocks, published in 1760, and a host of others of a similar character, which were, however, rather intended, by ministering to a morbid and unlawful curiosity, to put money into the purses of their compilers, than to gratify any vindictive feelings against the Institution.

Some, however, of these works were amiable neither in their inception nor in their execution, and appear to have been dictated by a spirit that may be characterized as being anything else except Christian. Thus, in the year 1768, a sermon was preached, we may suppose, but certainly published, at London, with the following ominous title: Masonry the Way to Hell; a Sermon wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a State of Damnation. This sermon appears to have been a favorite with the ascetics, for in less than two years it was translated into French and German.

But, on the other hand, it gave offense to the liberal-minded, and many replies to it were written and published, among which was one entitled Masonry the Turnpike-Road to Happiness in this Life, and Eternal Happiness Hereafter, which also found its translation into German.

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

This work closed the labors of the anti-Masonic press in England. No work of any importance abusive of the Institution has appeared in that country since the attack of Robison. The manuals of Richard Carlile and the theologico-astronomical sermons of the Rev. Robert Taylor are the productions of men who do not profess to be the enemies of the Order, but who have sought, by their peculiar views, to give to Freemasonry an origin, a design, and an interpretation different from that which is received as the general sense of the Fraternity. The works of these writers, although erroneous, are not hurtful.

The French press was prolific in the production of anti-Masonic publications. Commencing with La Grande Lumière or The Great Light, which was published at Paris, in 1734, soon after the modern introduction of Freemasonry into France, but brief intervals elapsed without the appearance of some work adverse to the Masonic Institution. But the most important of these was certainly the ponderous effort of the Abbé Barruel, published in four volumes, in 1797, under the title of Mémoires pour servir à l’histoire du Jacobinisme, or Memorials to serve for a history of Jacobinism. The French Revolution was at the time an accomplished fact. The Bourbons had passed away, and Barruel, as a priest and a royalist, was indignant at the change, and, in the bitterness of his rage, he charged the whole inception and success of the political movement to the machinations of the Freemasons, whose Lodges, he asserted, were only Jacobinical clubs. The general scope of his argument was the same as that which was pursued by Professor Robison;
but while both were false in their facts and fallacious in their reasoning, the Scotchman was calm and dispassionate, while the Frenchman was vehement and abusive. No work, perhaps, was ever printed which contains so many deliberate mis-statements as disgrace the pages of Barruel.

Unfortunately, the work was, soon after its appearance, translated into English. It is still to be found on the shelves of Masonic students and curious work collectors, as a singular specimen of the extent of folly and falsehood to which one may be led by the influence of bitter party prejudices.

The anti-Masonic writings of Italy and Spain have, with the exception of a few translations from French and English authors, consisted only of bulls issued by popes and edicts pronounced by the Inquisition. The anti-Freemasons of those countries had it all their own way, and, scarcely descending to argument or even to abuse, contented themselves with practical persecution.

In Germany, the attacks on Freemasonry were less frequent than in England or France. Still there were some, and among them may be mentioned one whose very title would leave no room to doubt of its anti-Masonic character. It is entitled Beweis dass die Freimaurer-Gesellschaft in allen Staaten, u. s. w., that is, Proofs that the Society of Freemasons is in every country not only useless, but, if not restricted, dangerous, and ought to be interdicted. This work was published at Dantzic, in 1764, and was intended as a defense of the decree of the Council of Dantzic against the Order. The Germans, however, have produced no such ponderous works in behalf of anti-Masonry as the capacious volumes of Barruel and Robison. The attacks on the Order in that country have principally been by pamphleeters.

In the United States anti-Masonic writings were scarcely known until they sprung out of the Morgan excitement in 1826. The disappearance and alleged abduction of this individual gave birth to a bitterly exciting excitement in 1826. The disappearance and alleged abduction of this individual gave birth to a bitterly exciting excitement in 1826.

The next anti-Masonic work of any prominence published in the United States is also in the epistolary style, and is entitled Letters on the Masonic Institution. These letters were written by John Quincy Adams. The book is an octavo of 284 pages, and was published at Boston in 1847. Adams, whose eminent public services have made his life a part of the history of his country, has very properly been described as "a man of strong points and weak ones, of vast reading and wonderful memory, of great credulity and strong prejudice."

In the latter years of his life, Adams became notorious for his virulent opposition to Freemasonry. Deceived and excited by the misrepresentations of the anti-Freemasons, he united himself with that party, and threw all his vast energies and abilities into the political contests then waging. The result was this series of letters, abusive of the Masonic Institution, which he directed to leading politicians of the country, and which were published in the public journals from 1831 to 1833. These letters, which are utterly unworthy of the genius, learning, and eloquence of the author, display a most egregious ignorance of the whole design and character of the Masonic Institution. The "oath" and "the murder of Morgan" are the two bugbears which seem continually to float before the excited vision of the writer, and on these alone he dwells from the first page to the last.

Except the letters of Stone and Adams, there is hardly another anti-Masonic book published in America that can go beyond the literary dignity of a respectfully sized pamphlet.

A compilation of anti-Masonic documents was published at Boston, in 1830, by James C. Odiorne, who has thus in part preserved for future reference the best of a bad class of writings.

In 1831 Henry Gassett, of Boston, a most virulent anti-Freemason, distributed, at his own expense, a great number of anti-Masonic books, which had been published during the Morgan excitement, to the principal libraries of the United States, on whose shelves they are probably now lying covered with dust. That the memory of his deed might not altogether be lost, he published a catalogue of these donations in 1852, to which he has prefixed an attack on Freemasonry.

ANTI-MASONIC PARTY. A party organized in the United States of America soon after the commencement of the Morgan excitement, professedly, to put down the Masonic Institution as subversive of good government, but really for the political aggrandizement of its leaders, who used the opposition to Freemasonry merely as a stepping-stone to their own advancement to office. The party held several conventions; endeavored, sometimes successfully, but often unsuccessfully, to enlist prominent statesmen in its ranks, and finally, in 1831, nominated William Wirt and Amos Ellmaker as its candidates for the Presidency and the Vice-Presidency of the United States. Each of these gentlemen received but seven
votes, being the whole electoral vote of Vermont, which was the only State that voted for them. So signal a defeat was this publicly expressed national estimate of the party, that in the year 1833 it quietly withdrew from public notice, and now is happily no longer in existence. William L. Stone, the historian of anti-Freemasonry, has with commendable impartiality expressed his opinion of the character of this party, when he says that “the fact is not to be disguised—contradicted it cannot be—that anti-Masonry had become thoroughly political, and its spirit was vindictive towards the Freemasons without distinction as to guilt or innocence” (see his Letters on Masonry and Anti-Masonry, chapter xxxviii, page 418).

Notwithstanding the opposition that from time to time has been exhibited to Freemasonry in every country, America is the only one where it assumed the form of a political party. This, however, may very justly be attributed to the peculiar nature of its popular institutions. Here the ballot-box is considered the most potent engine for the government of rulers as well as people, and is, therefore, resorted to in cases in which, in more despotic governments, the powers of the Church and State would be exercised. Hence, the anti-Masonic convention held at Philadelphia, in 1830, did not hesitate to make the following declaration as the cardinal principle of the party:

“The object of anti-Masonry, in nominating and electing candidates for the Presidency and Vice-President, is to deprive Masonry of the support which it derives from the power and patronage of the executive branch of the United States Government. To effect this object, will require that candidates besides possessing the talents and virtues requisite for such exalted stations, be known as men decidedly opposed to secret societies.”

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

For those who desire a further study of this interesting topic, they may refer to the Anti-Masonic Party: A Study of Political Anti-Masonry in the United States, 1827-40, by Charles McCarthy, also contained in the Annual Report of the American Historical Association for 1902 (volume i, pages 365-574); Miscellany of the Masonic Historical Society of the State of New York, 1902; Proceedings of the Grand Lodge of New York, 1920 (pages 128-45); Mackey’s revised History of Freemasonry (volume vii, pages 2039-60).

ANTI-MASONRY. Opposition to Freemasonry.

There is no country in which Freemasonry has ever existed in which this opposition has not from time to time exhibited itself; although, in general, it has been overcome by the purity and innocence of the Institution.

The earliest opposition by a government, of which we have any record, is that of 1425, in the third year of the reign of Henry VI, of England, when the Masons were forbidden to confederate in Chapters and Congregations. This law was, however, never executed. Since that period, Freemasonry has met with no permanent opposition in England.

The Roman Catholic religion has always been anti-Masonic, and hence edicts have always existed in the Roman Catholic countries against the Order. But the anti-Freemasonry which has had a practical effect in inducing the Church or the State to interfere with the Institution, and endeavor to suppress it, will come more properly under the head of Persecutions, to which the reader is referred.

ANTIN, DUKE D'. Elected perpetual Grand Master of the Freemasons of France, on the 24th of June, 1738. He held the office until 1743, when he died, and was succeeded by the Count of Clermont. Clavel, Histoire Pittoresque, or Picturesque History (page 141) relates an instance of the fidelity and intrepidity with which, on one occasion, he guarded the avenues of the Lodge from the official intrusion of a commissary of police accompanied by a band of soldiers.

ANTIPODEANS. The French expression being Les Antipodiens. The name of the Sixtieth Degree of the seventh series of the collection of the Metropolitan Chapter of France (Acta Latomorum, i, page 294).

ANTIQUITY, LODGE OF. The oldest Lodge in England, and one of the four which conccurred in February, 1717, in the meeting at the Apple-Tree Tavern, London, in the formation of the Grand Lodge of England. At that time the Lodge of Antiquity met at the Goose and Gridiron, in Saint Paul’s Churchyard. This Lodge and three others met on Saint John the Baptist’s Day, June 24, 1717, at the Goose and Gridiron Tavern, and by a majority of hands elected Mr. Anthony Sayer Grand Master, he being the oldest Master present. Capt. Joseph Elliot, and Mr. Jacob Lamball, carpenter, were chosen as Grand Wardens. This and the other three Lodges did not derive their Warrants from the Grand Lodge, but “acted by immemorial Constitution or by an acknowledged authority reaching back beyond memory.”

ANTIQUITY MANUSCRIPT. This celebrated manuscript is now, and has long been, in the possession of the Lodge of Antiquity, at London. It is stated in the subscription to have been written, in 1686, by “Robert Padgett, Clearke to the Worshipful Society of the Freemasons of the city of London.” The whole manuscript was first published by W. J. Hughan in his Old Charges of British Freemasons on page 64, but a part had been previously inserted by Preston in his Illustrations (see book ii, section vi, pages 81-3, 1812 edition).

Here we have evidence of a curious tendency to alter or interpolate passages in old documents whenever it was required to confirm a preconceived theory. Thus, Preston had intimated that there was before 1717 an Installation Ceremony for newly elected Masters of Lodges, a claim of doubtful worth. He inserts what he calls “the ancient Charges that were used on this occasion,” taken from the manuscript of the Lodge of Antiquity. To confirm the statement, that they were used for this purpose, he cites the conclusion of the manuscript in the following words: “These be all the charges and covenants that ought to be read at the installment of Master, or making of a Freemason or Freemasons.” The words in italics are not to be found in the original manuscript. Brother E. Jackson Barron had an exact transcript made of this manuscript, which he carefully collated, and
which was published by Brother Hughan. Brother Barron gives the following description of the document:

"The manuscript copy of the Charges of Freemasons is on a roll of parchment nine feet long by eleven inches wide, the roll being formed of four pieces of parchment glued together; and some few years ago it was partially mounted (but not very skilfully) on a backing of parchment for its better preservation.

"The Rolls are headed by an engraving of the Royal Arms, after the fashion usual in deeds of the period; the date of the engraving in this case being fixed by the initials at the top, I. 2. R.

"Under this engraving are emblazoned in separate shields the Arms of the city of London, which are too well known to require description, and the Arms of the Masons Company of London, Sable on a Chevron between three castles argent, a pair of compasses of the first surrounded by appropriate mantling.

"The writing is a good specimen of the ordinary law writing of the times, interspersed with words in text. There is a margin of about an inch on the left side, which is marked by a continuous double red ink line throughout, and there are similar double lines down both edges of the parchment. The letter V is used throughout the manuscript for V, with but two or three exceptions" (see Hughan's Old Charges, 1872, page 14).

ANTIQUITY OF FREEMASONRY. Years ago in writing an article on this subject under the impression made upon me by the fascinating theories of Doctor Oliver, though I never completely accepted his views, I was led to place the organization of Freemasonry, as it now exists, at the building of Solomon's Temple.

Many years of subsequent research have led me greatly to modify the views I had previously held. Although I do not rank myself among those modern iconoclasts who refuse credence to every document whose authenticity, if admitted, would give to the Order a birth anterior to the beginning of the last century, I confess that I cannot find any incontrovertible evidence that would trace Freemasonry, as now organized, beyond the Building Corporations of the Middle Ages.

In this point of view I speak of it only as an architectural brotherhood, distinguished by signs, by words, and by brotherly ties which have not been essentially changed, and by symbols and legends which have only been developed and extended, while the association has undergone a transformation from an operative art to a speculative science.

But then these Building Corporations did not spring up in all their peculiar organization—different, as it was, from that of other gilds—like Autochthones, from the soil. They, too, must have had an origin and an archetype, from which they derived their peculiar character. And I am induced, for that purpose, to look to the Roman Colleges of Artificers, which were spread over Europe by the invading forces of the empire. But these have been traced to Numa, who gave to them that mixed practical and religious character which they are known to have possessed, and in which they were imitated by the medieval architects.

We must, therefore, look at Freemasonry in two distinct points of view: First, as it is—a society of Speculative Architects engaged in the construction of spiritual temples, and in this respect a development from the Operative Architects of the tenth and succeeding centuries, who were imitated by the Traveling Freemasons of Como, who traced their origin to the Roman Colleges of Builders. In this direction, I think, the line of descent is plain, without any demand upon our credulity for assent to its credibility.

But Freemasonry must be looked at also from another standpoint. Not only does it present the appearance of a speculative science, based on an operative art, but it also very significantly exhibits itself as the symbolic expression of a religious idea. In other and plainer words, we see in it the important lesson of eternal life, taught by a legend which, whether true or false, is used in Freemasonry as a symbol and an allegory.

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

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

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

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

But can we find such a legend elsewhere? Certainly we can. Not indeed the same legend; not the same personage as its hero; not the same details; but a legend with the same spirit and design; a legend funereal in character, celebrating death and resurrection, solemnized in lamentation and terminating in joy.

Thus, in the Egyptian Mysteries of Osiris, the image of a dead man was borne in an argha, ark or coffin, by a procession of initiates; and this enclosure in the coffin or interment of the body was called the aphanism, or disappearance, and the lamentation for him formed the first part of the Mysteries.

On the third day after the interment, the priests and initiates carried the coffin, in which was also a golden vessel, down to the river Nile. Into the vessel they poured water from the river; and then with a cry...
of Ἐσθρήκαμεν γαϊλόμεθα. "We have found him, let us rejoice," they declared that the dead Osiris, who had descended into Hades, had returned from thence, and was restored again to life; and the rejoicings which ensued constituted the second part of the Mysteries.

The analogy between this and the legend of Freemasonry must be at once apparent. Now, just such a legend, everywhere differing in particulars, but everywhere coinciding in general character, is to be found in all the old religions—in sun worship, in tree worship, in animal worship. It was often perverted, it is true, from the original design. Sometimes it was applied to the death of winter and the birth of spring, sometimes to the setting and the subsequent rising of the sun, but always indicating a loss and a recovery.

Especially do we find this legend, and in a purer form, in the Ancient Mysteries. At Samothrace, at Eleusis, at Byblos—in all places where these ancient religions and mystical rites were celebrated—we find the same teachings of eternal life inculcated by the representation of an imaginary death and apotheosis. And it is this legend, and this legend alone, that connects Speculative Freemasonry with the Ancient Mysteries of Greece, of Syria, and of Egypt.

The theory, then, that I advance on the subject of the Antiquity of Freemasonry is this: I maintain that, in its present peculiar organization, it is the successor, with certainty, of the Building Corporations of the Middle Ages, and through them, with less certainty but with great probability, of the Roman Colleges of Artificers.

Its connection with the Temple of Solomon, as its birthplace, may have been accidental—a mere arbitrary selection by its inventors—and bears, therefore, only an allegorical meaning; or it may be historical, and to be explained by the frequent communications that at one time took place between the Jews and the Greeks and the Romans. This is a point still open for discussion. On it I express no fixed opinion. The historical materials upon which to base an opinion are as yet too scanty. But I am inclined, I confess, to view the Temple of Jerusalem and the Masonic traditions connected with it as a part of the great allegory of Freemasonry.

But in the other aspect in which Freemasonry presents itself to our view, and to which I have already adverted, the question of its antiquity is more easily settled. As a brotherhood, composed of symbolic Masters and Fellows and Apprentices, derived from an association of Operative Masters, Fellows, and Apprentices—those building spiritual temples as these built material ones—its age may not exceed five hundred years. But as a secret association, containing within itself the symbolic expression of a religious idea, it connects itself with all the Ancient Mysteries, which, with similar secrecy, gave the same symbolic expression to the same religious idea. These Mysteries were not the cradles of Freemasonry; they were only its analogues.

But I have no doubt that all the Mysteries had one common source, perhaps, as it has been suggested, some ancient body of priests; and I have no more doubt that Freemasonry has derived its legend, its symbolic mode of instruction, and the lesson for which that instruction was intended, either directly or indirectly from the same source. In this view the Mysteries become interesting to the Freemason as a study, and in this view only.

And so, when I speak of the Antiquity of Freemasonry, I must say, if I would respect the axioms of historical science, that its body came out of the Middle Ages, but that its spirit is to be traced to a far remoter period.

The foregoing digest of his conclusions is by Doctor Mackey.

ANTON, DR. CARL GOTTLOB VON. A German Masonic writer of considerable reputation, who died at Gorlitz on the 17th of November, 1818. He is the author of two historical works on Templarism, both of which are much esteemed.


2. Untersuchung über das Geheimniss und die Gebräuche der Tempelherren, that is, An Inquiry into the Mystery and Usages of the Knights Templar, at Dessau, 1782.

He also published at Gorlitz, in 1805, and again in 1819, a brief essay on the Culdees, entitled Über die Culdeer.

ANTON HIERONYMUS. In the examination of a German steinmetz, or stonemason, this is said to have been the name of the first Freemason. The expression is unquestionably a corruption of Adon Hiram.

ANTRIM, EARL WILLIAM OF. Brother W. J. Hughan's Memorials of the Union says the Earl of Antrim was Grand Master from 1782 to 1790 of the Antient or Athol Masters.

ANUBIS OR ANEPU. Egyptian deity, son of Osiris and Nephthys. He was an equivalent to the Greek Hermes. Having the head of a jackal, with pointed ears and snout, which the Greeks frequently changed to those of a dog. At times represented as wearing a double crown. His duty was to accompany the souls of the deceased to Hades or Amenthes, and assist Horus in weighing their actions under the inspection of Osiris.

APE AND LION, KNIGHT OF THE. See Knight of the Ape and Lion.

APEX, RITE OF. See Sêt B'hai, Order of.

APHANISM. In the Ancient Mysteries there was always a legend of the death or disappearance of some hero god, and the subsequent discovery of the body and its resurrection. The concealment of this body by those who had slain it was called the aphanism, from the Greek ἀφανίζω, to conceal. As these Mysteries may be considered as a type of Freemasonry, as some suppose, and as, according to others, both the Mysteries and Freemasonry are derived from one common and ancient type, the aphanism, or concealing of the body, is of course to be found in the Third Degree. Indeed, the purest kind of Masonic aphanism is the loss or concealment of the word (see Mysteries, and Eureisis).

APIS. The sacred bull, held in high reverence by the Egyptians as possessing Divine powers, especially the gift of prophecy. As it was deemed essential the animal should be peculiarly marked by nature, much difficulty was experienced in procuring it. The bull was required to be black, with a white triangle on its forehead, a white crescent on its side, and a knotted growth, like a scarabaeus or sacred beetle, under the
The Greek word apocalypsis means a revelation and confidence in the correctness of this legend, and student will be familiar with that which represents the theories as to the original cause of his being thus among the writers on Freemasonry, to a variety of as one of the patrons of our Lodges, has given rise, continued as a creature of reverence during the Roman religious factor in the Isian worship, and was connected with the government of the Craft, as Grand Master, after the demise of him as having assumed the government of the Essene. Calmet positively asserts it; and the writings and life of Saint John the Evangelist was more particularly selected as a patron of Freemasonry in consequence of the mysterious and emblematic nature of the Apocalypse, which evidently assimilated the mode of teaching adopted by the Evangelist to that practised by the Fraternity. If anyone who has investigated the ceremonies performed in the Ancient Mysteries, the Spurious Freemasonry, as it has been called, of the Pagans, will compare them with the mystical machinery used in the Book of Revelations, he will find himself irresistibly led to the conclusion that Saint John the Evangelist was intimately acquainted with the whole process of initiation into these mystic associations, and that he has selected its imagery for the ground-work of his prophetic book.

George S. Faber, in his Origin of Pagan Idolatry (volume ii, book vi, chapter 6), has, with great ability and clearness, shown that Saint John in the Apocalypse applies the ritual of the ancient initiations to a spiritual and prophetic purpose. "The whole machinery of the Apocalypse," says Faber, "from beginning to end, seems to me very plainly to have been borrowed from the machinery of the Ancient Mysteries; and this, if we consider the nature of the subject, was done with the very strictest attention to poetical decorum. "Saint John himself is made to personate an aspirant about to be initiated; and, accordingly, the images presented to his mind's eye closely resemble the pageants of the Mysteries both in nature and in order of succession. "The prophet first beholds a door opened in the magnificent temple of heaven; and into this he is invited to enter by the voice of one who plays the hierophant. Here he witnesses the unsheathing of a sacred book, and forthwith he is appalled by a troop of ghastly apparitions, which flit in horrid succession before his eyes. Among these are pre-eminently conspicuous a vast serpent, the well-known symbol of the great father; and two portentous wild beasts, which severally come up out of the sea and out of the earth. Such hideous figures correspond with the canine phantoms of the Orgies, which seem to rise out of the ground, and with the polymorphic images of the hero god who was universally deemed the offspring of the sea.

"Passing these terrific monsters in safety, the prophet, constantly attended by his angel hierophant, who acts the part of an interpreter, is conducted into the presence of a female, who is described as closely resembling the great mother of pagan theology. Like Isis emerging from the sea and exhibiting herself to the aspirant Apuleius, this female divinity, upborne
upon the marine wild beast, appears to float upon the surface of many waters. She is said to be an open and systematical harlot, just as the great mother was the declared female principle of fecundity; and as she was always propitiated by literal fornication reduced to a religious system, and as the initiates were made to drink a prepared liquor out of a sacred goblet, so this harlot is represented as intoxicating the kings of the earth with the golden cup of her prostitution. On her forehead the very name of Mystery is inscribed; and the label teaches us that, in point of character, she is the great universal mother of idolatry.

"The nature of this mystery the officiating hierophant undertakes to explain; and an important prophecy is most curiously and artfully veiled under the very language and imagery of the Orgies. To the sea-born great father was ascribed a threefold state—
he lived, he died, and he revived; and these changes of condition were duly exhibited in the Mysteries. To the sea-born wild beast is similarly ascribed a threefold state—
he lives, he dies, he revives. While dead, he lies floating on the mighty ocean, just like Horus or Osiris, or Siva or Vishnu. When he revives again, like those kindred deities, he emerges from the waves; and, whether dead or alive, he bears seven heads and ten horns, corresponding in number with the seven ark-preserved Rishis and the ten aboriginal patriarchs. Nor is this all: as the worshipers of the great father bore his special mark or stigma, and were distinguished by his name, so the worshipers of the maritime beast equally bear his mark and are equally decorated by his appellation.

"At length, however, the first or doleful part of these sacred Mysteries draws to a close, and the last or joyful part is rapidly approaching. After the prophet has beheld the enemies of God plunged into a dreadful lake or inundation of liquid fire, which corresponds to the infernal lake or deluge of the Orgies, he emerges from the waves floating on the mighty ocean, just like Horus or Osiris, or Siva or Vishnu. When he revives again, like those kindred deities, he emerges from the waves; and, whether dead or alive, he bears seven heads and ten horns, corresponding in number with the seven ark-preserved Rishis and the ten aboriginal patriarchs. Nor is this all: as the worshipers of the great father bore his special mark or stigma, and were distinguished by his name, so the worshipers of the maritime beast equally bear his mark and are equally decorated by his appellation.

Such was the imagery of the Apocalypse. The close resemblance to the machinery of the Mysteries, and the intimate connection between their system and that of Freemasonry, very naturally induced our European Freemasons to act on the admission, that the, only real aporrheta of Freemasonry are the modes of recognition, and the peculiar and distinctive ceremonies of the Order; and to these last it is claimed that reference may be publicly made for the purpose of scientific investigation, provided that the reference be so made as to be obscure to the profane, and intelligible only to the initiated.

APOCALYPSE, ORDER OF THE. An Order instituted about the end of the seventeenth century, by one Gabrino, who called himself the Prince of the Septenary Number or Monarch of the Holy Trinity. He enrolled a great number of artisans in his ranks who went about their ordinary occupations with swords at their sides. According to Thory, some of the provincial Lodges of France made a degree out of Gabrino’s system. The arms of the Order were a naked sword and a blazing star (see the Acta Latomorum, i, 294). Reghellini, in Freemasonry considered as a result of the Egyptian, Jewish, and Christian Religions, or La Magonnerie considérée comme le résultat des religions égyptienne, juive et chrétienne (iii, 72), thinks that this Order was the precursor of the degrees afterward introduced by the Freemasons who practised the Templar system.

APOCALYPTIC DEGREES. Those degrees which are founded on the Revelation of Saint John, or whose symbols and machinery of initiation are derived from that work, are called Apocalyptic Degrees. Of this nature are several of the advanced degrees: such, for instance, as the Seventeenth, or Knight of the East and West of the Scottish Rite.

APORRHETA. Greek, ἀπόρρητα. The holy things in the Ancient Mysteries which were known only to the initiates, and were not to be disclosed to the profane, were called the aporrheta.

What are the aporrheta of Freemasonry? What are the arcana of which there can be no disclosure? These are questions that for years past have given rise to much discussion among the disciples of the Institution. If the sphere and number of these aporrheta be very considerably extended, it is evident that much valuable investigation by public discussion of the science of Freemasonry will be prohibited. On the other hand, if the aporrheta are restricted to only a few points, much of the beauty, the permanency, and the efficacy of Freemasonry which are dependent on its organization as a secret and mystical association will be lost.

We move between Scylla and Charybdis, between the rock and the whirlpool, and it is difficult for a Masonic writer to know how to steer so as, in avoiding too frank an exposition of the principles of the Order, not to fall by too much reticence, into obscuring the European Freemasons are far more liberal in their views of the obligation of secrecy than the English or the American. There are few things, indeed, which a French or German Masonic writer will refuse to discuss with the utmost frankness. It is now beginning to be very generally admitted, and English and American writers are acting on the admission, that the only real aporrheta of Freemasonry are the modes of recognition, and the peculiar and distinctive ceremonies of the Order; and to these last it is claimed that reference may be publicly made for the purpose of scientific investigation, provided that the reference be so made as to be obscure to the profane, and intelligible only to the initiated.

APPEAL, RIGHT OF. The right of appeal is an inherent right belonging to every Freemason, and the Grand Lodge is the appellate body to whom the appeal is to be made.

Appeals are of two kinds: first, from the decision of the Master; second, from the decision of the Lodge. Each of these will require a distinct consideration.

1. Appeals from the Decision of the Master. It is now a settled doctrine in Masonic law that there can be no appeal from the decision of a Master of a Lodge to the Lodge itself. But an appeal always lies from such decision to the Grand Lodge, which is bound to entertain the appeal and to inquire into the correctness of the decision.

Some writers have endeavored to restrain the despotic authority of the Master to decisions in matters strictly relating to the work of the Lodge, while they contend that on all questions of business an appeal may be taken from his decision to the Lodge.
APPENDANT

But it would be unsafe, and often impracticable, to draw this distinction, and accordingly the highest Masonic authorities have rejected the theory, and denied the power in a Lodge to entertain an appeal from any decision of the presiding officer.

The wisdom of this law must be apparent to anyone who examines the nature of the organization of the Masonic Institution. The Master is responsible to the Grand Lodge for the good conduct of his Lodge. To him and to him alone the supreme Masonic authority looks for the preservation of order, and the observance of the Constitutions and the Landmarks of the Order in the body over which he presides. It is manifest, then, that it would be highly unjust to throw around a presiding officer so heavy a responsibility, if it were in the power of the Lodge to overrule his decisions or to control his authority.

2. Appeals from the Decisions of the Lodge. Appeals may be made to the Grand Lodge from the decisions of a Lodge, on any subject except the admission of members, or the election of candidates; but these appeals are more frequently made in reference to conviction and punishment after trial.

When a Freemason, in consequence of charges preferred against him, has been tried, convicted, and sentenced by his Lodge, he has an inalienable right to appeal to the Grand Lodge from such conviction and sentence.

His appeal may be either general or specific. That is, he may appeal on the ground, generally, that the whole of the proceedings have been irregular or illegal, or he may appeal specifically against some particular portion of the trial; or lastly, admitting the correctness of the verdict, and acknowledging the truth of the charges, he may appeal from the sentence, as being too severe or disproportionate to the offense.

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

APPLE-TREE TAVERN. The place where the four Lodges of London met in 1717, and organized the Grand Lodge of England. This tavern was situated in Charles Street, Covent Garden.

APPRENTI. French for Apprentice.

APPRENTICE. See Apprentice, Entered.

APPRENTICE ARCHITECT. The French expression is Apprenti Architecte. A degree in the collection of Fustier.

APPRENTICE ARCHITECT, PERFECT. The French being Apprenti Architecte, Parfait. A degree in the collection of Le Page.


APPRENTICE, CABAlistic. The French is Apprenti Cabalistique. A degree in the collection of the Archives of the Mother Lodge of the Philosophic Rite.

APPRENTICE COHEN. The French being Apprenti Coën. A degree in the collection of the Archives of the Mother Lodge of the Philosophic Rite.

APPRENTICE DEGREES. Thor in gives this list of the various rites:

1. Apprentice Architect; Apprenti Architecte, a Grade in the collection of Fustier.
4. Apprentice Cabalist; Apprenti Cabalistique.
5. Apprentice Cohen; Apprenti Coën: these two in the archives of the Mother Lodge of the Philosophic Scottish Rite.
6. Apprentice Egyptian; Apprenti Egyptien, the First Degree of the Egyptian Rite of Cagliostro.
7. Apprentice of Parseus; Apprenti de Parseus, found in the collection of Peuvret.
8. Apprentice of Egyptian Secrets; Apprenti des Secrets Egyptiens, the First Grade of the African Architects.
9. Apprentice Scottish; Apprenti Ecossais.
10. Apprentice Scottish Trinitarian; Apprenti Ecossais Triinataire, in the collection of Pyron.
11. Apprentice Hermetic; Apprenti Hermétique, the Third Grade, Ninth Series, of the Metropolitan Chapter of France.
12. Apprentice Mystical; Apprenti Mystique, grade in the collection of Pyron.
13. Apprentice Philosophical, or Number Nine; Apprenti Philosophique ou Nombre Neuf, a Grade in Peuvret's collection.
14. Apprentice Philosophical Hermetic; Apprenti Philosophique Hermétique.
15. Apprentice Philosophical by the Number Three; Apprenti Philosophique par le Nombre Troisième.
16. Apprentice Theosophical; Apprenti Théosophe, name of a Swedenborgian Rite.

APPRENTICE, EGYPTIAN. The French being Apprenti, Egyptien. The First Degree of the Egyptian Rite of Cagliostro.

APPRENTICE, ENTERED. The First Degree of Freemasonry, in all the rites, is that of Entered Apprentice. In French it is called apprenti; in Spanish, aprendiz; in Italian, apprendente; and in German, lehrling; in all of which the radical or root meaning of the word is a learner. Like the lesser Mysteries of the ancient initiations, it is in Freemasonry a preliminary degree, intended to prepare the candidate for the higher and fuller instructions of the succeeding degrees. It is, therefore, although supplying no valuable historical information, replete, in its lecture, with instructions on the internal structure of the Order.

Until late in the seventeenth century, Apprentices do not seem to have been considered as forming any part of the Fraternity of Free and Accepted Masons. Although Apprentices are incidentally mentioned in the Old Constitutions of the fifteenth, sixteenth, and seventeenth centuries, these records refer only to Masters and Fellows as constituting the Craft, and this distinction seems to have been one rather of position than of degree. The Sloane Manuscript, No. 3,329, which Findel supposes to have been written at the end of the seventeenth century, describes a just and perfect Lodge as consisting of "two Interprinities, two Fellow Craftes, and two Masters," which shows that by that time the Apprentices had been elevated to a recognized rank in the Fraternity. In the Manuscript signed "Mark Kipling," which Hughan entitles the York Manuscript, No. 4, the date of which is 1693, there is a still further recognition in what is there called "the Apprentice Charge," one item of which is, that "he shall keepe councell in all things spoken in Lodge or chamber by any Masons, Fellows, or Freemasons." This indicates they had close communion with members of the Craft.
But notwithstanding these recognitions, all the manuscripts up to 1704 show that only “Masters and Fellows” were summoned to the Assembly. During all this time, when Freemasonry was in fact an operative art, there was but one Degree in the modern sense of the word. Early in the eighteenth century, if not earlier, Apprentices must have been admitted to the possession of this Degree; for after what is called the revival of 1717, Entered Apprentices constituted the bulk of the Craft, and they only were initiated in the Lodges, the Degrees of Fellow Craft and Master Mason being conferred by the Grand Lodge.

This is not left to conjecture. The thirteenth of the General Regulations, approved in 1721, says that “Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge, unless by a Dispensation.”

But this in practice, having been found very inconvenient, on the 22d of November, 1725, the Grand Lodge repealed the article, and decreed that the Master of a Lodge, with his Wardens and a competent number of the Lodge assembled in due form, can make Masters and Fellows at discretion.

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

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

APPRENTICE, HERMETIC. The French is Apprenti Hermétique. The Thirteenth Degree, ninth series, of the collection of the Metropolitan Chapter of France.

APPRENTICE MASON. The French is Apprenti Maçon. The Entered Apprentice of French Freemasonry.

APPRENTICE MASONESS. The French is Apprenti Maçonne. The First Degree of the French Rite of Adoption. The word Masoness is a neologism, perhaps an unsanctioned novelty, but it is in accordance with the genius of our language, and it is difficult to know how else to translate into English the French word Maçonne, which means a woman who has received the Degrees of the Rite of Adoption, unless by the use of the awkward phrase, Female Freemason. To express this idea, we might introduce as a technicality the word Masoness.
the times and practises long passed away. It would, indeed, be strange, while all else in Freemasonry is covered with the veil of antiquity, that the apron alone, its most significant symbol, should be indebted for its existence to the invention of a modern mind.

On the contrary, we shall find the most satisfactory evidence that the use of the apron, or some equivalent mode of investiture, as a mystic symbol, was common to all the nations of the earth from the earliest periods.

Among the Israelites the girdle formed a part of the investiture of the priesthood. In the mysteries of Mithras, in Persia, the candidate was invested with a white apron. In the initiations practised in Hindostan, the ceremony of investiture was preserved, but a sash, called the sacred zennar, was substituted for the apron. The Jewish sect of the Essenes clothed their novices with a white robe. The celebrated traveler Kaempfer informs us that the Japanese, who practise certain rites of initiation, invest their candidates with a white apron, bound round the loins with a zone or girdle. In the Scandinavian Rites, the military genius of the people caused them to substitute a white shield, but its presentation was accompanied by an emblematic instruction not unlike that which is connected with the Freemason's apron.

"The apron," says Doctor Oliver (Signs and Symbols of Freemasonry, lecture x, page 196), "appears to have been, in ancient times, an honorary badge of distinction. In the Jewish economy, none but the superior orders of the priesthood were permitted to adorn themselves with ornamented girdles, which were made of blue, purple, and crimson, decorated with gold upon a ground of fine white linen; while the inferior priests wore only plain white. The Indian, the Persian, the Jewish, the Ethiopian, and the Egyptian aprons, though equally superb, all bore a character distinct from each other. Some were plain white, others striped with blue, purple, and crimson; some were of wrought gold, others adorned and decorated with superb tassels and fringes.

"In a word, though the principal honor of the apron may consist in its reference to innocence of conduct and purity of heart, yet it certainly appears, through all ages, to have been a most exalted badge of distinction. In primitive times it was rather an ecclesiastical than a civil decoration, although in some cases the apron was elevated to great superiority as a national trophy. The Royal Standard of Persia was originally an apron. The Jewish sect of the Essenes clothed themselves with ornamented girdles, which were made of blue, purple, and crimson, decorated with gold upon a ground of fine white linen; while the inferior priests wore only plain white. The Indian, the Persian, the Jewish, the Ethiopian, and the Egyptian aprons, though equally superb, all bore a character distinct from each other. Some were plain white, others striped with blue, purple, and crimson; some were of wrought gold, others adorned and decorated with superb tassels and fringes.

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to be the stream or spring that is the source of the
goodly river whose waters it should be our endeavor
to keep clear and pure. It is to the ancient Operative
Masons we go for the origin of the present apron.

"Our apron is derived from that of the Mason who
was a master of his Craft, who was free-born and at
liberty to go where he chose in the days when it was
the rule that the tailor was either a bondman or a
guildsman, and, in each case, as a rule, confined to one
locality. He was one who had a true love for his art,
who designed the structure and built it, and whose
anxiety to build fair work and square work was
greater than his anxiety to build the greatest number
of feet per day. He was skilled in the speculative,
religious and educative side of the craft as well as the
operative, and, in the absence of what we know as the
three R's, was yet highly educated, was able to find
sermons in stone, and books in the running brooks.
He was one to whom the very ground plan of his
building was according to the symbolism of his belief,
and he was able to see, in the principal tools of his
calling, lessons that enabled him to guide his footsteps
in the paths of rectitude and science. If from his
working tools he learned lessons that taught him to
walk upright in the sight of God and man, why not
from the apron that was always with him during his
working hours, no matter how he changed tool for
tool? It was part of him, one may say, while he con-
verted the rough stone into a thing of beauty, fit for
its place in the structure designed by the Master, or
fitted it to its place in the building. According to
Leader Scott, there is 'In the Church of Saint Clem-
ente, Rome, an ancient fresco of the eighth century.
Here we see a veritable Roman Magister, Master
Mason, directing his men. He stands in Magisterial
Toga, and surely one may descry a Masonic Apron
beneath it, in the moving of a marble column.' The
apron referred to by Leader Scott, seems, judging by
the photograph, to have a certain amount of orna-
tmentation, but the ordinary aprons of the brethren
while working were akin to that worn by Masons to
the tools were the same as the principal ones used
today by the operative. From my knowledge of the
operative side of Masonry, I feel sure the apron was
substantially the same also. Many Masons wear to-
day at the banker, aprons not only similar in form to
those worn by our ancient brethren, but symbolically
the same as those worn by brethren around me. Let
us examine an Operative Mason's Apron. The body
shows four right angles, thus forming a square,
symbolical of matter. The bib, as it is called in
Operative Masonry, runs to the form of an equilateral
triangle, symbolising spirit. When used to moralize
upon, the flap is dropped, thereby representing the
descent of spirit into matter—the soul to the body.
In Operative Masonry the apex of the triangle was
laced or buttoned to the vest, according to the period;
in due course this was altered, and the apex of the
triangle was cut away, while the strings, which were
long enough to go around the body and finish at the
front, were tied there. So that it is just possible, as
one writer surmises, that the strings hanging down
with frayed edges, may have their representation in
the tassels of our Master Masons' Aprons.

"While we have no proof, so far as I know, that is
written proof, that our ancient operative brethren did
moralize on the Apron after the manner of the work-
ing tool, there is nothing to show that he did not. To
me the weight of evidence is in favor of an educa-
tional value being attached to the Apron, or, to use
our usual term, a symbolical value. The more we
study and the more we read, the more we become
impressed with the idea that symbolism was the
breath of life to the ancient Mason; he was cradled in
it, brought up in it; he was hardly able to build a
fortification without cutting symbols somewhere on
it. He never erected a temple or church but what he
make of it a book, so clear and plentiful were his
symbols. In addition to the evidence one may glean
from the writings of various investigators, one can see
the tatters of what was once a solemn service in a
custom in use amongst Operative Masons a generation
back. The custom was that of 'The washing of the
apron.' This custom is referred to by Hugh Miller in
his Schools and Schoolmasters. In the days referred
to by Miller, the Apprentice was seldom allowed to
try his hand on a stone, during his first year, as during
that time he helped, if at the building, in carrying
mortar and stone, and setting out the tools as they
came from the blacksmith. If in the quarry, he
might in addition to doing odd jobs, be allowed to
block out rubble or a piece of rough ashlar. If he
shaped well and was to be allowed to proceed, the day
came when he was told he could bring out his Apron.
This was a big day for him, as now he was really to
begin his life's work, and you may be sure it was a
white apron, for it was an unwritten law, even in my
day, that you started your week's work with your
apron as white as it was possible to make it. The real
ceremony had of course disappeared, and all that
took its place were the tatters I referred to, which
consisted principally of the providing of a reasonable
amount of liquid refreshment with which the Masons
cleared their throats of the stone dust. If a serious
minded journeyman was present, certain advice was
given the young Mason about the importance of the
Craft, and the necessity for good workmanship and
his future behavior. Unfortunately, there was a time
when the washing of the apron was rather overdone,
even in Speculative Masonry. With regard to the
above custom, I having referred to it in a paper read
before the members of Lodge Sumner, No. 242, the
worthy and esteemed Chaplain of the Lodge Brother
Rev. W. McAlra, informed me that as a young man,
close on sixty years ago, he attended with the grown-
up members of his family, who were builders in Scot-
tland, the washing of the Apprentices' Aprons; and
according to the Rev. Brother, there was 'a very nice
little ceremony, although he could not mind the
particulars,' and he added, 'Although I was a total
abstainer in those days, they were not all that, for I
can mind that the apron was well washed.'

"I am further of opinion that, had there not been
great importance attached to the apron, it would have
been set aside, at least among English Masons,
shortly after the formation of the Grand Lodge of
England, as a certain section who got into the order
at that time took strong exception to the apron on the
plea that 'It made them look like mechanics.' It
must be remembered it was full length at that time,
and remained so for a considerable period after the
formation of the first Grand Lodge.

"The material also differed in early days, both in the
purely operative and in the early speculative. It
was not that it differed according to the country, as
both linen and cotton and skin were used in different
parts of the one country. One who had studied the
operative side and who, as I am, is himself an Oper¬
ative Mason, can fully understand the reason for the
different materials being used, although they have
cau sed some little confusion amongst the purely
speculative investigators. I feel convinced that, in
purely operative times, among the Cathedral Builders
and those who carried on the Craft working after
them, both materials were used, as both materials
were used by Masons outside the Craft Lodges at a
later stage. The cloth apron was used largely by the
Mason who never left the banker, that is, by him
who kept to the work of hewing or carving. I can
hardly fancy a hewer polishing a column, a panel, or
any piece of work and drying his hands on a leather
apron. They would be full of cracks the second day
in cold weather, and in the early days there was a
considerable amount of polished work. Take, for
instance, the churches built by Wilfrid Bishop of
York. The one built at Hexham in a.d. 674-680 had
"Round headed arches within the church supported
by lofty columns of polished stone. The walls were
covered with square stones of divers colors, and
polished."

"At ordinary unpolished work, all that was required
was protection from dust. On the other hand, the
skin apron was largely used by him who had to fix or
build the stone. In those early days the builder had
to do more heavy lifting than in later years, when
derricks and cranes came into more common use.
What happened was just what may be experienced
on a country job at a present day. If your wall
were, say, three feet high, and a heavy bondstone is
to be lifted, you may have to lift it and steady it on
your knee and then place it on the wall, or the wall
may be of such a height as necessitates your lifting
the stone first on the knee, then on the breast, and from
there to the wall. Cloth being a poor protection
where such work had to be done frequently, skin
was used.

"We must remember also that so far as the Cathede¬ral Builders were concerned in Britain, as elsewhere,
all building tradesmen were within the guild, carp¬
ters and tylers; while the mason could never do
without his blacksmith, and the aprons were doubt¬
less of material suitable to their departments. Skin
aprons were worn by operative masons well into the
19th century. R. W. Portgate, who refers to the
matter in his Builder's History, page 19, writes: 'In
1824 nearly all the Glasgow Master Masons employed
between 70 and 170 Journeymen Masons each. One
of them, noted as very drouthy, is marked as being the
last to wear a leather apron.'

"That is the last of the masters, who had now become
what we know as 'the employer,' but, from
reminiscences of old Masons I have listened to, it was
used by setters and builders throughout Scotland up
to a much later period.

"At the date of the formation of the Grand Lodge
of England, the apron was white—no ornaments at
first, and full size, similar in every respect to that of
the Operative. In the first public account of a
Masonic funeral, which appears in Read's Weekly
Journal for January 12th, 1723, it is set forth that,
"Both the pallbearers and others were in their white
aprons;" and in Hogarth's picture of Night, the Tyler
is shown conducting the newly installed Master to
his home, both wearing the long Apron of the Oper¬
ative and with what appears to be the flap bundled
or rolled roughly around the top, with strings coming
to the front and keeping the whole in place.

"The first attempt to create uniformity in the
apron appears to have been in 1731, when a motion
covering the whole question was submitted to the
Grand Lodge of England by Dr. Desagulier. The
motion was submitted on March 17, and was carried
unanimously. As that, however, only referred to one
section of the Freemasons, even in England, it did
not appear to effect much alteration. At that time
many of the aprons varied in form, and some were
very costly and elaborately decorated, according to
the fancy of the owners. But all this was altered at
the Union of Grand Lodges in 1815, and as Brother
F. J. W. Crowe points out, 'The clothing to be worn
under the United Grand Lodge of England was
clearly laid down according to present usage.'"

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

1. As to its color. The color of a Freemason's apron
should be pure unspotted white. This color has, in all
ages and countries, been esteemed an emblem of
innocence and purity. It was with this reference that
a portion of the vestments of the Jewish priesthood
was directed to be white. In the Ancient Mysteries
the candidate was always clothed in white. "The
priests of the Romans," says Festus, "were accustomed
to wear white garments when they sacrificed." In the
Scandinavian Rites it has been seen that the shield
presented to the candidate was white. The Druids
changed the color of the garment presented to their
initiates with each degree; white, however, was the
color appropriated to the last, or degree of perfection.
And it was, according to their ritual, intended to
teach the aspirant that none were admitted to that
honor but such as were cleansed from all impurities
both of body and mind.

In the early ages of the Christian church a white
garment was always placed upon the catechumen
who had been newly baptized, to denote that he had
been cleansed from his former sins, and was thence¬
forth to lead a life of purity. Hence " was presented
to him with this solemn charge: 'Receive the white
and undefiled garment, and produce it unspotted
before the tribunal of our Lord Jesus Christ, that you
may obtain eternal life.'"

From all these instances we learn that white
apparel was anciently used as an emblem of purity,
and for this reason the color has been preserved in the
apron of the Freemason.

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

The true apron of a Freemason must, then, be of unspotted lambskin, from fourteen to sixteen inches wide, from twelve to fourteen deep, with a fall about three or four inches deep, square at the bottom, and without device or ornament of any kind. The usage of the Craft in the United States of America has, for a few years past, allowed a narrow edging of blue ribbon in the symbolic degrees, to denote the universal friendship which constitutes the bond of the society, and of which virtue blue is the Masonic emblem. But this undoubtedly is an innovation, in the opinion of Doctor Mackey, for the ancient apron was without any edging or ornament.

The Grand Lodge of Massachusetts has adopted a law that "The Apron of a Master Mason shall be a plain white lambskin, fourteen inches wide by twelve inches deep. The Apron may be adorned with sky-blue lining and edging, and three rosettes of the same color. No other color shall be allowed, and no other ornament shall be worn except by officers and past officers."

In the Royal Arch Degree the lambskin, of course, continues to be used, but, according to the same modern custom, there is an edging of red, to denote the zeal and fervency which should distinguish the possessors of that degree.

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

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

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

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

"Master Masons.—The same, with sky-blue lining and edging, not more than two inches deep, and an additional rosette on the fall or flap, and silver tassels. No other colour or ornament shall be allowed except to officers and past officers of Lodges who may have the emblems of their offices in silver or white in the centre of the apron; and except as to the members of the Prince of Wales Lodge, No. 250, who are allowed to wear the internal half of the edging of garter-blue three-fourths of an inch wide.

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

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

"Provincial Grand Officers, present and past.—Aprons of the same dimensions, lined with garter-blue, and ornamented with gold and with blue strings: they must have the emblems of their offices in gold or blue in the centre within a double circle, in the margin of which must be inserted the name of the Province. The garter-blue edging to the aprons must not exceed two inches in width.

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

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

"The apron of the Pro Grand Master the same.

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

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

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

APRON LECTURE.

The coming years may bring to you success,
The victory laurel wreath may deck your brow,
And you may feel Love's hallowed caress,
And have withal domestic tenderness,
The Supreme Builder smiling in command
head shall rest the laurel wreaths of victory; pendant
potentate, or any other person, except he be a Mason
you at this or any future period by king, prince,
when worthily worn, more honorable than the Star and
ancient than the Golden Fleece or Roman Eagle, and
The Fatherhood of God—The Brotherhood of man.
The full fruition of the Builder's plan—
And then shall dawn within your 'lightened soul
Till Northeast corner echoes come again.
for with the coming fight your ambitious feet may
from your breast may hang jewels fit to grace the
Lodge of such.
and within the Body of a just and legally constituted
Garter, or any other Order that can be conferred upon
Crawford for Dr. Walter C. Miller of Webb's Lodge
Shall say to you to whom this emblem's given,
'twixt with your cold clay rest beneath the sod,
while breeze-kissed flowers whisper of your God.
O, may its stainless, spotless surface be
An emblem of that perfect purity
Distinguished far above all else on earth
And sacred as the virtue of the hearth,
and when at last your naked soul shall stand
Before the throne in your great temple grand,
O, may it be your portion there to hear
"Well done," and find a host of brothers near
To join the angel choir in glad refrain
Till Northeast corner echoes come again.
Then while the hosts in silent grandeur stand
The Supreme Builder smiling in command
Shall say to you to whom this emblem's given,
"Welcome art thou to all the joys of heaven.
"And then shall dawn within your 'lightened soul
The purpose divine that held control—
The full fruition of the Builder's plan—
The Fatherhood of God—The Brotherhood of man.
The above lines were written by Captain Jack
Crawford for Dr. Walter C. Miller of Webb's Lodge
No. 166, Augusta, Georgia.
"... Lambskin or white leathern apron. It is an
emblem of innocence and the badge of a Mason: more
ancient than the Golden Fleece or Roman Eagle, and
when worthily worn, more honorable than the Star and
Garter, or any other Order that can be conferred upon
you at this or any future period by king, prince,
potentate, or any other person, except he be a Mason
and within the Body of a just and legally constituted
Lodge of such.
"It may be that, in the years to come, upon your
head shall rest the laurel wreaths of victory; pendant
from your breast may hang jewels fit to grace the
diadem of an eastern potentate; yea, more than these:
for with the coming light your ambitious feet may
tread round after round the ladder that leads to fame
in our mystic circle, and even the purple of our
Fraternity may rest upon your honored shoulders;
but never again by mortal hands, never again until
your enfranchised spirit shall have passed upward
and inward through the gates of pearl, shall any
honor so distinguished, so emblematic of purity and
all perfection, be bestowed upon you as this, which I
now confer. It is yours; yours to wear through an
honorable life, and at your death to be placed
upon the coffin which contains your earthly remains,
and with them laid beneath the silent clods of the
valley.
"Let its pure and spotless surface be to you an
ever-present reminder of purity of life, of rectitude
of conduct,' a never-ending argument for higher
thoughts, for nobler deeds, for greater achievements;
and when at last your weary feet shall have reached
the end of their toilsome journey, and from your
nervless grasp forever drop the working tools of a
burly life, may the record of your life and conduct be
as pure and spotless as this fair emblem which I place
within your hands tonight; and when your trembling
soul shall stand naked and alone before the great
white throne, there to receive judgment for the deeds
done while here in the body, may it be your portion
to hear from Him who sitteth as Judge Supreme these
welcome words: 'Well done, thou good and faithful
servant, enter thou into the joy of thy Lord.'
"I charge you—take it, wear it with pleasure to
yourself and honor to the Fraternity.
"The above is from the New Kentucky Monitor,
arranged by Brother Henry Pirtle, 1918, for the
Grand Lodge of that State.
"This emblem is now yours; to wear, we hope, with
equal pleasure to yourself, and honor to the Fraternity.
If you disgrace it, the disgrace will be augmented by
the consciousness that you have been taught, in this
Lodge, the principles of a correct and manly life. It is
yours to wear as a Mason so long as the vital spark
shall animate your mortal frame, and at last, whether
in youth, manhood or age, your spirit having winged
its flight to that 'House not made with hands,' when
amid the tears and sorrows of surviving relatives and
friends, and by the hands of sympathizing Brother
Masons, your body shall be lowered to the confines
of that narrow house appointed for all living, it will
still be yours, yours to be placed with the evergreen
upon the coffin that shall enclose your remains, and
to be buried with them.
"My Brother, may you so wear this emblem of
spotless white that no act of yours shall ever stain
its purity, or cast a reflection upon this ancient and
honorable institution that has outlived the fortunes
of Kings and the mutations of Empires. May you so
wear it and
"So live, that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but, sustained and
soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.'
The above extract is from the Shaver Monitor,
compiled by Brothers William M. Shaver, Past Grand
Master, and Albert K. Wilson, Grand Secretary, of the
Grand Lodge of Kansas. The concluding lines of
verse are from William Cullen Bryant's famous poem
Thanatopsis.
APRONS, GEORGE WASHINGTON'S MA-
SONIC. Two aprons of a Masonic and historic
character were owned by General George Washing-
ton. One of these was brought to this country by our
Masonic Brother, the Marquis de Lafayette, in 1784.
An object of his visit was to present to General
WASHINGTON a beautiful white satin apron bearing the National colors, red, white and blue, and embroidered elaborately with Masonic emblems, the whole being the handiwork of Madame la Marquise de Lafayette. This apron, according to Brother Julius F. Sachse in his book, *History of Brother General Lafayette's Fraternal Connections with the Grand Lodge of Pennsylvania* (page 5), was enclosed in a handsome rosewood box when presented to Brother George Washington.

Another apron was presented to General Washington. This gift was also made in France and the similarity of purpose and of origin has caused some confusion as to the identity of the two aprons that happily were preserved and proudly cherished by their later owners after the death of Brother Washington.

The gift of the second apron was due to the fraternal generosity of Brother Elkanah Watson and his partner, M. Cassoul, of Nantes, France. The name Cossoul in the old records is also spelled Cossoen and Cosson. Watson and Cassoul acted as confidential agents abroad for the American Government during the revolutionary period, the former being also a priest, collected the temple funds and administered the Mysteries is described and his progress in the priesthood discussed; he became a provincial priest, collected the temple funds and administered them. The works of Apuleius are valuable for the similarity of purpose and of origin has caused some confusion as to the identity of the two aprons that happily were preserved and proudly cherished by their later owners after the death of Brother Washington.

The pamphlet, *George Washington the Man and the Mason*, prepared by the Research Committee, Brother C. C. Hunt, Chairman, of the Grand Lodge of Iowa, 1921, raises the question as to the number of degrees conferred upon Brother Washington. Frederickburg Lodge No. 4, Fredericksburg, Virginia, where Brother Washington received his Masonic Degrees, conferred the Royal Arch Degree under the authority of its Lodge Warrant. In fact, the first known record of this degree being conferred anywhere is in the Minutes of this Lodge under date of December 22, 1753. There is a reference to the degree by the Grand Committee of the Antients, September 2, 1752, and the books of Vernon Lodge, No. 123, Coleraine in Ireland, show that “a Master and Royal Arch Mason” was proposed for membership, April 16, 1752, and also that a Royal Arch reception was held on March 11, 1745 (see *Miscellanea Latomorum*, volume ix, page 138).

On the flap of the apron presented to Washington are the familiar letters H T W S S T K S arranged in the usual circular form. Within the circle is a beehive which may indicate the Mark selected by the wearer. The above pamphlet points out that as this apron was made especially for Washington it is probable that he was a Mark Master Mason at least, and that it is not likely that this emblem would have been placed on the apron had the facts been otherwise. Certainly the beehive as an emblem of industry was an appropriate Mark for Washington to select.

APULEIUS, LUCIUS. Roman author, born at Madaura in northern Africa about 125 to 130 a.d. Well educated, widely traveled, he became notable as lecturer and advocate at Rome and Carthage. Accused of witchcraft by the relatives of a rich widow he had married, he made a spirited and entertaining defence that is still in existence, and tells us something of his life. His chief work, the *Metamorphoses* or *Golden Ass*, tells of the adventures of the hero in the form of an ass but who is restored to human shape by the goddess Isis, his initiation into the Mysteries is described and his progress in the priesthood discussed; he became a provincial priest, collected the temple funds and administered them. The works of Apuleius are valuable for the light they throw upon ancient manners and references to them during the centuries by Saint Augustine and others show the interest this writer excited in his studies of religion, philosophy and magic.

ARABIA. This country is a peninsula forming the southwestern extreme of Asia. The Lodge of Integ-
ritied to the 14th Regiment of Foot, warranted June 17, 1846, and constituted on October 20 at Halifax, Nova Scotia, the same year, met in 1878 at Aden.

There is at present in existence a Lodge at Aden chartered by the Grand Lodge of Scotland under the name of Felix Lodge.

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

ARANYAKA. An appendage to the Veda of the Indians supplementary to the Brahmanas, but giving more prominence to the mystical sense of the rites of worship.

ARANAHI. See Ornan.

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

For example, the Old Charges, adopted by the Grand Lodge of Ohio as part of the Constitution of that Masonic Jurisdiction, provide in the Code and Supplement of 1914 and 1919 (page 16), that

"Finally, all these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly-Love, the foundation and Cap-stone, the Cement and Glory of this ancient Fraternity, avoiding all Wrangling and Quarreling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your Honour and Safety, and no farther. And if any of them do you Injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the annual Grand Lodge; as has been the ancient laudable Conduct of our Forefathers in every Nation; never taking a legal Course but when the Case cannot be otherwise decided, and patiently listening to the honest and friendly Advice of Master and Fellows, when they would prevent you going to Law with Strangers, or would excite you to put a speedy Period to all Law Suits, that so you may mind the laudable Conduct of our Forefathers in every Nation; never taking a legal Course but when the Case cannot be otherwise decided, and patiently listening to the honest and friendly Advice of Master and Fellows, when they would prevent you going to Law with Strangers, or would excite you to put a speedy Period to all Law Suits, that so you may mind the

ARCH, ANTIQUITY OF THE. Writers on architecture have, until within a few years, been accustomed to suppose that the invention of the arch and keystone was not before the era of Augustus. But the researches of modern antiquaries have traced the existence of the arch as far back as 460 years before the building of King Solomon's Temple, and thus rescued Masonic traditions from the charge of anachronism or error in date (see Keystone).

ARCH, CATENARIAN. See Catenarian Arch.

ARCH OF ENOCH. The Thirteenth Degree of the Ancient and Accepted Scottish Rite is sometimes so called (see Knight of the Ninth Arch).

ARCH OF HEAVEN. Job (xxvi, 11) compares heaven to an arch supported by pillars. "The pillars of heaven tremble and are astonished at his reproof." Doctor Cutbush, on this passage, remarks, "The arch in this instance is allegorical, not only of the arch of heaven, but of the higher degree of Masonry, commonly called the Holy Royal Arch. The pillars which support the arch are emblematical of Wisdom and Strength; the former denoting the wisdom of the Supreme Architect, and the latter the stability of the Universe" (see the American edition of Brewster's Encyclopedia).

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

ARCH OF STEEL. The grand honors are conferred, in the French Rite, by two ranks of Brethren elevating and crossing their drawn swords. They call it in French the Voûte d'Acier.

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

ARCH, ROYAL. See Royal Arch Degrees.

ARCHEOLOGY. The science which is engaged in the study of those minor branches of antiquities which do not enter into the course of general history, such as national architecture, genealogies, manners, customs, heraldic subjects, and others of a similar nature. The archology of Freemasonry has been made, within a recent period, a very interesting study, and is much indebted for its successful pursuit to the labors of Kloss, Findel, and Begemann in Germany, and to Thory and Ragon in France, and to Oliver, Lyon, Hughan, Gould, Sadler, Dr. Chetwode Crawley, Hawkins, Soughurst, and others in Great Britain. The scholars of this science have especially directed their attention to the collection of old records, and the inquiry into the condition and organization of Masonic and other secret associations during the Middle Ages. In America, William S.
ARCHETYPE

Rockwell, Albert Pike and Enoch Carson were diligent students of Masonic archaeology, and several others in the United States have labored assiduously in the same inviting field.

ARCHETYPE. The principal type, figure, pattern, or example whereby and wherever a thing is formed. In the science of symbolism, the archetype is the type adopted as a symbol, whence the symbolic idea is derived. Thus, we say the Temple is the archetype of the Lodge, because the former is the symbol whence all the Temple symbolism of the latter is derived.

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

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

ARCHITECT, AFRICAN. See African Architects.

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

ARCHITECT BY 3, 5, AND 7, GRAND. The French expression is Grande Architecte par 3, 5, et 7. A degree in the manuscript of Peuvret's collection.

ARCHITECT, GRAND. The French expression is Grande Architecte and is used in reference to the following: 1. The Sixth Degree of the Rite of Martinism. 2. The Fourth Degree of the Rite of Eloy Cohens. 3. The Twenty-third Degree of the Rite of Mizraim. 4. The Twenty-fourth Degree of the third series in the collection of the Metropolitan Chapter of France.

ARCHITECT, GRAND MASTER. See Grand Master Architect.

ARCHITECT, LITTLE. The French expression is Petit Architecte and refers to the following: 1. The Twenty-third Degree of the third series of the collection of the Metropolitan Chapter of France. 2. The Twenty-second Degree of the Rite of Mizraim.

ARCHITECT OF SOLOMON. The French expression is Architecte de Salomon. A degree in the manuscript collection of M. Peuvret.

ARCHITECT, PERFECT. The French phrase is, Parfait Architecte. The Twenty-fifth, Twenty-sixth, and Twenty-seventh Degrees of the Rite of Mizraim are Apprentice, Fellow Craft, and Master Perfect Architect.

ARCHITECT, PERFECT AND SUBLIME GRAND. The French is Parfait et Sublime Grande Architecte. A degree in the collection of the Loge de Saint Louis des Amis Réunis at Calais.

ARCHITECTONICUS. A Greek word, adopted in Latin, signifying belonging to architecture. Thus, Vitruvius writes, ratioes architectonicae, meaning the rules of architecture. But as Architecton signifies a Master Builder, the Grand Lodge of Scotland, in some Latin inscriptions, has used the word architectonicus, to denote Masonic or relating to Freemasonry. In the inscription on the corner-stone of the Royal Exchange of Edinburgh, we find fratres architectonici used for Freemasons; and in the Grand Lodge diplomas, a Lodge is called societas architectonica; but the usage of the word in this sense has not been generally adopted.

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

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

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

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

ARCHITECTURE, PIECE OF. The French expression is Morceau d'architecture. The name given in French Lodges to the Minutes and has also been applied to the literary, musical, or other contributions of any Brother and especially to such offerings by a new member.

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

ARCHIVES, GRAND GUARDIAN OF THE. An officer in the Grand Council of Rites of Ireland who performs the duties of Secretary General.
ARCHIVES, GRAND KEEPER OF THE. An officer in some of the Bodies of the advanced degrees whose duties are indicated by the name. In the Grand Orient of France he is called Grand Garde des Timbres et Sceaux, as he combines the duties of a keeper of the archives and a keeper of the seals.

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

ARDAREL. A word in the advanced degrees, used as the name of the angel of fire. It is a distorted form of Adariel, or aw-dar-ale, meaning in Hebrew the splendor of God.

AREELIM. A word used in some of the rituals of the advanced degrees. It is found in Isaiah (xxxiii, 7), where it is translated, in the authorized version, “valiant ones,” and by Lowth, “mighty men.” It is a doubtful word, and is probably formed from Ariel, meaning in Hebrew the lion of God. In the Cabala, Arelim is the name of the tribunal, and the name is derived from the celebrated Kadosh is so called. The place represents a double word, and is probably formed from Ariel, the splendor of God.

ARGENTINE REPUBLIC. A federal republic of South America. The Grand Lodge of Pennsylvania granted a Charter on September 5, 1825, to Southern Star Lodge, No. 205, at Buenos Aires. This was the first Lodge established in the Argentine Republic, but in 1846, with other Lodges which had been formed, it was suppressed.

It was reported that a Grand Lodge of the Ancient and Accepted Scottish Rite had existed in 1856 but it did not flourish for long. On April 22, 1856, however, the Supreme Council and Grand Orient of Uruguay constituted a Body similar to itself at Montevideo. About this time it is said that a Roman Catholic Bishop in Buenos Aires was active against the Freemasons to such an extent that an appeal was made against one of his Decrees to Pope Pius IX at Rome. As a result of the appeal it was claimed that the Pope had, when a young man, taken the Degrees in 1816. This story, however, is also told with some variations in reference to other people and places.

In 1861 the Grand Lodge of England and the Grand Orient of the Argentine agreed that the latter had the power to establish Lodges in La Plata and to appoint a District Grand Master to preside over the District Grand Lodge.

The Grand Orient of Spain has chartered two Lodges at Buenos Aires, the Grand Orient of Italy has authorized three Lodges at Bahia Blanca, four at Buenos Aires, two at Boca del Riacuehu, and one at La Plata; the Grand Lodge of Hamburg has a Lodge at Rosario de Santa Fe and another at Buenos Aires; the Grand Orient of France has also one at Buenos Aires which has been active since July 5, 1852; and the Grand Lodge of England has twenty-two scattered through the country, two being at Rosario, and seven at the capital.

ARGONAUTS, ORDER OF. A German androgynous or male and female society founded in 1775, by Brethren of the Rite of Strict Observance. The name is from a Greek myth of those who sailed with Jason on the ship Argo in search of the golden fleece. Much of the myth of the Argonauts was introduced into the forms and ceremonies, and many of the symbols taken from this source, such as meeting upon the deck of a vessel, the chief officer being called Grand Admiral, and the nomenclature of parts of the vessel being used. The motto was Es Lebe die Freude, or Joy forever.

ARIEL. In the demonology of the Cabala, the word is applied to the spirit of air; the guardian angel of innocence and purity: hence the Masonic synonym. A name applied to Jerusalem; and to a water spirit.

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

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

ARIZONA. The year 1866 saw the first Lodge established in Arizona when, on October 11, Aztlan Lodge at Prescott was chartered by the Grand Lodge of California. On March 28, 1852, delegates of three Lodges: Arizona, No. 287; Tucson, No. 263, and White Mountain, No. 5, held a Convention at Tucson, and the representatives of Solomon Lodge, under dispensation, were invited to take part in the proceedings. After adopting a Constitution a Lodge of Master Masons was opened, and the Grand Officers were elected. Two days later the Grand Officers were installed, the Convention closed, and the Grand Lodge duly opened.

A Chapter of Royal Arch Masons, Arizona No. 1, at Phoenix, Maricopa County, was chartered August 24, 1880. On the invitation of the Past High Priest George J. Roskruge, of Tucson Chapter, No. 3, a Convention of Royal Arch Masons met in the hall of Tucson Lodge, No. 4, on November 13, 1889, to consider the organization of a Grand Chapter of Royal Arch Masons for the Territory of Arizona. Five Chapters were represented: Arizona, No. 1; Prescott, No. 2; Tucson, No. 3; Cochise, No. 4, and Flagstaff, No. 5. The Grand Chapter of Arizona was opened in Amber Form, Martin W. Kales was elected Grand High Priest, and G. J. Roskruge, Grand Secretary.

By a Dispensation dated July 1, 1893, a Council of Royal and Select Masters, Olive No. 1, was organized at Prescott. It was chartered on August 22, 1894, but this Charter was annulled on October 6, 1903. Phoenix Council at Phoenix had a Dispensation dated April 4, 1895, but this was surrendered, February 17, 1897, and a Dispensation dated April 5, 1895, was surrendered on September 2, 1897, by Tucson Council at Tucson. At a Convention in Tucson, February 14, 1922, General Grand Master Fay Hemstead presided, representing the Grand Lodge, No. 1, of Bisbee; Hiram Council No. 2, chartered August 31, 1915, of Prescott; Globe Council No. 3, chartered September 27, 1921, of Globe, and Phoenix Council No. 4, chartered September 27, 1921, of Phoenix, Maricopa County, was chartered August 24, 1880, and a Dispensation dated August 24, 1880, was surrendered on September 2, 1897, by Tucson Council at Tucson. At a Convention in Tucson, February 14, 1922, General Grand Master Fay Hemstead presided, representing the Grand Lodge, No. 1, of Bisbee; Hiram Council No. 2, chartered August 31, 1915, of Prescott; Globe Council No. 3, chartered September 27, 1921, of Globe, and Phoenix Council No. 4, chartered September 27, 1921, of Phoenix. On March 28, 1852, delegates of three Lodges: Arizona, No. 287; Tucson, No. 263, and White Mountain, No. 5, held a Convention at Tucson, and the representatives of Solomon Lodge, under dispensation, were invited to take part in the proceedings. After adopting a Constitution a Lodge of Master Masons was opened, and the Grand Officers were elected. Two days later the Grand Officers were installed, the Convention closed, and the Grand Lodge duly opened.

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ARKITE

ARKANAS. The modern school of historians,Arkite

ARKITE WORSHIP. The almost universal prevalence among the nations of antiquity of some tradition of a long past deluge, gave rise to certain mythological doctrines and religious ceremonies, to which has been given the name of Arkite Worship, which was very extensively diffused. The evidence of this is to be found in the sacred feeling which was entertained for the sacredness of high mountains, derived, it is supposed, from recollections of an Ararat, and from the presence in all the Mysteries of a basket, chest, or coffer, whose mystical character was entertained for the sacredness of high mountains, derived, it is supposed, from recollections of an Ararat, and from the presence in all the Mysteries of a basket, chest, or coffer, whose mystical character bore apparently a reference to the ark of Noah. On the subject of this Arkite Worship, Jacob Bryant in A New System or an Analysis of Ancient Mythology, George Stanley Faber in A Dissertation on the Mysteries...
of the Cabirí, Godfrey Higgins in the Anacalypsis, the Abbé Antoine de Banier, and many other writers, have made learned investigations, which may be consulted with advantage by the Masonic archæologist.

ARK MARINERS. See Royal Ark Mariners.

ARK, NOAH'S. Known also as the Ark of Safety. Constructed by Shem, Ham, and Japheth, under the superintendence of Noah, and in it, as a chosen tabernacle of refuge, the patriarch's family took refuge. This ark has been called by many commentators a tabernacle of Jehovah; and Doctor Jarvis, speaking of the Hebrew word כְּגַן, pronounced Zo-har, which has been translated window, says that, in all other passages of Scripture where this word occurs, it signifies the meridian light, the brightest effulgence of day, and therefore it could not have been an aperture, but a source of light itself. He supposes it therefore to have been the Divine Shekinah, or Glory of Jehovah which afterward dwelt between the cherubim over the Ark of the Covenant in the tabernacle and the Temple (see the Church of the Redeemed, i, 20).

ARK OF THE COVENANT. The Ark of the Covenant or of the Testimony was a chest, originally constructed by Moses at God's command (Exodus xxv, 10), in which were kept the two tables of stone, on which were engraved the Ten Commandments, constructed by Shem, Ham, and Japheth, under the superintendence of Noah, and in it, as a chosen tabernacle of refuge, the patriarch's family took refuge. This ark has been called by many commentators a tabernacle of Jehovah; and Doctor Jarvis, speaking of the Hebrew word כְּגַן, pronounced Zo-har, which has been translated window, says that, in all other passages of Scripture where this word occurs, it signifies the meridian light, the brightest effulgence of day, and therefore it could not have been an aperture, but a source of light itself. He supposes it therefore to have been the Divine Shekinah, or Glory of Jehovah which afterward dwelt between the cherubim over the Ark of the Covenant in the tabernacle and the Temple (see the Church of the Redeemed, i, 20).

ARK OF THE COVENANT. The Ark of the Covenant or of the Testimony was a chest, originally constructed by Moses at God's command (Exodus xxv, 10), in which were kept the two tables of stone, on which were engraved the Ten Commandments. This ark contained, likewise, a golden pot filled with manna, Aaron's rod, and the tables of the covenant. The later history of this ark is buried in obscurity. It was at first deposited in the most sacred place of the tabernacle and afterward placed by Solomon in the Sanctum Sanctorum of the Temple, and was lost upon the destruction of that building by the Chaldeans. The later history of this ark is buried in obscurity. It is supposed that, upon the destruction of the first Temple by the Chaldeans, it was carried to Babylon among the other sacred utensils which became the Dove with the mystic olive, which are sacred to the legends of the Degree of Select Master and of Royal Arch Freemasonry. To admit it would lead to endless confusion and contradictions in the traditions of the Order. Besides, it is in conflict with the opinions of the Rabbinical writers and every Hebrew scholar. Josephus and the Rabbis allege that in the second Temple the Holy of Holies was empty, or contained only the Stone of Foundation which marked the place which the ark should have occupied.

The ark was made of shittim wood, which is a species of acacia, overlaid, within and without, with pure gold, and was about three feet nine inches long, two feet three inches wide, and of the same extent in depth. It had on the side two rings of gold, through which were placed staves of shittim wood, by which, when necessary, the ark was borne by the Levites. Its covering was of pure gold, over which was placed two figures called cherubim, an order of exalted angelic beings, with expanded wings. The covering of the ark was called כְּגַן, a Hebrew word pronounced kap-po-reth, from the word כְּגַן, pronounced baw-far and meaning to blot out or pardon, and hence its English name of mercy-seat, as being the place where the intercession for sin was made.

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

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

ARK MARINERS. See Royal Ark Mariners.
The ark used in Royal Arch and Cryptic Freemasonry in the United States is generally of this form:

Prideaux, on the authority of Lightfoot, contends that, as an ark was indispensable to the Israelitish worship, there was in the second Temple an ark which had been expressly made for the purpose of supplying the place of the first or original ark, and which, without possessing any of its prerogatives or honors, was of precisely the same shape and dimensions, and was deposited in the same place.

The Masonic legend, whether authentic or not, is simple and connected. It teaches that there was an ark in the second Temple, but that it was neither the Ark of the Covenant, which had been in the Holy of Holies of the first Temple, nor one that had been constructed as a substitute for it after the building of the second Temple. It was that ark which was presented to us in the Select Master's Degree, and which was an exact copy of the Mosaic ark, and intended to replace it in case of its loss, which is best known to Freemasons as the Substitute Ark.

Prospect of the Temple, in the following language:

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

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

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

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

ARMIGER. 1. A bearer of arms. The title given by Heralds to the Esquire who waited on a Knight.

2. The Sixth Degree of the Order of African Architects.

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

AILLETTES—Square shields for the shoulders, the original of the present epaulet.

ANLACE—A broad two-edged dagger or short sword once hung at the belt or girdle.

BALDRIC—A belt diagonally crossing the body.

BATTLE-AX—Weapon with ax blade and spearhead.

BEAVER—Front of helmet, which is raised to admit food and drink or permit the recognition by a view of the face.

BEAKER—The drinking-cup with mouth-lip.

BELT—For body. Badge of knightly rank.
ARMORY

Brassard—Armor to protect the arm from elbow to shoulder.

Buckler—A round shield for protecting the body.

Corselet—Breastplate or body armor.

Crest—Ornament on helmet designating rank and in heraldry as well to show identity.

Curass—Defensive armor covering the entire upper part of the trunk and including breastplate and backplate, but has also been applied to breastplate alone.

Garding—Sharp metallic knuckles on gauntlet.

Gauntlet—Mailed gloves.

Gorget—Armor between the neck guard and breastplate.

Greaves—Guards for calves of legs.

Halberd—Battle-ax and spearhead on long staff formerly used as weapon but later became an emblem of authority at ceremonials.

Hauberks—Shirt of mail, of rings or scales.

Helmet or Casque—Armor for the head.

Jambes—Armor for the legs.

Jupon—Sleeveless jacket, to the hips.

Lance—Long spear with metallic head and pennon or small pointed flag bearing personal device.

Mace—Heavy short staff of metal, ending with spiked ball.

Mantle—Outer cloak.

Morion—Head armor without vizor.

Pennon—A pennant, or short streamer, pointed or forked.

Plume—The designation of knighthood.

Sallet—Light helmet for foot-soldiers.

Sollerets—Shoes of mail.

Vizor—Front of helmet (slashed), moving on pivots.

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

ARMS OF FREEMASONRY. Stow says that the Freemasons were incorporated as a company in the twelfth year of Henry IV, 1412. Their arms were granted to them, in 1472, by William Hawkesloe, Clarenceux King-at-Arms, and are azure on a chevron between three castles argent; a pair of compasses forked.

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

ARNOLD, BENEDICT. Born at Norwich, Connecticut, January 14, 1741, and died at London, England, June 14, 1801. Settled in New Haven, 1762, and as captain of the local militia offered his services in Revolutionary War, becoming Major-General in 1777, and a trusted associate of Washington but his progress embroiled by several serious conflicts with other officers and his sensitive waywardness matching his bravery, his vexations resulted in an attempt to betray West Point to the British. The plot was discovered but Arnold escaped and as Brigadier-General led an attack upon the Americans at Richmond, Virginia, and New London, Connecticut. The same year, 1781, he removed to England. The published history, 1917, Hiram Lodge No. 1, New Haven, Connecticut, page 20, Past Grand Master Wallace S. Moyle writes, “The first record in Book 2 states that “Br. Benedict Arnold is by R. W. (Nathan Whiting) proposed to be made a member (i.e. an affiliate) of this R. W. Lodge... and is accordingly made a member in this Lodge.” Arnold is recorded as being present as a visiting Brother. Page 82 of the history gives the date as April 10, 1765. Past Master George E. Frisbie, Secretary of Hiram Lodge, was, however, of the opinion (letter dated October 21, 1926) that Arnold was made a Freemason in Hiram Lodge and held membership there until his death. A temperate account is the Life of Benedict Arnold by Isaac N. Arnold, 1889, Chicago. Nathan Whiting was Master for several years, was with the Colonial Army in the wars against Canada, was at the fall of Quebec, 1761, and from the outbreak of hostilities to the end Whiting, with other members of the Lodge, was at the front.

AROBA. Pledge, covenant, agreement. Latin, Arrhabo, a token or pledge. Hebrew, Arab, pronounced au-rob, which is the root of Arubbah, pronounced ar-oob-baw, surety, hostage. This important word, in the Fourteenth Degree of the Ancient and Accepted Scottish Rite, is used when the initiate partakes of the Ancient Aroba, the pledge or covenant of friendship, by eating and drinking with his new companions. The expression is of greater import than that implied in mere hospitality. The word aroba appears nowhere in English works, and seems to have been omitted by Masonic writers.

The root arab is one of the oldest in the Hebrew language, and means to interweave or to mingle, to exchange, to become surety for anyone, and to pledge even the life of one person for another, or the strongest pledge that can be given. Judah pleads with Israel to let Benjamin go with him to be presented in Egypt to Joseph, as the latter had requested. He says: “Send the lad with me; I will be surety for him” (Genesis xiii, 9); and before Joseph he makes the
same remark in Genesis (xli, 32). Job (xvii, 3), appealing to God, says: "Put me in a surety with thee; who is he that will strike hands with me?" (see also First Samuel xvii, 18). In its pure form, the word arubah occurs only once in the Old Testament (Proverbs xvii, 18): "A man void of understanding striketh hands, and becometh surety in the presence of his friend.

In Latin, Plautus makes use of the following phrase: Hunc arrhabonem amors me accipe, meaning Accept from me this pledge of love, or more freely, Accept this pledge of my love.

ARRAS, PRIMORDIAL CHAPTER OF. Arras is a town in France in the department of Pas de Calais, where, in the year 1747, Charles Edward Stuart, the Pretender, is said to have established a Sovereign Primordial and Metropolitan Chapter of Rosicrucian Freemasons. A portion of the charter of this body is given by Ragon in his Orthodoxie Maquisontique. In 1853, the Count de Hamel, prefect of the department, discovered an authentic copy, in parchment, of this document bearing the date of April 15, 1747, which he deposited in the departmental archives. This document is as follows:

We, Charles Edward, King of England, France, Scotland, and Ireland, and as such Substitute Grand Master of the Chapter of H., known by the title of Knight of the Eagle and Pelican, and since our sorrows and misfortunes by that of Rose Croix, wishing to testify our gratitude to the Masons of Artois, and the officers of the city of Arras, for the numerous marks of kindness which they in conjunction with the officers of the garrison of Arras have lavished upon us, and their attachment to our person, shown during a residence of six months in that city.

We have in favor of them created and erected, and do create and erect by the present Bull, to the aforesaid city of Arras, a Sovereign Primordial Chapter of Rose Croix, under the distinctive title of Scottish Jacobite, to be ruled and governed by the Knights Lagneau and Robespierre; Avocats Hazard, and his two sons, physicians; J. B. Lecet, our upholsterer, and Jérôme Cellier, our clockmaker, giving to them and to their successors the power not only to make knights, but even to create a Chapter in whatever town they may think fit, provided that two Chapters shall not be created in the same town however populous it may be.

And that credit may be given to our present Bull, we have signed it with our hand and caused to be affixed to me this pledge of love, or more freely, Accept this pledge of my love.

ARRAS, ASHE

This chapter created a few others, and in 1780 established one in Paris, under the distinctive title of Chapter of Arras, in the valley of Paris. It united itself to the Grand Orient of France on the 27th of December, 1801. It was declared First Suffragan of the Scottish Jacobite Chapter, with the right to constitute others. The Chapter established at Arras, by the Pretender, was named the Eagle and Pelican, and Oliver, Origin of the Royal Arch (page 22), from this seeks to find, perhaps justifiably, a connection between it and the R. S. Y. C. S. of the Royal Order of Scotland.

Brother Hawkins points out that the story of the establishment of this Chapter by the Pretender is doubted by some writers and it certainly lacks confirmation; even his joining the Craft at all is disputed by several who have carefully studied the subject.

By George W. Speth that they "put no trust whatever in accounts connecting the Stuarts with Freemasonry. We have it in the Young Pretender's own written and verbal statements that they are absolutely baseless, pure inventions."

ARREST OF CHARTER. To arrest the Charter of a Lodge is a technical phrase by which is meant to suspend the work of a Lodge, to prevent it from holding its usual communications, and to forbid it to transact any business or to do any work. A Grand Master cannot revoke the Warrant of a Lodge; but if, in his opinion, the good of Freemasonry or any other sufficient cause requires it, he may suspend the operation of the Warrant until the next Communication of the Grand Lodge, which Body is alone competent to revise or approve of his action.

ARS QUATUOR CORONATORUM. Name under which the transactions of the Lodge Quatuor Coronati, No. 2076, London, the premier literary Lodge of the world, have been published in annual volumes, commencing with the year 1888.

ARTHUSIUS, GOTTHARDUS. A learned native of Dantzic, Rector of the Gymnasium at Frankfort-on-the-Main, who wrote many works on Rosicrucianism, under the assumed name of Irenaeus Agnostus (see Agnostus).

ARTISAN, CHIEF. An officer in the Council of Knights of Constantinoiple.

ART, ROYAL. See Royal Art.

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

ARTS, LIBERAL. See Liberal Arts and Sciences.

ARUNDEL, THOMAS HOWARD, EARL OF. Tradition places Arundel as the Grand Master of English Freemasons from 1633 to 1635. This claim is in accordance with the accounts of Anderson and Preston.

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

ASAROTA. A variegated pavement used for floor¬ing in temples and ancient edifices.

ASCENSION DAY. Also called Holy Thursday. A festival of the Christian church held in commemoration of the ascension of our Lord forty days after Easter. It is celebrated as a feast day by Chapters of Rose Croix.

ASES. The twelve gods and as many goddesses in the Scandinavian mythology.

ASHE, D.D., REV. JONATHAN. A literary plagiarist who resided in Bristol, England. In 1814 he published The Masonic Manual; or Lectures on Freemasonry. Ashe does not, it is true, pretend to originality, but abstains from giving credit to Hutchinson, from whom he has taken at least two-thirds of his book. A second edition appeared in 1825, and in 1843 an edition was published by Spencer, with valuable notes by Dr. Oliver.
ASHER, DR. CARL WILHELM. The first translator into German of the Halliwell or Regina Manuscript, which he published at Hamburg, in 1842, under the title of Alteste Urkunde der Freimaurerei in England. This work contains both the original English document and the German translation.

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

"1646. Oct. 16. 4 h 30 p.m., I was made a Freemason at Warrington, in Lancashire, with Colonel Henry Mainwaring, of Karincham, in Cheshire. The names of those that were then of the Lodge, Mr. Richard Penket Warden, Mr. James Collier, Mr. Rich.: Sankey, Henry Littler, John Ellam, Rich: Ellam and Hugh Brewer."

In his Diary, page 362, he again speaks of his attendance at a meeting, and thirty-six years afterward makes the following entry:

"1682. March 10. About 5 h p.m., I received a summons to appear at a Lodge to be held the next day at Masons' Hall, London."

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

"I was the senior fellow among them, (it being thirty-five years since I was admitted,) there was present besides myself the Fellowes afternamed: Mr. Thomas Wise, Master of the Masons' company this present year; Mr. Thomas Shorthofo, Mr. Thomas Shadbolt,—Windsford, Esq., Mr. Nicholas Young, Mr. John Shorthofo, Mr. William Hamon, Mr. John Thompson, and Mr. William Stanton. We all dyed at the halfe Moone Taveme in Cheapeside, at a noble dinner prepared at the charge of the new Accepted Masons."

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

"As to the ancient society' of Freemasons, concerning whom you are curious of knowing what may be known with certainty, I shall only tell you, that if our worthy Brother, E. Ashmole, Esq., had executed his intended design, our Fraternity had been as much obliged to him as the Brethren of the most noble Order of the Garter. I would not have you surprised at this expression, or think it all too assuming. The sovereigns of that Order have not disdained our fellowship, and there have been times when emperors were also Freemasons. What from Mr. E. Ashmole's collection I could gather was, that the report of our society's taking rise from a bull granted by the Pope, in the reign of Henry III, to some Italian architects to travel over all Europe, to erect chapels, was ill-founded. Such a bull there was, and those architecites were Masons; but this bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our Fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections. Saint Alban the Proto-Martyr of England, established Masonry here; and from his time it flourished more or less, according as the world went, down to the days of King Athelstan, who, for the sake of his brother Edwin, granted the Masons a charter under our Norman princes. They frequently received extraordinary marks of royal favor. There is no doubt to be made, that the skill of Masons, which was always transcendent, even in the most barbarous times,—their wonderful kindness and attachment to each other, how different soever in condition, and their inviolable fidelity in keeping religiously their secret,—must expose them in ignorant, troublesome, and suspicious times to a vast variety of adventures, according to the different fate of parties and other alterations in government. By the way, I shall note that the Masons were always loyal, which exposed them to great severities when power wore the trappings of justice, and those who committed treason punished true men as traitors. Thus, in the third year of the reign of Henry VI, an act of Parliament was passed to abolish the society of Masons, and to hinder, under grievous penalties, the holding Chapters, Lodges, or other regular assemblies. Yet this act was afterwards repealed, and even before that, King Henry VI, and several of the principal lords of his court, became fellows of the Craft."

"But the most difficult question for the student is to find an answer to the following: What induced men like Ashmole and others to be made Masons? They frequently received extraordinary marks of royal favor. There is no doubt to be made, that the skill of Masons, which was always transcendent, even in the most barbarous times,—their wonderful kindness and attachment to each other, how different soever in condition, and their inviolable fidelity in keeping religiously their secret,—must expose them in ignorant, troublesome, and suspicious times to a vast variety of adventures, according to the different fate of parties and other alterations in government. By the way, I shall note that the Masons were always loyal, which exposed them to great severities when power wore the trappings of justice, and those who committed treason punished true men as traitors. Thus, in the third year of the reign of Henry VI, an act of Parliament was passed to abolish the society of Masons, and to hinder, under grievous penalties, the holding Chapters, Lodges, or other regular assemblies. Yet this act was afterwards repealed, and even before that, King Henry VI, and several of the principal lords of his court, became fellows of the Craft."

"Perhaps; but then why so much mystery? It is certain that men like Dr. Plot, John Aubrey, Randle Holme, and Elias Ashmole were attracted to the subject for something more than what we find given at length in the Manuscript Constitutions."—Edward Conder, in Transactions, Quatuor Coronati Lodge (volume xvi, page 15, 1903). Another question is the influence exerted by such Brethren at and after their
ASIA

initiation and possibly up to the time of the notable organization of the Grand Lodge of 1717. Our old friend Brother Trevam an W. Hugo wrote among his last contributions—printed after his death—for the Duluth Masonic Calendar (March, 1923), a biographical article on Elias Ashmole and he concludes thus:

"The object of going into those details is to enable the writer, and you who may read it, to have in mind the personage for whom we want to find a place between the date of his death, 1687 and 1717. We do not know whether there is some place in between there where such a personage could have made an impression on the Operative Masons at that time, so that his influence, while he lived, could make them willing to fall in and join with the Speculative Brethren, or vice versa, or whether the Speculative Brethren were able to deliver to the Operative Masons in 1717, the Astrologic, Philosophic, Symbolic Lore, which they held in regard to the order of Free Masons. There is an unquestionable 'hole in the Ballad' somewhere between 1646 and 1717."

ASIA. In the French Rite of Adoption, the East end of the Lodge is called Asia. The Lodge-room is divided into quarters called Realms, the French word being Climat, the East is Asia; the West, Europe; the North, America, and the South, Africa.

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

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

ASIATIC TURKEY. The dominions of Turkey in Asia. Smyrna has one Lodge under the Grand Lodge of England and two under the Grand Orient of France. There are two Italian Lodges in the town and several others throughout the country.

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

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

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

The Assassins were a secret society, that is to say, they had a secret esoteric doctrine, which was imparted only to the initiated. Hammer says that they had a graduated series of initiations, the names of which he gives as Apprentices, Fellows, and Masters; they had, too, an oath of passive obedience, and resembled, he asserts, in many respects, the secret societies that subsequently existed in Europe. They were governed by a Grand Master and Prior, and had regulations and a special religious code, in all of which Von Hammer finds a close resemblance to the Templars, the Hospitals, and the Teutonic Knights. Between the Assassins and the Templars history records that there were several amicable transactions not at all consistent with the religious vows of the latter and the supposed religious faith of the former, and striking coincidences of feeling, of which Higgins has not been slow to avail himself in his attempt to prove the close connection, if not absolute identity, of the two Orders. It is most probable, as Sir John Malcolm contends, that they were a race of Sufis, the teachers of the secret doctrine of Mohammed.

Von Hammer admits that they produced a great number of treatises on mathematics and jurisprudence; and, forgetting for a time his bigotry and his prejudice, he attributes to Hassan, their founder, a profound knowledge of philosophy and mathematical and meta-
Elias Ashmole

Reproductions in Facsimile of Rare Masonic Records

From the handwriting in Elias Ashmole’s diary at Oxford, England—the lower specimen records his initiation in 1646 as a Freemason, the other tells of his Masonic visit to a Lodge at London in 1682.
physical sciences, and an enlightened spirit, under
whose influence the civilization of Persia attained a
high degree; so that during his reign of forty-six years
the Persian literature attained a point of excellence
beyond that of Alexandria under the Ptolemies, and of
France under Francis I. The old belief that they were
a confederacy of murderers—whence we have taken
our English word assassin—must now be abandoned
as a figment of the credulity of past centuries, and we
must be content to look upon them as a secret society
of philosophers, whose political relations, however
merged them into a dynasty. If we interpret Free-
masonry as a generic term, signifying a philosophic
sect which teaches truth by a mystical initiation and
secret symbols, then Higgins was not very far in error
in calling them the Freemasons of the East.

ASSASSINS OF THE THIRD DEGREE. There
is in Freemasonry a legend of certain unworthy
Craftsmen who entered into a conspiracy to extort
from a distinguished Brother a secret of which he was
possessor. The legend is altogether symbolic, and
when its symbolism is truly comprehended, becomes
surpassingly beautiful. By those who look at it as
having the pretension of an historical fact, it is some-
times treated with indifference, and sometimes con-
sidered an absurdity.

But it is not thus that the legends and symbols of
Freemasonry must be read, if we would learn their
true spirit. To behold the goddess in all her glorious
beauty, the veil that conceals her statue must be
withdrawn. Masonic writers who have sought to
interpret the symbolism of the legend of the con-
spiracy of the three assassins, have not agreed always
in the interpretation, although they have finally ar-
ived at the same result, namely, that it has a spiritual
signification.

Those who trace Speculative Freemasonry to the
ancient solar worship, of whom Ragon may be con-
sidered as the exponent, find in this legend a symbol of
the conspiracy of the three winter months to destroy
the life-giving heat of the sun.

Those who, like the disciples of the Rite of Strict
Observance, trace Freemasonry to a Templar origin,
explain the legend as referring to the conspiracy of
the three renegade knights who falsely accused the
Order, and thus aided King Philip and Pope Clement
to abolish Templarism, and to slay its Grand Master.

Hutchinson and Oliver, who labored to give a
Christian interpretation to all the symbols of Free-
masonry, referred the legend to the crucifixion of the
Messiah, the type of which is, of course, the slaying of
Abel by his brother Cain.

Others, of whom the Chevalier Ramsay has been set
forth as the leader, sought to give it a political sig-
nificance; and, making Charles I the type of the
Builder, symbolized Cromwell and his adherents as
the conspirators.

The Masonic scholars whose aim has been to iden-
tify the modern system of Freemasonry with the
Ancient Mysteries, and especially with the Egyptian,
which they supposed to be the germ of all the others,
interpret the conspirators as the symbol of the Evil
Principle, or Typhon, slaying the Good Principle, or
Osiris; or, when they refer to the Zoroastian Mysteries
of Persia, as Ahram contending against Ormuzd.
Lastly, in the Philosophic Degrees, the myth is inter-
preted as signifying the war of Falseness, Ignorance,
and Superstition against Truth. Of the supposed
names of the three Assassins, there is no end
of variations, for they materially differ in all the prin-
cipal rites. Thus, we have Jubela, Jubelo, and Jubelum
in the York and American Rites. In the Adonhiramite
system we have Romwel, Gravelot, and Abiram. Rom-
vel has been claimed as a corruption of Cromwell.
In the Ancient and Accepted Scottish Rite we find the
names given in the old rituals as Jubelum Akirop,
sometimes Abiram, Jubelo Romwel, and Jubela
Gravelot. Scherke and Oterfut are in some of the
German rituals, while other Scottish rituals have
Abiram, Romwel, and Hobben. In all these names
there is manifest corruption, and the patience of many
Masonic scholars has been well-nigh exhausted in
seeking for some plausible and satisfactory derivation.

ASSEMBLY. The meetings of the Craft during
the operative period in the Middle Ages, were called
Assemblies, which appear to have been tantamount
to the modern Lodges, and they are constantly spoken
of in the Old Constitutions. The word Assembly was
also often used in these documents to indicate a larger
meeting of the whole Craft, which was equivalent to
the modern Grand Lodge, and which was held
annually. The York Manuscript No. 1, about the year
1600, says “that Edwin procured of ye King his father
a charter and commission to hold every yeare an
assembly wheresoever they would within ye realm of
England,” and this statement, whether true or false,
is repeated in all the old records. Preston says, speak-
ing of that medieval period, that “a sufficient number
of Masons met together within a certain district, with
the consent of the sheriff or chief magistrate of the
place, were empowered at this time to make Masons,
etc. To this assembly, every Freemason was bound,
when summoned, to appear. Thus, in the Harleian
Manuscript, about 1660, it is ordained that “every
Master and Fellow come to the Assembly, if it be
within five miles about him, if he have any warning.”
The term General Assembly, to indicate the annual
meeting, is said to have been first used at the meeting,
held on December 27, 1663, as quoted by Preston. In
the Old Constitutions printed in 1722 by Roberts, and
which claims to be taken from a manuscript of the
eighteenth century, the term used is Yearly Assembly.
Anderson speaks of an Old Constitution which used the
word General; but his quotations are not always
verbally accurate.

ASSISTANCE. See Aid and Assistance.

ASSOCIATES OF THE TEMPLE. During the
Middle Ages, many persons of rank, who were desir-
ous of participating in the spiritual advantages sup-
posed to be enjoyed by the Templars in consequence
of the good works done by the Fraternity, but who
were unwilling to submit to the discipline of the prin-
cipal Brethren, made valuable donations to the Order,
and were, in consequence, admitted into a sort of spiritual
connection with it. These persons were termed
Associates of the Temple. The custom was most
probably confined to England, and many of these
Associates had monuments and effigies erected to
them in the Temple Church at London.

ASSOCIATION. Although an association is prop-
erly the union of men into a society for a common
purpose, the word is scarcely ever applied to the
ASSYRIAN ARCHITECTURE. The discovery in 1882 of the remains of a town, close to and north of Nineveh, built by Sargon, about 721 B.C., was prominent, as also the astronomical observatory. The walls of the town were 45 feet thick. The inclined approach to the palace was flanked by strangely formed bulls from 15 to 19 feet high. There were terraces, courts, and passage-ways to an innermost square of 150 feet, surrounded by state apartments and temples. The Hall of Judgment was prominent, as also the astronomical observatory. All entrances to great buildings were ornamented by colossal animals and porcelain decorations and inscriptions.

ASTRAEA. The Grand Lodge established in Russia, on the 30th of August, 1815, assumed the title of the Grand Lodge of Astraea. It held its Grand East at St. Petersburg, and continued in existence until 1822, when the Czar issued a Ukase, or proclamation dated August 1, 1822, closing all Lodges in Russia and forbidding them to reopen at any future time.

ASTROLOGY. A science demanding the respect of the scholar, notwithstanding its designation as a black art, and, in a reflective sense, an occult science; a system of divination foretelling results by the relative positions of the planets and other heavenly bodies toward the earth. Men of eminence have adhered to the doctrines of astrology as a science. It is a study well considered in, and forming an important part of, the ceremonies of the Philosopbus, or fourth grade of the First Order of the Society of Rosicrucians. Astrology has been deemed the twin or fourth grade of the First Order of the Society of Rosicrucians. The science which instructs us in the laws that govern the heavenly bodies. Its origin is lost in the mists of antiquity; for the earliest inhabitants of the earth must have been attracted by the splendor of the glorious firmament above them, and would have sought in the motions of its luminaries for the readiest and most certain method of measuring time. With astronomy the system of Freemasonry is intimately connected. From that science many of our most significant emblems are borrowed. The Lodge itself is a representation of the world; it is adorned with the images of the sun and moon, whose regularity and precision furnish a lesson of wisdom and prudence; its pillars of strength and establishment have been compared to the two columns which the ancients placed at the equinoctial points as supporters of the arch of heaven; the blazing star, which was among the Egyptians a symbol of Anubis, or the dog-star, whose rising foretold the overflowing of the Nile, shines in the East; while the clouded canopy is decorated with the beautiful Pleiades, a group of stars in the constellation Taurus, or the Bull, about seven of which are visible to the naked eye. The connection between our Order and astronomy is still more manifest in the spurious Freemasonry of antiquity, where, the pure principles of our system being lost, the symbolic instruction of the heavenly bodies gave place to the corrupt Sabean worship of the sun, and moon, and stars—a worship whose influences are seen in all the mysteries of Paganism.

ASYLUM. During the session of a Commandery of Knights Templar, a part of the premises is called the asylum; the word has hence been adopted, by the figure in rhetoric synecdoche, in which the whole may be represented by a part, to signify the place of meeting of a Commandery.

ASYLUM FOR AGED FREEMASONS. The Asylum for Aged and Decayed Freemasons is a magnificent edifice at Croydon in Surrey, England. The charity was established by Doctor Crucefix, after sixteen years of herculean toil, such as few men but himself could have sustained. He did not live to see it in full operation, but breathed his last at the very time when the capstone was placed on the building (see Annuities)."
houses, as also castles and divers Fortresses for defence of his realm. He loved Masons more than his father; he greatly study'd Geometry, and sent into many lands for men expert in the science. He gave them a very large charter to hold a yearly assembly, and power to correct offenders in the said science; and the king himself caused a General Assembly of all Masons in his realm, at York, and there made many Masons, and gave them a deep charge for observation of all such articles as belonged unto Masonry, and delivered them the said Charter to keep.

ATHOLL MASONS. The Ancient Freemasons are sometimes called Atholl Freemasons, because they were presided over by the Third Duke of Atholl as their Grand Master from 1771 to 1774, and by the Fourth Duke from 1775 to 1781, and also from 1791 to 1813 (see Antient Freemasons).

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

ATTENDANCE. See Absence.

ATTACHEMENT. The name given by the French Freemasons to what the English brethren call the grip.

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

ATWOOD, HENRY C. At one time of considerable prominence in the Masonic history of New York. He was born in Connecticut about the beginning of the nineteenth century, and removed to the city of New York about 1825, in which year he organized a Lodge for the purpose of introducing the system taught by Jeremy L. Cross, of whom Atwood was a pupil. This system met with great opposition from those of Cybele his mistress, like their worship, much resembled those of Adonis and Bacchus, Osiris and Isis. Their Asiatic origin is universally admitted, and the succession of physical facts under the veil of a marvelous history. Their feasts occurred at the equinoxes, commencing with lamentation, mourning, groans, and pitiful cries for the death of Atys, and ending with rejoicings at his restoration to life.

AUDI, VIDE, TACE. Latin, meaning Hear, see, and be silent. A motto frequently found on Masonic medals and often appropriately used in the documents of the Craft. It was adopted as its motto by the United Grand Lodge of England at the union between the Antients and the Moderns in 1813.

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

AUDITORS. The first class of the secret system adopted by the Christians in their early days. The second class were Catechumens, and the third were The Faithful.

AUDLEY, LORD JOHN TOUCHET. Anderson gives him as Grand Master of England, 1540–8, a patron of the building art in Magdalen College.

AUFESEHER. The German name for the Warden of a Lodge. The Senior Warden is called Erste Aufseher, and the Junior Warden, Zweite Aufseher. The word literally means an overseer. Its Masonic application is technical.

AUGER. An implement used as a symbol in the Ark Mariners Degree.

AUGUSTINE, ST. See Saint Augustine.

AUGUSTUS WILLIAM, PRINCE OF PRUS-SIA. Born in 1722, died in 1758. Brother of Frederick the Great, and father of King Frederick William II. A member of Lodge Drei Weltkugeln, or Three Globes, Berlin.

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

The word has been indifferently spelled, O'm, A'm, and A'um; but the last is evidently the most proper, as the second letter is Oo = U in the Sanskrit alphabet (see On).

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

AURORA. In Hebrew the light is called Aur, and in its dual capacity Aurim. Hence Urim, lights— as, Thme, Thummim, perfections. Ra is the sun, the symbolic god of the Egyptians, and Ouro, royalty. Hence we have Aur, Ouro, Ra, which is the double symbolic capacity of Light. Referring to the Urim and Thummim, Re is physical and intellectual light, while Thme is the divinity of truth and justice. Aurora is the color of the baldric worn by the Brethren in the Sixteenth Degree of the Ancient and Accepted Scottish Rite, which in the legend is said to have been presented by King Darius to the captive Zerubbabel on presentation of his liberty, and that of many Lodges were presented by King Darius to the captive Zerubbabel on presentation of his liberty, and that of its enemies, the monarch could never be persuaded to prohibit it. But in 1785 he was induced to issue instructions by which the number of the Lodges was reduced, so that not more than three were permitted to exist in each city; and he ordered that a list of the members and a note of the times of meeting of each Lodge should be annually delivered to the magistrates.

Joseph died in 1790, and Leopold II expressed himself as not unfriendly to the Fraternity, but his successor in 1792, Francis II, yielded to the machinations of the anti-Freemasons, and dissolved the Lodges. In 1801 he issued a decree which forbade the employment of anyone in the public service who was attached to any secret society. Freemasonry has continued in operation in Austria, as it is in most non-Masonic countries. The World War developed the activities of the Grand Lodge of Vienna which received recognition abroad, the Grand Lodge of Kentucky so voting on October 20, 1926.

AUSTRIA HUNGARY AND CZECHOSLOVAKIA. Freemasonry in these countries began when Francis Stephen, Duke of Lorraine, husband of the Empress Maria Theresa, was made Entered Apprentice and Fellow Craft in 1731 in a Lodge of which Doctor Desaguliers was Worshipful Master. On September 17, 1742, a Lodge was instituted at Vienna but it was closed during the following year by order of the Emperor. Various Lodges were established by German authority but in 1764 a Royal Decree was issued against Freemasonry, although the Emperor Francis was at the time Worshipful Master of the first Lodge at Vienna.

By 1784, 45 Lodges under six Provincial Grand Lodges had been instituted in Austria. The Provincial Grand Lodges of Vienna, Bohemia, Hungary and Sieberburgen formed a National Grand Lodge of the Austrian States. Count Dietrichstein was elected Grand Master but when the new body was opposed by the National Grand Lodge at Berlin he accepted the rank of Provincial Grand Master. In 1785 the Emperor ordered the new Grand Lodge to be independent and he was obeyed. During the next few years edicts directed against secret societies were issued by the Emperor and all activity of the Craft ceased. Some Lodges were formed or revived but they soon disappeared again.

In 1867 Austria and Hungary were separated into two Kingdoms and the Brethren took advantage of there being no law in Hungary against Freemasonry to open several Lodges. A Convention of Unity Lodge and others at Temesvar, Oedenburg, Baja, Pressburg, Budapest and Arad met on January 30, 1870 and established the National Grand Lodge of Hungary.
AUTHENTIC

For the Austrian Freemasons the only thing left to do was to form social clubs which, when they met as Lodges, were convened in the neighboring country of Hungary. The great World War changed these conditions. A Grand Lodge of Vienna was formed on December 8, 1918.

The formation in 1919 of the Republic of Czecho-Slovakia resulted in the establishment of the National Grand Lodge of Jugoslavia for the Serbs, Croats and Slovenes.

AUTHENTIC. Formerly, in the science of diplomacy, ancient manuscripts were termed authentic when they were originals, and in opposition to copies. But in modern times the acceptance of the word has been enlarged, and it is now applied to instruments which, although they may be copies, bear the evidence of having been executed by proper authority.

So of the old records of Freemasonry, the originals of many have been lost, or at least have not yet been found. Yet the copies, if they can be traced to unsuspected sources within the body of the Craft and show the internal marks of historical accuracy, are to be reckoned as authentic. But if their origin is altogether unknown, and their statements or style conflict with the known character of the Order at their assumed date, their authenticity is to be doubted or denied.

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

AUTOPSY. Greek, αὐτόφυα, meaning a seeing with one’s own eyes. The complete communication of the secrets in the Ancient Mysteries, when the aspirant was admitted into the sacellum, or most sacred place, was invested by the hierophant with all the aporrheten, or sacred things, which constituted the perfect knowledge of the initiate. A similar ceremony in Freemasonry is called the Rite of Instruating (see Mysteries).

AUXILIARY DEGREES. According to Oliver, in his Historical Landmarks, ii, page 345, the Supreme Council of France, in addition to the thirty-three regular degrees of the Rite, confers six others, which he calls Auxiliary Degrees. They are, 1. Elu de Perignan. 2. Petit Architecte. 3. Grand Architecte, or Compagnon Ecossais. 4. Maitre Ecossais. 5. Knight of the East. 6. Knight Rose Croix.

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

AVIGNON. Town on the River Rhone in the south of France about 75 miles north-west of the seaport of Marseilles which was the headquarters of the Hermetic Grades from 1740 to the French Revolution. A drastic persecution was set in motion in 1757 by the Archbishop J. de Guyon de Crochans and the Inquisitor P. Mabille, at which time the Mother Lodge was dissolved as the result of a direct attack by these two.

AVIGNON, ILLUMINATI OF. The French expression is Illuminés d’Avignon. A rite instituted by Pernetti at Avignon, in France, in 1770, and transferred in the year 1778 to Montpellier, under the name of the Academy of True Masons. The Academy of Avignon consisted of only four degrees, the three of symbolic or St. John’s Freemasonry, and a fourth called the True Freemason, which was made up of instructions, Hermetical and Swedenborgian (see Pernetti).

AVOUCHMENT. See Vouching.

AWARD. In law, the judgment pronounced by one or more arbitrators, at the request of two parties who are at variance. “If any complaint be brought,” says the Charges published by Anderson, “the brother found guilty shall stand to the award and determination of the Lodge” (see the Constitutions, edition of 1723, page 54).

AYES AND NOES. It is not according to Masonic usage to call for the ayes and noes on any question pending before a Lodge. By a show of hands is the general expression of the will of the Brethren.

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

AYTOUN, WILLIAM EDMONSTOUNE. Poet and humorist. Studied law but said “though he followed the law, he could never overtake it.” Professor of rhetoric and literature, University of Edinburgh. Active member of the Scottish Grand Lodge and representative there of the Grand Lodge Royal York of Germany. Born June 21, 1813, his poetry brought him world-wide fame, the most popular being Lays of the Scottish Cavaliers. Brother Aytoun died on August 4, 1865.

AZARIAH. The old French rituals have Azarias. A name in the advanced degrees signifying Helped of God.

AZAZEL. Scapegoat, the demon of dry places. Understood by others to be the fallen angel mentioned in the Book of Enoch, and identical with Sammael,
the Angel of Death. Symmachus says, the goat that departs; Josephus, the averter of illa, caper emissarius.

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

AZRAEL. From the Hebrew, meaning Help of God. In the Jewish and the Mohammedan mythology, the name of the angel who watches over the dying and separates the soul from the body. Prior to the intercession of Mohammed, Azrael inflicted the death penalty visibly, by striking down before the eyes of the living those whose time for death was come (see Henry W. Longfellow’s exquisite poem Azrael). Azrael is also known as Raphael, and with Gabriel, Michael, and Uriel, identified as the four archangels. As the angel of death to the Moslems, he is regarded as similar to Fate, and Jewish tradition almost makes him an evil genius.

AZTECS. Native name of one of the tribes in Mexico at the arrival of the Spaniards in America, and frequently used as meaning Mexicans. Early records and other remains of the Aztecs studied by Nuttall, Peabody Museum Papers (volume ii, pages 522, 525, 532, 535, 538, and elsewhere), show a striking similarity of civilization to that from Phoenician sources and may be due to the migrations of the Men of Tyre.

AZURE. The clear blue color of the sky. Cerulean is also used to mean sky-blue but is really from a Latin word, Caeruleus, meaning dark blue. The appropriate color of the symbolic degrees, sometimes termed Blue Degrees. Azure means blue in heraldry and in the engraving to show coats of arms it is represented by horizontal lines of shading.

Thus, in First Kings (xviii), we see Elijah showing, by practical demonstration, the difference between Baal and Jehovah. The idolaters, at his instigation, called on Baal, as their sun-god, to light the sacrificial fire, from morning until noon, because at noon he had acquired his greatest intensity. After noon, no fire having been kindled on the altar, they began to cry aloud, and to cut themselves in token of mortification, because as the sun descended there was no hope of his help. But Elijah, depending on Jehovah, made his sacrifice toward sunset, to show the greatest contrast between Baal and the true God. When the people saw the fire come down and consume the offering, they acknowledged the weakness of their idol, and falling on their faces cried out, Jehovah hu kaheloahim, meaning Jehovah, He is the God. And Hosea afterward promises the people that they shall abandon their idolatry, and that he would take away from them the Shemot haBaalim, the names of the Baalim, so that they should be no more remembered by their names, and the people should in that day “know Jehovah.”

Hence we see that there was an evident antagonism in the orthodox Hebrew mind between Jehovah and Baal. The latter was, however, worshiped by the Jews, whenever they became heterodox, and by all the Oriental or Shemitic nations as a supreme divinity, representing the sun in some of his modifications as the ruler of the day. In Tyre, Baal was the sun, and Asharoth, the moon. Baal-peor, the lord of priapism, was the sun represented as the generative principle of nature, and identical with the phallus of other religions. Baal-gad was the lord of the multitude (of stars) that is, the sun as the chief of the heavenly host. In brief, Baal seems to have been wherever his cultus was active, a development of the old sun worship.

B. In Hebrew ב, Beth. A labial or lip-made consonant standing second in most alphabets, and in the Hebrew or Phoenician signifies house, probably from its form of a tent or shelter, as in the illustration, and finally the Hebrew ב, having the numerical value two. When united with the leading letter of the alphabet, ב, it signifies Ab, meaning Father, Master, or the one in authority, as applied to Hiram the Architect. This is the word root of Baal. The Hebrew name of the Deity connected with this letter is ב, Bakhur.

BAAL. Hebrew, בָּאל. He was the chief divinity among the Phoenicians, the Canaanites, and the Babylonians. The word signifies in Hebrew Lord or Master. It was among the Orientalists a comprehensive term, denoting divinity of any kind without reference to class or to sex. The Sabæists understood Baal as the sun, and Baalim, in the plural, were the sun, moon, and stars, “the host of heaven.” Whenever the Israelites made one of their almost periodical deflections to idolatry, Baal seems to have been the favorite idol to whose worship they addicted themselves. Hence he became the especial object of denunciation with the prophets.
BABEL. In Hebrew, 722; which the writer of Genesis connects with בבל, bavel, meaning to confound, in reference to the confusion of tongues; but the true derivation is probably from בבל, meaning the gate of El or the gate of God, because perhaps a Temple was the first building raised by the primitive nomads. It is the name of that celebrated tower attempted to be built on the plains of Shinar, 1775 A.M., about one hundred and forty years after the Deluge, which tower, Scripture informs us, was destroyed by a special interposition of the Almighty. The Noachite Freemasons date the commencement of their Order from this destruction, and much traditional information on this subject is preserved in the degree of Patriarch Noachite.

At Babel, Oliver says that what has been called Spurious Freemasonry took its origin. That is to say, the people there abandoned the worship of the true God, and by their dispersion lost all knowledge of His existence, and of the principles of truth upon which Freemasonry is founded. Hence it is that the old instructions speak of the lofty tower of Babel as the threshing-floor of ignorance and darkness, and the threshing-floor where language was confounded and Freemasonry lost.

This is the theory first advanced by Anderson in his Constitutions, and subsequently developed more extensively by Doctor Oliver in all his works, but especially in his Landmarks. As history, the doctrine is of no value, for it wants the element of authenticity. But in a symbolic point of view it is highly suggestive. If the tower of Babel represents the profane world, which temple builders all Freemasons are. So, when the neophyte, being asked “whence he comes and whither is he travelling,” replies, “from the lofty tower of Babel, where language was confounded and Masonry lost, to the threshing-floor of Ornan the Jebusite,” the question and answers become intelligible from this symbolic point of view (see Ornan).

BABYLON. The ancient capital of Chaldea, situated on both sides of the Euphrates, and once the most magnificent city of the ancient world. It was here that upon the destruction of Solomon’s Temple by Nebuchadnezzar in the year of the world 3394 the Jews of the tribes of Judah and Benjamin, who were the inhabitants of Jerusalem, were conveyed and detained in captivity for seventy-two years, until Cyrus, King of Persia, issued a decree for restoring them, and permitting them to rebuild their temple, under the superintendence of Zerubbabel, the Prince of the Captivity, and with the assistance of Joshua the High Priest and Haggai the Scribe. Babylon the Great, as the Prophet Daniel calls it, was situated four hundred and seventy-five miles in a nearly due east direction from Jerusalem. It stood in the midst of a large and fertile plain on each side of the river Euphrates, which ran through it from north to south. It was surrounded with walls which were eighty-seven feet thick, three hundred and fifty in height, and sixty-one miles in compass. These were all built of large bricks cemented together with bitumen. Exterior to the walls was a wide and deep trench lined with the same material. Twenty-five gates on each side, made of solid brass, gave admission to the city. From each of these gates proceeded a wide street fifteen miles in length, and the whole was separated by means of other smaller divisions, and contained six hundred and seventy-six squares, each of which was two miles and a quarter in circumference. Two hundred and fifty towers placed upon the walls afforded the means of additional strength and protection. Within this immense circuit were to be found palaces and temples and other edifices of the utmost magnificence, which have caused the wealth, the luxury, and splendor of Babylon to become the favorite theme of the historians of antiquity, and which compelled the prophet Isaiah, even while denouncing its downfall, to speak of it as “the glory of kingdoms, the beauty of the Chaldees’ excellency.”

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

BABYLON, RED CROSS OF. Another name for the degree of Babylonish Pass, which see.

BABYLONIAN RITE OF INITIATION. See Initiation, Babylonian Rite of.

BABYLONIAN CAPTIVITY. See Captivity.

BABYLONISH PASS. A degree given in Scotland by the authority of the Supreme Grand Royal Arch Chapter. It is also called the Red Cross of Babylon, and is almost identical with the Knight of the Red Cross conferred in Commanderies of Knights Templar in America as a preparatory degree.

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

Hutchinson, Spirit of Masonry (page 205), referring to the same symbolic ceremony, says: “The most material part of that brotherly love which should subsist among us Masons is that of speaking well of each other to the world; more especially it is expected of every member of this Fraternity that he should not traduce his brother. Calumny and slander are detestable crimes against society. Nothing can be viler than to traduce a man behind his back; it is like the villainy of an assassin who has not virtue enough to give his adversary the means of self-defence, but, lurking in darkness, stabs him whilst he is unarmed and unsuspicous of an enemy” (see also Points of Fellowship).
BACKHOUSE, WILLIAM. Kenning's Cyclo-

pedia states that Backhouse reported to be an al-

chemist and astrologer and that Ashmole called him his father. He published a Rosicrucian work, The Wise

Man's Crown, or Rosicrucian Physic, by Eugenius

Theodidactus, in 1651 at London. John Heydon

published a book entitled William Backhouse's Way to

Bliss, but Ashmole claims it in his diary to be his own.

BACON, FRANCIS. Baron of Verulam, com-

monly called Lord Bacon. Nicolai thinks that a great

impulse was exercised upon the early history of

Freemasonry by the New Atlantis of Lord Bacon.

In this learned romance Bacon supposes that a vessel

lands on an unknown island, called Benaslem, over

which a certain King Solomon reigned in days of yore.

This king had a large establishment, which was called

the House of Solomon, or the college of the workmen

of six days, namely, the days of the creation. He

afterward describes the immense apparatus which was

there employed in physical researches. There were,

says he, deep grottoes and towers for the successful

observation of certain phenomena of nature; artificial

mineral waters; large buildings, in which meteors, the

wind, thunder, and rain were imitated; extensive

botanic gardens; entire fields, in which all kinds of

animals were collected, for the study of their instincts

and habits; houses filled with all the wonders of

nature and art; a great number of learned men, each

of whom, in his own country, had the direction of

these things; they made journeys and observations;

they wrote, they collected, they determined results

and deliberated together as to what was proper to be

published and what concealed.

This romance became at once very popular, and

everybody's attention was attracted by the allegory

of the House of Solomon. But it also contributed to

spread Bacon's views on experimental knowledge, and

led afterward to the institution of the Royal Society,

to which Nicolai attributes a common object with

that of the Society of Freemasons, established, he

says, about the same time, the difference being only

that one was esoteric and the other exoteric in its

instructions.

But the more immediate effect of the romance of

Bacon was the institution of the Society of Astrolog-

ers, of which Elias Ashmole was a leading member.

Of this society Nicolai, in his work on the Origin and

History of Rosicrucianism and Freemasonry, says:

"Its object was to build the House of Solomon, of

the New Atlantis, in the literal sense, but the estab-

lishment was to remain as secret as the island of

Bensalem—that is to say, they were to be engaged in

the study of nature—but the instruction of its prin-
ciples was to remain in the society in an esoteric

form. These philosophers presented their idea in a

strictly allegorical method. First, there were the
	ancient columns of Hermes, by which Iamblichus pre-
tended that he had enlightened all the doubts of

Porphyry. You then mounted, by several steps, to a

chequered floor, divided into four regions, to denote

the four superior sciences; after which came the types

of the six days' work, which expressed the object of

the society, and which were the same as those found

on an engraved stone in my possession. The sense of

all which was this: God created the world, and pre-
serves it by fixed principles, full of wisdom; he who

seeks to know these principles—that is to say, the

interior of nature—approximates to God, and he who

thus approximates to God obtains from his grace the

power of commanding nature."

This society, he adds, met at Masons Hall in

Basinghall Street, because many of its members were

also members of the Masons Company, into which

they all afterward entered and assumed the name of

Free and Accepted Masons, and thus he traces the

origin of the Order to the New Atlantis and the House

of Solomon of Lord Bacon. That is only a theory,

but it seems to throw some light on that long process

of incubation which terminated at last, in 1717, in

the production of the Grand Lodge of England.

The connection of Ashmole with the Freemasons

is a singular one, and has led to some controversy.

The views of Nicolai, if not altogether correct, may

suggest the possibility of an explanation. Certain it

is that the eminent astrologers of England, as we

learn from Ashmole's Diary, were on terms of inti-

macy with the Freemasons in the seventeenth century,

and that many Fellows of the Royal Society were

also prominent members of the early Grand Lodge of

England which was established in 1717.

BACON, ROGER. An English monk who made

wonderful discoveries in many sciences. He was born

in Ilchester in 1214, educated at Oxford and Paris,

and entered the Franciscan Order in his twenty-fifth

year. He explored the secrets of nature, and made

many discoveries, the application of which was looked

upon as magic. He denounced the ignorance and

immorality of the clergy, resulting in accusations

through revenge, and finally in his imprisonment. He

was noted as a Rosicrucian. Died in 1292.

BACULUS. The staff of office borne by the Grand

Master of the Templars. In ecclesiology, baculus

is the name given to the pastoral staff carried by a

bishop or an abbot as the ensign of his dignity and

authority. In pure Latinity, baculus means a long

stick or staff, which was commonly carried by trav-

erers, by shepherds, or by infirm and aged persons,

and afterward, from affectation, by the Greek phi-

losophers. In early times, this staff, made a little

longer, was carried by kings and persons in authority,

as a mark of distinction, and was thus the origin of

the royal scepter.

The Christian church, borrowing many of its

usages from antiquity, and alluding also, it is said, to

the sacerdotal power which Christ conferred when he

sent the apostles to preach, commanding them to

take with them staves, adopted the pastoral staff,

to be borne by a bishop, as symbolical of his power to

inflict pastoral correction; and Durandus says, "By

the pastoral staff is likewise understood the authority

of doctrine. For by it the infirm are supported, the

wavering are confirmed, those going astray are drawn
to repentance." Catalin also says that "the baculus,

or episcopal staff, is an ensign not only of honor, but

also of dignity, power, and pastoral jurisdiction."

Honorius, a writer of the twelfth century, in his

Treatise De Gemma Animae, gives to this pastoral staff

the names both of baculus and virga. Thus he says,

"Bishops bear the staff (baculum), that by their teach-
ing they may strengthen the weak in their faith; and

they carry the rod (virgam), that by their power they

may correct the unruly." And this is strikingly similar
to the language used by St. Bernard in the Rule which he drew up for the government of the Templars. In Article lxviii, he says, "The Master ought to hold the staff and the rod (baculum et virgam) in his hand, that is to say, the staff (baculum), that he may support the infirmities of the weak, and the rod (virgam), that he may with the zeal of rectitude strike down the vices of delinquents."

The transmission of episcopal ensigns from bishops to the heads of ecclesiastical associations was not difficult in the Middle Ages; and hence it afterwards became one of the insignia of abbots, and the heads of confraternities connected with the Church, as a token of the possession of powers of ecclesiastical jurisdiction.

Now, as the Papal bull, Omne datum Optimum, so named from its first three words, invested the Grand Master of the Templars with almost episcopal jurisdiction over the priests of his Order, he bore the baculus, or pastoral staff, as a mark of that jurisdiction, and thus it became a part of the Grand Master's insignia of office.

The baculus of the bishop, the abbott, and the confraternities was not precisely the same in form. The earliest episcopal staff terminated in a globular knob, or a tau cross, a cross of T shape. This was, however, soon replaced by the simple-curved termination, which resembles and is called a crook, in allusion to his gimsi-episcopal jurisdiction, is described in Miinter, Burnes, Addison, and all the other authorities, as a staff, on the top of which is an octagonal figure, surmounted with a globe. This is from Statute xxviii, article 358. But of all these names, baculus is the one more commonly used by writers to designate the Templar pastoral staff.

In the year 1859 this staff of office was first adopted at Chicago by the Templars of the United States, during the Grand Mastership of Sir William B. Hubbard. But, unfortunately, at that time it received the name of abacus, a misnomer which was continued on the authority of a literary blunder of Sir Walter Scott, so that it has fallen to the lot of American Freemasons to perpetuate, in the use of this word, an error of the great novelist, resulting from his too careless writing, at which he would himself have been the first to smile, had his attention been called to it.

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

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

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

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

The Grand Orient of Baden went out of existence, but the Lodges in the Duchy, of which several have been established, came under the Grand National Mother-Lodge Zu den drei Weltkugeln, meaning Of the three Globes, in Berlin.

BADGE. A mark, sign, token, or thing, says Webster, by which a person is distinguished in a particular place or employment, and designating his...
relation to a person or to a particular occupation. It is in heraldry the same thing as a cognizance, a distinctive mark or badge. Thus, the followers and retainers of the house of Percy wore a silver crescent as a badge of their connection with that family; a representation of the white lion borne on the left arm was the badge of the house of Howard, Earl of Surrey; the red rose that of the House of Lancaster; and the white rose, of York. So the apron, formed of white lambskin, is worn by the Freemason as a badge of his profession and a token of his connection with the Fraternity (see Apron).

**BADGE OF A FREEMASON.** The lambskin apron is so called (see Apron).

**BADGE, ROYAL ARCH.** The Royal Arch badge is the *triple tau*, which see.

**BAFOMET.** See Baphomet.

**BAG.** In the early days of the Grand Lodge of England the Secretaries used to carry a bag in processions; thus in the procession round the tables at the Grand Feast of 1724 we find “Secretary Cowper with the Bag” (see the Constitutions, edition of 1728, page 117). In 1729 Lord Kingston, the Grand Master, provided at his own cost “a fine Velvet Bag for the Secretary,” besides his badge of “Two golden Pens a-cross on his Breast” (see the above Constitutions, page 124). In the Procession of March from St. James’ Square to Merchant Taylor’s Hall on January 29, 1730, there came “The Secretary alone with his Badge and Bag, clothed, in a Chariot” (see the above Constitutions, page 125).

This practise continued throughout the Eighteenth century, for at the dedication of Freemasons’ Hall in London in 1776 we find in the procession “Grand Secretary with the bag” (see the Constitutions of 1784, page 318). But at the union of the two rival Grand Lodges in 1813 the custom was changed, for in the order of procession at public ceremonies laid down in the Constitutions of 1815, we find “Grand Secretary with Book of Constitutions on a cushion” and “Grand Registrar with his bag”; and the Grand Registrar of England still carries on ceremonial occasions a bag with the arms of the Grand Lodge embroidered on it.

American Union Lodge, operating during the War of the American Revolution in Massachusetts, New York, and New Jersey, and first erected at Roxbury, has in its records the accounts of processions of the Brethren. One of these is typical of the others and refers to the Festival of St. John the Baptist held on June 24, 1779, at Nelson’s Point, New York. Here they met at eight in the morning and elected their officers for the half year ensuing. Then they proceeded to West Point and, being joined by other Brethren, a procession was formed in the following order: “Brother Whitney to clear the way; the band of music with drums and fifes; the Wardens; the youngest brother with the bag; brethren by juniority; the Reverend Doctors Smith, Avery and Hitchcock; the Master of the Lodge, with the Treasurer on his right supporting the sword of justice, and the Secretary on his left, supporting the Bible, square and compasses; Brother Binns to close, with Brothers Lorrain and Disborough on the flanks opposite the center.” From this description we note the care with which the old customs were preserved in all their details.

**BAGULKAL.** A significant word in the high degrees. Lenning says it is a corruption of the Hebrew *Begod-kol*, meaning *all is revealed*, to which Mackenzie demurs. Pike says, *Bagulkol*, with a similar reference to a revelation. Rockwell gives in his manuscript, *Bekalkel*, without any meaning. The old rituals interpret it as signifying *the faithful guardian of the sacred ark*, a derivation clearly fanciful.

**BAHAMA ISLANDS.** A group of islands forming a division of the British West Indies. Governor John Tinkler was appointed Provincial Grand Master in 1752 and Brother James Bradford in 1759. Brother Tinkler had been made a Freemason in 1730. These few facts are all that can be found with reference to the introduction by the “Moderns” of Freemasonry to the Bahamas. Possibly no further steps were taken.

A Warrant was granted by the Antients in 1785 for Lodge No. 228 but it was found to have ceased work when the registers were revised at the Union of 1814. Another Lodge, No. 242, chartered at Nassau, New Providence existed longer but had disappeared when the lists were again revised in 1832. The Masonic Province of the Bahamas originally comprised three Lodges chartered by the United Grand Lodge of England, Royal Victoria No. 649, Forth No. 930, and Britannia No. 1277.

Brother J. F. Cooke was appointed the first Provincial Grand Master on November 7, 1842, of the Provincial Grand Lodge then formed.

**BAHRDT, KARL FRIEDERICH.** A German Doctor of Theology, who was born, in 1741, at Bischofswerda, and died in 1782. He is described by one of his biographers as being “notorious alike for his bold infidelity and for his evil life.” We know not why Thory and Lenning have given his name a place in their vocabularies, as his literary labors bore no relation to Freemasonry, except inasmuch as that he was a Freemason, and that in 1787, with several other Freemasons, he founded at Halle a secret society called the *German Union*, or the *Two and Twenty*, in reference to the original number of its members. The object of this society was said to be the enlightenment of mankind. It was dissolved in 1790, by the imprisonment of its founder for having written a libel against the Prussian Minister Woellner. It is incorrect to call this system of degrees a Masonic Rite (see German Union).

**BAIRD.** Baird of Newbyth, the Substitute Grand Master of Scotland in 1841.

**BAKER, FOTHERLY.** Deputy Grand Master of England in 1744 under Lord Cranston and also under Lord Byron until 1752.

**BALANCE.** See Scales, Pair of.

**BALDACHIN.** In architecture, a canopy supported by pillars over an insulated altar. In Freemasonry, it has been applied by some writers to the canopy over the Master’s chair. The German Freemasons give this name to the *Covering of the Lodge*, and reckon it therefore among the symbols.

**BALDER or BALDUR.** The ancient Scandinavian or older German divinity. The hero of one of the most beautiful and interesting of the myths of the Edda; the second son of Odin and Frigg, and the husband of the maiden Nanna. In brief, the myth recites that Balder dreamed that his life was threatened, which being told to the gods, a council was
held by them to secure his safety. The mother proceeded to demand and receive assurances from everything, iron and all metals, fire and water, stones, earth, plants, beasts, birds, reptiles, poisons, and diseases, that they would not injure Balder.

Balder then became the subject of sport with the gods, who wrestled, cast darts, and in innumerable ways playfully tested his invulnerability. This finally displeased the mischievous, cunning Loki, the Spirit of Evil, who, in the form of an old woman, sought out the mother, Frigga, and ascertained from her that there had been excepted or omitted from the oath the little shrub Mistletoe. In haste Loki carried some of this shrub to the assembly of the gods, and gave to the blind Hoder, the god of war, selected slips, and directing his aim, Balder fell pierced to the heart.

Sorrow among the gods was unutterable, and Frigga inquired who, to win her favor, would journey to Hades and obtain from the goddess Hel the release of Balder. The heroic Helmod or Hermoder, son of Odin, offered to undertake the journey. Hel consented to permit the return if all things animate and inanimate should weep for Balder.

All living beings and all things wept, save the witch or giantess Thock, the stepdaughter of Loki, who refused to sympathize in the general mourning. Balder was therefore obliged to linger in the kingdom of Balder. The heroic Helmod or Hermoder, son of Odin, offered to undertake the journey. Hel consented to permit the return if all things animate and inanimate should weep for Balder.

In the dress regulations of the Grand Encampment of the Order of Knights Templar of St. John of Jerusalem, Knights Hospitallers and Knights of Malta, &c., &c.

"Whereas by Charter of Compact our Encampment is constituted the Supreme Grand and Royal Encampment of this Noble Order with full Power when Assembled to issue, publish and make known to all our loving Knights Companions whatever may contribute to their knowledge not inconsistent with its general Laws. Also to constitute and appoint any Officer or Officers to make and ordain such laws as from time to time may appear necessary to promote the Honor of our Noble Order in general and the more perfect government of our Supreme degree in particular. We therefore the MOST EMINENT GRAND MASTER The Grand Master of the Order, the Grand Master Assistant General, and two Grand Standard Bearers and Knights Companions for that purpose in full Encampment Assembled do make known."

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

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

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

In 1791 the well-known Brother Thomas Dunkerley, who was Provincial Grand Master and Grand Superintendent of the Royal Arch Masons at Bristol, was requested by the Knights Templar of that city to be their Grand Master. He at once introduced great activity into the Order throughout England, and established the Grand Conclave in London—the forerunner of the Great Priory.

The seven Degrees of the Camp of Baldwyn at that time probably consisted of the three of the Craft and that of the Royal Arch, which were necessary qualifications of all candidates as set forth in the Charter of Compact, then that of the Knights Templar of St. John of Jerusalem, Palestine, Rhodes and Malta, that of the Knights Rose Croix of Heredom, the seventh being the Grand Elected Knights Kadosh.

About the year 1813 the three Degrees of Nine Elect, Kilwinning, and East, Sword and Eagle were adopted by the Encampment. The Kadosh having afterward discontinued, the five Royal Orders of Masonic Knighthood, of which the Encampment consisted, were: Nine Elect; Kilwinning; East, Sword and Eagle; Knight Templar, and the Rose Croix.

For many years the Grand Conclave in London was in abeyance, but when H.R.H. the Duke of Sussex, who had been Grand Master since 1813, died in 1843, it was revived, and attempts were made to induce the Camp of Baldwyn to submit to its authority. These
efforts were without avail, and in 1857 Baldwyn reasserted its position as a Supreme Grand and Royal Encampment, and shortly afterward issued Charters to six subordinate Encampments. The chief cause of difference with the London Grand Conclave was the question of giving up the old custom of working the Rose Croix Degree within the Camp.

At last, in 1862, the Baldwyn was enrolled by virtue of a Charter of Compact "under the Banner of the Grand Conclave of Masonic Knights Templar of England and Wales." It was arranged that the Baldwyn Preceptory, as it was then called, should take precedence, with five others "of time immemorial," of the other Preceptories; that it should be constituted a Provincial Grand Commandery or Priory of itself; and should be entitled to confer the degree of Knights of Malta.

In 1881 a Treaty of Union was made with the Supreme Council of the Thirty-third Degree, whereby the Baldwyn Rose Croix Chapter retained its time immemorial position and was placed at the head of the list of Chapters. It also became a District under the Supreme Council of the Thirty-third Degree and is therefore placed under an Inspector General of its own.

**BALKIS.** The name given by the Orientalists to the Queen of Sheba, who visited King Solomon, and of whom they relate a number of fables (see Sheba, Queen of).

**BALLOT.** In the election of candidates, Lodges have recourse to a ballot of white and black balls. Some Grand Lodges permit the use of white balls with black cubes. However, the Proceedings of the Grand Lodge of Pennsylvania for 1890 (page 144) show that that body decided for itself that "Black balls and not black cubes must be used in balloting in a Lodge," a decision emphasizing the old practise. Unanimity of choice, in this case, was originally required; one black ball only being enough to reject a candidate, because as the Old Regulations say:

"The members of a particular Lodge are the best judges of it; and because, if a turbulent member should be imposed on them, it might spoil their harmony or hinder the freedom of their communication, or even break up and disperse the Lodge, which ought to be avoided by all true and faithful" (see the Constitutions, 1738 edition, page 155).

"But it was found inconvenient to insist upon unanimity in several cases: and therefore the Grand Masters have allowed the Lodges to admit a member, if not above three Ballots are against him; though some Lodges desire no such allowance" (see above Constitutions).

This is still the rule under the English Constitution (see Rule 190).

In balloting for a candidate for initiation, every member is expected to vote. No one can be excused from sharing the responsibility of admission or rejection, except by the unanimous consent of the Lodge. When a member has himself no personal or acquired knowledge of the qualifications of the candidate, he is bound to give faith to the recommendation of his Brethren of the investigating committee, who, he is to presume, would not make a favorable report on the petition of an unworthy applicant.

Brother Mackey was of opinion that the most correct method in balloting for candidates is as follows:

The committee of investigation having reported, the Master of the Lodge directs the Senior Deacon to prepare the ballot-box. The mode in which this is accomplished is as follows: The Senior Deacon takes the ballot-box, and, opening it, places all the white and black balls indiscriminately in one compartment, leaving the other entirely empty. He then proceeds with the box to the Junior and Senior Wardens, who satisfy themselves by an inspection that no ball has been left in the compartment in which the votes are to be deposited.

The box in this and in the other instance to be referred to hereafter, is presented to the inferior officer first, and then to his superior, that the examination and decision of the former may be substantiated and confirmed by the higher authority of the latter. Let it, indeed, be remembered, that in all such cases the usage of Masonic circumambulation is to be observed, and that, therefore, we must first pass the Junior's station before we can get to that of the Senior Warden.

These officers having thus satisfied themselves that the box is in a proper condition for the reception of the ballots, it is then placed upon the altar by the Senior Deacon, who retires to his seat. The Master then directs the Secretary to call the roll, which is done by commencing with the Worshipful Master, and proceeding through all the officers down to the youngest member.

As a matter of convenience, the Secretary generally votes the last of those in the room, and then, if the Tiler is a member of the Lodge, he is called in, while the Junior Deacon tiles for him, and the name of the applicant having been told him, he is directed to deposit his ballot, which he does and then retires.

As the name of each officer and member is called, that brother approaches the altar, and having made the proper Masonic salutation to the Chair, he deposits his ballot and retires to his seat. The roll should be called slowly, so that at no time should there be more than one person present at the box, for the great object of the ballot being secrecy, no brother should be permitted so near the member voting as to distinguish the color of the ball he deposits.

The box is placed on the altar, and the ballot is deposited with the solemnity of a Masonic salutation that the voters may be duly impressed with the sacred and responsible nature of the duty they are called on to discharge.

The system of voting thus described is advocated by Brother Mackey as far better on this account than that sometimes adopted in Lodges, of handing round the box for the members to deposit their ballots from their seats.

There is also the practise of omitting the reading of the names of the officers and members, the Brethren in such cases forming a line and the one at the head advancing separately from the rest to deposit his ballot when the preceding brother leaves the box.

The Master having inquired of the Wardens if all have voted, then orders the Senior Deacon to "take charge of the ballot-box." That officer accordingly repairs to the altar, and takes possession of the box. Should the Senior Deacon be already in possession of the box, as in other methods of balloting we have
mentioned, then the announcement by the Master may be "I therefore declare the ballot closed."

In either case the Senior Deacon carries it, as before, to the Junior Warden, who examines the ballot, and reports, if all the balls are white, that "the box is clear in the South," or, if there is one or more black balls, that "the box is foul in the South."

The Deacon then carries it to the Senior Warden, and afterwards to the Master, who, of course, make the same report, according to the circumstance, with the necessary verbal variations of "West" and "East."

If the box is clear—that is, if all the ballots are white—the Master then announces that the applicant has been duly elected, and the Secretary makes a record of the fact. But if the box is foul, the Master inspects the number of black balls; if he finds only one, he so states the fact to the Lodge, and orders the Senior Deacon again to prepare the ballot-box.

Here the same ceremonies are passed through that have already been described. The balls are removed into one compartment, the box is submitted to the inspection of the Wardens, it is placed upon the altar, the roll is called, the members advance and deposit their votes, the box is scrutinized, and the result declared by the Wardens and Master. If again one black ball be found, or if two or more appeared on the first ballot, the Master announces that the petition of the applicant has been rejected, and directs the usual record to be made by the Secretary and the notification to be given to the Grand Lodge.

The Grand Lodge of Massachusetts, 1877 (see also the Constitution of 1918, page 88), provides that the "Master may allow three ballotings, at his discretion, but when the ballotting has been commenced it must be concluded, and the candidate declared accepted or rejected, without the intervention of any business whatever."

Balloting for membership or affiliation is subject to the same rules. In both cases "previous notice, one month before," must be given to the Lodge, "due inquiry into the reputation and capacity of the candidate" must be made, and "the unanimous consent of all the members then present" must be obtained. Nor can this unanimity be dispensed with in any case more than it can in the other. It is the inherent privilege of every Lodge to judge of the qualifications of its own members, "nor is this inherent privilege subject to a dispensation."

BALLOT-BOX. The box in which the ballots or little balls or cubes used in voting for a candidate are deposited. It should be divided into two compartments, one of which is to contain both black and white balls, from which each member selects one, and the other, which is shielded by a partition provided with an aperture, to receive the ballot that is to be deposited.

Various methods have been devised by which secrecy may be secured, so that a voter may select and deposit the ball he desires without the possibility of its being seen whether it is black or white. That which has been most in use in the United States is to have the aperture so covered by a part of the box as to prevent the hand from being seen when the ball is deposited.

BALLOT, RECONSIDERATION OF THE. See Reconsideration of the Ballot.

BALLOT, SECRECY OF THE. The secrecy of the ballot is as essential to its perfection as its unanimity or its independence. If the vote were to be given vivâ voce, or by word of mouth, it is impossible that the improper influences of fear or interest should not sometimes be exerted, and timid members be thus induced to vote contrary to the dictates of their reason and conscience.

Hence, to secure this secrecy and protect the purity of choice, it has been wisely established as a usage, not only that the vote shall in these cases be taken by a ballot, but that there shall be no subsequent discussion of the subject. Not only has no member a right to inquire how his fellows have voted, but it is wholly out of order for him to explain his own vote.

The reason of this is evident. If one member has a right to rise in his place and announce that he deposited a white ball, then every other member has the same right. In a Lodge of, say, twenty members, where an application has been rejected by one black ball, if nineteen members state that they did not deposit it, the inference is clear that the twentieth Brother has done so, and thus the secrecy of the ballot is at once destroyed.

The rejection having been announced from the Chair, the Lodge should at once proceed to other business, and it is the sacred duty of the presiding officer peremptorily and at once to check any rising discussion on the subject. Nothing must be done to impair the inviolable secrecy of the ballot.

BALLOT, UNANIMITY OF THE. Unanimity in the choice of candidates is considered so essential to the welfare of the Fraternity, that the Old Regulations have expressly provided for its preservation in the following words:

"But no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity; nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the Lodge, which ought to be avoided by all good and true brethren" (see the Constitutions, 1723 edition, page 59).

However, the rule of unanimity here referred to is applicable only to the United States of America, in all of whose Grand Lodges it has been strictly enforced. Anderson tells us, in the second edition of the Constitutions, under the head of New Regulations (page 155), that—

"It was found inconvenient to insist upon unanimity in several cases; and, therefore, the Grand Masters have allowed the Lodges to admit a member if not above three ballots are against him; though some Lodges desire no such allowance."

Accordingly, the Constitution (Rule 190) of the Grand Lodge of England, says:

"No person can be made a Mason in or admitted a member of a Lodge, if, on the ballot, three black balls appear against him; but the by-laws of a Lodge..."
The Convention consisted of delegates from the States of May, 1843, in consequence of a recommendation were to produce uniformity of Masonic work and to land, District of Columbia, North Carolina, South Carolina, Georgia, Alabama, Florida, Tennessee, and untried member into its fold, it would be losing articles for the permanent organization of a Triennial elevation of the Order. For these reasons, in the United States, and what has been here said, that any less stringent regulation prevails. It is only in the Lodges of the United States that the ancient rule of unanimity is strictly enforced.

Unanimity in the ballot is necessary to secure the harmony of the Lodge, which may be as seriously impaired by the admission of a candidate contrary to the wishes of one member as of three or more; for every man has his friends and his influence. Besides, it is unjust to any member, however humble he may be, to introduce among his associates one whose presence might be unpleasant to him, and whose admission would probably compel him to withdraw from the meetings, or even altogether from the Lodge. Nor would any advantage really accrue to a Lodge by such a forced admission; for while receiving a new and untried member into its fold, it would be losing an old one. For these reasons, in the United States, in every one of its jurisdictions, the unanimity of the ballot is expressly insisted on; and it is evident, from what has been here said, that any less stringent regulation is a violation of the ancient law and usage.

BALTIMORE CONVENTION. A Masonic Congress which met in Baltimore, Maryland, on the 8th of May, 1843, in consequence of a recommendation made by a preceding convention which had met in Washington, District of Columbia, in March, 1842. The Convention consisted of delegates from the States of New Hampshire, Rhode Island, New York, Maryland, District of Columbia, North Carolina, South Carolina, Georgia, Alabama, Florida, Tennessee, Ohio, Missouri, and Louisiana. Its professed objects were to produce uniformity of Masonic work and to recommend such measures as should tend to the elevation of the Order.

The Congress continued in session for nine days, during which time it was principally occupied in an attempt to perfect the ritual, and in drawing up articles for the permanent organization of a Triennial Masonic Convention of the United States, to consist of delegates from all the Grand Lodges. In both of these efforts it failed, although several distinguished Freemasons took part in its proceedings. The body was too small, consisting, as it did, of only twenty-three members, to exercise any decided popular influence on the Fraternity. Its plan of a Triennial Convention met with very general opposition, and its proposed ritual, familiarly known as the Baltimore work, has almost become a myth. Its only practical result was the preparation and publication of Moore's Trestle Board, a Monitor which has, however, been adopted only by a limited number of American Lodges. The Baltimore work did not materially differ from that originally established by Webb. Moore's Trestle Board professes to be an exposition of its monitorial part; a statement which, however, was denied by Doctor Dove, who was the President of the Convention, and the controversy on this point at the time between these two eminent Freemasons was conducted with too much bitterness.

The above Convention adopted a report endorsing "the establishment of a Grand National Convention possessing limited powers, to meet triennially to decide upon discrepancies in the work, provide for uniform Certificates or Diplomas, and to act as referee between Grand Lodges at variance. Whenever thirteen or more Grand Lodges should agree to the proposition, the Convention should be permanently formed."

Following the recommendation of the Convention, representatives from the Grand Lodges of North Carolina, Virginia, Iowa, Michigan, District of Columbia and Missouri met at Winchester, Virginia, on May 11, 1846. Only eight delegates appearing, the Convention adjourned without doing any business.

Another Masonic Convention was held at Baltimore on September 23, 1847, to consider the propriety of forming a General Grand Lodge. The following Grand Lodges had accredited delegates: North Carolina, Florida, Georgia, Mississippi, Arkansas, Maryland and the District of Columbia. Brother William P. Mellen, of Mississippi, presided, and Brother Joseph Robinson, of Maryland, was the Secretary. A Constitution was adopted and this was forwarded to the several Grand Lodges with the understanding that if sixteen of them approved the measure before January 1, 1849, it would go into effect and the first meeting thereunder would be held at Baltimore on the second Tuesday in July, 1849. But the Constitution failed to receive the approval of the required number of Grand Lodges and the project for a Supreme Grand Lodge came to a halt.

BANNERET. The name of an officer known in the higher Degrees of the French Rite. One who has in trust the banner; similar in station to the Standard-Bearer of a Grand Lodge, or of a Supreme Body of the Scottish Rite. BANNERET. A small banner or pennant. An officer known in the Order of the Knights Templar, who, with the Marshal, had charge of warlike under-
takings. A title of an order known as Knight Ban-
eret, instituted by Edward I. The banneret of the most ancient order of knighthood called Knight Ban-
eret, next in age, had a pennant like Figure 1. That of
the Barons was similar to the one shown in Figure 2.
The pennon or pointed or forked flag was easily
shorn off at the ends to make the other style of
banneret and thus it came about that to show due
appreciation of service the pointed end could be
clipped on the field of battle when the owner was
promoted in rank.

**BANNERS, ROYAL ARCH.** Much difficulty has
been experienced by ritualists in reference to the
true colors and proper arrangements of the banners
used in an American Chapter of Royal Arch Masons.
It is admitted that they are four in number, and that
their colors are blue, purple, scarlet, and white; and it
is known, too, that the devices on these banners are
a lion, an ox, a man, and an eagle. But the doubt is
constantly arising as to the relation between these
devices and these colors, and as to which of the
former is to be appropriated to each of the latter.
The question, it is true, is one of mere ritualism,
but it is important that the ritual should be always
uniform, and hence the object of the present article
is to attempt the solution of this question.
The banners used in a Royal Arch Chapter are
derived from those which are supposed to have been
borne by the twelve Tribes of Israel during their
encampment in the wilderness, to which reference is
derived from those which are supposed to have been
borrowed from the death-bed proph¬
ounced by Doctor Oliver in his Historical Landmarks
(ii, 583-97), and beautifully exempHfied by Companion
Harris in his Royal Arch Tracing Boards.

But our American Royal Arch Masons, as we have
seen, use only four banners, being those attributed
by the Talmudists to the four principal Tribes—
Judah, Ephraim, Reuben, and Dan. The devices on
these banners are respectively a lion, an ox, a man,
and an eagle. As to this there is no question, all
authorities, such as they are, agreeing on this point.
But, as has been before said, there is some diversity
of opinion as to the colors of each, and necessarily
as to the officers by whom they should be borne.

Some of the Targumists, or Jewish biblical com-
mentators, say that the color of the banner of each
Tribe was analogous to that of the stone which rep¬
resented that Tribe in the breastplate of the High
Priest. If this were correct, then the colors of the
banners of the four leading Tribes would be red and
green, namely, red for Judah, Ephraim, and Reuben,
and green for Dan; these being the colors of the
precious stones sardonyx, ligure, carbuncle, and
dichrysolite, by which these Tribes were represented
in the High Priest's Breastplate. Such an arrangement
would not, of course, at all suit the symbolism of the
American Royal Arch banners.

Equally unsatisfactory is the disposition of the
colors derived from the arms of Speculative Free-
masonry, as first displayed by Dermott in his Ahiman
Rezon, which is familiar to all American Freemasons,
from the copy published by Cross in his Hieroglyphic
Chart. In this piece of blazonry, the two fields oc-
cupied by Judah and Dan are azure, or blue, and
those of Ephraim and Reuben are or, or golden yel-
low; an appropriation of colors altogether uncongenial
with Royal Arch symbolism.

We must, then, depend on the Talmudic writers
solely for the disposition and arrangement of the
colors and devices of these banners. From their works
we learn that the color of the banner of Judah was
white; that of Ephraim, scarlet; that of Reuben,
purple; and that of Dan, blue; and that the devices of
the same Tribes were respectively the lion, the
ox, the man, and the eagle.

Hence, under this arrangement—and it is the only
one upon which we can depend—the four banners in
a Chapter of Royal Arch Masons, working in the
American Rite, should be distributed as follows among
the banner-bearing officers:

1. An eagle, on a blue banner. This represents the
Tribe of Dan, and is borne by the Grand Master of
the First Veil.

2. A man, on a purple banner. This represents the
Tribe of Reuben, and is borne by the Grand Master
of the Second Veil.

3. An ox, on a scarlet banner. This represents the
Tribe of Ephraim, and is borne by the Grand Master
of the Third Veil.

4. A lion, on a white banner. This represents the
Tribe of Judah, and is borne by the Royal Arch
Captain.

**BANQUET.** See Table-Lodge.

**BAPHOMET.** The imaginary idol, or rather the
symbol, which the Knights Templar under Grand
Master De Molay were accused of employing in their
mystic rites. The forty-second of the charges pre-
ferred against them by Pope Clement is in these
words: *Item quod ipsi per singulas provincias habeant
idos: videlicet capita quorum aliquo habeant tres
facies, et alia unum: et aliquo cranium humanum
habebant; meaning, also, that in all of the provinces
they have idols, namely, heads, of which some had three
faces, some one, and some had a human skull.*

Von Hammer-Purgstall, a bitter enemy of the Tem-
plars, in his book entitled *The Mystery of Baphomet*
Baphomet a corruption of Mahomet, and hence they revealed, revived this old accusation, and attached to the Baphomet an impious signification. He derived the name from the Greek words, βαφως, baptism, and μνημεο, supreme wisdom, the baptism of Metis, and thence supposed that it represented the admission of the initiated into the secret mysteries of the Order. From this gratuitous assumption he deduces his history, set forth even in the very title of his work, that the Templars were convicted, by their own monuments, of being guilty as Gnostics and Ophites, of apostasy, idolatry, and impurity. Of this statement he offers no other historical testimony than the Articles of Accusation, themselves devoid of proof, but through which the Templars were made the victims of the jealousy of the Pope and the avarice of the King of France.

Others again have thought that they could find in Baphomet a corruption of Mahomet, and hence they have asserted that the Templars had been perverted from their religious faith by the Saracens, with whom they had so much intercourse, sometimes as foes and sometimes as friends. Baphomet was indeed a common medieval form of the word Mahomet and that not only meant a false prophet but a demon. Hence any unholy or fantastic ceremonies were termed baffumerie, mahomerie, or mummary.

Nicolai, who wrote an Essay on the Accusations brought against the Templars, published at Berlin, in 1782, supposes, but doubtfully, that the figure of the Baphomet, figura Baffometi, which was depicted on a bust representing the Creator, was nothing else but the Pythagorean pentagon, the symbol of health and prosperity, borrowed by the Templars from the Gnostics, who in turn had obtained it from the School of Pythagoras.

King, in his learned work on the Gnostics, thinks that the Baphomet may have been a symbol of the Manicheans, with whose widespread heresy in the Middle Ages he does not doubt that a large portion of the inquiring spirits of the Temple had been intoxicated.

Another suggestion is by Brother Frank C. Higgins, Ancient Freemasonry (page 108), that Baphomet is but the secret name of the Order of the Temple in an abbreviated form thus: Tem. Ohp. Ab. from the Latin Tempî Omnim. Hominum Pacis Abbas, intended to mean The Temple of the Father of Peace among Men.

Amid these conflicting views, all merely speculative, it will not be uncharitable or unreasonable to suggest that the Baphomet, or skull of the ancient Templars, was, like the relic of their modern Masonic representatives, simply an impressive symbol teaching the lesson of mortality, and that the latter has really been derived from the former.

BAPTISM, MASONIC. The term Masonic Baptism has been applied in the United States by some authorities to that ceremony which is used in certain of the advanced Degrees, and which, more properly, should be called Lustration. It has been objected that the use of the term is calculated to give needless offense to scrupulous persons who might suppose it to be an imitation of a Christian sacrament. But, in fact, the Masonic baptism has no allusion whatsoever, either in form or design, to the sacrament of the Church. It is simply a lustration or purification by water, a ceremony which was common to all the ancient initiations (see Lustration).

BARBATTI FRATRES. Bearded Brothers—at an earlier date known as the Conversi—craftsmen known among the Conventual Builders, admitted to the Abbey Corbej in the year 851, whose social grade was more elevated than the ordinary workmen, and were freeborn. The Conversi were filiates or associates in the Abbeys, used a monastic kind of dress, could leave their profession whenever they chose and could return to civil life. Converts who abstained from secular pursuits as a faithful and professed conversion to the higher life of the Abbeys, could stay without becoming monks. Scholae or guilds of such Operatives lodged within the convents.

We are told by Brother George F. Fort in his Critical Inquiry Concerning the Medievall Conventual Builders, 1884, that the scholae of dextrous Barbatti Fratres incurred the anger of their coreligionists, by their haughty deportment, sumptuous garb, liberty of movement, and refusal to have their long, flowing beards shaven—hence their name—thus tending to the more fascinating attractions of civil life as time carried them forward through the centuries to the middle of the thirteenth, when William Abbott, of Premontre, attempted to enforce the rule of shaving the beard.

"These worthy ancestors of our modern Craft deliberately refused," and they said, "if the execution of this order were pressed against them, 'they would fire every cloister and cathedral in the country.' "

The decretal or edict was withdrawn.

BARD. A title of great dignity and importance among the ancient Britons, which was conferred only upon men of distinguished rank in society, and who filled a sacred office. It was the third or lowest of the three Degrees into which Druidism was divided (see Druidical Mysteries).

There is an officer of the Grand Lodge of Scotland called the Grand Bard.

BAREFEET. See Discalceation.

BARNEY, COMMODORE JOSHUA. Distinguished American naval officer. Prominent for services rendered his country in the Wars of 1776 and 1812; wounded in land attack at Bladensburg. Said to have attended, about 1779, the Lodge of Nine Sisters at Paris, but his name does not appear in records of that Lodge published by Louis Amiable. His name appears on the roster of Lodge No. 3, Philadelphia, May 1, 1777 (see New Age, May, 1925). Born 1759, at Baltimore, Maryland, Brother Barney died 1818, at Pittsburgh, Pennsylvania.

BARNEY, JOHN. Masonic ritualist, born at Canaan, Connecticut, October, 1780. Made a Freemason in Friendship Lodge No. 20, at Charlotte, Vermont, in 1810. He was deeply interested in all that pertained to the work and purposes of the Institution, and in August, 1817, he went to Boston for the express purpose of receiving instruction directly from Thomas Smith Webb, which he succeeded in doing, with the assistance of Benjamin Gleason, then Grand Lecturer of Massachusetts. He attended the Grand Lodge of Vermont on October 6, 1817, and was registered as a visiting Brother. At this meeting a request was presented on behalf of Brother Barney for the approbation of this Grand Lodge, as a Lectur-
The first work after being authorized by his Grand Lodge was in Dorchester Lodge, at Vergennes, Vermont. He was employed by twelve members to instruct them in the work and lectures. He continued lecturing in that State for several years. Brother Barney moved West in 1826, settling at Harpersfield, Ash- tabula County, Ohio. In 1832 he assisted in establishing a Royal Arch Chapter in Cleveland, Ohio. He moved to Worthington, Ohio, in 1834, and became a member of New England Lodge No. 4 in that city. Elected Grand Lecturer of the Grand Lodge of Ohio in January, 1836, which office he held until 1843. In 1841 the Grand Master said of him: "The duties of Grand Lecturer of the Grand Lodge of Ohio, for the last two years especially, have been laborious and almost incessant. It were unnecessary for me to state to you a fact, which you are all so well apprised of, that his untiring and able exertions have essentially conduced to the prosperity which is now so apparent among our Lodges. The labors of that officer are, however, now becoming burdensome, and the calls for his services will be more frequent as the wants of the fraternity increase." Brother Barney was a delegate to the Baltimore Convention in 1843. At the meeting of his Grand Lodge in that year the question of recognition of the Grand Lodge of Michigan was considered and he was appointed one of the committee to whom the matter was referred, but at his request was excused from such service, and this is the last record we have of him in connection with the Grand Lodge of Ohio. About this time he settled in Chicago, Illinois, becoming a member of Apollo Lodge No. 32 in that city. He was appointed Grand Lecturer of the Grand Lodge of Illinois in October, 1845, holding the office for one year. Part of the years 1844 and 1845 were spent lecturing in Michigan, and his labors during these two years gave to that State the system which has been the authorized work for many years. Undoubtedly several states owe much to this worthy Brother for their close connection with the ceremonial work of Thomas Smith Webb. Brother Barney died on June 22, 1847, at Peoria, Illinois (see Freemasonry in Michigan, J. S. Conover, 1896, page 249; the Barney work is discussed in American Tyler, volume iii, No. 6, page 5, and No. 17, page 2, and volume v, No. 18, page 4, and No. 28, page 10).
For the beginning of Christian architecture, which is practically the beginning of Operative Freemasonry, we must seek very near the beginning of the Christian religion. For three centuries the only places in pagan Rome where Christians could meet with safety were in the catacombs, long underground galleries. When Constantine adopted Christianity in 324, the Christians were no longer forced to worship in the catacombs. They were permitted to worship in the basilica and chose days for special worship of the Saints on or near days of pagan celebrations or feast days, so as not to attract the attention or draw the contempt of the Romans not Christians. Examples of this have come down to us, as, Christmas, St. John the Baptist’s Day, St. John the Evangelist’s Day, etc.

The Christian basilicas spread over the Roman Empire, but in Rome applied especially to the seven principal churches founded by Constantine, and it was their plan that gave Christian churches this name. The first builders were the Roman Artificers, and after the fall of the Western Empire, we find a decadent branch at Como that developed into the Comacine Masters, who evolved, aided by Byzantine workmen and influence Lombardian architecture (see Como).

**BASKET.** The basket or fan was among the Egyptians a symbol of the purification of souls. The idea seems to have been adopted by other nations, and hence, "initiations in the Ancient Mysteries," says Rolle (Culte de Bacchus, i, 30), "being the commencement of a better life and the perfection of it, could not take place till the soul was purified. The fan had been accepted as the symbol of that purification because the mysteries purged the soul of sin, as the fan cleanses the grain." John the Baptist conveys the same idea of purification when he says of the Messiah, "His fan is in his hand, and he will thoroughly purge his floor" (Matthew iii, 12; Luke iii, 17).

The sacred basket in the Ancient Mysteries was called the ἄνων, and the one who carried it was termed the λαυνόφορσ, or basket-bearer. Indeed, the sacred basket, containing the first fruits and offerings, was as essential in all solemn processions of the mysteries of Bacchus and other divinities as the Bible is in the Masonic processions. As lustration was the symbol of purification by water, so the mystical fan cleanses the grain. John the Baptist conveys the same idea of purification when he says of the Messiah, "His fan is in his hand, and he will thoroughly purge his floor" (Matthew iii, 12; Luke iii, 17).

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the welfare and the honor of his native land, to love and to honor it himself, and, if necessary, to place his life and fortune at its disposal; Internationally, a Freemason is bound to go still further: he must consider himself as a member of that one great family,—the whole human race,—who are all children of one and the same Father, and that it is in this sense, and with this spirit, that the Freemason ought to work if he would appear worthily before the throne of Eternal Truth and Justice."

The Congress of Basle appears to have accomplished no practical result.

**BASTARD.** The question of the ineligibility of bastards to be made Freemasons was first brought to the attention of the Craft by Brother Chalmers I. Paton, who, in several articles in *The London Freemason*, in 1869, contended that they were excluded from initiation by the Ancient Regulations.

Subsequently, in his compilation entitled *Freemasonry and its Jurisprudence*, published in 1872, he cites several of the Old Constitutions as explicitly declaring that the men made Freemasons shall be "no bastards." This is a most unwarrantable interpolation not to be justified in any writer on jurisprudence; for on a careful examination of all the old manuscript copies which have been published, no such words are to be found in any one of them.

As an instance of this literary disingenuousness, to use no harsher term, we quote the following from his work (page 60): "The charge in this second edition [of Anderson's Constitutions] is in the following unmis-takable words: 'The men made Masons must be freeborn, no bastard (or no bondmen), of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making.'"

Now, with a copy of this second edition lying open before him, Brother Mackey found the passage thus printed: "The men made Masons must be freeborn (or no bondmen), of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making." The words "no bastard" are Paton's interpolation.

Again, Paton quotes from Preston the Ancinet Charges at makings, in these words: "That he that be made be able in all degrees; that is, free-born, of a good kindred, true, and no bondsman or bastard, and that he have his right limbs as a man ought to have."

But on referring to Preston (edition of 1775, and all subsequent editions) we find the passage to be correctly thus: "That he that be made be able in all degrees; that is, free-born, of a good kindred, true, and no bondsman or bastard, and that he have his limbs as a man ought to have." Positive law authorities should not be thus cited, not merely carelessly, but with designed inaccuracy to support a theory.

But although there is no regulation in the Old Constitutions which explicitly prohibits the initiation of bastards, it may be implied from their language that such prohibition did exist. Thus, in all the old manuscripts, we find such expressions as these: he that shall be made a Freemason "must be freeborn and of good kindred" Sloan Manuscript (No. 3323), or "some of good kindred" Edinburgh Kilwinning Manuscript, or, as the Roberts Print more definitely has it, "of honest parentage."

It is not, we therefore think, to be doubted that formerly bastards were considered as ineligible for initiation, on the same principle that they were, as a degraded class, excluded from the priesthood in the Jewish and the primitive Christian church. But the more liberal spirit of modern times has long since made the law obsolete, because it is contrary to the principles of justice to punish a misfortune as if it was a crime.

The reader should note in addition to what Brother Mackey has said in the above article that the *Illustrations of Masonry*, by William Preston, edition of 1812 (page 82), reprints a series of charges said to be contained in a manuscript in the possession of the Lodge of Antiquity at London, and to have been written in the reign of James the Second. The third charge says in part:

"And no master nor fellow shall take no apprentice for less than seven years. And that the apprentice be free-born, and of limbs whole as a man ought to be, and no bastard. And that no master nor fellow take no allowance to be made Mason without the assent of his fellows, at the least six or seven years."

The fourth charge now goes on to say:

"That he that be made be able in all degrees; that is, free-born, of a good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have."

These charges may well be studied in connection with what Brothers Paton and Mackey have discussed in the foregoing.

**BATCHelor, JAMES CUNNINGHAM.** Born of English parents in Quebec, Canada, July 10, 1818. His parents removed during his infancy to New York. Then he received a high school education in Saint Louis, studied medicine in New Orleans, and especially distinguished himself during the yellow fever epidemic there. He received his First Degree in Freemasonry at Montgomery, Alabama, on April 11, 1846, the Honorary Thirty-third in 1857, Ancient and Accepted Scottish Rite, and became an Active in 1859. For twenty-four years he was Secretary of the Grand Lodge of Louisiana. He succeeded General Albert Pike, who died April 2, 1891, as Grand Commander, the Southern Jurisdiction, Ancient and Accepted Scottish Rite. Brother Batchelor died on July 28, 1893.

**Baton.** The truncheon or staff of a Grand Marshal, and always carried by him in processions as the ensign of his office. It is a wooden rod about eighteen inches long. In the military usage of England, the baton of the Earl Marshal was originally of wood, but in the reign of Richard II it was made of gold, and delivered to him at his creation, a custom which has been continued. In the patent or commission granted by that monarch to the Duke of Surrey the baton is minutely described as baculum aureum circa utramque finem de nigro annulatum, meaning a golden wand, having black rings around each end—a description that will very well serve for a Masonic baton.

**BATS, PARLIAMENT OF.** The Parliament which assembled in England in the year 1426, during the minority of Henry VI, to settle the disputes between the Duke of Gloucester, the Regent, and the Bishop of Winchester, the guardian of the young
king's person, and which was so called because the members, being forbidden by the Duke of Gloucester to wear swords, armed themselves with clubs or bats. It has been stated by Preston (Illustrations of Masonry, edition of 1812, page 166), that it was in this Parliament that the Act forbidding Freemasons to meet in Chapters or Congregations was passed; but this is erroneous, for that act was passed in 1425 by the Parliament at Westminster, while the Parliament of Bats met at Leicester in 1426 (see Laborers, Statutes of).

BATTERY. A given number of blows by the gavels of the officers, or by the hands of the Brethren, as a mark of approbation, admiration, or reverence, and at times accompanied by the acclamation.

BAVARIA. Freemasonry was introduced into Bavaria, from France, in 1737. However, the Handbuch of Schletter and Zille declares that 1777 was the beginning of Freemasonry in Bavaria proper. The meetings of the Lodges were suspended in 1784 by the reigning duke, Charles Theodore, and the act of suspension was renewed in 1799 and 1804 by Maximilian Joseph, the King of Bavaria. The Order was subsequently revived in 1812 and in 1817. The Grand Lodge of Bayreuth was constituted in 1811 under the appellation of the Grossloge zur Sonne. In 1868 a Masonic conference took place under its jurisdiction, and a constitution provided the Grand Lodge finds these to be Masonic.

BAY-TREE. An evergreen plant, and a symbol in Freemasonry of the immortal nature of Truth. By the bay-tree thus referred to in the old instructions of the Knight of the Red Cross, is meant the laurel, which, as an evergreen, was among the ancients a symbol of immortality. It is, therefore, properly compared with Truth, which Josephus makes Zerubbabel say is "immortal and eternal."

BAZOT, ETIENNE FRANÇOIS. A French Masonic writer, born at Nievre, March 31, 1782. He published at Paris a Vocabulaire des Francs-Maçons in 1810. This Freemasons' Dictionary was translated into Italian. In 1811 he published a Manuel du Franc-Maçon, or Freemason's Manual, one of the most judicious works of the kind published in France. He was also the author of Morale de la Franc-Maçonnerie, or Masonic Ethics, and the Tuteur Expert des 33 degrés, or Titled for Thirty-three Degrees, which is a complement to his Manuel. Bazot was distinguished for other literary writings on subjects of general literature, such as two volumes of Tales and Poems, A Bayley on the Abbé de l'Épée, and as the editor of the Biographie Nouvelle des Contemporains, in twenty volumes.

B. D. S. P. H. G. F. In the French instructions of the Knights of the East and West, those letters are the initials of Beauté, Divinité, Sagesse, Puissance, Honneur, Gloire, Force, which correspond to the letters of the English monitors B. D. W. P. H. G. S., which are the initials of equivalent words, Beauty, Divinity, Wisdom, Power, Honor, Glory, Strength.

BEADLE. An officer in a Council of Knights of the Holy Sepulcher, corresponding to the Junior Deacon of a Symbolic Lodge. The Beadle is one, says Junius, who proclaims and executes the will of superior powers. The word is similar to the old French bedel, the Latin bedellus, and is perhaps a corrupted form of the Anglo-Saxon bydel, all of which have the meaning of messenger.

BEATON, MRS. One of those fortunate females who are said to have obtained possession of the Freemasons' secrets. The following account of her is given in A General History of the County of Norfolk, published in 1829 (see volume ii, page 1304): "Died in St. John's, Maddermarket, Norwich, July, 1802, aged 85, Mrs. Beaton, a native of Wales. She was commonly called the Freemason, from the circumstance of her having contrived to conceal herself, one evening, in the wainscoting of a Lodge-room, where she learned the secret—at the knowledge of which thousands of her sex have in vain attempted to arrive. She was, in many respects, a very singular character, of which one proof adduced is that the secret of the Freemasons died with her."

There is no official confirmation of this story.

BEAUCENIFER. From Beauseant, and ferro, meaning to carry. The officer among the old Knights Templar whose duty it was to carry the Beauseant in battle. The office is still retained in some of the high Degrees which are founded on Templarism.

BEAUCHAINE. The Chevalier Beauchaine was one of the most fanatical of the irremovable Masters of the Ancient Grand Lodge of France. He had established his Lodge at the Golden Sun, an inn in the Rue St. Victor, Paris, where he slept, and for six francs conferred all the Degrees of Freemasonry. On August 17, 1847, he organized the Order of Fendeurs, or Woodcutters, at Paris.

BEAUSEANT. The vexillum belli, or war-banner of the ancient Templars, which is also used by the modern Masonic Order. The upper half of the banner was black, and the lower half white: black, to typify terror to foes, and white, fairness to friends. It bore the pious inscription, Non nobis, Domine, non nobis, sed nomini tuo da gloriam. This is the beginning of the first verse of Psalm cxv, "Not unto us, O Lord, not unto us, but unto Thy name give glory."

The Beauseant is frequently, says Barrington in his Introduction to Heraldry (page 121), introduced among the decorations in the Temple Church, and on one of the paintings on the wall, Henry I is represented with this banner in his hand.

As to the derivation of the word, there is some doubt among writers. Beauseant or bausant was, in old French, a piebald or party-colored horse; and the word was introduced into Bavaria, the Latin bedellus, and is perhaps a corrupted form of the Anglo-Saxon bydel, all of which have the meaning of messenger.

His honest, sonsie, baws'nt face, where Doctor Currie, in his Glossary of Burns, explains bauseant as meaning "having a white stripe down the face." It is also supposed by some that the word bauseant may be only a form, in the older language, of the modern French word bienveant, which signifies
BEAUTY

something decorous or becoming; but the former derivation is preferable, in which beauteous would signify simply a party-colored banner.

With regard to the double signification of the white and black banner, the Orientalists have a legend of Alexander the Great, which may be appropriately quoted on the present occasion, as given by Weil in his Biblical Legends (page 70): "Alexander was the lord of light and darkness: when he went out with his army the light was before him, and behind him was the darkness, so that he was secure against all ambuscades; and by means of a miraculous white and black standard he had also the power to transform the clearest day into midnight and darkness, or black night into noonday, just as he unfurled the one or the other. Thus he was unconquerable, since he rendered his troops invisible at his pleasure, and came down suddenly upon his foes. Might there not have been some connection between the mythical white and black standard of Alexander and the Beauseant of the Templars? We know that the latter were familiar with Oriental symbolism."

Beauteous was also the war-cry of the ancient Templars and is pronounced bo-se-yaw-ong.

BEAUTY. Said to be symbolically one of the three supports of a Lodge. It is represented by the Corinthian column, because the Corinthian is the most beautiful of the ancient orders of architecture; and by the Junior Warden, because he symbolizes the meridian sun—the most beautiful object in the heavens. Hiram Abif is also said to be represented by the Column of Beauty, because the Temple was indebted to his skill for its splendid decorations. The idea of Beauty as one of the supports of the Lodge is found in the earliest rituals of the eighteenth century, as well as the symbolism which refers it to the Corinthian column and the Junior Warden. Preston first introduced the reference to the Corinthian column and to Hiram Abif. Beauty, in the Hebrew, הָעֵד, pronounced ti-eh-reth, was the sixth of the Cabalistic languages. He died in 1802.

BEDARRIDE, THE BROTHERS. Mackey was convinced that the Brothers Marc, Michel, and Joseph Bédarride were Masonic charlatans, notorious for their propagation of the Rite of Mizraim, having established in 1813, at Paris, under the partly real and partly pretended authority of Lechangeur, the inventor of the Rite, a Supreme Puissance for France, and organized a large number of Lodges.

In this opinion Brother Mackey is supported by Clavel who says the founders, including Marc Bédarride, were not of high character. This is repeated by Brother Woodford in the Cyclopedia of Freemasonry. But Brother Mackenzie, Royal Masonic Cyclopedia, says the evidence is insufficient to prove them charlatans. He further asserts: "There is nothing to distinguish in point of verity between the founder or introducer of one rite above another. It must depend upon the coherence and intellectual value of the rite, which becomes quite superfluous where there is no substantial advantage gained for the true archeological and scientific value of Freemasonry, under whatever name the rite may be formulated. It is in this sense that the authorities of the Grand Lodge of England—ever the honorable custodians of Freemasonry—have most properly resisted innovations. But there are several quasi-Masonic bodies in this country, England, let in as it were by a side door. Hence the brethren Bédarride had as much right to carry their false ware to market as these."

Of these three brothers, Bédarride, who were Jews, Michel, who assumed the most prominent position in the numerous controversies which arose in French Freemasonry on account of their Rite, died February 18, 1856. Marc died ten years before, in April, 1846. Of Joseph, who was never very prominent, we have no record as to the time of his death (see Mizraim, Rite of).

BEEHIVE. The bee was among the Egyptians the symbol of an obedient people, because, says Horapollo, "of all insects, the bee alone had a king." Hence looking at the regulated labor of these insects when congregated in their hive, it is not surprising that a beehive should have been deemed an appropriate emblem of systematized industry. Freemasonry has therefore adopted the beehive as a symbol of industry, a virtue taught in the instructions, which says that a Master Mason "works that he may receive wages, the better to support himself and family, and contribute to the relief of a worthy, distressed brother, his widow and orphans"; and in the Old Charges, which tell us that "all Masons shall work honestly on their holidays."

There seems, however, to be a more recondite meaning connected with this symbol. The ark has already been shown to have been an emblem common to Freemasonry and the Ancient Mysteries, as a symbol of regeneration—of the second birth from death to life. Now, in the Mysteries, a bee was the type of the ark. "Hence," says Faber (Origin of Pagan Idolatry, volume ii, page 133), "both the dilmvian priestesses and the regenerated souls were called bees; hence, bees were feigned to be produced from the carcass of a cow, which also symbolized the ark; and hence, as the great father was esteemed an infernal

BECKER, RUDOLPH ZACHARIAS. A very zealous Freemason of Gotha, who published, in 1786, a historical essay on the Bavarian Illuminati, under the title of Grundsätze Verfassung und Schicksals des Illuminatiens Order in Bäiern. He was a very popular writer on educational subjects; his Instructive Tales of Joy and Sorrow was so highly esteemed, that a half million copies were printed in German and other languages. He died in 1802.
god, honey was much used both in funeral rites and in the Mysteries.” This extract is from the article on the bee in Evans’ Animal Symbolism in Ecclesiastical Architecture.

**BEGTASCHI.** See Turkey.

**BEHAVIOR.** The subject of a Freemason’s behavior is one that occupies much attention in both the ritualistic and the monitorial instructions of the Order. In the Charges of a Freemason, extracted from the ancient records, and first published in the Constitutions of 1723, the sixth article is exclusively appropriated to the subject of Behavior. It is divided into six sections, as follows:

1. Behavior in the Lodge while constituted.
2. Behavior after the Lodge is over and the Brethren not gone.
3. Behavior when Brethren meet without strangers, but not in a Lodge formed.
4. Behavior in presence of strangers not Freemasons.
5. Behavior at home and in your neighborhood.

**BELCHER, JONATHAN.** American Colonist, born January 8, 1681; graduated from Harvard University, 1699; died August 31, 1757. He was made a Freemason at London in 1704, according to a letter he wrote to the First Lodge in Boston on September 25, 1741, and therefore Brother M. M. Johnson names him the Senior Freemason of America. Brother Belcher served as Colonial Governor of Massachusetts, New Hampshire and New Jersey (see New Age, August, 1925; Beginnings of Freemasonry in America, Melvin M. Johnson, 1924, page 49; History of Freemasonry in the State of New York, Ossian Lang, page 6; Builder, volume x, page 312).

**BELGIAN CONGO.** The Grand Orient of Belgium has constituted three Lodges in this Colony—Ere Nouvelle, Daennen and Labor et Libertas, the first two at Stanleyville and the third at Elisabethville. L’Aurore de Congo Lodge at Brazzaville is controlled by the Grand Lodge of France.

**BELGIUM.** Tradition states that the Craft flourished in Belgium at Mons as early as 1721 but the first authentic Lodge, Unity, existed at Brussels in 1757 and continued work until 1794. A Provincial Grand Master Francis B.J. Dumont, the Marquis de Sages, was appointed by the Moderns Grand Lodge in 1769. For some years, however, opposition from the Emperor hindered the expansion of the Craft.
BELIEF

On January 1, 1814, there were only 27 Lodges in existence in the country.

A Grand Lodge was established by Dutch and Belgian Brethren on June 24, 1817, but it was not successful. Belgium became independent in 1830 and a Grand Orient was formed on May 23, 1833, out of the old Grand Lodge. In 1914 it controlled 24 Lodges in Belgium and one in the Belgian Congo.

On March 1, 1817, a Supreme Council of the Ancient and Accepted Scottish Rite was established.

BELIEF, RELIGIOUS. The fundamental law of Freemasonry contained in the first of the Old Charges collected in 1723, and inserted in the Book of Constitutions published in that year, sets forth the true doctrine as to what the Institution demands of a Freemason in reference to his religious belief:

“A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves.”

Anderson, in his second edition, altered this article, calling a Freemason a true Noachida, and saying that Freemasons “all agree in the three great articles of Noah,” which is incorrect, since the Precepts of Noah were seven (see Religion of Freemasonry).

BELIZE. See British Honduras.

BELLS. The use of a bell in the ceremonies of the Third Degree, to denote the hour, is, manifestly, an anachronism, an error in date, for bells were not invented until the fifth century. But Freemasons are not the only people who have imagined the existence of bells at the building of the Temple. Henry Stephen tells us in the Apologie pour Herodote (chapter 39), of a monk who boasted that when he was at Jerusalem he obtained a vial which contained some of the sounds of King Solomon’s bells. The blunders of a ritualist and the pious fraud of a relic-monger have equal claims to authenticity. The Masonic anachronism, however, is not worth consideration, because it is simply intended for a notation of time—a method of expressing intelligibly the hour at which a supposed event occurred.

Brother Mackey, in writing the foregoing paragraph, had no doubt in mind the kind of bells used in churches of which an early, if indeed not the earliest, application is usually credited to Bishop Paulinus about 400 A.D. However, in the Quarterly Statement of the Palestine Exploration Fund, 1904, there is a report of the discovery at Gezer of a number of small bronze bells, both of the ordinary shape with clapper and also of the ball-and-slit form. If these bells are of the same date as the city on whose site they were found, then they may have like antiquity of say up to 3000 B.C. Bells are mentioned in the Bible (as in Exodus xxviii, 34, and xxxix, 26, and in Zechariah xiv, 20), but the presumption is that these were mainly symbolic or decorative in purpose.

BENAC. A significant word in Symbolic Freemasonry, obsolete in many of the modern systems, whose derivation is uncertain (see Macbenae).

BENAL. See Bonaim.

BENAKAR. The name of a cavern to which certain assassins fled for concealment. The expression may be fanciful but in sound has a curious resemblance to a couple of Hebrew words דֹּאָב and דַּזֶּר meaning builder and tarry.

BENEDEKAR. A significant word in the advanced degrees. One of the Princes or Intendants of Solomon, in whose quarry some of the traitors spoken of in the Third Degree were found. He is mentioned in the catalogue of Solomon’s princes, given in First Kings (iv, 9). The Hebrew word is בֵּנֶדֶק, pronounced benday-kar, the son of him who divides or pierces. In some old instructions we find a corrupt form, Bendaa.

BENEDICT XIV. A Roman pontiff whose family name was Prosper Lambertini. He was born at Bologna in 1675, succeeded Clement XII as Pope in 1740, and died in 1758. He was distinguished for his learning and was a great encourager of the arts and sciences. He was, however, an implacable enemy of secret societies, and issued, on the 18th of May, 1751, his celebrated Bull, renewing and perpetuating that of his predecessor which excommunicated the Freemasons (see Bull).

BENEDICTION. The solemn invocation of a blessing in the ceremony of closing a Lodge is called the benediction. The usual formula is as follows:

“May the blessing of Heaven rest upon us, and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us.”

The response is, “So mote it be. Amen”; which should always be audibly pronounced by all the Brethren.

BENEFICIARY. One who receives the support or charitable donations of a Lodge. Those who are entitled to these benefits are affiliated Freemasons, their wives or widows, their widowed mothers, and their minor sons and unmarried daughters. Unaffiliated Freemasons cannot become the beneficiaries of a Lodge, but affiliated Freemasons cannot be deprived of its benefits on account of non-payment of dues. Indeed, as this non-payment often arises from poverty, it thus furnishes a stronger claim for fraternal charity.

BENEFIT SOCIETY, MASONIC. In 1798, a society was established in London, under the patronage of the Prince of Wales, the Earl of Moira, and all the other acting officers of the Grand Lodge, whose object was “the relief of sick, aged, and imprisoned Brethren, and for the protection of their widows, children, and orphans.” The payment of one guinea per annum entitled every member, when sick or destitute, or his widow and orphans in case of his death, to a fixed contribution. After a few years, however, the Society came to an end as it was considered improper to turn Freemasonry into a Benefit Club.

Benefit funds of this kind have been generally unknown to the Freemasons of America, although some Lodges have established a fund for the purpose. The Lodge of Strict Observance in the City of New York, and others in Troy, Ballston, Schenectady, etc., years ago, adopted a system of benefit funds.
In 1844, several members of the Lodges in Louisville, Kentucky, organized a society under the title of the Friendly Sons of St. John. It was constructed after the model of the English society already mentioned. No member was received after forty-five years of age, or who was not a contributing member of a Lodge; the per diem allowance to sick members was seventy-five cents; fifty dollars were appropriated to pay the funeral expenses of a deceased member, and twenty-five for those of a member's wife; on the death of a member a gratuity was given to his family; ten per cent of all fees and dues was appropriated to an orphan fund; and it was contemplated, if the funds would justify, to pension the widows of deceased members, if their circumstances required it.

Similar organizations are Low Twelve Clubs which have been formed in Lodges and other Masonic bodies and these are usually voluntary, a group of the brethren paying a stipulated sum into a common fund by regular subscriptions or by assessment whenever a member dies; a contribution from this fund being paid to the surviving relatives on the death of any brother affiliated in the undertaking.

But the establishment in Lodges of such benefit funds is by some brethren held to be in opposition to the pure system of Masonic charity, and they have, therefore, been discouraged by several Grand Lodges, though several have existed in Scotland and elsewhere.

BENEVOLENCE. Cogan, in his work On the Passions, thus defines Benevolence: “When our love or desire of good goes forth to others, it is termed good-will or benevolence. Benevolence embraces all beings capable of enjoying any portion of good; and thus it becomes universal benevolence, which manifests itself by being pleased with the share of good every creature enjoys in a disposition to increase it, in feeling an uneasiness at their sufferings, and in the abhorrence of cruelty under every disguise or pretext.” This spirit should pervade the hearts of all Freemasons, who are taught to look upon mankind as themselves and the seat of three Grand Lodges, namely: the

BENEVOLENT INSTITUTIONS, UNITED STATES. There have been several institutions in the United States of an educational and benevolent character, deriving their existence in whole or in part from Masonic beneficence, and among these may be mentioned the following:

- Masonic Widows and Orphans Home, Louisville, Kentucky.
- Saint John's Masonic College, Little Rock, Arkansas.
- Masonic Female College, Covington, Georgia.
- Besides the Stephen Girard Charity Fund, founded in Philadelphia, the capital investment of which is $62,000, the annual interest being devoted “to relieve all Master Masons in good standing,” there is a Charity Fund for the relief of the widows and orphans of deceased Master Masons, and an incorporated Masonic Home. The District of Columbia has an organized Masonic charity, entitled Saint John's Mite Association. Idaho has an Orphan Fund, to which every Master Mason pays annually one dollar. Indiana has organized the Masonic Widows' and Orphans' Home Society. Maine has done likewise; and Nebraska has an Orphans' School Fund (see Charity).

BENGABEE. Found in some old rituals of the high degrees for Bendekar, as the name of an Intendant of Solomon. It is Bengeber in the catalogue of Solomon's officers (First Kings iv, 13), meaning the son of Geber, or the son of the strong man.

BENGAL. In 1728 a Deputation was granted by Lord Kingston, Grand Master of England, to Brother George Pomfret to constitute a Lodge at Bengal in East India, that had been requested by some Brethren residing there; and in the following year a Deputation was granted to Captain Ralph Far Winter, to be Provincial Grand Master of East India at Bengal (see Constitutions, 1738, page 194); and in 1730 a Lodge was established at the "East India Arms, Fort William, Calcutta, Bengal," and numbered 72. There is a District Grand Lodge of Bengal with 74 subordinate Lodges, and also a District Grand Chapter with 21 subordinate Chapters.

BENJAMIN. A significant word in several of the degrees which refer to the second Temple, because it was only the tribes of Judah and Benjamin that returned from the captivity to rebuild it. Hence, in the Freemasonry of the second Temple, Judah and Benjamin have superseded the columns of Jachin and Boaz; a change the more easily made because of the identity of the initials.

BENKHURIM. Corruptly spelled benekhorim in some old monitors. This is a significant word in the high degrees, probably signifying one that is free-born, from בנהוּרים, son of the freeborn. The word has also a close resemblance in sound to the Hebrew for son of Hiram.

BENYAH, or Beniah. Lenning gives this form, Benayah. The son of Jah, a significant word in the advanced degrees. The Hebrew is בֶּן יָה, son of the freeborn.

BERITH. The Hebrew word בְּרִית, meaning a covenant. A significant word in several of the advanced degrees.

BERLIN. Capital of the old kingdom of Prussia, and the seat of three Grand Lodges, namely: the
BERMUDAS. A small group of islands in the West Atlantic Ocean. The first Provincial Grand Master of the Bermudas was Brother Alured Popple, appointed by Lord Strathmore in 1744. A Lodge was chartered in 1761 by the Grand Lodge, "Moderns," of England as Union Lodge, No. 266. The first to be warranted by the Athol Grand Lodge was Saint George, No. 307. The English Provincial Grand Lodge did not long survive but in 1803 a Province under the Grand Lodge of Scotland was established in the Bermudas. Two Lodges, Saint George's and Civil and Military, are still active under the Grand Lodge of Scotland.

It was discovered in 1813 that the Lodges instituted by the "Antients" were still working but those chartered by the "Moderns" had ceased all activity. There is a Lodge, Atlantic Phenix, at Hamilton, at work since 1797.

BERNARD, DAVID. An expelled member under whose name was published, in the year 1829, a pretended exposition entitled Light on Masonry. The book was one of the fruits of the anti-Masonic excitement of the day. It is a worthless production, intended as a libel on the Institution.

BERNARD, SAINT. A famous preacher and Theologian, born in France in 1090, was the founder of the Order of Cistercian Monks. He took great interest in the success of the Knights Templar, whose Order he cherished throughout his whole life. His works contain numerous letters recommending them to the favor and protection of the great. In 1128, he himself is said to have drawn up the Rule of the Order, and among his writings is to be found a Sermo exhortatorius ad Milites Templi, or an Exhortation to the Soldiers of the Temple, a production full of sound advice. To the influence of Bernard and his untiring offices of kindness, the Templars were greatly indebted for their rapid increase in wealth and consequence. He died in the year 1153.

BERYL. The Hebrew name is הֵבְרָל, pronounced bar-sheesh. A precious stone, the first in the fourth row of the high priest's breastplate. Color, bluish-green. It has been ascribed to the tribe of Benjamin.

BEZALEEL. One of the builders of the Ark of the Covenant (see Aholtab).

BIBLE. The Bible is properly called a greater light of Freemasonry, for from the center of the Lodge it pours forth upon the East, the West, and the South its refugent rays of Divine truth. The Bible is used among Freemasons as a symbol of the will of God, however it may be expressed. Therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Freemasons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea—that of the symbolism of the Divine Will revealed to man.

The history of the Masonic symbolism of the Bible is interesting. It is referred to in the manuscripts before the revival as the book upon which the covenant was taken, but it was never referred to as a great light. In the old ritual, of which a copy from the Royal Library of Berlin is given by Krause (Die drei ältesten Kunsturkunden der Freimaurerbrüderschaft, or The Three Oldest Art Documents of the Masonic Fraternity, i, 32), there is no mention of the Bible as one of the lights. Preston made it a part of the furniture of the Lodge; but in monitors of about 1760 it is described as one of the three great lights. In the American system, the Bible is both a piece of furniture and a great light.

The above paragraphs by Doctor Mackey may well be extended on account of the peculiar position occupied by the Bible in our Fraternity. No one goes through the ceremonies and participates in Masonic activities uninfluenced by the Bible. Studies of the Ritual necessarily rest upon the Scriptures and of those inspired by Bible teachings and language. One good Brother earnestly and faithfully labored to have certain ceremonies freely edited but when he, devout Churchman as he was, understood that sundry peculiarities of language followed the example of the Bible, he gladly gave up his purpose to alter that which abides equally typical of age as the Scriptures. What had seemed to him mere repetition was meant for weighty emphasis, as in James (x, 27) "Pure religion and undefiled;" Hebrews (xii, 28) "with reverence and godly fear;" Colossians (iv, 12) "stand perfect and complete," and also in the Book of Common Prayer, the word-pairs "dissemble nor cloak," "perils and dangers," "acknowledge and confess," and so on. These may well be mentioned here as the tendency to change ceremonies is seldom curbed by any consideration of the peculiar merit, other than their quaintness, of the old expressions.

The Scriptures, the Holy Writings, the Volume of the Sacred Law, the Old and New Testaments, the Holy Bible, this word Bible from the Greek ΒΙΒΛΙΟΝ, the (sacred) books; the two parts, Old and New Testaments, the former recording the Covenants, attested by the prophets, between the God of Israel and His people, Christ the central figure of the latter work speaks of the new Dispensation, a new Covenant, and the word Covenant in the Latin became Testamentum from which we obtain the word com-
monly used for the two divisions of the Bible, the Old and New Testaments. These divisions are further separated into the books of the Bible, sixty-six in all, thirty-nine in the Old Testament, twenty-seven in the New. We must remember that Old and New refer to Covenants, not to age of manuscripts.

Earliest Hebrew writings of the Old Testament only date back to the ninth century after Christ, several centuries later than the earliest New Testament Scriptures. There is also another method of division in which the books of the Old Testament are counted but as twenty-four, First and Second Kings, First and Second Samuel, First and Second Chronicles, Ezra, Nehemiah, and then the minor prophets, as they are called, being grouped as one for several hundred years by the Jews and then divided into two in the sixteenth century. Roughly we may divide the books into the law according to Moses; the historical books of Joshua, Samuel, and the anonymous historians; the poetry and philosophy; and the prophecies, of the Old Testament.

These standards the books contain are known as the canon, originally a measuring rod or rule. The canon to some authorities admits none of the books of the Apocrypha, which are of value for the insight they afford of Jewish religious life. There are the Greek Old Testament, the Septuagint, and the Latin Vulgate, another Latin translation of the Old Testament, the Vulgate (Septuagint, a translation traditionally made by seventy persons, from the Latin septuaginta; and the Vulgate, another Latin translation, applied to the Saint Jerome version and meaning what is common) which in these works include the Apocrypha, usually held uncannibal by Protestants, and then there are certain other books that both Roman Catholics and Protestants consider as having even less authority. Apocrypha comes from Greek works krypto, to hide, and apo, meaning away. There is also an Apocrypha of the New Testament. Many Christian writings are of this class.

The history of the several translations is most noteworthy editions, arranged alphabetically, are as follows:

Coverdale's Version. Known as the "Great Bible," translated by Miles Coverdale, 1488-1588, a Yorkshireman, educated with the Augustine friars at Cambridge, ordained at Norwich, 1514, becoming a monk. By 1526 his opinions changed, he left his monastery, preached against confession, and against images in churches as idolatry. He was on the Continent in 1532 and probably assisted Tyndale in his task. His own work, the first complete Bible in English, appeared in 1535, the Psalms are those still used in the Book of Common Prayer. He was at Paris in 1538 printing an edition, when many copies were seized by the Inquisition, but a few got to England where the Great Bible was published in 1539. Coverdale was Bishop of Exeter in 1551. An exile later, he had part in the Geneva edition, 1557-60. Douai Version. Sometimes it is spelled Douay. A town in northern France, formerly an important center for exiled Roman Catholics from England. Here the Douai Bible in English was published anonymously, translated from the Vulgate and doubtless by refugees at the Seminary at Douai and the English College at Rheims, the New Testament first appearing in 1582, the Old Testament in 1609-10. Sanctioned by the Roman Catholic Church the text has undergone several revisions, notably in 1749-50. Genesis Bible. Called also the Breeches Bible from its translation of Genesis iii, 7 "They sewed fig leaves together and made themselves breeches." Printed in a plainly readable type, this 1560 edition improved the former black-letter printing and was a complete revision of Coverdale's "Great Bible" in a handy form. Following the plan of a New Testament issued at Geneva in 1557, a Greek-Latin one in 1561, and the Hebrew Old Testament, this Bible had the text separated into verses and there were also marginal notes that proved popular.

King James Version. Known also as the Authorized Version, a task begun in 1604, the work was published in 1611, the actual revision requiring two years and nine months with another nine months preparing for the printing. Doctor Miles Smith, Bishop of Gloucester, 1612, tells in the old preface of the style and spirit of his associates. They went to originals rather than commentaries, they were diligent but not hasty, they labored to improve and (modernizing the good Bishop's spelling) "did not disdain to revise that which we had done, and to bring back to the anvil that which we had hammered, but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see."

Mazarin Bible. Notable as the first book printed from movable metal types, about 1450, probably by Gutenberg in Germany but this is also credited to other printers, as Peter Schoffer. The name of this Latin reprint of the Vulgate is from that of Cardinal Mazarin, 1602-61, a Frenchman in whose library the first described copy was discovered.

Printers Bible. An early edition having a curious misprint (Psalm cxix, 161), the "Princes have persecuted me without a cause," reading the word Printers for Princes.
Revised Version. A committee appointed in February, 1870, presented a report to the Convocation of Canterbury, England, in May of that year, that it "should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong." Groups of scholars were formed shortly afterwards and similar co-operating companies organized in the United States, the Roman Catholic Church declining to take part. Ten years were spent revising the New Testament, submitted to the Convocation in 1881, the Old Testament revision in 1884, the revised Apocrypha in 1895. All this conscientious labor had calm, not to say cool, reception, changes were made in favorite texts, alterations upset theories, for some, the revision was too radical and for others too timid, even the familiar swing and sound of the old substantial sentences had less strength in their appeal to the ear and to many the whole effect was weakened. Yet this would naturally be the result of any painstaking revision, especially so with a work of such intimacy and importance. Later revisions have appeared. One from the University of Chicago is a skilful edition of the New Testament by Professor E. J. Goodspeed, whose attempt to reproduce the spirit today of the conversational style of the old originals is praiseworthy as a purpose, though we shall probably all continue to prefer that best known.

Tyndale's Version. William Tyndale, 1490-1536, was born in Gloucestershire, England, on the Welsh border, went to the Continent, first to Hamburg, then to Cologne, to translate and print the Bible. This publication forbidden, he and his secretary escaped to Worms where an edition of the New Testament was completed in 1526. His pamphlets indicting the Roman Church and the divorce of the English king, Henry VIII, were attacks without gloves and powerful influence was exerted in return. His surrender was demanded. But not until 1535 was he seized, imprisoned near Brussels, tried for heresy and on October 6, 1536, strangled to death and his body burned. His translations are powerful and scholarly, his literary touch certain and apt, experts crediting him with laying the sure foundation of the King James Version of the Bible.


Wicked Bible. An old edition, 1632, which omits by some accident the word not from the seventh commandment (Exodus 14).

Wycliffe's Version. Spelled in many ways, John of that name, 1320–84, an English reformer, condemned to imprisonment through the Bulls of Pope Gregory XI, the death of the king and other interferences gave him some relief, but his attacks did not cease and his career was stormy. Dying in church from a paralytic stroke, his remains, thirty years later, were, by a Decree of the Council of Constance and at the order of Pope Martin V, dug from the grave and destroyed by fire. Wycliffe's personal work on the translation of the Bible is in doubt, much or little, though there is no question that his main contribution was his earnest claims for its supreme spiritual authority and his success in making it popular, his devotion and ability paving the way and setting the pace for the pioneer English editions known by his name, the earliest finished about 1382, a revision of it appearing six years later.

The reader desirous of studying the Bible will get great help in locating passages by any Concordance, listing the words with their Bible references, Tyndale's of 1537 being the basis of English editions. A Bible Dictionary and the Encyclopedias assist in unravelling many details of consequence. Several special treatises on various important persons and places are available, the scientific publications of the Palestine Exploration Fund, established in 1865, very useful. The study of the life of Christ is readily pursued through the New Testament with what is called a Harmony of the Gospels, an arrangement to bring corresponding passages together from the several documents, a convenient exhibition in unity of the isolated but closely related facts. Books on the Book of all Books are many. Reason and Belief, a work by a well-known scientist, Sir Oliver Lodge, is not only itself worthy but it lists others of importance for study. Appeal of the Bible Today, Thistleton Mark, shows how the Bible interprets itself and how it bears interpretation, a book listing freely many other authorities and itself also of great individual value.

Of the literary values, two books in particular show clearly the influence of the Scriptures upon pre-eminent writers, George Allen's Bible References of John Ruskin, and The Bible in Shakespeare by William Burgess, the latter treating a field which many authors, Eaton, Walter, Ellis, Moulton, and others, have tilled. Listen to John Ruskin (Our Fathers have told Us, chapter iii, section 37) on the Bible:

It contains plain teaching for men of every rank of soul and state in life, which so far as they honestly and implicitly obey, they will be happy and innocent to the utmost powers of their nature, and capable of victory over all adversities, whether of temptation or pain. Indeed, the Psalter alone, which practically was the service book of the Church for many ages, contains in the first half of it the sum of personal and social wisdom. The 1st, 8th, 14th, 15th, 23rd, and 24th psalms, well learned and believed, are enough for any personal guide; the 48th, 72nd, and 75th, have in them the law and the prophecy of all righteous government; and every real triumph of natural science is anticipated in the 104th. For the contents of the entire volume, consider what other group of historic and didactic literature has a range comparable with it. There are—

i. The stories of the Fall and of the Flood, the grandest human traditions founded on a true horror of sin.

ii. The story of the Patriarchs, of which the effective touch is visible to this day in the politie of the Jewish and Arab races.

iii. The story of Moses, with the results of that tradition in the moral law of all the civilized world.

iv. The story of the Kings—virtually that of all Kinghood, in David, and of all Philosophy, in Solomon: culminating in the Psalms and Proverbs, with the still more close and practical wisdom of Ecclesiastical and the Song of Solomon.

v. The story of the Prophets—virtually that of the deepest mystery, tragedy, and permanent fate, of national existence.

vi. The story of Christ.

vii. The moral law of Saint John, and his closing Apocalypse of its fulfillment.

Think, if you can match that table of contents in any other book—"I do not say 'book' but 'literature.'
Think, so far as it is possible for any of us—either adversary or defender of the faith—to extricate his intelligence from the habit and the association of moral sentiment based upon the Bible, what literature could have taken its place, or fulfilled its function, though every library in the world had remained, unraped, and every teacher's treasured words had been written down.

As to Shakespeare we are reminded by the mention of his name of the monitorial item on the wasting of man (from *Henry viii*, iii, 2), "Today he puts forth the tender leaves, tomorrow blossoms, and bears his blushing honors thick upon him," and so on, a selection seldom adhering closely to the original words. This is the Shakespearean to which works he have so much biblical connection that Sprague, in his *Notes on the Merchant of Venice*, says "Shakespeare is so familiar with the Bible that we who know less of the Sacred Book are sometimes slow to catch his allusions." Green's *History of the English People* of the Sacred Book are sometimes slow to catch his.

Dr. George W. Gilmore, Editor of the *Homiletic Review*, and Chaplain of Anglo-Saxon Lodge, No. 137, New York City, prepared for us the following address for use in presenting a Bible to the newly-raised Freemason:

My Brother:

Already this evening your earnest attention has been called to the three Great Lights in Masonry, especially to the Holy Bible. Its importance to the whole Masonic structure has been emphasized. As you observe it now on the sacred Altar of the Brotherhood, its position is emphasized; the significance already taught you, as it is the basis on which the other two Great Lights rest, so its highest teachings are the foundation on which Freemasonry is erected, and they have been commended to you as the basis of your own life and practice.

There is, however, a condition in this recommendation implicit, in part, in the circumstances under which you entered this lodge. Among the qualifications claimed for you as warranting your admission to this plane of perfection was that you are "of lawful age." This was not insignificant. It meant that the Lodge was receiving you as one possessing mature judgment and the ability of a man to follow his judgment with the appropriate will to action. Freemasonry, my Brother, looks for no blind obedience to its commands. It expects that its adherents will focus upon its mandates their God-given powers of intelligence, and is confident that its precepts and its works will be justified by a mature and considered estimate of their worth. Hence, in so important a matter as that which concerns your own "faith and practice," you are commanded to study this sacred book and learn the words of enlightenment which shed light upon the dark, and with as full appreciation of its origin and growth as you may command.

You should realize, first, that this Book is not, speaking humanly, the product of a single mind, the reflection of one generation. It is a double collection of many tracts or treatises. How many hands contributed to its composition we do not now know and probably never shall. Some of its parts are highly complex, the product of whole schools of thought, ritual, and learning. Its outstanding unity, however, rests upon the sublime fact that the mind of the Great Architect of the Universe has, in all ages and places, been reflected in this book by the mind of His sons, imparting to them as their capacities permitted, inspiring their subtlest thoughts and guiding to their noblest action, and was in contact with those who penned these books.

Second, this sacred volume covers in the period when it was actually written possibly nearly or quite thirteen hundred years—at least from the time of Moses to the days when the New Testament was written. Its parts, handed down by word of mouth (just as the teachings of Freemasonry are transmitted), are embodied within its pages.

Old Testament records the history of a people from that people's unification out of clans and tribes to its formation as a monarchy, its division, its subsequent decline and fall as a kingdom, and its rebirth as a church-state or theocracy. External history, not recorded within
the Bible, tells of the extinction of this church-state by the

The history recorded in the Old Testament relates not only to external events, but to the more important matters of religion and ethics. It embraces not only the perfected thought of 1500 years of development, but also the crude morality of nomad tribes when "an eye for an eye" registered the current conception of justice. It is a far cry from that crude and cruel morality to the teaching of Mosaic: "What doth Jehovah require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" And the advance proceeds as we reach the New Testament. There we find such a consummate climax of religion and ethics as is reached in the summary of the commandments: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength; and thy neighbor as thyself," conjoined with such peaks of self-control as in the command: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you."

Therein is found "the way to life eternal." The Bible is a record of a morality which is just a record, faithful to fact and the witness to fidelity in recording. You are not to reproduce in this age the life and morals of 1200 B.C. or of an earlier age. You are to reproduce the life and morals of those who would act on the square in this age of enlightenment. If, therefore, you find in the record the sharp-practice of a Jacob or the polygamy of a Jacob or a Solomon, it is there merely to execute a function of its age. It is—just a record, faithful to fact and the witness to fidelity in recording. You are not to reproduce in this age the life and morals of 1200 B.C. or of an earlier age. You are to exercise the judgment of one living in the age to which you were specially adapted—just to reproduce the life and morals of those who would act on the square in this age of enlightenment. You are to reproduce the life and morals of those who would act on the square in this age of enlightenment.

THE SUPREME TEACHER expressed it, "Ye may be sons of your Father in heaven." This is the spirit and this the highest pattern is yours to follow, that, as the Supreme Teacher expressed it, "Ye may be sons of your Father in heaven." This is the spirit and this the method in and by which you are encouraged to approach this masterpiece of literature, ethics, and religion, to draw from it the principles of conduct you as a Mason shall maintain in the world.

My brother, it is the beautiful practice of this lodge to present to each of its initiates a copy of the Great Lodge of Scotland. Through his influence Frederick was induced to become a Freemason. In Bielfeld's Freundschaf
tlicher Briefe, or Familiar Letters, are to be found an account of the initiation of the Prince, and other curious details concerning Freemasonry.

BIBLE-BEAVER. In Masonic processions the oldest Master Mason present is generally selected to carry the open Bible, Square, and Compasses on a cushion before the Chaplain. This brother is called the Bible-Beaver. The Grand Bible-Beaver is an officer of the Grand Lodge of Scotland.

BIBLIOGRAPHY. In French, we have a Bibliographie des Ouvrages, Opuscules, Encycloiques ou écrits les plus remarquables, publiés sur l'histoire de la Franc-Maçonnerie depuis 1723 jusqu'en 1814, Bibliography of the Works, Booklets, Circulars, or more memorable writings, published on the History of Freemasonry since 1723, as far as 1814. It is by Thory, and is contained in the first volume of his Acta Lato

morum. Though not full, it is useful, especially in respect to French works, and it is to be regretted that it stops at a period anterior to the Augustan age of Masonic literature. In German we have the work of Dr. Georg B. F. Kloss, entitled Bibliographie der Freimaurerei, published at Frankfort in 1844. At the time of its publication it was an almost exhaustive work, and contains the titles of about 5,400 items classified according to the subject matter of the works listed. Reinhold Taute published his Mauerische Buecherkunde at Leipzig in 1856. In 1911 began the publication of the three volumes of August Wolfstieg's Bibliographie der Freimaurerischen Literatur listing 43,347 titles of works treating of Freemasonry.

The three volumes of Wolfstieg's elaborate compilation, appearing respectively in 1911, 1912, and 1914, listing and briefly describing over forty-three thousand items, was continued by Brother Bernhard Beyer of the Grand Lodge Zur Sonne in Beyreuth, Germany, whose 1926 volume adds over eleven thousand references.

Brother Silas H. Shepherd, Wisconsin Grand Lodge Committee on Masonic Research, has prepared a list of Masonic Bibliographies and Catalogues in the English Language, 1920, and the Committee has also published a selected List of Masonic Literature, 1923, and these have been made all the more useful by An Essay on Masonic History and Reference Works by Brother Shepherd.

Brother William L. Boyden, Librarian, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, has described the method used in the great Library under his charge at Washington, District of Columbia, in a pamphlet, Classification of the Literature of Freemasonry, 1915, a plan peculiarly applicable to Masonic libraries. In this connection we are reminded of the late Brother Frank J. Thompson, Grand Secretary, Grand Lodge of North Dakota, and a greatly esteemed correspondent of ours. He published about 1905 a System of Card Membership Record for Masonic Bodies and a Scheme of Classification for Masonic Books, the latter being an extension of the Dewey decimal system.

BIELFELD, JACOB FREDERICK. Baron Bielfeld was born March 31, 1717, and died April 5, 1770. He was employed from the court of Prussia to The Hague, and a familiar associate of Frederick the Great in the youthful days of that Prince before he ascended the throne. He was one of the founders of the Lodge of the Three Globes in Berlin, which afterward became a Grand Lodge. Through his influence Frederick was induced to become a Freemason. In Bielfeld's Freundschafflicher Briefe, or Familiar Letters, are to be found an account of the initiation of the Prince, and other curious details concerning Freemasonry.

BINNING, LORD. Deputy Grand Master, Scotland, 1759.

BIRKHEAD, MATTHEW. A Freemason who owes his reputation to the fact that he was the author of the universally known Enter'd 'Prentice's song, beginning:

Come let us prepare,
We Brothers that are
Met together on merry Occasion;
Let's drink, laugh, and sing;
Our wine has a Spring.
'Tis a Health to an Accepted Mason.

This song first appeared in Read's Weekly Journal for December 1, 1722, and then was published in the Book of Constitutions in 1723, after the death of its author, which occurred on December 30, 1722.

Birkhead was a singer and actor at Drury Lane Theater in London, and was Master of Lodge V when Doctor Anderson was preparing his Constitutions. His funeral is thus described in Read's Weekly Journal for January 12, 1723.

"Mr. Birkhead was last Saturday night carried from his Lodgings in Which-street to be inter'd at
St. Clement's Danes; the Pall was supported by six Free-Masons belonging to Drury-Lane Play-house; the other Members of that particular Lodge of which he was a Warden, with a vast number of other Accepted-Masons, followed two and two; both the Pall-bearers and others were in their white-aprons (see also Enter'd 'Prentice's Song and Tune, Free-masons').

BLACK. Black, in the Masonic ritual, is constantly the symbol of grief. This is perfectly consistent with its use in the world, where black has from remote antiquity been adopted as the garment of mourning.

In Freemasonry this color is confined to but a few degrees, but everywhere has the single meaning of sorrow. Thus in the French Rite, during the ceremony of raising a candidate to the Master's Degree, the Lodge is clothed in black strewed with the representations of tears, as a token of grief for the loss of a distinguished member of the fraternity, whose tragic history is commemorated in that degree. This usage is not, however, observed in the York Rite. The black of the Elected Knights of Nine, the Illustrious Elect of Fifteen, and the Sublime Knights Elected, in the Scottish Rite, has a similar import.

Black appears to have been adopted in the degree of Noachite, as a symbol of grief, tempered with humility, which is the virtue principally dilated on in the ceremony.

The garments of the Knights Templar were originally white, but after the death of their martyred Grand Master, James de Molay, the modern Knights assumed a black dress as a token of grief for his loss. The same reason led to the adoption of black as the appropriate color in the Scottish Rite of the Knights of Kadosh and the Sublime Princes of the Royal Secret. The modern American modification of the Templar costume abandons all reference to this historical fact.

One exception to this symbolism of black is to be found in the degree of Select Master, where the vestments are of black bordered with red, the combination of the two colors showing that the degree is properly placed between the Royal Arch and Templar degrees, while the black is a symbol of silence and secrecy, the distinguishing virtues of a Select Master.

BLACKBALL. The ball used in a Masonic ballot by those who do not wish the candidate to be admitted. Hence, when an applicant is rejected, he is said to be "blackballed." The use of black balls may be traced as far back as the ancient Romans. Thus, Ovid says in the Metamorphoses (xv, 41), that in trials it was the custom of the ancients to condemn the prisoner by black pebbles or to acquit him by white ones:

Miser erat antiquus, niveis atrisque lapillis,
His damnare reos, illis absolvere culpae.

BLACKBOARD. In German Lodges the Schwarze Tafel, or Blackboard, is that on which the names of applicants for admission are inscribed, so that every visitor may make the necessary inquiries whether they are or are not worthy of acceptance.

BLACK BROTHERS, ORDER OF THE. Lening says that the Schwarze Brüder was one of the College Societies of the German Universities. The members of the Order, however, denied this, and claimed an origin as early as 1675. Thory, in the Acta Latomorum (i, 313), says that it was largely spread through Germany, having its seat for a long time at Gießen and at Marburg, and in 1783 being removed to Frankfort on the Oder. The same writer asserts that at first the members observed the dogmas and ritual of the Kadosh, but that afterward the Order, becoming a political society, gave rise to the Black Legion, which in 1813 was commanded by M. Lutwog.

BLAERFINDEY, BARON GRANT DE. Scottish officer in French army; prominent in the French high grades and Scottish Philosophic Rite and credited by some (see Histoire de la Franc-Maçonnerie Française, Albert Lantoine, 1925, Paris, page 221) as the founder of the grades of the Sublime Master of the Luminous Ring (Académie des Sublimes Maîtres de l'Anneau Lumineux), a system in which Pythagoras is deemed the creator of Freemasonry.


BLAYNEY, LORD. Grand Master of the English Grand Lodge of the Moderns, 1764-6.

BLAZING STAR. The Blazing Star, which is not, however, to be confounded with the Five-Pointed Star, is one of the most important symbols of Freemasonry, and makes its appearance in several of the Degrees. Hutchinson says "It is the first and most exalted object that demands our attention in the Lodge." It undoubtedly derives this importance, first, from the repeated use that is made of it as a Masonic emblem; and secondly, from its great antiquity as a symbol derived from older systems.

Extensive as has been the application of this symbol in the Masonic ceremonies, it is not surprising that there has been a great difference of opinion in relation to its true signification. But this difference of opinion has been almost entirely confined to its use in the First Degree. In the higher Degrees, where there has been less opportunity of innovation, the uniformity of meaning attached to the Star has been carefully preserved.

In the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, the explanation given of the Blazing Star is, that it is symbolic of a true Freemason, who, by perfecting himself in the way of truth, that is to say, by advancing in knowledge, becomes like a blazing star, shining with brilliancy in the midst of darkness. The star is, therefore, in this degree, a symbol of truth.

In the Fourth Degree of the same Rite, the star is again said to be a symbol of the light of Divine Providence pointing out the way of truth.

In the Ninth Degree this symbol is called the star of direction; and while it primitively alludes to a special guidance given for a particular purpose expressed in the degree, it still retains, in a remoter sense, its usual signification as an emblem of Divine Providence guiding and directing the pilgrim in his journey through life.

When, however, we refer to Ancient Craft Freemasonry, we shall find a considerable diversity in the application of this symbol.
In the earliest monitors, immediately after the revival of 1717, the **Blazing Star** is not mentioned, but it was not long before it was introduced. In the instructions of 1735 it is detailed as a part of the furniture of a Lodge, with the explanation that the “Masonic Pavement is the Ground Floor of the Lodge, the Blazing Star, the Centre, and the Indented Tassel, the Border round about it!”

In a primitive Tracing Board of the Entered Apprentice, copied by Oliver, in his *Historical Landmarks* (i, 133), without other date than that it was “published early in the last century,” the **Blazing Star** occupies a prominent position in the center of the Tracing Board. Oliver says that it represented Beauty, and was called the glory in the centre.

In the lectures credited to Dunckerley, and adopted by the Grand Lodge, the **Blazing Star** was said to represent “the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the Author of our redemption.”

In the Prestonian lecture, the **Blazing Star**, with the Mosaic Pavement and the Tessellated Border, are called the Ornaments of the Lodge, and the **Blazing Star** is thus explained:

“The **Blazing Star**, or glory in the centre, reminds us of that awful period when the Almighty delivered the two tables of stone, containing the ten commandments, to His faithful servant Moses on Mount Sinai, when the rays of His divine glory shone so bright that none could behold it without fear and trembling. It also reminds us of the omnipresence of the Almighty, overshadowing us with His divine love, and dispensing His blessings amongst us; and by its being placed in the centre, it further reminds us, that wherever we may be assembled together, God is in the midst of us, seeing our actions, and observing the secret intents and movements of our hearts.”

In the lectures taught by Webb, and very generally adopted in the United States, the **Blazing Star** is said to be “commemorative of the star which appeared to the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the Author of our redemption.”

In Hutchinson’s system, the **Blazing Star** is considered a symbol of Prudence. “‘It is placed,’” says he, “‘in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to her dictates and steadfast in her laws;—for Prudence is the rule of all Virtues; Prudence is the path which leads to every degree of propriety; Prudence is the channel where self-approbation flows for ever; she leads us forth to worthy actions, and, as a **Blazing Star**, enlighteneth us through the dreary and darksome paths of this life’” (*Spirit of Masonry*, edition of 1775, Lecture v, page 111).

Hutchinson also adopted Dunckerley’s allusion to the Star of Bethlehem, but only as a secondary symbolism.

In another series of lectures formerly in use in America, but which we believe is now abandoned, the **Blazing Star** is said to be “emblematical of that Prudence which ought to appear conspicuous in the conduct of every Mason; and is more especially commemorative of the star which appeared in the east to guide the wise men to Bethlehem, and proclaim the birth and the presence of the Son of God.”

The Freemasons on the Continent of Europe, speaking of the symbol, say: “It is no matter whether the figure of which the **Blazing Star** forms the centre be a square, triangle, or circle, it still represents the sacred name of God, as an universal spirit who enlivens our hearts, who purifies our reason, who increases our knowledge, and who makes us wiser and better men.”

And lastly, in the lectures revised by Doctor Hemming and adopted by the Grand Lodge of England at the Union in 1813, and now constituting the approved lectures of that jurisdiction, we find the following definition:

“The **Blazing Star**, or glory in the centre, refers us to the sun, which enlightens the earth with its refugent rays, dispensing its blessings to mankind at large, and giving light and life to all things here below.”

Hence we find that at various times the **Blazing Star** has been declared to be a symbol of Divine Providence, of the Star of Bethlehem, of Prudence, of Beauty, and of the Sun.

Before we can attempt to decide upon these various opinions, and adopt the true signification, it is necessary to extend our investigations into the antiquity of the emblem, and inquire what was the meaning given to it by the nations who first made it a symbol.

Sabaism, or the worship of the stars, was one of the earliest deviations from the true system of religion. One of its causes was the universally established doctrine among the idolatrous nations of antiquity, that each star was animated by the soul of a hero god, who had once dwelt incarnate upon earth. Hence, in the hieroglyphical system, the star denoted a god. To this signification, allusion is made by the prophet Amos (v, 26), when he says to the Israelites, while reproaching them for their idolatrous habits: “But ye have borne the tabernacle of your Moloch and Chion your images, the star of your god, which ye made to yourselves.”

This idolatry was early learned by the Israelites from their Egyptian taskmasters; and so unwilling were they to abandon it, that Moses found it necessary strictly to forbid the worship of anything “that is in heaven above”; notwithstanding which we find the Jews repeatedly committing the sin which had been so expressly forbidden. Saturn was the star to whose worship they were more particularly addicted under the names of Moloch and Chion, already mentioned in the passage quoted from Amos. The planet Saturn was worshiped under the names of Moloch, Malcom or Milcom by the Ammonites, the Canaanites, the Phoenicians, and the Carthaginians, and under that of Chion by the Israelites in the desert. Saturn was worshiped among the Egyptians under the name of Raiphon, or, as it is called in the Septuagint, Remphan. St. Stephen, quoting the passage of Amos, says, “ye took up the tabernacle of Moloch and the star of your god Remphan” (see Acts vii, 43).
Hale, in his *Analysis of Chronology*, says in alluding to this passage: “There is no direct evidence that the Israelites worshiped the dog-star in the wilderness, except this passage; but the indirect is very strong, drawn from the general prohibition of the worship of the sun, moon, and stars, to which they must have been prone. And this was peculiarly an Egyptian idolatry, where the dog-star was worshiped, as notifying by his heliacal rising, or emergence from the sun’s rays, the regular commencement of the periodical inundation of the Nile. And the Israelite sculptures at the cemetery of Kibroth-Hattaavah, or graves of lust, in the neighborhood of Sinai, remarkably abound in hieroglyphics of the dog-star, represented as a human figure with a dog’s head. That they afterwards sacrificed to the dog-star, there is express evidence in Josiah’s description of idolatry, where the Syriac Mazaloth (improperly termed planets) denotes the dog-star; in Arabic, Mazaroth.”

Fellows (in his *Exposition of the Mysteries*, page 7) says that this dog-star, the Anubis of the Egyptians, is the Blazing Star of Freemasonry, and supposing that the latter is a symbol of Prudence, which indeed it was in some of the ancient lectures, he goes on to remark: “What connection can possibly exist between a star and prudence, except allegorically in reference to the caution that was indicated to the Egyptians by the first appearance of this star, which warned them of approaching danger.”

But it will hereafter be seen that he has totally misapprehended the true signification of the Masonic symbol. The work of Fellows, it may be remarked, is an unsystematic compilation of undigested learning; but the student who is searching for truth must carefully eschew all his deductions as to the genius and spirit of Freemasonry.

Notwithstanding a few discrepancies that may have occurred in the Masonic lectures, as arranged at various periods and by different authorities, the concurrent testimony of the ancient religions, and the hieroglyphic language, prove that the star was a symbol of God. It was so used by the prophets of old in their metaphorical style, and it has so been generally adopted by Masonic instructors. The application of the Blazing Star as an emblem of the Savior has been made by those writers who give a Christian explanation of our emblems, and to the Christian Freemason such an application will not be objectionable. But those who desire to refrain from anything that may tend to impair the tolerance of our system, will be disposed to embrace a more universal explanation, which may be received alike by all the disciples of the Order, whatever may be their peculiar religious views. Such persons will rather accept the expression of Doctor Oliver, who, though much disposed to give a Christian character to our Institution, says in his *Symbol of Glory* (page 292), “The Great Architect of the Universe is therefore symbolized in Freemasonry by the Blazing Star, as the Herald of our salvation.”

Before concluding, a few words may be said as to the form of the Masonic symbol. It is not a heraldic star or estoile, for that always consists of six points, while the Masonic star is made with five points. This, perhaps, was with some involuntary allusion to the five Points of Fellowship. But the error has been committed in all our modern Tracing Boards of making the star with straight points, which form, of course, does not represent a blazing star. John Guillim, the editor in 1610 of the book *A Display of Heraldrie*, says: “All stars should be made with waved points, because our eyes tremble at beholding them.”

In the early Tracing Board already referred to, the star with five straight points is superimposed upon another of five waving points. But the latter are now abandoned, and we have in the representations of the present day the incongruous symbol of a blazing star with five straight points. In the center of the star there was always placed the letter G, which like the Hebrew yod, was a recognized symbol of God, and thus the symbolic reference of the Blazing Star to Divine Providence is greatly strengthened.

**BLAZING STAR, ORDER OF THE.** The Baron Tschoudy was the author of a work entitled *The Blazing Star* (see Tschoudy). On the principles inculcated in this work, he established, says Thory (*Acta Latomorum i, 94*), at Paris, in 1766, an Order called “The Order of the Blazing Star,” which consisted of Degrees of chivalry ascending to the Crusades, after the Templar system usually credited to Ramsay. It never, however, assumed the prominent position of an active rite.

**BLESINTON, EARL OF.** Grand Master of Ireland, 1733–9; also of the English Grand Lodge of the Antients, 1756–9. The name Blesinton has been variously spelled by members of the family but the spelling here given is taken from the signature of the Brother in the records of his Grand Lodge.

**BLESSING.** See Benediction.

**BLIND.** A blind man cannot be initiated into Freemasonry under the operation of the old regulation, which requires physical perfection in a candidate. This rule has nevertheless been considerably modified in some Jurisdictions.

**BLINDNESS.** Physical blindness in Freemasonry, as in the language of the Scriptures, is symbolic of the deprivation of moral and intellectual light. It is equivalent to the darkness of the Ancient Mysteries in which the neophytes were ensnared for periods varying from a few hours to many days. The Masonic candidate, therefore, represents one immersed in intellectual darkness, groping in the search for that Divine light and truth which are the objects of a Freemason’s labor (see Darkness).

**BLOW.** The three blows given to the Builder, according to the legend of the Third Degree, have been differently interpreted as symbols in the different systems of Freemasonry, but always with some reference to adverse or malignant influences exercised on humanity, of whom Hiram is considered as the type. Thus, in the symbolic Degrees of Ancient Craft Freemasonry, the three blows are said to be typical of the trials and temptations to which man is subjected in youth and manhood, and to death, whose victim he becomes in old age. Hence, the three Assassins are the three stages of human life. In the advanced Degrees, such as the Kadoshes, which are founded on the Templar system commonly credited to Ramsay, the reference is naturally made to the destruction of the Order, which was effected by the combined influences of Tyranny, Superstition, and Ignorance, which are therefore symbolized by the three blows; while the three Assassins are also said sometimes to be
represented the element of air. The Hebrew word of their garments; and it was the color of one of the veils of the tabernacle, where, Josephus says, it seems to have a singular reference to the symbolic plate of the miter, were to be blue. The people were in the breast of every brother these virtues should be in profane language, of fidelity.

Besides the three degrees of Ancient Craft Freemasonry, of which blue is the appropriate color, this tincture is also to be found in several other degrees, especially of the Scottish Rite, where it bears various symbolic significations; all, however, more or less related to its original character as representing universal friendship and benevolence.

In the Degree of Grand Pontiff, the Nineteenth of the Scottish Rite, it is the predominating color, and is there said to be symbolic of the mildness, fidelity, and gentleness which ought to be the characteristics of every true and faithful brother.

In the Degree of Grand Master of all Symbolic Lodges, the blue and yellow, which are its appropriate colors, are said to refer to the appearance of Jehovah to Moses on Mount Sinai in clouds of azure and gold, and hence in this degree the color is rather a historical than a moral symbol.

The blue color of the tunic and apron, which constitutes a part of the investiture of a Prince of the Tabernacle, or Twenty-fourth Degree in the Scottish Rite, alludes to the whole symbolic character of the degree, whose teachings refer to our removal from this tabernacle of clay to "that house not made with hands, eternal in the heavens." The blue in this degree is, therefore, a symbol of heaven, the seat of our celestial tabernacle.

Brothers John Heron Lepper and Philip Crossle contributed to Ars Quatuor Coronatorum (volume xxxvi, part 3, page 284), a discussion of Masonic Blue from which the following abstract has been made. Reference being first directed to other contributions to the subject in Ars Quatuor Coronatorum (xxii, 3; xxiii); and to the Transactions, Lodge of Research (1909-10, page 109), the authors state their belief that the Gold and Blue worn by the officers of the Grand Lodge of Ireland and the members of the Grand Master's Lodge, Dublin, are symbolical of the Compasses from the very inception of a Grand Lodge in Ireland, the symbolism being introduced there from England in or before 1725. After the first dozen years some variations were made in the established forms and the opinion is hazarded that one of these changes was from sky-blue to the dark Garter Blue of it wore a Yellow Jacket, and Blue Britches."

Among the religious institutions of the Jews, blue was an important color. The robe of the high priest's ephod, the ribbon for his breastplate, and for the plate of the miter, were to be blue. The people were directed to wear a ribbon of this color above the fringe of their garments; and it was the color of one of the veils of the tabernacle, where, Josephus says, it represented the element of air. The Hebrew word used on these occasions to designate the color blue or rather purple blue, is כְָּהָן, tekelet; and this word seems to have a singular reference to the symbolic character of the color, for it is derived from a root signifying perfection; now it is well known that, among the ancients, initiation into the mysteries and perfection were synonymous terms; and hence the appropriate color of the greatest of all the systems of initiation may well be designated by a word which also signifies perfection.

This color also held a prominent position in the symbolism of the Gentile nations of antiquity. Among the Druids, blue was the symbol of truth, and the candidate, in the initiation into the sacred rites of Druidism, was invested with a robe composed of the three colors, white, blue, and green.

The Egyptians esteemed blue as a sacred color, and the body of Amun, the principal god of their theology, was painted light blue, to imitate, as Wilkinson remarks, "his peculiarly exalted and heavenly nature."

The Chinese, in their mystical philosophy, represented blue as the symbol of the Deity, because, being, as they say, compounded of black and red, this color is a fit representation of the obscure and brilliant, the male and female, or active and passive principles.

The Hindus assert that their god, Vishnu, was represented of a celestial or sky blue, thus indicating that wisdom emanating from God was to be symbolized by this color.
ornament. These are probably symbolical of the Compasses as in the following quotation from a spurious ritual published in the _Dublin Intelligence_, August 29, 1730:

... After which I was cloathed.

N.B. The cloathing is putting on the Apron and Gloves.

Q. How was the Master cloathed?

A. In a Yellow Jacket and Blue Pair of Breeches.

N.B. The Master is not otherwise Cloathed than Common; the Question and Answer are only emblematical, the Yellow Jacket, the Compass, and the Blue Breeches, the Steel Points.

At a Masonic Fête in the Theatre Royal, Dublin, December 6, 1731, we find "The Ladies all wore Yellow and Blue Ribbons on their Breasts, being the proper Colours of that Ancient and Right Worshipful Society."

From the first the Grand Lodge of Ireland issued Lodge Warrants bearing Yellow and Blue ribbons supporting the seal showing a hand and trowel, a custom continued until about 1775.

The Grand Lodge of Ireland preserves a cancelled Warrant issued June 6, 1750, to erect a Lodge No. 209 in Dublin. On the margin is a colored drawing of the Master on his throne and he wears a yellow jacket and blue breeches—with a red cloak and cocked hat—all of the Georgian period.

An old picture—said to be after Hogarth—in the Library of Grand Lodge of England shows a Freemason with a yellow waistcoat. Our late Brother W. Wonnacott, the Librarian, thought the color of this garment was no accident and is symbolical of the brass body of the Compasses.

Up to recent years the members of Nelson Lodge, No. 18, Newry, County Down, Ireland, wore blue coats and yellow waistcoats, both having brass buttons with the Lodge number thereon. The color of the breeches has not been preserved but no doubt it was intended to be the same as the coat.

Union Lodge, No. 23, in the same town, must have worn the same uniform, for there is still preserved a complete set of brass buttons for such a costume. These two Lodges, 18 and 23, were formed in 1809 from an older Lodge, No. 933, Newry, warranted in 1803. But from the fact that in Newry there still works the oldest Masonic Lodge in Ulster, warranted in 1737, and also from the fact that Warrant No. 16, originally granted in 1732 or 1733, was moved to and revived at Newry in 1766, there can be no question but that Masonic customs had a very strong foothold in that town.

That this custom was an old custom in Newry is also shown by the coat and vest which the late Brother Dr. F. C. Crossle had made for himself, he being intensely interested in Masonic lore, and having learned from the lips of many veteran Freemasons in Newry that this was the old and correct Masonic dress for festival occasions. It is true we cannot assume a general practise from a particular custom, as in the case of the Newry usage, nevertheless the latter is another link in the chain.

BLUE BLANKET. The Lodge of Journeymen, in the city of Edinburgh, is in possession of a blue blanket, which is used as a banner in Masonic processions. The history of it is thus given in the _London Magazine_:

"A number of Scotch mechanics followed Allan, Lord Steward of Scotland, to the holy wars in Palestine, and took with them a banner, on which were inscribed the following words from the 51st Psalm, the eighteenth verse, 'In bona voluntate tua edificentur muri Hierosolymae,' meaning 'In Thy good pleasure build Thou the walls of Jerusalem.' Fighting under the banner, these valiant Scotchmen were present at the capture of Jerusalem, and other towns in the Holy Land; and, on their return to their own country, they deposited the banner, which they styled _The Banner of the Holy Ghost_, at the altar of St. Eloi, the patron saint of the Edinburgh Tradesmen, in the church of Saint Giles. It was occasionally unfurled, or worn as a mantle by the representatives of the trades in the courtly and religious pageants that in former times were of frequent occurrence in the Scottish capital.

"In 1482, James III, in consequence of the assistance which he had received from the Craftsman of Edinburgh, in delivering him from the castle in which he was kept a prisoner, and paying a debt of 6,000 Marks which he had contracted in making preparations for the marriage of his son, the Duke of Rotlisssay, to Cecil, daughter of Edward IV, of England, conferred on the good town several valuable privileges, and renewed to the Craftsman their favorite banner of _The Blue Blanket_.

"James's queen, Margaret of Denmark, to show her gratitude and respect to the Crafts, painted on the banner, with her own hands, a Saint Andrew's cross, a crown, a thistle, and a hammer, with the following inscription: 'Fear God and honor the king; grant him a long life and a prosperous reign, and we shall ever pray to be faithful for the defence of his sacred majesty's royal person till death.' The king decreed that in all time coming, this flag should be the standard of the Crafts within burgh, and that it should be unfurled in defence of their own rights, and in protection of their sovereign. The privilege of displaying it at the Masonic procession was granted to the journeymen, in consequence of their original connection with the Freemasons of Mary's Chapel, one of the fourteen incorporated trades of the city.

"_The Blue Blanket_ was long in a very tattered condition; but some years ago it was repaired by lining it with blue silk, so that it can be exposed without subjecting it to much injury."

An interesting little book was written by Alexander Pennecuik, Burgess and Guild-Brother of Edinburgh, and published with this title in 1722 and in later editions describing the Operative Companies of Edinburgh. The above particulars in the _London Magazine_ are found in Pennecuik's work with other details.

BLUE DEGREES. The first three degrees of Freemasonry are so called from the blue color which is peculiar to them.

BLUE LODGE. A Symbolic Lodge, in which the first three degrees of Freemasonry are conferred, is so called from the color of its decorations.

BLUE MASONRY. The degrees of Entered Apprentice, Fellow Craft, and Master Mason are sometimes called Blue Masonry.

BLUE MASTER. In some of the advanced degrees, these words are used to designate a Master Mason.
BOARDC

BOARD OF GENERAL PURPOSES. An organization attached to the Grand Lodge of England, consisting of the Grand Master, Pro Grand Master, Deputy Grand Master, the Grand Wardens of the year, the Grand Treasurer, the Grand Registrar, the Deputy Grand Registrar, a President, Past Presidents, the President of the Board of Benevolence, the Grand Director of Ceremonies, and twenty-four other members. The President and six of the twenty-four members are annually nominated by the Grand Master, and the remaining eighteen are elected by the Grand Lodge from the Masters and Past Masters of the Lodges. This board has authority to hear and determine all subjects of Masonic complaints, or irregularity respecting Lodges or individual Freemasons, when regularly brought before it, and generally to take cognizance of all matters relating to the Craft.

BOARD OF RELIEF. See Relief, Board of.

BOAZ. The name of the left hand (or north) pillar that stood at the porch of King Solomon's Temple. It is derived from the Hebrew בֹּאָז, pronounced bo'-az, and signifies in strength. Though Strong in his Hebrew and Chaldee Dictionary says the root is clinker; and of Fielding's Tom Jones, from the English; Sentimental Journey and Tristram Shandy, of Gold-Jesuites chasses de la Magonnerie et leur poignard brise Porch).

unused and of uncertain meaning (see Pillars of the Craft.

The angel is looked upon as a spiritual being, pos-
tained much reputation by the translation of Sterne's Vicar of Wakefield; Smollett's Humphrey his youth he was a professional musician, but in 1757 he established himself at Hamburg as a bookseller, and of Montaigne's works from the French. To

BOCHIM. בֹּכֶים, a Hebrew word pronounced bo-
keem' and meaning the weepers. A password in the Order of Ishmael. An angel spoke to Hagar as she wept at the well when in the wilderness with her son Ishmael. The angel is looked upon as a spiritual being, possibly the Great Angel of the Covenant, the Michael who appeared to Moses in the burning bush, or the Joshua, the captain of the hosts of Jehovah.

BODE, JOHANN JOACHIM CHRISTOPH. Born in Brunswick, 16th of January, 1730. One of the most distinguished Freemasons of his time. In his youth he was a professional musician, but in 1757 he established himself at Hamburg as a bookseller, and was initiated into the Masonic Order. He obtained much reputation by the translation of Sterne's Sentimental Journey and Tristram Shandy, of Goldsmith's Vicar of Wakefield; Smollett's Humphrey Clmeker; and of Fielding's Tom Jones, from the English; and of Montaigne's works from the French. To Masonic literature he made many valuable contributions; among others, he translated from the French Bonneville's celebrated work entitled Les Jésuites chassés de la Maçonnerie et leur poignard brisé par les Maçons, meaning The Jesuits driven from Freemasonry and their weapon broken by the Freemasons, which contains a comparison of Scottish Freemasonry with the Templarism of the fourteenth century, and with sundry peculiar practices of the Jesuits themselves. Bode was at one time a zealous promoter of the Rite of Strict Observance, but afterward became one of its most active opponents. In 1790 he joined the Order of the Illuminati, obtaining the highest Degree in its second class, and at the Congress of Wilhelmsbad he advocated the opinions of Weishaupt. No man of his day was better versed than he in the history of Freemasonry, or possessed a more valuable and extensive library; no one was more diligent in increasing his stock of Masonic knowledge, or more anxious to avail himself of the rarest sources of learning. Hence, he has always held an exalted position among the Masonic scholars of Germany. The theory which he had conceived on the origin of Freemasonry—a theory, however, which the investigations of subsequent historians have proved to be untenable—was, that the Order was invented by the Jesuits, in the seventeenth century, as an instrument for the establishment of the Roman Church in England, covering it for their own purposes under the mantle of Templarism. Bode died at Weimar on the 13th of December, 1793.

BOECKER, JOHANN. A Royal Councillor of State and Director of the School of Cadets at St. Petersburg, during the reign of Alexander I. In 1805 he induced the emperor to revoke the edicts made by Paul I and himself against the Freemasons. His representations of the true character of the Institution induced the emperor to seek and obtain initiation. Boeber may be considered as the reviver of Freemasonry in the Russian dominions, and was Grand Master of the Grand Lodge from 1811 to 1814.

BOEHMANN, KARL ADOLF ANDERSON. Born in 1770, at Jönköping in the south of Sweden. He was a very zealous member of the Order of Asiatic Brethren, and was an active promulgator of the advanced Degrees. Invited to Sweden, in 1802, by the Duke of Sudermania, who was an ardent inquirer into Masonic science, he was appointed Court Secretary. He attempted to introduce his system of advanced Degrees into the kingdom, but having been detected in the effort to intermingle revolutionary schemes with his high Degrees, he was first imprisoned and then banished from the country, his society being interdicted. He returned to Germany, but is not heard of after 1815, when he published at Pyrmont a justification of himself. Findel in his History of Freemasonry (page 560), calls him an impostor, but he seems rather to have been a Masonic fanatic, who was ignorant of or had forgotten the wide difference between Freemasonry and political intrigue.

BOHEMIA. A Lodge named The Three Stars is said to have been established at Prague in 1725, and other Lodges were subsequently constituted in Bohemia, but in consequence of the French Revolution they were closed in 1798 by the Austrian Government.

BOHANN, F. OTTO. A merchant in Stockholm, 1695-1797, who left a legacy of 100,000 thalers to the Asylum for the Orphans of Freemasons that was founded in Stockholm in 1758. A medal was struck in his honor in 1768 (see Marvin's Masonic Medals, page 172).

BOLIVIA. The third largest political division of the continent of South America. A Lodge was char-
t ered in Bolivia in 1875. Three others have since been established and all four pay allegiance to the Grand Lodge of Peru.

Brother Oliver Day Street says in his 1922 Report on Correspondence to the Grand Lodge of Alabama: "So far as we have been able to ascertain this State has never been able to boast a Grand Lodge, Grand Orient or Supreme Council of its own. Its only Masonic organizations have been Lodges chartered by some of the Grand Lodges of the neighboring states. Indeed, Peru and Chile are the only ones we can ascertain which have even done this. Bolivia can scarcely be said to have a Masonic history."

BOMBAY. A seaport on the west coast of India. The first Lodge to be established in Bombay was opened in 1758 but it disappeared from the register in 1813. In 1763 James Todd was appointed Provincial Grand Master.

A Provincial Grand Master of Western India and its Dependencies, Brother James Burns was appointed in 1836 by the Grand Lodge of Scotland. None had been appointed by England since the time of Brother Todd. Brother Burns was a very active Freemason and it is a curious fact that Brethren even left the English Lodges to support the new Scotch Bodies. English Freemasonry became less and less popular and finally ceased to be practised until 1848 when Saint George Lodge No. 807, was revived.

In 1886 Scotland had issued nineteen Charters to Lodges in Bombay and twelve years previously Captain Morland, successor to Brother Burns, was raised to the position of Grand Master of all Scottish Freemasonry in India.

The Craft took no firm hold on the natives of India. Several of the princes were initiated but the Parsees made the first real advance in the Order when Brother Cama, one of their number, was elected Treasurer of the Grand Lodge of England. The first Hindu to hold important office was Brother Dutt who became head of a Lodge in 1874 (see India and Madrid).

BONAIM. Brother Hawkins was of the opinion that the word is really an incorrect transliteration of the Hebrew word for builders, which should be Bonim; the construct form of which Bonai is used in 1 Kings (v, 18), to designate a portion of the workmen on the Temple: "And Solomon's builders and Hiram's builders did he them." Brother Hawkins continues to the effect that Oliver, in his Dictionary and in his Landmarks (i, 402), gives a mythical account of them. The first real construction of the Temple was its superintended the construction of the Temple as its chief builder. Master Masons will recognize it as part of the Hebrew word, bonai, meaning builders.

BONAPARTE, JOSEPH. Elder brother of Napoleon I. Born January 7, 1768. Sent to Naples as King in 1806 and made King of Spain in 1808. After 1815 known as Comte de Survilliers. He was a Freemason. Appointed by Napoleon I to the office of Grand Master of the Grand Orient of France in 1804. He died July 28, 1844.


BONAPARTE, LUCIEN. Brother of Napoleon I. Born May 21, 1775, and died at Rome, June 29, 1840. November 10, 1799, when Napoleon I overthrew the National Councils of France at the Palace of Saint Cloud, Lucien was President of the Council of Five Hundred and able to turn the scale in favor of his brother. In 1800 was Ambassador at Madrid, Spain. A member of the Grand Orient of France.

BONDMAN. In the fourth article of the Halliwell or Regius Manuscript, which is the earliest Masonic document known, it is said that the Master shall take good care that he make no bondman an apprentice, or, as it is in the original language:

The fourth artful thyse muste be,
That the Mayster hymn wel be-se,
That he noe bondmon pretys make.

The regulation is repeated in all the subsequent regulations, and is still in force (see Freeborn).

BONE. This word, which is now pronounced in one syllable, is the Hebrew word bo-neh, builder, from the verb banah, to build. It was peculiarly applied, as an epithet, to Hiram Abif, who superintended the construction of the Temple as its chief builder. Master Masons will recognize it as part of the significant word. Its true pronunciation would be, in English letters, bo-nay; but the corruption into one syllable as bone has become too universal ever to be corrected.

BONE BOX. In the early lectures of the eighteenth century, now obsolete, we find the following catechism:

Q. Where do you keep it?
A. Yes.

Q. Have you any key to the secrets of a Mason?
A. In a bone box, that neither opens nor shuts but with ivory keys.

The bone box is the mouth, the ivory keys the teeth. And the key to the secrets is afterward said to be the tongue. These questions were simply used as tests, and were subsequently varied. In a later lecture it is called the Bone-box Book.

BONNEVILLE, CHEVALIER DE. On the 24th of November, 1754, he founded the Chapter of the

BONNEVILLE, CHEVALIER DE. On the 24th of November, 1754, he founded the Chapter of the
Advanced Degrees known as the Chapter of Clermont. All the authorities assert this except Rebold, *Histoire des Trois Grandes Loges*, meaning the History of the Three Grand Lodges, page 46, who says that he was not its founder but only the propagator of its Degrees.

**BONNEVILLE, NICOLAS DE.** A bookseller and man of letters, born at Evreux, in France, March 13, 1700. He was the author of a work, published in 1768, entitled *Les Jeuxes chassés de la Maçonnerie et leur poignard brisé par les Maçons*, meaning *The Jesuits driven from Freemasonry and their weapon broken by the Freemasons*, a book divided into two parts, of the first of which the subtitle was *La Maçonnerie écossaise comparée avec les trois professions et le Secret des Templiers du 14e Siècle*, meaning Scottish Freemasonry compared with the three professions and the Secret of the Templars of the Fourteenth Century, and of the second, *Mémès des quatre vœux de la Compagnie de S. Ignace, et des quatre grades de la Maçonnerie de S. Jean*, meaning the Identity of the four pledges of the Society of Saint Ignace, and of the four steps of the Freemanery of Saint John. He also translated into French, Thomas Paine's *Essay on the Origin of Freemasonry*; a work, by the way, which was hardly worth the trouble of translation. De Bonneville had an exalted idea of the difficulties attendant upon writing a history of Freemasonry, for he says that, to compose such a work, supported by dates and authentic facts, it would require a period equal to ten times the age of man; a statement which, although exaggerated, undoubtedly contains an element of truth. His Masonic theory was that the Jesuits had introduced into the symbolic Degrees the history of the life and death of the Templars, and the doctrine of vengeance for the political and religious crime of their destruction; and that they had imposed upon four of the higher Degrees the four vows of their congregation. De Bonneville was imprisoned as a Girondist in 1793. The Girondists or Girondins were members of a political party during the French Revolution of 1791 to 1793, getting their name from twelve Deputies from the Gironde, a Department of Southwestern France. He was the author of a *History of Modern Europe*, in three volumes, published in 1792. He died in 1828.

**BOOK OF CHARGES.** There seems, if we may judge from the references in the old records of Freemasonry, to have formerly existed a book under this title, containing the Charges of the Craft; equivalent, probably, to the *Book of Constitutions*. Thus, the *Matthew Cooke Manuscript* of the first half of the fifteenth century (line 534) speaks of "othere chargys mo that ben wryten in the Boke of Chargys."

**BOOK OF CONSTITUTIONS.** The Book of Constitutions is that work in which is contained the rules and regulations adopted for the government of the Fraternity of Freemasons. Undoubtedly, a society so orderly and systematic must always have been governed by a prescribed code of laws; but, in the lapse of ages, the precise regulations which were adopted for the direction of the Craft in ancient times have been lost. The earliest record that we have of any such Constitutions is in a manuscript, first quoted, in 1723, by Anderson (Constitutions, 1723, pages 32–3), which he said was written in the reign of Edward IV. Preston (page 182, edition of 1788) quotes the same record, and adds, that "it is said to have been in the possession of the famous Elias Ashmole, and unfortunately destroyed," a statement which had not been previously made by Anderson. To Anderson, therefore, we must look in our estimation of the authenticity of this document; and that we cannot too much rely upon his accuracy as a transcriber is apparent, not only from the internal evidence of style, but also from the fact that he made important alterations in his copy of it in his edition of 1738. Such as it is, however, it contains the following particulars: "Though the ancient records of the Brotherhood in England were many of them destroyed or lost in the wars of the Saxons and Danes, yet King Athelstan (the grandson of King Alfred the Great, a mighty Architect), the first anointed king of England, and who translated the Holy Bible into the Saxon tongue, 930 A.D., when he had brought the land into Rest and Peace, built many great works, and encourag’d many Masons from France, who were appointed Overseers thereof, and brought with them the Charges and Regulations of the Lodges preserv’d since the Roman times, who also prevail’d with the King to improve the Constitution of the English Lodges according to the foreign Model, and to increase the Wages of Working Masons.

"The said king’s youngest son, Prince Edwin, being taught Masonry, and taking upon him the Charges of a Master Mason, for the love he had to the said Craft and the honourable Principles whereon it is grounded, purchased a free charter of King Athelstan his Father, for the Masons having a Correction among themselves (as it was anciently express’d), or a Freedom and Power to regulate themselves, to amend what might happen amiss, and to hold a yearly Communication and General Assembly."

"Accordingly, Prince Edwin summoned all the Masons in the Realm to meet him in a Congregation at York, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the Writings and Records extant, some in Greek, some in Latin, some in French, and other languages, from the Contents thereof that Assembly did frame the Constitution and Charges of an English Lodge, and made a law to preserve and observe the same in all time coming, and ordain’d good Pay for Working Masons, &c."

Other records have from time to time been discovered, most of them recently, which prove beyond all doubt that the Fraternity of Freemasons was, at least in the fourteenth, fifteenth, sixteenth, and seventeenth centuries, in possession of manuscript Constitutions containing the rules and regulations of the Craft. In the year 1717, Freemasonry, which had somewhat fallen into decay in the south of England, was revived by the organization of the Grand Lodge at London; and, in the next year, the Grand Master having desired, says Anderson, "any brethren to bring to the Grand Lodge any old writings and records concerning Freemasons and Freemasonry, in order to show the usages of ancient times, several old copies of the Gothic Constitutions were produced and collated" (see Constitutions, 1738, page 110).

But these Constitutions having been found to be very erroneous and defective, probably from carelessness or ignorance in their frequent transcription,
in September, 1721, the Duke of Montagu, who was then Grand Master, ordered Brother James Anderson to digest them "in a new and better method" (see Constitutions, 1738, page 115).

Anderson having accordingly accomplished the important task that had been assigned him, in December of the same year a committee, consisting of fourteen learned Brethren, was appointed to examine the book; and, in the March Communication of the subsequent year, having reported their approbation of it, it was, after some amendments, adopted by the Grand Lodge, and published, in 1723, under the title of The Constitutions of the Freemasons, containing the History, Charges, Regulations, etc., of that Most Ancient and Right Worshipful Fraternity. For the use of the Lodges.

A second edition was published in 1738, under the superintendence of a committee of Grand Officers (see the Constitutions of that year, page 133). But this edition contained so many alterations, interpolations, and omissions of the Charges and Regulations as they appeared in the first, as to show the most reprehensible inaccuracy in its composition, and to render it utterly worthless except as a literary curiosity. It does not seem to have been very popular, for the printers, to complete their sales, were compelled to commit a fraud, and to present what they pretended to be a new edition in 1746, but which was really only the edition of 1738, with a new title page neatly pasted in, the old one being canceled.

In 1754, Brother Jonathan Scott presented a memorial to the Grand Lodge, "showing the necessity of a new edition of the Book of Constitutions." It was then ordered that the book "should be revised, and necessary alterations and additions made consistent with the laws and rules of Masonry"; all of which would seem to show the dissatisfaction of the Fraternity with the errors of the second edition. Accordingly, a third edition was published in 1756, under the editorship of the Rev. John Entick. The fourth edition, prepared by a Committee, was published in 1767. In 1769, G. Kearsly, of London, published an unauthorized edition of the 1767 issue, with an appendix to 1769; this was also published by Thomas Wilkinson in Dublin in the same year, with several curious plates; both issues are now very scarce. And an authorized supplement appeared in 1776.

John Noothcuck published by authority the fifth edition in 1784. This was well printed in quarto, with numerous notes, and is considered the most valuable edition; it is the last to contain the historical introduction.

After the Union of the two rival Grand Lodges of England (see Antient Masons) in 1813, the sixth edition was issued in 1815, edited by Brother William Williams, Provincial Grand Master for Dorsetshire; the seventh appeared in 1819, being the last in quarto; and the eighth in 1827; these were called the Second Part, and contained only the Ancient Charges and the General Regulations. The ninth edition of 1841 contained no reference to the First or Historical Part, and may be regarded as the first of the present issue in octavo with the plates of jewels at the end.

Numerous editions have since been issued. In the early days of the Grand Lodge of England in all processions the Book of Constitutions was carried on a cushion by the Master of the Senior Lodge (Constitutions, 1738, pages 117-26), but this was altered at the time of the union and it is provided in the Constitutions of 1815 and in the subsequent issues that the Book of Constitutions on a cushion shall be carried by the Grand Secretary.

**BOOK OF CONSTITUTIONS GUARDED BY THE TILER'S SWORD.** An emblem painted on the Master's carpet, and intended to admonish the Freemason that he should be guarded in all his words and actions, preserving unsullied the Masonic virtues of silence and circumspection. Such is Webb's definition of the emblem in the Freemasons' Monitor (edition of 1818, page 69), which is a very modern one, and Brother Mackey was inclined to think it was introduced by that lecturer. The interpretation of Webb is a very unsatisfactory one in the opinion of Brother Mackey. He held that the Book of Constitutions is rather the symbol of constituted law than of silence and circumspection, and when guarded by the Tiler's sword it would seem properly to symbolize regard for and obedience to law, a prominent Masonic duty.

**BOOK OF GOLD.** In the Ancient and Accepted Scottish Rite, the volume in which the transactions, statutes, decrees, balusters, and protocols of the Supreme Council or a Grand Consistory are contained is called the Book of Gold.

**BOOK OF MORMON.** This sacred book of the Mormons was first published in 1830 by Joseph Smith, who claimed to have translated it from gold plates which he had found under Divine guidance secreted in a stone box. The seat of their organization is at Salt Lake City, Utah. In this connection, Mormonism and Masonry, by Brother S. H. Goodwin, Grand Secretary of Utah, is a detailed and excellent work of reference.

**BOOK OF THE DEAD.** By some translated the Book of the Master, containing the ancient Egyptian philosophy as to death and the resurrection. A portion of these sacred writings was invariably buried with the dead. The book in facsimile has been published by Doctor Lepsius, and translated by Doctor Birch. The story of the judgment of Amenti forms a part of the Book of the Dead, and shadows forth the verities and judgments of the unseen world.

The Amenti was the Place of Judgment of the Dead, situated in the West, where Osiris was presumed to be buried. There were forty-two assessors of the amount of sin committed, who sat in judgment, and before whom the adjudged passed in succession.

There seems to be a tie which binds Freemasonry to the noblest of the cults and mysteries of antiquity. The most striking exponent of the doctrines and language of the Egyptian Mysteries of Osiris is this Book of the Dead, or Ritual of the Underworld, or Egyptian Bible of 165 chapters, the Egyptian title of which was The Manifestation to Light, or the Book Revealing Light to the Soul. Great dependence was had, as to the immediate attainment of celestial happiness, upon the human knowledge of this wonderful Book, especially of the principal chapters.

On a sarcophagus or tomb of the eleventh dynasty, according to the chronology of Professor Lepsius, say 2420 B.C., is this inscription: "He who knows this book is one who, in the day of the resurrection of the underworld, arises and enters in; but if he
does not know this chapter, he does not enter in so soon as he arises.” The conclusion of the first chapter says: “If a man knows this book thoroughly, and has it inscribed upon his sarcophagus, he will be manifested in the day in all the forms that he may desire, and entering into his abode will not be turned back” (see Tiele’s History of Religions, page 25).

The Egyptian belief was that portions of the Book of the Dead were written by the finger of Thoth, that being the name of the Egyptian god of letters, invention and wisdom, the mouthpiece and recorder of the gods, and umpire of their disputes, back in the mist of time, 3000 B.C. The one hundred and twenty-fifth chapter describes the last judgment. The oldest preserved papyrus is of the eighteenth dynasty. Professor Lepsius fixes the date at 1591 B.C.

The most perfect copy of this Book of the Dead is in the Turin Museum, where it covers one side of the walls, in four pieces, 300 feet in length.

The following extract is from the first chapter: “Says Thoth to Osiris, King of Eternity, I am the great God in the divine boat; I fight for thee; I am one of the divine chiefs who are the True Living Word of Osiris. I am Thoth, who makes to be real the word of Horus against his enemies. The word of Osiris against his enemies made truth in Thot, and the order is executed by Thot. I am with Horus on the day of celebrating the festival of Osiris, the good Being, whose Word is truth; I make offerings to Ra (the Sun); I am a simple priest in the underworld, anointing in Abydos, elevating to higher degrees of initiation; I am a prophet in Abydos on the day of opening or upheaving the earth. I behold the mysteries of the door of the underworld; I direct the ceremonies of Mendes; I am the assistant in the exercise of their functions; I am Grand Master of the Craftsmen who set up the sacred Arch for a support” (see Truth).

BOOK OF THE FRATERNITY OF STONE MASONs. Years ago, a manuscript was discovered in the archives of the City of Cologne bearing the title of Brüderschaftsbuch der Steinmetzen, meaning the Brotherhood Book of the Stonemasons, with records going back to the year 1396. Steinbrenner (Origin and Early History of Masonry, page 104), says: “It fully confirms the conclusions to be derived from the German Constitutions, and those of the English and Scotch Masons, and conclusively proves the inauthenticity of the celebrated Charter of Cologne.”

BOOK OF THE LAW. The Holy Bible, which is always open in a Lodge as a symbol that its light should be diffused among the Brethren. The passages at which it is opened differ in the various Degrees (see Scriptures, Reading of the).

Masonically, the Book of the Law is that sacred book which is believed by the Freemason of any particular religion to contain the revealed will of God; although, technically, among the Jews, the Torah, or Book of the Law, means only the Pentateuch or five books of Moses. Thus, to the Christian Freemason the Book of the Law is the Old and New Testaments; to the Jew, the Old Testament; to the Mussulman, the Koran; to the Brahman, the Vedas; and to the Parsee, the Zendavesta.

The Book of the Law is an important symbol in the Royal Arch Degree, concerning which there was a tradition among the Jews that the Book of the Law was lost during the captivity, and that it was among the treasures discovered during the building of the second Temple. The same opinion was entertained by the early Christian fathers, such as Irenaeus, Tertullian, and Clemens Alexandrinus; “for,” says Prideaux, “they (the Christian fathers) hold that all the Scriptures were lost and destroyed in the Babylonish captivity, and that Ezra restored them all again by Divine revelation.”

The truth of the tradition is very generally denied by Biblical scholars, who attribute its origin to the fact that Ezra collected together the copies of the law, expurgated them of the errors which had crept into them during the captivity, and arranged a new and correct edition. But the truth or falsity of the legend does not affect the Masonic symbolism. The Book of the Law is the will of God, which, lost to us in our darkness, must be recovered as precedent to our learning what is Truth. As captives to error, truth is lost to us; when freedom is restored, the first reward will be its discovery.

BOOK, ORDER OF THE. See Stukely, Doctor.

BOOKS, ANTI-MASONIC. See Anti-Masonic Books.

BORDER, TESSELATED. See Tesselated Border.

BORNEO. An island in the Malay Archipelago, a great group of islands southeast of Asia. On August 18, 1855, Elopura Lodge, No. 2106, was chartered by the Grand Lodge of England in North Borneo at Elopura. It was, however, never constituted as the petitioners had left before the Lodge could be opened, and it was erased from the register on January 2, 1888. Borneo Lodge of Harmony was chartered on May 6, 1891, and constituted at Sandakan on June 7, the same year.

BOSONIEN, THE. The name is sometimes given as Bossonius. The Fourth Degree of the African Architects, also called the Christian Philosopher. The latter reference is by Thory (Acta Latomorum, i, 297).

BOSTON TEA PARTY. England in 1773 passed a law levying a tax on all tea shipped into the American Colonies by the East India Tea Company. Three cargoes of tea were in Boston harbor when from a meeting of citizens, December 16, 1773, held at the Old South Church, forty or fifty men disguised as Indians emerged and in two or three hours three hundred and forty-two chests of tea valued at about eighteen hundred pounds sterling were emptied into the sea (see Brother Elroy McKendree Avery’s History of the United States and Its People, volume v, page 169). The secrecy and dispatch of the whole affair definitely indicates previous rehearsals under competent leadership. On that very night the records written by the Secretary state that Lodge of Saint Andrew closed until the next night “On account of the few members in attendance” and then the entire page is filled up with the letters T made large (see Centennial Memorial of Saint Andrew’s Lodge, page 347; also Green Dragon Tavern).

BOSWELL, JOHN. A Scottish Laird, of Auchinleck, and of the family of the biographer of Doctor Johnson. Laird means the proprietor of a landed estate; occasionally, merely a landlord. His appearance in the Lodge of Edinburgh at a meeting held
at Holyrood in June, 1600, affords a very early
authentic instance of a person being a member of the
Masonic Fraternity who was not an architect or
builder by profession. Brother Boswell signed his
name and made his mark as did the Operatives.

BOURBON, PRINCE LOUIS DE, COMTE DE
CLERMONT. Said to have been elected December
2, 1743, the fourth Grand Master in France. At first
he was energetic and in 1756 the name of the Grand
Lodge was changed from that of the English Grand
Lodge of France to the Grand Lodge of France. He
died in 1771, leaving Freemasonry in a much less
flourishing condition as he neglected it during the
latter part of his life, delegating his work to others
(see Histoire de la Franc-Maconnerie Francaise, Albert
Lantaine, 1925, Paris, pages 64-9, etc.).

BOURN. A limit or boundary; a word familiar to the
Freemason in the Monitorial Instructions of the
Fellow Craft’s Degree, where it is directed to re-
member that we are traveling upon the level of time
to that undiscovered country from whose bourn no
traveler returns; and to the reader of Shakespeare,
from whom the expression is borrowed, in the beau-
tiful soliloquy of Hamlet:

“Who would fardels bear;
To grunt and sweat under a weary life;
But that the dread of something after death—
The undiscovered country, from whose bourn
traveler returns; and to the reader of Shakespeare,
member that we are traveling upon the level of time
(see Histoire de la Franc-Maconnerie Francaise, Albert
Lantaine, 1925, Paris, pages 64-9, etc.).

BRAHMANISM. The religious system practised
by the Hindus. It presents a profound and spiritual
philosophy, strangely blended with the basest super-
stitions. The Veda is the Brahmanical Book of the
Law, although the older hymns springing out of the
primitive Aryan religion have a date far anterior to
that of comparatively modern Brahmanism. The
Laws of Menu is really the text-book of Brahmanism;
yet in the Vedic hymns we find the expression of
that religious thought that has been adopted by the
Brahmans and the rest of the modern Hindus.

The learned Brahmins have a hidden or esoteric
faith, in which they recognize and adore one God,
without form or quality, eternal, unchangeable, and
occupying all space; but confining this concealed
doctrine to their interior schools, they teach, for the
multitude, an open or exoteric worship, in which the
incomprehensible attributes of the supreme and purely
spiritual God are invested with sensible and even
human forms. In the Vedic hymns all the powers of
nature are personified, and become the objects of
worship, thus leading to an apparent polytheism.
But, as J. F. Clarke in his Ten Great Religions (page 90)
remarks, “behind this incipient polytheism lurks the
original monotheism; for each of these gods, in turn,
becomes the Supreme Being.” And Max Miller
says (Chips, i, 2) that “it would be easy to find in the
numerous hymns of the Veda passages in which
almost every important deity is represented as su-
preme and absolute.”

This most ancient religion—believed in by one
seventh of the world’s population, that fountain
from which has flowed so much of the stream of
modern religious thought, abounding in mystical
ceremonies and ritual prescriptions, worshiping, as
the Lord of all, “the source of golden light,” having
its ineffable name, its solemn methods of initiation,
and its symbolic rites—is well worth the serious study
of the Masonic scholar, because in it he will find much
that will be suggestive to him in the investigations of
the dogmas of his Order.

In speaking of the Brahmins, or Brahmanas
(Kenning’s Cyclopaedia of Freemasonry), Brother A. F.
A. Woodford tells us, “It has been said, and appar-
ently on good authority, that they have a form of
Masonic initiation and recognition amongst them.”
Brother Joseph Brant, the Mohawk Chief
Freemasonry in Canada, records (on page 687) that ford, Kenning's Cyclopcedia, says that he has been reported as Grand Master in England in 1502 and in 1787. Brant was probably connected with the Operative Lodges. A translation into the Mohawk language and this was published on page 283 of his Histoire Pittoresque de la Franc-Maçonnerie.

Joseph Brant, or Thayendanegea, to use his native name, was born on the banks of the Ohio River in 1742 and was educated at Lebanon, Connecticut. He was a member of Lodge No. 11 at the Mohawk village, about a mile and a half from Brantford, and was also affiliated with Barton Lodge No. 10 at Hamilton, Canada. Brother Robertson, History of Freemasonry in Canada, records (on page 687) that Brother Brant translated the Gospel of St. Mark into the Mohawk language and this was published in 1787.

BRANT, JOSEPH. A Mohawk Indian Chief, made a Freemason “and admitted to the Third Degree” at London, England, on April 26, 1776. This was in a Lodge of the Moderns, the Falcon, in Princess Street, Leicester Fields.

Brother Hawkins records that during the War of American Independence Brant was in command of some Indian troops on the British side, by whom Captain McKinstry, of the United States Army, had been captured. The Indians had tied their prisoner to a tree and were preparing to torture him, when he made the mystic appeal of a Freemason in the hour of danger. Brant interposed and rescued his American brother from his impending fate, took him to Quebec, and placed him in the hands of some English Freemasons, who returned him, uninjured, to the American outposts. Clavel has illustrated the occurrence on page 283 of his Histoire Pittoresque de la Franc-Maçonnerie.

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BRAY, REGINALD. Brother A. F. A. Woodford, Kenning's Cyclopedia, says that he has been reported as Grand Master in England in 1502 and was probably connected with the Operative Lodges.

BRAZEN LAVER. See Laver.

BRAZEN PILLARS. See Pillars of the Porch.

BRAZEN SERPENT, KNIGHT OF THE. See Knight of the Brazen Serpent.

BRAZIL. The largest state and republic in South America. The first Lodge in Brazil is said to have been established by French authority as early as 1815. At any rate it was at work in 1820 and was divided into three parts which in 1821 met and formed the Grand Orient of Brazil according to the French Rite. In October, however, it was closed by order of the Emperor of Brazil, then Grand Master, and lay dormant for ten years.

Eight years later a Grand Orient of Brazil was formed with José Bonefacio de Andradia e Silva as Grand Master. In November, 1832, the Supreme Council of Belgium instituted a Supreme Council, Thirty-third Degree, which in 1832 was divided into three parts, each of which claimed to be a Supreme Grand Council. In 1835 there existed two Grand Orient of Brazil (see Current History, July, 1923), referred to the popularity of Freemasonry there and asserted that it was largely due to the great number of free public schools established and supported by the Freemasons for educating future citizens of that republic.

BREAD, CONSECRATED. Consecrated bread and wine, that is to say, bread and wine used not simply for food, but made sacred by the purpose of symbolizing a bond of brotherhood, and the eating and drinking of which are sometimes called the Communion of the Brethren, is found in some of the advanced Degrees, such as the Order of High Priesthood in the American Rite, and the Rose Croix of the French and Scottish Rites.

It was in ancient times a custom religiously observed, that those who sacrificed to the gods should unite in partaking of a part of the food that had been offered. And in the Jewish Church it was strictly commanded that the sacrificers should “eat before the Lord,” and unite in a feast of joy on the occasion of their offerlings. By this common partaking of that which had been consecrated to a sacred purpose, those who partook of the feast seemed to give an evidence and attestation of the sincerity with which they made the offering; while the feast itself was, as it were, the renewal of the covenant of friendship between the parties.

BREADTH OF THE LODGE. See Form of the Lodge.

BREAST. In one of the Old Lectures, quoted by Doctor Oliver, it is said: “A Mason's breast should be as safe and sacred repository for all your just and lawful secrets. A brother's secrets, delivered to me as such, I would keep as my own; as to betray that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villainy of an assassin who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy.”

It is true, that the secrets of a Freemason, confided as such, should be as inviolate in the breast of him who has received them as they were in his own before they were confided. But it would be wrong to conclude that in this a Freemason is placed in a position different from that which is occupied by every honorable man. No man of honor is permitted to reveal a secret which he has received under the pledge of secrecy.

Nevertheless, it is as false as it is absurd, to assert that either the man of honor or the Freemason is bound
by any such obligation to protect the criminal from the vindication of the law. It must be left to every man to determine by his own conscience whether he is at liberty to betray a knowledge of facts with which he could not have become acquainted except under some such pledge. No court of law would attempt to extort a communication of facts made known by a penitent to his confessor or a client to his lawyer for such a communication would make the person communicating it infamous. In this case, Freemasonry supplies no other rule than that which is found in the acknowledged codes of Moral Ethics.

**BREASTPLATE.** Called in Hebrew הֶפֶלֶת, kho'¬shen, or כְּפֶלֶת, kho-shen mish-pau, the breastplate of judgment, because through it the High Priest received divine responses, and uttered his decisions on all matters relating to the good of the commonwealth. It was a piece of embroidered cloth of gold, purple, scarlet, and fine white, twined linen. It was a span, or about nine inches square, when doubled, and made thus strong to hold the precious stones that were set in it. It had a gold ring at each corner, to the uppermost of which were attached golden chains, by which it was fastened to the shoulderpieces of the ephod—the vestment worn by the High Priest over his tunic; while from the two lowermost went two ribbons of blue, by which it was attached to the girdle of the ephod, and thus held secure in its place.

In the breastplate were set twelve precious jewels, on each of which was engraved the name of one of the twelve tribes. The stones were arranged in four rows, three stones in each row. As to the order of arrangement and the names of the stones, there has been some difference among the authorities. The authorized version of the Bible gives them in this order: Sardius, topaz, carbuncle, emerald, sapphire, diamond, ligure, agate, amethyst, beryl, onyx, jasper. This is the pattern generally followed in the construction of Masonic breastplates, but modern researches into the true meaning of the Hebrew names of the stones have shown its inaccuracy. Especially must the diamond be rejected, as no engraver could have cut a name on this impenetrable gem, to say nothing of the pecuniary value of a diamond of a size to match the rest of the stones.

The differences made by various writers in the order of the names of the stones arise only from their respective translations of the Hebrew words. These original names are detailed in Exodus (xxviii), and admit of no doubt, whatever uncertainty there may be as to the gems which they were intended to represent. Fig. 3 illustrates the Hebrew names of the stones.

A description of the breastplate is given in chapters xxviii and xxxix of Exodus. From the former, authorized version of the Bible, we take the following four verses (17–21): "And thou shalt set in it settings of stones, even four rows of stones; the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosings. And the stones shall be with the names of the children of Israel, twelve according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes." In the margin the word *ruby* is given instead of *sardius* in the first row of stones. The revised version suggests that ruby be substituted for sardius, emerald for carbuncle, carbuncle for emerald, sardonix for diamond, amber for ligure or jacinth, chalcedony for beryl, and beryl for onyx, in the list found in Exodus xxviii. Students of the Scriptures conclude that from the dimensions of the breastplate, given in Exodus (chapter xxviii), a span which would be equivalent to eight or nine inches, the twelve stones even after allowing some reasonable space for their setting must have been of

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**FIG. 1. VULGATE VERSION OF BREASTPLATE**

| Josephus, Antiquities of the Jews (III, vii), gives the stones in the following order: Sardonyx, topaz, emerald; carbuncle, jasper, sapphire; ligure, amethyst, agate; chrysolite, onyx, beryl. Kalisch, in his Commentary on Exodus, gives a still different order: Cornelian (or sardius), topaz, smaragdus; carbuncle, sapphire, emerald; ligure, agate, amethyst; chrysolite, onyx, jasper. But perhaps the Vulgate translation is to be preferred as an authority, because it was made in the fifth century, at a time when the old Hebrew names of the precious stones were better understood than now. The order given in that version is shown in the diagram Fig. 1.

A description of each of these stones, with its symbolic signification, will be found under the appropriate head. On the stones were engraved the names of the twelve tribes, one on each stone. The order in which they were placed, according to the Jewish Targums—various ancient forms of the Hebrew Scriptures in Aramaic or Chaldee language, was as Fig. 2, having a reference to the respective ages of the twelve sons of Jacob.

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**FIG. 2. TWELVE TRIBES ACCORDING TO TARGUMS**

<table>
<thead>
<tr>
<th>LEVI</th>
<th>SIMEON</th>
<th>REUHEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>ZEBULUN</td>
<td>ISSACHAR</td>
<td>JUDAH</td>
</tr>
<tr>
<td>GAD</td>
<td>NAPHTALI</td>
<td>DAN</td>
</tr>
<tr>
<td>BENJAMIN</td>
<td>JOSEPH</td>
<td>ASHER</td>
</tr>
</tbody>
</table>

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considerable size and therefore of only moderate rarity. Furthermore, as they were engraved with the names of the twelve tribes they could have been of only moderate hardness; and finally, preference may well be given to stones which research has shown to have been actually used for ornamental purposes in early Bible times. In regard to this matter the article by Professor Flinders Petrie is of especial importance (see Hasting’s Dictionary of the Bible, iv, pages 619-21).

The breastplate which was used in the first Temple does not appear to have been returned after the Captivity, for it is not mentioned in the list of articles sent back by Cyrus. The stones, on account of their great beauty and value, were most probably removed from their original arrangement and reset in various ornaments by their captors. A new one was made for the services of the second Temple, which, according to Josephus, when worn by the High Priest, shot forth brilliant rays of fire that manifested the immediate presence of Jehovah. But Josephus adds that two hundred years before his time this miraculous power had become extinct in consequence of the impiety of the nation. It was subsequently carried to Rome together with the other spoils of the Temple.

Of the subsequent fate of these treasures, and among them the breastplate, there are two accounts: one, that they were conveyed to Carthage by Genseric after his sack of Rome, and that the ship containing them was lost on the voyage; the other, and, as King thinks, in Antique Gems (page 137), the more probable one, that they had been transferred long before that time to Byzantium, and deposited by Justinian in the treasury of Saint Sophia. The breastplate is worn in American Chapters of the Royal Arch by the High Priest as an essential part of his official vestments. The symbolic reference of it, as given by Webb, is that it is to teach him always to bear in mind his responsibility to the laws and ordinances of the Institution, and that the honor and interests of his Chapter should be always near his heart. This does not materially differ from the ancient symbolism, for one of the names given to the Jewish breastplate was the memorial, because it was designed to remind the High Priest how dear the tribes whose names it bore should be to his heart.

The breastplate does not appear to have been original with or peculiar to the Jewish ritual. The idea was, most probably, derived from the Egyptians. Diodorus Siculus says (in his book I, chapter 75), that among them the chief judge bore about his neck a chain of gold, from which hung a figure or image (tōdōw), composed of precious stones, which was called Truth, and the legal proceedings only commenced when the chief judge had assumed this image. Aelian (book xxxiv), confirms this account by saying that the image was engraved on sapphire, and hung about the neck of the chief judge with a golden chain. Peter du Val says that he saw a mummy at Cairo, round the neck of which was a chain, to which a golden plate was suspended, on which the image of a bird was engraved (see Urim and Thummim).

BREAST, THE FAITHFUL. One of the three precious jewels of a Fellow Craft. It symbolically teaches the initiate that the lessons which he has received from the instructive tongue of the Master are not to be listened to and lost, but carefully treasured in his heart, and that the precepts of the Order constitute a covenant which he is faithfully to observe.

BREAST TO BREAST. See Points of Fellowship.

BRETHREN. This word, being the plural of Brother in the solemn style, is more generally used in Masonic language, instead of the common plural, Brothers. Thus Freemasons always speak of The Brethren of the Lodge, and not of The Brothers of the Lodge.

BRETHREN OF HARMONY. Identical with the Frères Noirs, or Black Brethren.

BRETHREN OF THE BRIDGE. See Bridge Builders of the Middle Ages.

BRETHREN OF THE MYSTIC TIE. The term by which Freemasons distinguish themselves as the members of a confraternity or brotherhood united by a mystical bond (see Mystic Tie).

BRETHREN ROSE CROIX OF THE EAST. See Marconis, also Memphis, Rite of.

BREWSTER, SIR DAVID. See Lawrie, Alexander.

BRIDGE. A most significant symbol in the Fifteenth and Sixteenth Degrees of the Scottish Rite, at which an important event transpires. The characteristic letters which appear on the Bridge, L. O. P., refer to that liberty of thought which is ever thereafter to be the inheritance of those who have been symbolically captive for seven weeks of years. It is the new era of the freedom of expression, the liberation of the former captive thought. Liberty, but not License. It is also a symbol in the Royal Order (see Lakak Deror Pessah; also Liber; also Liberty of Passage).

BRIDGE BUILDERS OF THE MIDDLE AGES. Before speaking of the Pontifices, or the Fraternity of Bridge Builders, whose history is closely connected with that of the Freemasons of the Middle Ages, it will be as well to say something of the word which they assumed as the title of their brotherhood. The Latin word pontifex, with its equivalent English pontiff, literally signifies the builder of a bridge, from pons, meaning a bridge, and facere, to
make. But this sense, which it must have originally possessed, it seems very speedily to have lost, and we, as well as the Romans, only recognize pontifex or pontif as significant of a sacerdotal priestly character.

Of all the Colleges of Priests in ancient Rome, the most illustrious was that of the Pontiffs. The College of Pontiffs was established by Numa, and originally consisted of five, but was afterward increased to sixteen. The whole religious system of the Romans, the management of all the sacred rites, and the government of the priesthood, was under the control and direction of the College of Pontiffs, of which the Pontifex Maximus, or High Priest, was the presiding officer and the organ through which its decrees were communicated to the people. Hence, when the Papal officer and the organ through which its decrees were communicated to the people. Hence, when the Papal Church established its seat at the City of Rome, its Bishop assumed the designation of Pontifex Maximus as one of his titles, and Pontiff and Pope are now considered equivalent terms.

The question naturally arises as to what connection there was between religious rites and the building of bridges, and why a Roman priest bore the name which literally denoted a bridge builder. Etymologists have vainly sought to solve the problem, and, after all their speculation, fail to satisfy us.

One of the most tenable theories is that of Schmitz, who thinks the Pontifices were so called because they superintended the sacrifices on a bridge, alluding to the Argean sacrifices on the Sublician Bridge. But Varro gives a more probable explanation when he tells us that the Sublician Bridge was built by the Pontifices; and that it was deemed, from its historic association, of so sacred a character, that no repairs could be made on it without a previous sacrifice, which was to be conducted by the Chief Pontiff in person.

The true etymology is, however, undoubtedly lost; yet it may be interesting, as well as suggestive, to know that in old Rome there was, even in a mere title, supposing that it was nothing more, some sort of connection between the art or practise of bridge building and the mysterious sacerdotal rites established by Numa, a connection which was subsequently again developed in the Masonic association which is the subject of the present article.

Whatever may have been this connection in Pagan Rome, we find, after the establishment of Christianity and in the Middle Ages, a secret Fraternity organized, as a branch of the Traveling Freemasons of that period, whose members were exclusively devoted to the building of bridges, and who were known as Pontifices, or Bridge Builders, and styled by the French les Frères Pontifes, or Pontifical Brethren, and by the Germans Brückenbräder, or Brüder of the Bridge. It is of this Fraternity that, because of their association in history with the early corporations of builders who, under the designation of Traveling Freemasons, passed from country to country, and, patronized by the Church, erected those magnificent cathedrals, monasteries, and other public edifices, many of which have long since crumbled to dust, but a few of which still remain to attest the wondrous ability of these Operative Brethren. Alone skilled in the science of architecture, from them only could be derived workmen capable of constructing safe and enduring bridges.

Accordingly, a portion of these Freemasons, withdrawing from the general body, united, under the patronage of the Church, into a distinct corporation of Frères Pontifes, or Bridge Builders. The name which they received in Germany was that of Brückenbrüder, or Brethren of the Bridge.

A legend of the Church attributes their foundation to Saint Benezet, who accordingly became the patron of the Order, as Saint John was of the Freemasons proper. Saint Benezet was a shepherd of Avilar, in France, who was born in the year 1165. "He kept his mother's sheep in the country," says Butler, the historian of the saints, "being devoted to the practices of piety beyond his age; when moved by charity to save the lives of many poor persons, who were frequently drowned in crossing the Rhone, and, being inspired by God, he undertook to build a bridge over
that rapid river at Avignon. He obtained the approbation of the Bishop, proved his mission by miracles, and began the work in 1177, which he directed during seven years. He died when the difficulty of the undertaking was over, in 1184. His body was buried upon the bridge itself, which was not completely finished till four years after his decease, the structure whereof was attended with miracles from the first laying of the foundations till it was completed, in 1188."

Divesting this account, which Butler has drawn from the Acta Sanctorum of the Bollandists, of the miraculous, the improbable, and the legendary, the naked fact remains that Benezet was engaged, as the principal conductor of the work, in the construction of the magnificent bridge at Avignon, with its eighteen arches. As this is the most ancient of the bridges of Europe built after the commencement of the restoration of learning, it is most probable that he was, as he claimed to have been, the founder of that Masonic corporation of builders who, under the name of Brethren of the Bridge, assisted him in the undertaking, and who, on the completion of their task, were engaged in other parts of France, of Italy, and of Germany, in similar labors.

After the death of Saint Benezet, he was succeeded by Johannes Benedictus, to whom, as Prior of the Bridge, and to his Brethren, a charter was granted in 1187, by which they obtained a chapel and cemetery, with a chaplain.

In 1185, one year after the death of Saint Benezet, the Brethren of the Bridge commenced the construction of the Bridge of Saint Esprit, over the Rhone at Lyons. The completion of this work greatly extended the reputation of the Bridge Builders, and in 1189 they received a charter from Pope Clement III. The City of Avignon continued to be their headquarters, but they gradually entered into Italy, Spain, Germany, Sweden, and Denmark. The Swedish chroniclers mention one Benedict, between the years 1178 and 1191, who was a bishop and bridge builder at Skara, in that kingdom. Could he have been the successor, already mentioned, of Benezet, who had removed from Avignon to Sweden?

As late as 1590 we find the Order existing at Lucca, in Italy, where, in 1562, John de Medicis exercised the functions of his chief under the title of Magister, or Master. How the Order became finally extinct is not known; but after its dissolution much of the property which it had accumulated passed into the hands of the Knights Hospitalers or Knights of Malta.

The gild or corporation of Bridge Builders, like the corporation of Traveling Freemasons, from which it was an offshoot, was a religious institution, but admitted laymen into the society. In other words, the workmen, or the great body of the gild, were of course secular, but the patrons were dignitaries of the Church. When by the multiplication of bridges the necessity of their employment became less urgent, and when the numbers of the workmen were greatly increased, the patronage of the Church was withdrawn, and the association was dissolved, or soon after fell into decay; its members, probably, for the most part, reuniting with the corporations of Freemasons from whom they had originally been derived. Nothing has remained in modern Freemasonry to preserve the memory of the former connection of the Order with the bridge builders of the Middle Ages, except the ceremony of opening a bridge, which is to be found in the rituals of the last century; but even this has now become almost obsolete.

Lenning, who has appropriated a brief article in his Encyclopädie der Freimaurerei to the Brückenbrüder, or Brethren of the Bridge, incorrectly calls them an Order of Knights. They took, he says, vows of celibacy and poverty, and also to protect travelers, to attend upon the sick, and to build bridges, roads, and hospitals. Several of the inventors of advanced degrees have, he thinks, sought to revive the Order in some of the degrees which they have established, and especially in the Knights of the Sword, which appears in the Ancient and Accepted Rite as the Fifteenth Degree, or Knights of the East; but Brother Mackey could find no resemblance except that in the Knights of the Sword there is in the ritual a reference to a river and a bridge. He was more inclined to believe that the Nineteenth Degree of the same Rite, or Grand Pontiff, was once connected with the Order we have been considering; and that, while the primitive ritual has been lost or changed so as to leave no vestige of a relationship between the two, the name which is still retained may have been derived from the Frères Pontifes of the twelfth century.

This, however, is mere conjecture, without any means of proof. Accordingly Brother Mackey was of the opinion that all that we do positively know is, that the bridge builders of the Middle Ages were a Masonic association, and as such are entitled to a place in all Masonic histories.

BRIEF. The diploma or certificate in some of the advanced degrees is so called.

BRIGHT. A Freemason is said to be bright who is well acquainted with the ceremonies, the forms of opening and closing, and the ceremonies of initiation. This expression does not, however, in its technical sense, appear to include the superior knowledge of the history and science of the Institution, and many bright Freemasons are, therefore, not necessarily learned; and, on the contrary, some learned Freemasons are not well versed in the exact phraseology of the ceremonies. The one knowledge depends on the more or less mental endowment of the other is derived from deep research. It is scarcely necessary to say which of the two kinds of knowledge is the more valuable. The Freemason whose acquaintance with the Institution is confined to what he learns from its esoteric ceremonies will have but a limited idea of its science and philosophy. And yet a knowledge of the ceremonies as the foundation of higher knowledge is essential.

BRITHERING. The Scotch term for Masonic initiation.

BRITISH COLUMBIA. A province in the western Dominion of Canada. The first Lodge established in this province was Victoria, No. 783, by the Grand Lodge of England, March 19, 1859. In 1871 the Grand Lodge of England had four Lodges and the Grand Lodge of Scotland five Lodges. A Convention was held on October 21, 1871; eight out of the nine Lodges were represented, and the Grand Lodge of British Columbia was duly organized. Brother Israel Wood Powell, M.D., Provincial Grand Master of Scotland, was elected the first Grand Master.
BRITISH EAST AFRICA or KENYA COLONY. The Grand Lodges of England and Scotland have each chartered a Lodge in this district at Nairobi.

BRITISH GUIANA. A country in South America. The Grand Lodge of Holland warranted Lodge Saint Juan de la Ré-Unión in 1771 at Georgetown. It did not however survive very long. Lodges were also chartered by the Grand Lodges of New York, England, Scotland, etc. The Grand Lodge of South Carolina has two Lodges at Georgetown.

BRITISH HONDURAS. Known also as Belize, a British colony in Central America. Amity Lodge, No. 309, was chartered at St. George's Cay by the Grand Lodge of England, but as it did not succeed it was dropped from the Register in 1813.

In 1820 British Constitution Lodge was warranted by the United Grand Lodge of England at Honduras Bay but, with that of another Lodge chartered in 1831, its name was omitted from the Register on June 4, 1862.

BRITISH LODGE. English Red Apron Lodge, now No. 8, founded 1722, having Centenary Warrant but no special jewel. Officers permitted golden or gilt jewels, same as Lodge of Antiquity. This honor conferred when Lord Cranstoun became Grand Master, 1745. He was a member of the British Lodge and the jewels used by its Master and Wardens were those worn by the Grand Master and the Grand Wardens and these jewels were gilded before they were returned to the owners, who were permitted to continue their use of them in gold or gilded metal.

BROACHED THURNEL. In the lectures of the early part of the eighteenth century the Immovable Jewels of the Lodge are said to be "the Tarsel Board, Rough Ashlar, and Broached Thurnel"; and in describing their uses it is taught that "the Rough Ashlar is for the Fellow Crafts to try their jewels on, and the Broached Thurnel for the Entered Apprentices to learn to work upon." Much difficulty has been met with in discovering what the Broached Thurnel really was. Doctor Oliver, most probably deceived by the use to which it was assigned, says in his Dictionary of Symbolic Masonry that it was subsequently called the Rough Ashlar. This is evidently incorrect, because a distinction is made in the original lecture between it and the Rough Ashlar, the former being for the Apprentices and the latter for the Fellow Crafts. Krause (Kunsturkenden, i, 73), has translated it by Drehbank, which means a turning-lathe, an implement not used by Operative Freemasons.

Now what is the real meaning of the word? If we inspect an old tracing board of the Apprentice's Degree of the date when the Broached Thurnel was in use, we shall find depicted on it three symbols, two of which will not once be recognized as the Tarsel, or Trestle Board, and the Rough Ashlar, just as we have them at the present day; while the third symbol will be that depicted in the margin, namely, a cubical stone with a pyramidal apex. This is the Broached Thurnel. It is the symbol which is still to be found, with precisely the same form, in all French tracing boards, under the name of the pierre cubique, or cubical stone, and which has been replaced in English and American tracing boards and rituals by the Perfect Ashlar.

BROACHED

For the derivation of the words, we must go to old and now almost obsolete terms of architecture. On inspection, it will at once be seen that the Broached Thurnel has the form of a little square turret with a spire springing from it. Now, broach, or broche, says Parker in the Glossary of Terms in Architecture (page 97), is "an old English term for a spire, still in use in some parts of the country, as in Leicestershire, where it is said to denote a spire springing from the tower without any intervening parapet. Thurnel is from the old French tournelle, a turret or little tower. The Broached Thurnel, then, was the Spired Turret. It was a model on which apprentices might learn the principles of their art, because it presented to them, in its various outlines, the forms of the square and the triangle, the cube and the pyramid."

Brother Hawkins had somewhat different conclusions about the matter and added the following comments:

In Ars Quatuor Coronatorum (xii, 205), Brother G. W. Speth quotes from the Imperial Dictionary: "Broach, in Scotland, a term among masons, signifying to rough hew. Broached Work, in Scotland, a term among masons, signifying work or stones that are rough-hewn, and thus distinguished from Ashlar or polished work. Broaching-Thurmal, Thurner, Turner, names given to the chisels by which broached work is executed."

And therefore Brother Speth suggests that the Broached Thurnel was really a chisel for the Entered Apprentices to learn to work with.

We find that the new English Dictionary explains Broached as a term used "of stone; chiselled with a broach," or narrow-pointed chisel used by Freemasons; but Brother Hawkins points out that this still leaves it uncertain what a "Thurnel" is.

Brother Clegg has had the advantage of actually working with broaching tools and therefore ought to know something about broached work. The word broach in the industries is usually applied to the operation of shaping or forming some part by special tools made to produce some particular shape or design. A triangular hole in a piece of metal or any other material can for example be finished to a considerable degree of accuracy by simply forcing the cutting tool through it as a final operation. This is called broaching and the tools for the purpose are known as broaches. A tool that is used to smooth out a small opening by being rotated within it is often called a broach and, as will be seen, the idea is that the broach is used to form a special shape. These special shapes therefore are known as work which is broached and this agrees very closely with the understanding that underlies each of the comments made above. The exact meaning of Thurnel or Thurminal is not too clear but has evidently been applied to the instrument as well as the product of its work.

Brother Charles E. Funk of the Editorial Department of the Funk & Wagnalls New Standard Dictionary of the English Language has very kindly read the above article and favors us with the following comments:

I have gone through fifteen or more dictionaries from 1643 up to Murray's New English Dictionary, including several dialectical dictionaries and one on archaisms. None of them record any such spelling as thurnel, thurminal, not thurner.
BROKEN

Brooch or broche, broach, broach, broth, broch, broch—
are not so obscure. Five centuries and more of usage still
find the early senses preserved. But even so, ambiguity
is not avoided in attempting to determine the meaning of
these words. One may refer, for instance, to a spired
Thurm
when the small point of their ax (?) they make it
full of little pits or small holes;" also that of 1544, "In
hewing, broaching, and scaplyn of stone for the chapel;"
or (2) to the name of the spire itself, a current form in
England today which dates from 1800. "For transying
& makyn moldes to the brooch."

With this second and still current usage of broach, then,
and assuming that thurnel is a variant spelling of tou-
nelle, as it might well have been, we can derive a thor-
oughly satisfactory explanation of the expression and
one which also agrees with the old illustrations,

Come the old German form

This view may be further supported when we
recall the old German form Thurn or Tower.

Murray lends further support to this view in his
record of the variants of tourenelle, which appeared
variably from 1400 to the middle of the seventeenth
century as torne, torne, tournell, tournell, tourne, and

All of this may lend weight to the theory as given by
Mackey. But if this theory is accepted, the mystery is
still unresolved, for by which logic would the symbol of

neither be such a highly finished work as the
Apprentice be such a highly finished work as the
Turret?

One would expect a reversal of such symbolism and


It seems, therefore, that the explanation as a
spired turret is inappropriate—one would not expect an appren-
tice "to learn to work upon" such a structure. We are
foreordained then to consider the first definition of broach and
to do some more or less etymological guesswork with the

Fumald, who was editorially connected with his
company and a distinguished author.

Former, its a Chissel used before the
finishing. Note that both these descriptions might well
refer to the Furnel, fournel, fournel, or even furnel, perhaps with an
m in place of the n. It may be that the Firming-Chisel is the
present type. This tool would be a tappered hand-
tool, set in a flat head to receive blows from a hammer,
and would be used for rough dressing. Possibly it might be
the turning-chisel, and thus the first definition of broach and

term Furnel (thurnel).

Dialectically, th was occasionally substituted for f.
We have such instances as thame for fame, thetch for fetch,
and throns for throns, and others. I would expect,
therefore, to find some dressing tool, no longer employed,
perhaps, or now under another name, which was called a
Furnel, fournel, fornel, or even furnel, perhaps with an
m in place of the n. It may be that the Furning-Chisel is the
present type. This tool would be a tappered hand-
tool, set in a flat head to receive blows from a hammer,
and would be used for rough dressing. Possibly it might be
the turning-chisel, and thus the first definition of broach and
to do some more or less etymological guesswork with th
which I am offering as a possible clue—I can not
locate the missing link to make it conclusive, for we have
no more precise books covering the subject of stone-dressing

tools on our shelves.

In Freemasonry, the broken column is, as Master
Freemasons well know, the emblem of the fall of one of
the chief supporters of the Craft. The use of the
column or pillars as a monument erected over a
tomb was a very ancient custom, and was a very
significant symbol of the character and spirit of the
person interred. It is accredited to Jeremy L. Cross
that he first introduced the Broken Column into the
ceremonies, but this may not be true (see Monument).

BROMWELL, HENRY P. H. Born at Balti-
more, Maryland, August 1823, died at Denver,
Colorado, January 9, 1908. Admitted to the bar in
Vandana, Illinois, 1853, Representative to Congress
from 1865 to 1869 from that State—went to Colorado
in 1870 and in 1879 elected a member of the Legis-
lature and in 1881 appointed Commissioner to revise
the laws of the State. Made a Freemason at Vandana in
1854 and chosen Grand Master in 1864. Served as
Grand Orator of the Grand Lodge of Colorado in
1874, and was elected Honorary Grand Master of
that Body in 1889 in consideration of his distinguished
services to the Craft. He was the originator of what
has been styled a new branch of Freemasonry, known as
the Free and Accepted Architects, the object of which
was to restore and preserve the lost work of the an-
cient Craft. At one time there were five Lodges of
Architects in the United States, and also a Grand
Lodge. The instruction embodied in the Degrees was
in no sense an innovation, but designed to impart to
students of the Craft a knowledge of Masonic sym-
bolism not otherwise obtainable. His famous book
entitled Restorations of Masonic Geometry and Sym-
bolry, being a dissertation on the lost knowledge of
the Lodge, was begun in 1884 and on it he worked for
sixteen hours a day for six years and two months.
One Chapter, devoted to the floors of the three Lodges,
occupied two years and two months in its prepara-
tion, while the book was read and re-read fourteen
times for correction and revision.

BROther. The term which Freemasons apply
to each other. Freemasons are Brethren, not only by
common participation of the human nature, but as
professing the same faith; as being jointly engaged
in the same labors, and as being united by a mutual
covenant or tie, whence they are also emphatically
called Brethren of the Mystic Tie (see Companion
and Mystic Tie).

BROtherHOOD. When our Savior designated
his disciples as his Brethren, he implied that there
was a close bond of union existing between them,
which idea was subsequently carried out by Saint
Peter in his direction to "Love the Brotherhood."
Hence the early Christians designated themselves
as a brotherhood, a relationship unknown to the
Gentile religions; and the ecclesiastical and other
confraternities of the Middle Ages assumed the same
title to designate any association of men engaged
in the Masonic literature. In some instances, this mean-
ning of the word Brethren has been stretched by addi-
tional connotations, as in the case of the Mystic Tie

In the latter part of Brother Funk's consideration
of this matter he had in mind the name of James C.
Fernald, who was editorially connected with his
company and a distinguished author.

BROKEN COLUMN. Among the Hebrews, col-
cumns, or pillars, were used metaphorically to signify
princes or nobles, as if they were the pillars of a
state. Thus (in Psalm xi, 9), the passage, reading in
our translation, "If the foundations be destroyed
what can the righteous do?" is, in the original, "when
the columns are overthrown," that is, when the firm
supporters of what is right and good have perished.
So the passage in Isaiah (xix, 10), should read: "her
(Egypt's) columns are broken down," that is, the
nobles of her state.

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Freemasons well know, the emblem of the fall of one of
the chief supporters of the Craft. The use of the
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tomb was a very ancient custom, and was a very
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as a brotherhood, a relationship unknown to the
Gentile religions; and the ecclesiastical and other
confraternities of the Middle Ages assumed the same
title to designate any association of men engaged
in the same common object, governed by the same rules, and united by anidentical interest. The association or Fraternity of Freemasons is in this sense called a brotherhood.

**BROthering.** Admission to the Craft. Cunningham's Diary, the diary and general expenditure book of William Cunningham of Craigends, edited by the Reverend James Dodd, D.D., 1887, and published by the Scottish Historical Society, has the following entries:

June 17, 1676.
To my man to pay his traveling...........01 2 0
June 26, 1676.
To Andrew Greg his servant in part of his fee.........................02 0 0
To him to pay his Brethering with...........01 4 0

Glossary at end of book explains that Brethering means admission to the Craft Fellowship.

**Brotherly Kiss.** See Kiss, Fraternal.

**Brotherly Love.** At a very early period in the course of his initiation, a candidate for the mysteries of Freemasonry is informed that the great principles of the Order are Brotherly Love, Relief, and Truth. These virtues are illustrated, and their practise recommended to the aspirant, at every step of his progress; and the instruction, though continually varied in its mode, is so constantly repeated, as infaillibly to impress upon his mind their absolute necessity in the constitution of a good Freemason.

**Brotherly Love** might very well be supposed to be an ingredient in the organization of a society so peculiarly constituted as that of Freemasonry. But the Brotherly Love which we inculcate is not a mere abstraction, nor is its character left to any general and careless understanding of the candidate, who might be disposed to give much or little of it to his Brethren, according to the peculiar constitution of his own mind, or the extent of his own generous or selfish feelings. It is, on the contrary, closely defined; its object plainly denoted; and the very mode and manner of its practise detailed in words, and illustrated by symbols, so as to give neither cause for error nor apology for indifference.

Every Freemason is acquainted with the Five Points of Fellowship—he knows their symbolic meaning—he can never forget the interesting incidents that accompanied their explanation; and while he has this knowledge, and retains this remembrance, he can be at no loss to understand what are his duties, and what must be his conduct, in relation to the principle of Brotherly Love (see Points of Fellowship).

**Brothers of the Bridge.** See Bridge Builders of the Middle Ages.

**Brothers of the Rosy Cross.** See Rosicrucianism.

**Brown, Dr. John.** See Latin Lodge.

**Browne, John.** In 1798, John Browne published, in London, a work entitled The Master Key through all the Degrees of a Freemason's Lodge, to which is added, Eulogiums and Illustrations upon Freemasonry. In 1802, he published a second edition under the title of Browne's Masonic Master Key through the three degrees, by way of polyglot. Under the sanction of the Craft in general, containing the exact mode of working, initiation, passing and raising to the sublime Degree of a Master. Also, the several duties of the Master, officers, and Brethren while in the Lodge, with every requisite to render the accomplished Mason an explanation of all the hieroglyphics. The whole interspersed with illustrations on Theology, Astronomy, Architecture, Arts, Sciences, &c., many of which are by the editor. Browne had been, he says, the Past Master of six Lodges, and wrote his work not as an offensive exposition, but as a means of giving Freemasons a knowledge of the ritual. It is considered to be a very complete representation of the monitorial Prestonian lectures, and as such was incorporated by Krause in his Drei allteute Kunstkurven.

The work by Browne is printed in a very complicated cipher, the key to which, and without which the book is wholly unintelligible, was, by way of caution, delivered only personally and to none but those who had reached the Third Degree. The explanation of this "mystical key," as Browne calls it, is as follows: The word Browne supplies the vowels, thus:

\[
\text{browne} \quad \text{aeiouy}
\]

These six vowels in turn represent six letters, thus:

\[
\text{aeiouy} \quad \text{kceolnu}
\]

Initial capitals are of no value, and supernumerary letters are often inserted. The words are kept separate, but the letters of one word are often divided between two or three. Much therefore is left to the shrewdness of the decipherer. The initial sentence of the work may be adduced as a specimen: Ubs Rplrbert wwas ostm ronwprn Ponngh Mrlwdr, which is thus deciphered: Please to assist me in opening the Lodge. The work is now exceedingly rare.

**Bru.** See Vielle Bru, Rite of.

**Bruce.** See Robert I, also Royal Order of Scotland.

**Bruce, Robert.** The introduction of Freemasonry into Scotland has been attributed by some writers to Robert, King of Scotland, commonly called Robert Bruce, who is said to have established in 1314 the Order of Heredom, for the reception of those Knights Templar who had taken refuge in his dominions from the persecutions of the Pope and the King of France. Thory (Acta Latomorum, i, 6), copies the following from a manuscript in the library of the Mother Lodge of the Philosophical Rite:

"Robert Bruce, King of Scotland, under the name of Robert the First, created, on the 24th June, 1314, after the battle of Bannockburn, the Order of Saint Andrew of the Thistle, to which has been since united that of Heredom (H-D-M) for the sake of the Scotch Masons, who composed a part of the thirty thousand men with whom he had conquered an army of a hundred thousand Englishmen. He reserved, in perpetuity, to himself and his successors, the title of Grand Master. He founded the Royal Grand Lodge of the Order of H-D-M at Kilwinning, and died, full of glory and honours, the 9th of July, 1329."

Doctor Oliver (Landmarks, ii, 13), referring to the abolition of the Templar Order in England, when the Knights were compelled to enter the Preceptories of the Knights of Saint John, as dependents, says:
BRÜN

"In Scotland, Edward, who had overrun the country at the time, endeavoured to pursue the same course; but, on summoning the Knights to appear, only two, Walter de Clifton, the Grand Preceptor, and another, came forward. On their examination, they confessed that all the rest had fled; and as Bruce was advancing with his army to meet Edward, nothing further was done. The Templars, being debarred from taking refuge either in England or Ireland, had no alternative but to join Bruce, and give their active support to his cause. Thus, after the battle of Bannockburn, in 1314, Bruce granted a charter of lands to Walter de Clifton, as Grand Master of the Templars, for the assistance which they rendered on that occasion. Hence the Royal Order of H-R-D-M was frequently practised under the name of Templary."

Lawrie, or the author of Lawrie's *History of Freemasonry*, who is excellent authority for Scottish Freemasonry, does not appear, however, to give any credit to the narrative. Whatever Bruce may have done for the advanced Degrees, there is no doubt that Ancient Craft Freemasonry was introduced into Scotland at an earlier period. But it cannot be denied that Bruce was one of the patrons and encouragers of Scottish Freemasonry.

BRÜN, ABRAHAM VAN. A wealthy Freemason of Hamburg, who died at an advanced age in 1748. For many years he had been the soul of the Société des anciens Rose-Croix in Germany, which soon after his death was dissolved. This is on the authority of Thor (Acta Latomorum ii, 295).

BRUNSWICK, CONGRESS OF. Convoked in 1775, by Ferdinand, Duke of Brunswick. Its object was to effect a fusion of the various Rites; but it terminated its labors, after a session of six weeks, without success.

BRUNSWICK, FREDERICK AUGUSTUS, PRINCE OF. Born 1740, second son of Duke Charles I. In 1769 he affiliated with a Chapter of the Strict Observance; declared National Grand Master of Prussia, 1772, serving until 1799. Rendered distinguished service in the Seven Years' War, and said to have written much on Rosicrucianism, alchemy and magic.

BRUNSWICK, FERDINAND, DUKE OF BRUNSWICK-WOLFSBUETTEL. Born 1721 and died July 3, 1792. Served in several wars with Frederick the Great, resigning his military command in 1766 and devoting himself to Freemasonry. Initiated in 1740 in the Lodge Three Globes at Berlin; in 1743 received his Master's Degree at Breslau; became Protector of the Lodge Saint Charles, Brunswick, in 1764; and English Past Grand Master of Brunswick in 1770; Protector of Von Hund's Strict Observance in 1771; declared Grand Master of the Scottish Lodges in 1772. In 1782 the Duke of Brunswick was present at the Convention at Wilmersbaden when the Templar system is supposed to have been given up and while there he was declared General Grand Master of the assembled Lodges. Patronized the Illuminati and said to have been General Obermeister (Overseer) of the Asiatic Brethren. An eminent German Craftsman, presiding at the Saint John's Festival at Brunswick in 1792, when he declared that he had been a Freemason fifty years.

BUCHANAN MANUSCRIPT. This parchment roll—one of the "Old Charges"—is so named because it was presented to the Grand Lodge of England in 1880 by Mr. George Buchanan, of Whitby, by whom it was found amongst the papers of a partner of his father's. It is considered to be of the latter part of the seventeenth century—say from 1660 to 1690. This manuscript was first published at length in Gould's *History of Freemasonry* (volume i, page 93), being adopted as an example of the ordinary class of text, and since then has been reproduced in facsimile by the Quatuor Coronati Lodge of London in volume iv of the Masonic reprints published by this scholarly body.

BUCKINGHAM, GEORGE VILLIERS, DUKE OF. Poet, playwright, statesman, described by Dryden as the "epitome of mankind," but really a spendthrift of time. Doctor Anderson says he was Grand Master of England in 1674. Born January 30, 1628, and died April 16, 1657.

BUDDHISM. The religion of the disciples of Buddha. It prevails over a great extent of Asia, and is estimated to be equally popular with any other form of faith among mankind. Its founder, Buddha—a word which seems to be an appellative, as it signifies the enlightened—lived about five hundred years before the Christian era, and established his religion as a reformation of Brahmanism.

The moral code of *Buddhism* is excellent, surpassing that of any other heathen religion. But its theology is not so free from objection. Max Müller admits that there is not a single passage in the Buddhist canon of scripture which presupposes the belief in a personal God or a Creator, and hence he concludes that the teaching of Buddha was pure atheism. Yet Upham (History and Doctrine of Buddhism, page 2), thinks that, even if this be capable of proof, it also recognizes "the operation of Faith called Damāta, whereby much of the necessary process of conservation or government is infused into the system."

The doctrine of Nirvana, according to Burnouf, taught that absolute nothing or annihilation was the highest aim of virtue, and hence the belief in immor-
tality was repudiated. Such, too, has been the general opinion of Oriental scholars; but Müller (Science of Religion, page 141), adduces evidence, from the teachings of Buddha, to show that Nirvana may mean the extinction of many things—of selfishness, desire, and sin—without going so far as the extinction of subjective consciousness.

The sacred scripture of Buddhism is the Tripitaka, literally, the Three Baskets. The first, or the Vinaya, comprises all that relates to morality; the second, or the Sūtras, contains the discourses of Buddha; and the third, or Abhidharma, includes all works on metaphysics and dogmatic philosophy. The first and second Baskets also receive the general name of Dharma, or the Law. The principal seat of Buddhism is the island of Ceylon, but it has extended into China, Japan, and many other countries of Asia (see Aranyaka, Aryan, Atthakatha, Mahabharata, Mahadeva, Mahak asyapa, Pitaka, Puranas, Ramayana, Sakti, Sāstra, Sat B'hai, Shaster, Sheshा, Sruti, Upanishad, Upadevas, Vedas, Vedanga, Zenana and Zennara).

BUENOS AYRES. A Lodge was chartered in this city, and named the Southern Star, by the Grand Lodge of Pennsylvania in 1825. Others followed, but in 1846 in consequence of the unsettled state of affairs their labors were suspended. A revival occurred in 1852, when a Lodge named L'Ami des Naufragés was established in Buenos Ayres by the Grand Orient of France; and in 1853 the Grand Lodge of England erected a Lodge named Excelsior (followed in 1859 by the Teutonia, which worked in German and was erased in 1872), and in 1864 by the Star of the South. In 1856 there was an irregular Body working in the Ancient and the Accepted Scottish Rite, which claimed the prerogatives of a Grand Lodge, but it was never recognized, and soon ceased to exist. On September 13, 1858, a Supreme Council and Grand Orient was established by the Supreme Council of Uruguay. In 1861 a treaty was concluded between the Grand Lodge of England and the Grand Orient of the Argentine Republic, which empowered the former to establish Lodges in La Plata and to constitute a District Grand Lodge therein, which had some Lodges under its rule, while many more acknowledged the authority of the “Supreme Council and Grand Orient of the Argentine Republic in Buenos Ayres,” which was formed in 1895 by combination of the Grand Orient and Supreme Council.

BUFFALO BILL. See Cody, Colonel William Frederick.

BHUL. A corruption, in the American Royal Arch, of the word Bel. Up to a comparatively recent period says Doctor Mackey, it was combined with another corruption, Lun, in the mutilated form of Buh-Lun, under which disguise the words Bel and On were presented to the initiate.

BUHLE, JOHANN GOTTLIEB. Professor of Philosophy in the University of Göttingen, who, not being himself a Freemason, published, in 1804, a work entitled Ueber den Ursprung und die vornehmsten Schickale des Ordens der Rosenkreuzer und Freimaurer, that is, On the Origin and the Principal Events of the Orders of Rosicrucianism and Freemasonry. This work, illogical in its arguments, false in many of its statements, and confused in its arrangement, was attacked by Frederick Nicolai in a critical review of it in 1806, and is spoken of very slightly even by De Quincey, himself no very warm admirer of the Masonic Institution, who published, in 1824, in the London Magazine (volume ix), a loose translation of it, “abstracted, re-arranged, and improved,” under the title of Historico-Critical Inquiry into the Origin of the Rosicrucians and the Freemasons. Buhle's theory was that Freemasonry was invented in the year 1629, by John Valentine Andrea. Buhle was born at Brunswick in 1753, became Professor of Philosophy at Göttingen in 1787, and, having afterward taught in his native city, died there in 1821.

BUILDER. The chief architect of the Temple of Solomon is often called the Builder. But the word is also applied generally to the Craft; for every speculative Freemason is as much a builder as was his operative predecessor. An American writer, F. S. Wood, thus alludes to this symbolic idea: “Freemasons are called moral builders. In their rituals, they declare that a more noble and glorious purpose than squaring stones and hewing timbers is theirs,—fitting immortal nature for that spiritual building not made with hands, eternal in the heavens.” And he adds, “The builder builds for a century; Freemasons for eternity.” In this sense, the Builder is the noblest title that can be bestowed upon a Freemason.

BUILDER, SMITTEN. See Smitten Builder.

BUILDERS, CORPORATIONS OF. See Stone-Masons of the Middle Ages.

BUILDERS' RITES AND CEREMONIES. These have been summarized in two lectures published at Margate, England, 1894, by Brother George W. Speth on October 30, and November 13, 1893, in discussing the Folklore of Freemasonry. Brother Speth says that for those of his Brethren who will take the trouble to read between the lines, a matter by no means difficult, he ventures to hope that the facts may not prove dumb guides, but direct their thoughts to the true significance of our ceremonial. Many of us have seen a foundation-stone laid, and more have read of the climax of our beloved ritual. Many of us have seen a foundation-stone laid, and more have read of the proceedings. When conducted by Freemasons the ceremony includes much beautiful symbolism, such as trying and pronouncing the stone well laid, pouring wine and oil and corn over it, and other similar rites: but in almost all cases, whether the ancient Craft be concerned in the operation or not, there are placed in a cavity beneath the stone several objects, such as a list of contributors to the funds, a copy of the newspaper of the day, and above all, one or more coins of the realm. Should you ask the reason for this deposit, you will probably hear that these objects were placed there for a future witness and reference. Although this alleged motive is apparently reasonable, yet it is obviously absurd for surely the hope of all concerned is that the foundation-stone never will be removed and that the witness will for ever remain dumb.

Grimm puts it in this way. “It was often thought necessary to immerse live animals and even men in the foundation on which the structure was to be raised, as
if they were a sacrifice offered to the earth, who had to bear the load upon her: by this inhuman rite they hoped to secure immovable stability or other advantages.” (See Teutonic Mythology, 1854, translated, by R. H. Barlow, page 70.) “When the primeval savage began to build he considered himself engaged on a serious undertaking. He was disturbing the face of Mother Earth, which is the ultimate support of that surface which had been given to her by all her children in common. Partly with the notion of offering a propitiatory sacrifice to the Earth, and partly along with the purpose of bringing into being a permanent part of this earth. In the excavation; at a signal the lashings were cut, and page 27). Practised apparently by all men at all times in all places. Relics, page 28). Wait and seize the first four or eight persons who happened to pass by, and who were then buried alive under the gates. (See On Foundations, Murray’s Magazine, 1887.) In Borneo, among the Milanau Dyaks, at the erection of a house, a deep hole was due to receive the first post, which was then suspended over it; a slave girl was placed in the excavation; at a signal the lashings were cut, and the enormous timber descended, crushing the girl to death (see E. B. Tylor, Primitive Culture, 1871, page 96). The following accounts will show how widespread was this sacrificial rite. It was, in fact, universal: a rite practised apparently by all men at all times in all places.

King Dako built his palace on the body of Danh. The name of his chief town, Dahomey, means on the body of Danh (see F. Liebrecht, Zur Folkkunde, 1879, page 287).

In Polynesia, the central pillar of one of the temples at Maeva was planted on the body of a human victim (see G. L. Gomme, Folk-lore Relics of Early Village Life, 1883, page 27).

A seventeenth century account of Japan mentions the belief there that a wall laid upon the body of a willing human victim would be secure from accident: accordingly when a great wall was to be built, some wretched slave would offer himself as a foundation, lying down in the trench to be crushed by the heavy stones lowered upon him (see Tylor, Primitive Culture, 1871, page 87).

Formerly in Sweden, when a new market-place was being erected, it was customary for a number of officers to lie in wait and seize the first four or eight persons who happened to pass by, and who were then buried alive under the gates posts to serve as guardian angels (see Folk-lore Relics, page 28).

In the year 1876, the old church at Brownsover, about two miles from Rugby, England, was restored: The earlier parts of the building were of Norman, the later of early 13th century architecture. It was found necessary to lower the foundations of the north and south walls of the church, and in doing so, two skeletons were discovered, about twelve inches below the foundations, exactly opposite each other and about six feet from the chancel wall which crosses the north and south walls at right angles. Each skeleton was covered with a large slab about two inches wide and two inches thick of the colour of bog-oak. These pieces of plank had evidently been used as carpenters’ benches, from the fact that each of them had four mortice holes cut in such a form as to throw the legs outwards, and from the cuts made in them by edged tools. The skeletons were found in a space cut out of the solid clay which had not been moved on either side, just large enough to take the bodies partly in them. The skeletons were seen in situ; they could not have been placed there after the original walls were built (see Antiquity, iii, page 93).

The following accounts will show how widespread was this sacrificial rite. It was, in fact, universal: a rite practised apparently by all men at all times in all places. Relics, page 28).

The population of India believe at the present day that to give stability to new construction, a human being should be sacrificed and buried in the foundations (see Folk-lore Journal, i, page 23). All the great engineering works are believed to be protected against the angry gods of winds and rivers by animal and human sacrifices being performed under the direction of the local officiants. It is, however, with the retention of the undertaking (see Folk-lore Journal, i, page 92). A correspondent of the Times, dating from Calcutta, August 11, 1850, writes: “A rumour has got abroad and is firmly believed by the natives that the government is about to sacrifice a number of human beings in order to ensure the safety of the new harbour works, and has ordered the police to seize victims in the streets. So thoroughly is the idea implanted, that people are afraid to venture out after nightfall. There was a similar scare in Calcutta some seven or eight years ago, when the Hooghly bridge was being constructed. The natives then got hold of the idea that Mother Ganges, indignant at being bridged, had at last consented to submit to the insult on the condition that each pier of the structure was founded on a layer of children’s heads” (see Folk-lore Record iii, page 285). But we need not go to India for such accusations. In Nature, under date June 15, 1871, we find: “It is not many years since the present Lord Leigh was accused of having built an obnoxious person—one account, if we remember right, said eight obnoxious persons—into the foundation of a bridge at Stoneleigh.”

In Scotland there is a current belief that the Picts, to whom local legend attributes building of prehistoric antiquity, bathed their foundation stones with blood (see Folk-lore Relics, page 29). Brother Speth heard people in Kent, of certainly not the least educated classes, assert that both the strength and the peculiar pitch ting, which may sometimes be detected in Roman cement, is owing to the alleged practice of the Romans mixing their cement with blood.

King John iv, 2.

Brother Speth gives an experience of the Rev. Barin-Gould. “It is said in Yorkshire,” he writes, “that the first child baptised in a new font is sure to die—a remembrance of the sacrifice which was used at the consecration of every church. The length of the font is a symbol of the pig or sheep killed and laid at the foundation of churches. When I was incumbent at Dalton a new church was built. A blacksmith in the village had seven daughters, after which a son was born, and he came to me a few days before the consecration of the new church to ask me to baptise his boy in the old temporary church and font. ‘Why, Joseph,’ said I, ‘if you will only wait till Thursday the boy can be baptised in the new font on the opening of the new church.’ ‘Thank you, Sir,’ said the blacksmith, with a wriggle, ‘but you see it’s a lad, and we sh’d be sorry if he were to die; na, if t’had been a lass instead, we’d have said “t’wasn’t ha’ mattered a ha’penny. Lasses are over many and lads ower few wi’ us.”’

Now, it is surely unnecessary, continues Brother Speth, to explain why we bury coins of the real under orum foundation stones. “Our forefathers, ages ago, buried a living human sacrifice in the same place to ensure the stability of the structure: their sons substituted an animal: their daughters by an effigy, impressed upon the noblest of metals, the pure red gold, of the one person to whom we all are most loyal, and whom we all most love, our gracious Queen. I do not assert that one in a hundred is conscious of what he is doing: if you ask him, he will give some different reason: but the fact remains that unconsciously, we are following the customs of old and he symbolise a providing a soul for the structure. ‘Men continue to do
what their fathers did before them, though the reasons
on which their fathers acted have been long forgotten.'
A ship could not be launched in the olden times without
a human sacrifice: the neck of the victim was broken
across the prow, and his blood besprinkled the sides,
while his soul entered the new home provided for it to
ensure its safety amid storm and tempest: to-day we
symbolise unconsciously the same ceremony, but we
content ourselves with a bottle of the good red wine,
shung from the dainty fingers of English womanhood.

Brother Speth gives numerous facts from various
parts of the world and of widely separated times.
Perhaps as significant as any and certainly as interest¬
ing are the particulars brought to his attention by
Brother William Simpson and dealing with Old Testament days. Referring to Assyrian foundation stones in the reign of Sennacherib who was on the
throne 705-681 B.C., we have the royal message from
Records of the Past (new series, volume vi, page
101), the words "my inscription" relating to Brother
Simpson's note to the foundation stone, the latter
probably being a brick or clay cylinder:
I built that palace from foundation to roof
and finished it. My inscription
I brought into it. For future days,
whoever—among the kings, my successors, whom
shall call to the rule over the land and the people—
the prince may he, if this palace
becomes old and ruined, who builds it anew
May he preserve my inscription,
anoint it with oil, offer sacrifices, return it to its place;
then will Assur and Istar hear his prayer.

The same work (Records of the Past, new series,
volume v, page 171) contains an inscription of Cyrus
the Persian King mentioning his discovery of the
foundation stone of the Assyrian Assurbanipal, 668-
626 B.C., usually identified with the Asnapper of
Ezra iv, 10. Here we find a foundation stone instead
of the "inscription" and a significant ceremony is
described that agrees with that of Sennacherib's and
Simpson's note to the foundation stone, the latter
probably being a brick or clay cylinder:
I laid its foundation and made firm its bricks. With
beer, wine, oil (and) honey.

A similar announcement by Cyrus is also given on
page 173 of the above work:
I laid its foundation and made firm its bricks. With
beer, wine, oil (and) honey.

Foundation sacrifices and the substitution of various kinds used for them are considered freely by
several authorities and there is a bibliography of them
to be found in Burdick's Foundation Rites, 1901. We
may note that in folklore customs persist and explana-
tions change or as Sir J. G. Frazer (Golden Bough,
1890, ii, page 62) says "Myth changes while custom
remains constant; men continue to do what their
fathers did before them, though the reasons on which
their fathers acted have long been forgotten." That
so many legends contain allusions to foundation
sacrifices is ample proof that such existed. Brother
Speth says further "Had we never found one single
instance of the rite actually in practice, we might
still have inferred it with absolute certainty from the
legends, although these do not always give us the
true motive."

When it may have become unlawful or otherwise
impracticable to bury a body, then an image, a sym-
bol of the living or the dead, was laid in the walls or
under them. The figure of Christ crucified has been
found built into an old church wall. Representations
of children, candles—the flame being a symbol of life,
even as a reversed torch is a type of death, empty
coffins, bones of men and animals, and so on, have
been discovered in or under the masonry when taking
down important structures. Freemasons will under-
stand the significance of these old customs. Every
laying of a corner-stone with Masonic ceremonies is a
reminder of them, and every completed initiation a
confirmation.

The subject may be studied further in Jew and
Human Sacrifice, Herman L. Strack, English trans-
literation of eighth edition, page 138, with bibliographical
notes on page 31; Blood Covenant, H. Clay Trumbull,
and particularly pages 45-57 of his other book the
Threshold Covenant, the first of these works discussing
the origin of sacrifice and the significance of trans-
ferred or proffered blood or life, and the second treat-
ing of beginning of religious rites and their gradu-
development; Foundation Rites, Louis Dayton
Burdick; Bible Side lights, Dr. R. A. Stewart Macalis-
ter, Director of Excavations for the Palestine Ex-
ploration Fund; James Hastings' Dictionary of the
Bible, page 308, and in Doctor Mackey's revised
History of Freemasonry, page 1072.

BUL. The primitive designation of the month
Marchessan (see Ziit). Doctor Oliver says in his Land-
marks (ii, 551), that this is one of the names of God
among the ancients. It is also said to be an Assyrian
word signifying Lord or Powerful.

BULL, OLE BORNEMANN. Famous Norwe-
gian violinist. Born at Bergen, February 5, 1810,
died near there on August 17, 1880. After brilliant
concert tours in Europe, was in the United States, 1843-5,
and again, 1852-7. James Herring, formerly Grand Secretary of the Grand Lodge of
New York, gave an address at the celebration of the
centennial anniversary of Saint John's Lodge No. 1,
New York, December 7, 1857, showing that Ole Bul
was a Freemason. He gave his farewell concert in
New York, October 30, 1845, for Masonic charitable
purposes, the Grand Lodge Widows' and Orphans'
Fund, which netted the Craft $1,427.55.

BULL, PAPAL. An edict or proclamation issued
from the Apostolic Chancery, with the seal and sig-
nature of the Pope, written in Gothic letters and upon
course parchment. This derives its name from the
lead seal which is attached to it by a cord of hemp
or silk, and which in medieval Latin is called bulla.
Several of these Bulls have from time to time been
aimed against Freemasonry and other secret societies,
subjecting them to the heaviest ecclesiastical punish-
ments, even to the greater excommunication. Ac-
cording to these Bulls, a Freemason is by reason of
that fact excommunicated by continuing his mem-
bership in the Society, and is thus deprived of all
spiritual privileges while living, and the rites of
burial when dead.
The several important Bulls which have been issued by the Popes of Rome intended to affect the Fraternity of Freemasons are as follows: the Bull In Eminenti of Clement XII, dated 24th of April, 1738. This Bull was confirmed and renewed by that beginning Providas, of Benedict XIV, 18th of May, 1751; then followed the edict of Pius VII, 13th of September, 1821; the apostolic edict Quo Graviora of Leo XII, 13th of March, 1825; that of Pius VIII, 21st of May, 1829; that of Gregory XVI, 15th of August, 1832; Pius IX in 1846 and 1865; and finally that of Leo XIII, who ascended to the papacy in 1878, and issued his Bull, or encyclical letter, Humanum Generum, on April 20, 1884.

Whatever may have been the severity of the Bulls issued by the predecessors of Leo XII, he with great clearness ratifies and confirms them all in the following language: “Therefore, whatsoever the popes our predecessors have decreed to hinder the designs and attempts of the sect of Freemasons; whatsoever they have ordained to deter or recall persons from societies of this kind, each and all do we ratify and confirm by our Apostolic authority,” at the same time acknowledging that this “society of men are most widely spread and firmly established.”

This letter of the Roman hierarchy thus commences: “The human race, after its most miserable defection, through the wiles of the devil, from its Creator, God, the giver of celestial gifts, has divided into two different and opposite factions, of which one fights ever for truth and virtue, the other for their opposites. One is the kingdom of God on earth . . . the other is the kingdom of Satan.”

That, “by accepting any that present themselves, no matter of what religion, they (the Freemasons) gain their purpose of urging that great error of the present day, viz., that questions of religion ought to be left undetermined, and that there should be no distinction made between varieties. And this policy aims at the destruction of all religions, especially at that of the Catholic religion, which, since it is the only true one, cannot be reduced to equality with the rest without the greatest injury.”

“But, in truth, the sect grants great license to its initiates, allowing them to defend either position, that there is a God, or that there is no God.”

Thus might we quote continuous passages, which need only to be stated to proclaim their falsity, and yet there are those who hold to the doctrine of the infallibility of the Pope.

**BULLETIN.** The name given by the Grand Orient of France to the monthly publication which contains the official record of its proceedings. A similar work has been issued by the Supreme Council of the Ancient and Accepted Rite for the Southern Jurisdiction of the United States of America, and by several other Supreme Councils and Grand Orient.

**BUNYAN, JOHN.** The well-known author of the Pilgrim’s Progress. He lived in the seventeenth century, and was the most celebrated allegorical writer of England. His work entitled Solomon’s Temple Spiritualized will supply the student of Masonic symbolism with many valuable suggestions.

**BURBANK, LUTHER.** Famous horticulturist, born March 7, 1849; died April 11, 1926. Became a Freemason in Santa Rosa Lodge No. 57, in California, on August 13, 1921. His successful experiments with fruits and flowers gave him an international reputation (see New Age, March, 1925).

**BURDENS, BEARERS OF.** A class of workmen at the Temple mentioned in Second Chronicles (ii, 18), and referred to by Doctor Anderson (Constitutions 1738, page 11), as the Ish Sabbal, which see.

**BUREAU INTERNATIONAL DE RELATIONS MAÇONNIQUE.** See International Bureau for Masonic Affairs.

**BURI or BURE.** The first god of Norse mythology. In accordance with the quaint cosmogony of the ancient religion of Germany or that of Scandinavia, it was believed that before the world came into existence there was a great void, on the north side of which was a cold and dark region, and on the south side one warm and luminous. In Niflheim was a well, or the “seething caldron,” out of which flowed twelve streams into the great void and formed a huge giant. In Iceland the first giant great was called Ymir, by the Germans Tiwisto (Tacitus, Germania, chapter 2), whose three grandchild were regarded as the founders of three of the German races.

Contemporary with Ymir, and from the great frost-blocks of primeval chaos, was produced a man called Buri, who was wise, strong, and beautiful. His son married the daughter of another giant, and their issue were the three sons Odin, Wili, and We, who ruled as gods in heaven and earth.

By some it has been earnestly believed that upon these myths and legends many symbols of Freemasonry were founded.

**BURIAL.** The right to be buried with the set ceremonies of the Order is one that, under certain restrictions, belongs to every Master Mason.

None of the ancient Constitutions contain any law upon this subject, nor can the exact time be now determined when funeral processions and a burial service were first admitted as regulations of the Order.

The first official notice, however, that we have of funeral processions is in November, 1754. A regulation was then adopted which prohibited any Freemason from attending a funeral or other procession clothed in any of the jewels or clothing of the Craft, except by dispensation of the Grand Master or his Deputy (see Constitutions, 1756, page 303).

There are no further regulations on this subject in any of the editions of the Book of Constitutions previous to the modern code which is now in force in the Grand Lodge of England. But Preston gives us the rules on this subject, which have now been adopted by general consent as the law of the Order, in the following words:

“No Mason can be interred with the formalities of the Order unless it be by his own special request communicated by the Master of the Lodge of which he died a member, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which restriction there can be no exception. Fellow Crafts or Apprentices are not entitled to the funeral obsequies” (see Illustrations, 1792, page 118).

The only restrictions prescribed by Preston are, it will be perceived, that the deceased must have been a Master Mason, that he had himself made the request.
and that he was affiliated, which is implied by the expression that he must have made the request for burial to the Master of the Lodge of which he was a member. The regulation of 1754, which requires a Dispensation from the Grand Master for a funeral procession, is not considered of force in the United States of America, where, accordingly, Freemasons have generally been permitted to bury their dead without the necessity of such Dispensation.

BURKE, EDMUND. Born January 12, 1729, new style, at Dublin, Ireland, and died July 8, 1797, in England. Famous statesman, writer and orator who championed the cause of the American Colonists on the floor of the English Parliament, April 19, 1774. His father, a Protestant attorney, his mother a Roman Catholic. Published in 1756 the satire A Vindication of Natural Society, then his Philosophical Inquiry into the Origin of our Ideas on the Sublime and Beautiful, translated into German and annotated by another Freemason, Lessing; a series of Hints on the Drama and an Abridgment of the History of England; and became interested in America and wrote an Account of the European Settlements. Brother George W. Baird (Builder, October, 1923) says that Burke was a member of Jerusalem Lodge No. 44, Clerkenwell, London. In Builder (July, 1923), Brother Arthur Heiron mentions Samuel Johnson, James Boswell, Sir William Forbes, Richard Savage, Alexander Pope, Richard Garrick, Jonathan Swift, close friends or contemporaries of Burke, as active and proven Freemasons.

There is an impressive statue of Edmund Burke at Washington, District of Columbia (see also New Age, January, 1924).

BURNES, SIR JAMES. A distinguished Freemason, and formerly Provincial Grand Master of Western India under the Grand Lodge of Scotland from 1836 to 1846. In 1846 he was appointed Grand Master of Scottish Freemasons in India. He returned home in 1849, and died in 1862, after serving for thirty years in the Indian Medical Service. He was the author of an interesting work entitled a Sketch of the History of the Knights Templars. By James Burns, LL.D., F.R.S., Knight of the Royal Hanoverian Guelphic Order; published at London, in 1840, in 74 + 60 pages in small quarto.

BURNING BUSH. In the third chapter of Exodus it is recorded that, while Moses was keeping the flock of Jethro on Mount Horeb, "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush," and there communicated to him for the first time his Ineffable Name. This occurrence is commemorated in the Burning Bush of the Royal Arch Degree. In all the systems of antiquity, fire is adopted as a symbol of Deity; and the Burning Bush, or bush filled with fire which did not consume, whence came forth the Tetragrammaton, the symbol of Divine Light and Truth, is considered in the advanced degrees of Freemasonry, like the Orient in the lower, as the great source of true Masonic light; wherefore Supreme Councils of the Thirty-Third Degree date their balustraes, or official documents, "near the B. 1st B." or Burning Bush, to intimate that they are, in their own rite, the exclusive source of all Masonic instruction.

BURNS, ROBERT. One of the most celebrated and best loved of Scottish poets. William Pitt has said of his poetry, "that he could think of none since Shakespeare's that had so much the appearance of sweetly coming from nature." Robert Burns, or Robert Burness, as the name was originally spelled, was born at Kirk Alloway, near the town of Ayr, January 25, 1759. His father was a religious peasant-farmer living in a humble cottage on the banks of the Doon, the river destined to be eulogized so touchingly in many of Burns' verses in after life. Burns died in the thirty-seventh year of his life on July 21, 1796, broken in health. For years he had been feted, lionized and honored by the entire Scottish nation.

At the age of twenty-three he became closely associated with the local Freemasonry, being initiated July 4, 1781, in Saint David's Lodge, Tarbolton, shortly after the two Lodges of Saint David, No. 174, and Saint James, No. 178, in the town were united. He took his Second and Third Degrees in the month of October following his initiation. In December Saint David's Lodge was divided and the old Lodge of Saint James was reconstituted, Burns becoming a member. Saint James' Lodge has still in its keeping, and we have personally inspected the Minute Books containing items written in Burns' own handwriting, which Lodge he served as Depute Master in 1784.

From this time on Freemasonry became to the poet a great and propelling power. At the time of his initiation into Saint David's Lodge Burns was unnoticed and unknown and, it must be admitted, somewhat unpolished in manner, although he had managed to secure before his sixteenth year what was then considered to be an "elegant" education. With almost no exceptions his boon companions were all Freemasons and this close association with Brethren, many of whom were high in the social scale, but who recognized his talents and ability, did much to refine and stimulate him intellectually, influence his judgment, imbue his mind, and develop that keen love of independence and brotherhood which later became the predominant factors of his life. The poet held the position of Depute Master of Saint James' Lodge until about 1788, at which time he read his famous Farewell to the Brethren of Saint James' Lodge, Tarbolton, given below:

Adieu! a heart-warm, fond adieu!  
Dear Brothers of the Mystic tie!  
Ye favoured, ye enlighten'd few,  
Companions of my social joy!  
The I to foreign lands must he,  
Pursuing Fortune's sliddy'ry ba',  
With melting heart, and brimful eye,  
I'll mind you still, tho' far awa'.

Oft have I met your social band  
And spent the cheerful, festive night;  
Oft honoured with supreme command,  
Presided o'er the Sons of Light;  
And by that Hieroglyphic Bright,  
Which none but Craftsmen ever saw!  
Strong Masonry on my heart shall write  
Those happy scenes, when far awa'.

May Freedom, Harmony, and Love,  
Unite you in the Grand Design,  
Beneath th' Omniscent Eye above—  
The glorious Architect Divine—  
That you may keep th' Trellering Line,  
Still rising by the Plummet's Law,  
Till ORDER bright completely shine,  
Shall be my pray'r when far awa'. 
And you, FAREWELL! whose merits claim
Justly the Highest Badge to wear!
Heav'n bless your honour'd, noble NAME,
To Masonry and Scotia dear.
A last request permit me here,
When yearly ye assemble a',
One round, I ask it with a tear,
To him, the Bard that's far awa'.

Mention is also made, however, that Lodges were not then tied to a single meeting place as now. Regarding this, Professor Dugald Stewart, the eminent philosophic writer and thinker, and himself an Honorary Member of the Saint James Lodge, says, "In the course of the same season I was led by curiosity to attend for an hour or two a Masonic Lodge in Mauchline, where Burns presided. He had occasion to make some short, unpromised compliments to different individuals from whom he had no reason to expect a visit, and everything he said was happily conceived and forcibly as well as fluently expressed."

Burns found himself in need of funds about this time and it was due to the suggestions and assistance

Facsimile of Letter Written by Brother Burns to the St. James' Lodge at Tarbolton, Scotland

About this same time the poet presided as Master over a Lodge at Mauchline, which practice was, as a matter of fact, irregular, as the Charter of the Lodge covered only meetings held in Tarbolton, but, it is stated, Burns' zeal in the furthering of Freemasonry was so great that he even held Lodges in his own house for the purpose of admitting new members. 
of Gavin Hamilton, a prominent member of the Order and a keen admirer of Burns, that the poet collected his first edition of poems and was able to have them published through the able assistance of such eminent Fellow Craftsmen as Aiken, Goudie, John Ballantine, and Gavin Hamilton. A Burns Monument has since been erected, in August, 1879, in Kay Park, which overlooks the little printing office where the first Kilmarnock edition of his poems was published. Dr. John Mackenzie, a man of fine literary taste and of good social position, whom Burns mentions in several of his Masonic poems, did much at this period by way of kindly and discerning appreciation to develop the poet's genius and make it known to the world. It was due to a generous loan made by John Ballantine, before mentioned, that Burns was able to make the trip to Edinburgh and have a second edition of his poems published. At Edinburgh, due to the good offices of the Masonic Brethren there, Burns was made acquainted with and was joyously accepted by the literary leaders of the Scottish capital. Reverend Thomas Blacklock, a member of the Lodge of Saint David, Edinburgh, No. 36, and afterwards Worshipful Master of Ayr Kilwinning Lodge, received Burns on his arrival, lavished upon him all the kindness of a generous heart, introduced him into a circle of friends worthy and admiring, and did all possible to further the interest of the young poet. Brother Sir Walter Scott, the novelist, addressed a letter to this Lodge of Saint David, Edinburgh, which is now in their possession in which he pays rare tribute to Robert Burns.

On October 26, 1786, Burns was made an Honorary Member of the Saint John Lodge, No. 22, Kilmarnock, the first of the Masonic Orders to designate him as their Poet and honor him with honorary membership. Just previous to this he joined the Saint John's Kilwinning Lodge, Kilmarnock, warranted in 1747 but not coming under Grand Lodge until 1808, on which occasion the Lodge was presided over by his friend, Gavin Hamilton.

On February 1, 1787, Burns became a member of the Lodge of Canongate Kilwinning, No. 2, Edinburgh, which possesses the most ancient Lodge-room in the world, and this Lodge is said to have invested Burns with the title of Poet-Laureate of Lodge Canongate Kilwinning on March 1, 1787, from which time on Burns affixed the word Bard to his signature. This Lodge issued a booklet on Saint John's Day, 1925, from which we quote the following:

The fact of the inauguration of Burns as Poet-Laureate was, some time ago, finally and judicially established after an elaborate and exhaustive inquiry by the Grand Lodge of Scotland, which possesses the well-known historic painting representing the scene, painted by Brother Stewart Watson, and presented to Grand Lodge by Dr. James Burness, the distinguished Indian traveler and administrator, and a distant relative of Burns through his ancestry in Kincardineshire, from which Burns' father migrated to Ayrshire.

On the other hand, Brother Dudley Wright, in the Freemason, London, February 7, 1925, says:

The principal fallacy, which has lately found frequent repetition even in some Scottish Lodges, is the statement that Robert Burns was on a certain night installed or invested as the Poet-Laureate of Canongate Kilwinning Lodge, No. 2.

Burns became a member of this Lodge on February 1, 1787, as testified by the following Minute: "The Right Worshipful Master, having observed that Brother Burns was present in the Lodge, who is well known as a great poetical writer and for a late publication of his works which have been universally commended. Submitted that he should be assumed a member of this Lodge, which was unanimously agreed to and he was assumed accordingly."

The story runs that exactly a month afterwards, on March 1, 1787, Burns paid a second visit to Lodge Canongate Kilwinning, when he was invested as Poet Laureate of this famous Lodge, and there is in existence a well-known painting of the investing ceremony. The picture, however, is only an imaginary one, for one of the characters depicted as being present—Grose, the Antiquarian—did not become a Freeman until 1789, so that his presence cannot be attested.

The story of the investiture of Burns was received with great enthusiasm in the Lodge of Canongate Kilwinning, and was joyously accepted by the literary leaders of the time on Burns affixed the word Bard to his signature. The story runs that exactly a month afterwards, on March 1, 1787, Burns paid a second visit to Lodge Canongate Kilwinning, when he was invested as Poet Laureate of this famous Lodge, and there is in existence a well-known painting of the investing ceremony. The picture, however, is only an imaginary one, for one of the characters depicted as being present—Grose, the Antiquarian—did not become a Freeman until 1789, so that his presence cannot be attested.

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the memory of Robert Burns who was a member and Poet Laureate of this Lodge." There is the further allusion on January 16, 1835, in connection with the appointment of Brother James Hogg, the "Ettrick Shepherd" to the "honorary office of Poet Laureate of the Lodge, which had been in abeyance since the death of the immortal Brother Robert Burns" (see also Lodge).

Shortly after the publication of the second edition of his verse at Edinburgh, Burns set out on a tour with his friend, Brother Robert Ainslie, an Edinburgh lawyer. Brother A. M. Mackay tells us in a pamphlet issued by Lodge Saint David, Edinburgh, No. 36, on the Festival of Saint John, December 19, 1923, that "Burns visited the old fishing town during the course of a tour through the Border Counties in the early summer of 1787." The records of the Lodge contain no reference to the Poet, or to the Royal Arch Degree of which Burns and his friend became members, but several prominent Brethren in Saint Ebbe were Royal Arch Masons and, although working under no governing authority, appear to have occasionally admitted candidates into that Order. Brothers Burns and Ainslie arrived at Eyemouth on Friday, May 18, and took up their abode in the house of Brother William Grieve, who was, the Poet informs us, "a joyous, warm hearted, jolly, clever fellow." It was, no doubt, at the instigation of their host that the meeting of Royal Arch Masons, held on the following day, was arranged:

Eyemouth 19th May 1787.

At a general encampment held this day, the following Brethren were made Royal Arch Masons, namely: Robert Burns, from Lodge Saint James, Tarbolton, Ayrshire; and Robert Ainslie from the Lodge of Saint Luke, Edinburgh, by James Carmichael, William Grieve, Donald Dow, John Clay, Robert Grieve, etc., etc. Robert Ainslie paid one guinea admission dues, but, on account of Brother Burn's remarkable poetical genius, the encampment unanimously agreed to admit him gratis and considered themselves honoured by having a man of such shining abilities for one of their companions.

It is suggested by Brother A. Arbuthnot Murray, formerly Grand Scribe E. of the Supreme Grand Royal Arch Chapter of Scotland, who is an authority on the old working of the Scottish Royal Arch Chapters, that Burns was probably made a Knight Templar as well, as under the old regime the two societies come under the head of business, and they are governed with some peculiar differences by rules of order, as in other societies (see Order, Rules of).

Among the various poetic Masonic effusions of this "heaven-taught plowman" is the following, which was written in memory of his beloved friend, a fellow-poet and Brother, Robert Ferguson:

A' ye whom social pleasure charms,
Whose heart the tide of kindling wars,
Who hold your being on the terms,
Each aid the others,
Come to my bowl, come to my arms,
My friends, my Brothers.

Part of the proceeds of the Edinburgh edition of Burns' poems was used in the erection of a tombstone over the remains of this same Scottish poet, Robert Ferguson, on which he inscribed the stanza:

No sculptured marble here, nor pompous lay,
No storied urn, nor animated bust.
This simple stone directs pale Scotia's way,
To pour her sorrows o’er her poet's dust.

A monument was erected for Robert Burns, himself, by public subscription, at his birthplace, January 25, 1820. The corner-stone was laid with appropriate Masonic honors by the Deputy Grand Master of the Ancient Mother Lodge at Kilwinning, assisted by all the Masonic Lodges in Ayrshire.

At a meeting in 1924 of the Scots Lodge of London in honor of Robert Burns, Sir John A. Cockburn, M.D., in the address of the evening explained to us that the poet when young had suffered from a rheumatic fever that frequently resulted in a condition peculiarly liable at any time later to sudden fatal consequences. Sir John also urged that due consideration should be given to the tendency and practise of the era when Burns flourished, when a free use of intoxicants was common.

BURNS

John Rankin. During this period, also, he became a Freemason, which was his first introduction to the life of a boon companion. Yet, notwithstanding these circumstances, and the praise he has bestowed on Scotch drink, which seems to have misled his historians, I do not recollect during these seven years, nor till towards the end of his commencing author, when his growing celebrity occasioned his often being in company, to have ever seen him intoxicated; nor was he at all given to drinking." Notwithstanding this, however, the poet undoubtedly enjoyed convivial gatherings and he wrote to a friend, James Smith, "I have yet fixed on nothing with respect to the serious business of life. I am, as usual, a rhyming, Mason-making, rattling, aimless, idle fellow." In spite of this "idleness," Burns was very prolific in verse and especially did he give of his genius liberally in service to the Masonic Order, an example of one of these verses being given below:

BUSINESS

"Towards the end of the period under review, in his twenty-fourth year, and soon after his father's death, he was furnished with the subject of his epistle to
BYBLOS. An ancient city of Phenicia, celebrated for the mystical worship of Adonis, who was slain by a wild boar. It was situated on a river of the same name, whose waters, becoming red at a certain season of the year by the admixture of the clay which is at its source, were said by the celebrants of the mysteries of Adonis to be tinged with the blood of that god.

This Phoenician city, so distinguished for the celebration of these mysteries, was the Gebal of the Hebrews, the birthplace of the Gilemites, or stone-squarers, who wrought at the building of King Solomon's Temple; and thus those who have advanced the theory that Freemasonry is the successor of the ancient Mysteries, think that they find in this identity of Byblos and Gebal another point of connection between these Institutions.

BY-LAWS. Every subordinate Lodge is permitted to make its own by-laws, provided they do not conflict with the regulations of the Grand Lodge, nor with the ancient usages of the Fraternity. But of this, the Grand Lodge is the only judge, and therefore the original by-laws of every Lodge, as well as all subsequent alterations of them, must be submitted to the Grand Lodge for approval and confirmation before they can become valid, having under the English Constitution previously been approved by the Provincial or District Grand Master.

The Cabalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall, the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the proto-plants with the means of returning to their pristine nobility and felicity. From Adam it passed to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into it in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science, the lawgiver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and the frequent miseries of the nation. He covertly laid down the principles of this divine system in three books of the Pentateuch, and withheld them from Deuteronomy. This constitutes the former the man, and the latter the woman. Moses also initiated the seventy elders into this secret knowledge of the Cabalah, and transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were first initiated into the Cabalah. No one, however, dared to write it down till Simon ben Jochai, who lived during the time of the destruction of the second Temple. Having been condemned to death by Titus, Rabbi Simon managed to escape with his son, and concealed himself in a cavern, where he remained for twelve years. Here in this subterranean abode, he occupied himself entirely with the contemplation of the sublime Cabalah, and was constantly visited by the prophet Elias, who disclosed to him some of its secrets, which were still concealed from the theosophical Rabbi. Here, too, his disciples resorted to be initiated by their master into these divine mysteries; and here Simon ben Jochai expired with this heavenly doctrine in his mouth, whilst discoursing on it to his disciples. Scarcely had he breathed his last spirit, than a dazzling light filled the cavern, so that no one could look at the Rabbi; whilst a burning fire appeared outside, forming as it were a sentinel at the entrance of the cave, and denying admittance to the neighbors. It was not till the light had disappeared, that the disciples perceived that the lamp of Israel was extinguished. As they were preparing for his obsequies, a voice was heard, saying: "Come ye to the marriage of Simon ben Jochai; he is entering into peace, and shall rest in his chamber!" A flame preceded the coffin, which seemed enveloped by...
and burning like fire. And when the remains were de-
posed in the tomb, another voice was heard from
heaven, saying, "This is he who caused the earth to
quake and the kingdoms to shake!" His son, Rabbi
Elizer, and his secretary, Rabbi Abba, as well as his dis-
ciples, called Rabbi Simon ben Jochai's treatises,
and out of these composed the celebrated work called
Sohar, יסרא, that is, Splendor, which is the grand store-
house of Cabalism.

The Cabala is divided into two kinds, the Practical
and the Theoretical. The Practical Cabala is occupied
in instructions for the construction of talismans and
amulets, and has no connection with Masonic science.
The Theoretical Cabala is again divided into the Dog-
matic and the Literal. The Dogmatic Cabala is the
summary of the rabbinical theosophy and philosophy.
The Literal Cabala is the science which teaches a
mystical mode of explaining sacred things by a pecu-
uliar use of the letters of words, and a reference to
their value. Each of these divisions demands a sepa-
rate attention.

I. The Dogmatic Cabala. The origin of the Caba-
als has been placed by some scholars at a period pos-
terior to the advent of Christianity, but it is evi-
dent, from the traces of it which are found in the Book
of Daniel, that it arose at a much earlier day. It has
been supposed to be derived originally from the sys-
stem of Zoroaster, but whether its inventors were the
contemporaries or the successors of that philosopher
the term "En Soph", meaning the Infinite One. In this
function he cannot be comprehended by the intellect,
nor described in words intelligible by human minds,
so as to make his existence perceptible. It was neces-
sary, therefore, that, to render himself comprehensible,
the En Soph should make himself active and creative. But
as we advance in the study of each we will find important differences,
showing that, while the idea of the Cabalistic theos-
ophy was borrowed from the Zendavesta, the sacred
book of the Persian sage, it was not a copy, but a de-
velopment of it.

The Cabalistic teaching of emanation is best under-
stood by an examination of the doctrine of the Sephi-
roth. The Supreme Being, say the Cabalists, is an
absolute and inscrutable unity, having nothing with-
out him and everything within him. He is called
En Soph, meaning the Infinite One. In this
infinitude he cannot be comprehended by the intellect,
nor described in words intelligible by human minds,
so as to make his existence perceptible. It was neces-
sary, therefore, that, to render himself comprehensible,
the En Soph should make himself active and creative. But
he could not become the direct creator; because, being
infinite, he is without will, intention, thought, desire,
or action, all of which are qualities of a finite being
only. The En Soph, therefore, was compelled to cre-
ate the world in an indirect manner, by ten emana-
tions from the infinite light which he was and in which
he dwelt. These ten emanations are the ten Sephiroth,
or Splendors of the Infinite One, and the way in which
they were produced was thus:

At first the En Soph sent forth into space one spiri-
tual emanation. This first Sephirah is called יסרא, Kether,
meaning the Crown. for it occupies the top.

These three Sephiroth constitute the first triad, and out of them proceeded the other seven. From
the junction of Wisdom and Intelligence came the
fourth Sephirah, called חסד, Chessed or Mercy.
This was a male potency, and from it emanated the
fifth Sephirah, named חסד, Gihah or Justice. The
union of Mercy and Justice produced the sixth Sephi-
rah, חסד, Tiphereth or Beauty; and these three constitute the second triad. From the sixth Sephirah
forth the seventh Sephirah, נץ, Nitzach or Firmness. This was a male potency, and produced the
female potency named חסד, Hod or Splendor. From
these two proceeded רא"ע, Isod or Foundation; and
these three constituted the third triad of the Sephi-
roth. Lastly, from the Foundation came the tenth
Sephirah, called חסד, Malkuth or Kingdom, which
was at the foot of all, as the Crown was at the top.

This division of the ten Sephiroth into three triads
was arranged into a form called by the Cabalists the
Cabalistic Tree or the Tree of Life, as shown in the dia-
gram. In this diagram the vertical arrangement of the
Sephiroth is called Pillars. Thus the four Sephiroth
in the center are called the Middle Pillar; the three on
the right, the Pillar of Mercy; and the three on the left,
the Pillar of Justice. They allude to these two qualities
of God, of which the benignity of the one modifies the
rigor of the other, so that the Divine Justice is always tempered by the Divine Mercy. C. W. King, in his
Gnostics (page 12), refers the right-hand pillar to the
Pillar Jachin, and the left-hand pillar to the Pillar
Boaz, which stood at the porch of the Temple; and
"these two pillars", he says, "figure largely amongst
all the secret societies of modern times, and naturally so; for these Illuminati have borrowed, without under-
standing it, the phraseology of the Cabalists and the
Valentinians." But an inspection of the arrangement of
the Sephiroth will show, if he is correct in his gen-
eral reference, that he has transposed the pillars.
Firmness would more naturally symbolize Boaz or
Strength, as Splendor would Jachin or Establishment.

These ten Sephiroth are collectively denominated the
archetypal man, the Microcosm, as the Greek
philosophers called it, and each of them refers to a
particular part of the body. Thus the Crown is the
head; Wisdom, the brain; and Intelligence, the heart,
which was deemed the seat of understanding. These
three represent the intellectual; and the first triad is
therefore called the Intellectual World. Mercy is the
right arm, and Justice the left arm, and Beauty is the
chest. These three represent moral qualities; and hence the second triad is called the Moral World. Firmness is the right leg, Splendor the left leg, and Foundation the privates. These three represent power and stability; and hence the third triad is called the
Material World. Lastly, Kingdom is the feet, the
basis on which all stand, and represents the harmony
of the whole archetypal man. Again, each of these
Sephiroth was represented by a Divine name and by
an Angelic name, which may be thus tabulated:

<table>
<thead>
<tr>
<th>Sephiroth</th>
<th>Divine Names</th>
<th>Angelic Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Crown</td>
<td>Eleyeh</td>
<td>Chajoth</td>
</tr>
<tr>
<td>Wisdom</td>
<td>Jah</td>
<td>Ophanim</td>
</tr>
<tr>
<td>Intelligence</td>
<td>Jehovah</td>
<td>Arelim</td>
</tr>
<tr>
<td>Mercy</td>
<td>El</td>
<td>Cashmalim</td>
</tr>
<tr>
<td>Justice</td>
<td>Eloha</td>
<td>Seraph,</td>
</tr>
<tr>
<td>Beauty</td>
<td>Elohim</td>
<td>Shinanim</td>
</tr>
</tbody>
</table>
These ten Sephiroth constitute in their totality the Atzilatic World or the World of Emanations, and from it proceeded three other worlds, each having also its ten Sephiroth, namely, the Briatic World or the World of Creation; the Jeziratic World or the World of Formation; and the Ashiatic World or the World of Action: each inhabited by a different order of beings.

But to enter fully upon the nature of these various worlds would carry us too far into the obscure mysticism of the Cabala. The ten Sephiroth, represented in their order of ascent from the lowest to the highest, from the Foundation to the Crown, forcibly remind us of the system of Mystical Ladders which pervaded all the ancient as well as the modern initiations; the Brahmanical Ladder of the Indian mysteries; the Ladder of Mithras, used in the Persian mysteries; the Scandinavian Ladder of the Gothic mysteries, and in the Masonic mysteries the Ladder of Kadosh; and lastly, the Theological Ladder of the Symbolical Degrees.

CABALISTIC

II. The Literal Cabala. This division of the Cabala, being, as has already been said, occupied in the explanation of sacred words by the value of the letters of which they are composed, has been extensively used by the inventors of the advanced degrees in the symbolism of their significant words. It is divided into three species: Gematria, Notaricon, and Temura.

1. Gematria. The word, which is evidently a rabbinical corruption of the Greek geometria, is defined by Buxtorf to be "a species of the Cabala which collects the same sense of different words from their equal numerical value." The Hebrews, like other ancient nations, having no figures in their language, made use of the letters of their alphabet instead of numbers, each having a numerical value. Gematria, is therefore, a mode of contemplating words according to the numerical value of their letters.

Any two words, the letters of which have the same numerical value, are mutually convertible, and each is supposed to contain the latent signification of the other. Thus the words in Genesis xlix, 10, "Shiloh shall come," are supposed to contain a prophecy of the Messiah, because the letters of "Shiloh shall come," נוֹלֶה יִשְׂרָאֵל, and of "Messiah," מֶשֶּׁה, both have the numerical value of 358, according to the above table. By Gematria, applied to the Greek language, we find the identity of Abraxas and Mithras, the letters of each word having in the Greek alphabet the equal value of 365. This is by far the most common mode of applying the literal Cabala.

2. Notaricon is derived from the Latin notarius, a shorthand writer or writer in cipher. The Roman Notarii were accustomed to use single letters, to signify whole words with other methods of abbreviation, by marks called notae. Hence, among the Cabalists, notaricon is a mode constructing one word out of the initials or finals of many, or a sentence out of the letters of a word, each letter being used as the initial of another word. Thus of the sentence in Deuteronomy xxx, 12, "Who shall go up for us to heaven?" in Hebrew נְדֵשְׁכָּה קָבָלָה לָא יֹאֵשׁ כֶּלֶת, the initial letters of each word are taken to form the word circumcision, and the finals to form יהוה, Jehovah; hence it is concluded that Jehovah hath shown circumcision to be the way to heaven. Again: the six letters of the first word in Genesis, יִהְיוּ, "in the beginning," are made use of to form the initials of six words which constitute a sentence signifying that "In the beginning God saw that Israel would accept the law," יִהְיוּ וַיִּפְגַּשֶּׁהוּ שֶׁלֶט הָאָדָם יִהְיוּ. The first word is made out of Sheshach, יִשְׂרָאֵל, and hence the Cabalists say that when Jeremiah used the word Sheshach, xxv, 26, he referred to Babel.

3. Temura is a rabbinical word which signifies permutation. Hence temura is a Cabalistic result produced by a change or permutation of the letters of a word. Sometimes the letters are transposed to form another word, as in the modern anagram; and sometimes the letters are changed for others, according to certain fixed rules of alphabetical permutation, the first letter being placed for the twenty-second the second for the twenty-first, the third for the twentieth, and so on. It is in this way that Babel, בַּבֵּל, is made out of Sheshach, שֶׁשֶּׁך, and hence the Cabalists say that when Jeremiah used the word Sheshach, xxv, 26, he referred to Babel.

CABALISTIC COMPANION. A degree found in the archives of the Mother Lodge of the Philosophical Rite of France.
CABIRI, or CABEIRI. A group of minor Greek deities (the name signifying great Gods) having the protection of sailors and vessels at sea. Worshipped at Lemnos, Samothrace, Thessalia, Boeotia, etc., as early as the fifth century. Initiation into their mysteries portrayed passage through death to a higher life. Many of the ancient deities believed to have been members of the Cabiri such as Pluto, Prosperpine, Mercury, the sons of Vulcan, the sons of Jupiter, etc. (see An Encyclopedia of Occultism, Lewis Spence, New York, 1920, page 83).

CABIRIC MYSTERIES. The Cabiri were gods whose worship was first established in the island of Samothrace, where the Cabiric Mysteries were practised. The gods called the Cabiri were originally two, and afterward four, in number, and are supposed by Bryant (Analysis of Ancient Mythology, iii, 342) to have referred to Noah and his three sons, the Cabiric Mysteries being a modification of the arkite worship.

In these mysteries there was a ceremony called the "Cabetic Death," in which was represented amid the groans and tears and subsequent rejoicings of the initiates, the death and restoration to life of Cadmul/us, the youngest of the Cabiri. The legend recorded that he was slain by his three Brethren, who afterward fled with his virile parts in a mystic basket. His body was crowned with flowers, and was buried at the foot of Mount Olympus. Clement of Alexandria speaks of the legend as the sacred mystery of a brother slain by his brethren, or in the original as frater trucatus a fratribus.

There is much perplexity connected with the subject of these mysteries, but it is generally supposed that they were instituted in honor of Atys, the son of Cybele or Demeter, of whom Cadmillus was but another name. According to Macrobius, Atys was one of the appellations of the sun, and we know that the mysteries were celebrated at the vernal equinox. They lasted three days, during which they represented in the initiation, the candis, a fratribus.

Date passed through a drama, the subject of which was, in fact, a type of the Hiramic, and the legend, so far as it can be understood from the faint allusions of the Hour of Jupiter, etc. (see An Encyclopedia of Occultism, Lewis Spence, New York, 1920, page 83).

In all probability, in the initiation, the candis, a fratribus. According to Macrobius, Atys was one of the Cabiric Mysteries being a modification of the arkite worship. In these mysteries there was a ceremony called the "Cabetic Death," in which was represented amid the groans and tears and subsequent rejoicings of the initiates, the death and restoration to life of Cadmul/us, the youngest of the Cabiri. The legend recorded that he was slain by his three Brethren, who afterward fled with his virile parts in a mystic basket. His body was crowned with flowers, and was buried at the foot of Mount Olympus. Clement of Alexandria speaks of the legend as the sacred mystery of a brother slain by his brethren, or in the original as frater trucatus a fratribus.

There is much perplexity connected with the subject of these mysteries, but it is generally supposed that they were instituted in honor of Atys, the son of Cybele or Demeter, of whom Cadmillus was but another name. According to Macrobius, Atys was one of the appellations of the sun, and we know that the mysteries were celebrated at the vernal equinox. They lasted three days, during which they represented in the initiation, the candis, a fratribus. According to Macrobius, Atys was one of the Cabiric Mysteries being a modification of the arkite worship. In these mysteries there was a ceremony called the "Cabetic Death," in which was represented amid the groans and tears and subsequent rejoicings of the initiates, the death and restoration to life of Cadmul/us, the youngest of the Cabiri. The legend recorded that he was slain by his three Brethren, who afterward fled with his virile parts in a mystic basket. His body was crowned with flowers, and was buried at the foot of Mount Olympus. Clement of Alexandria speaks of the legend as the sacred mystery of a brother slain by his brethren, or in the original as frater trucatus a fratribus.

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January 23, 1769, and died in the same city November 21, 1821.

CADMILLUS. The youngest of the Cabiri, and as he is slain in the Cabiric Mysteries, he becomes the analogue or representative of the Builder in the legend of Freemasonry.

CADUCEUS. The Caduceus was the magic wand of the god Hermes. It was an olive staff twined with fillets, which were gradually converted to wings and serpents. Hermes, or Mercury, was the messenger of Jove. Among his numerous attributes, one of the most important was that of conducting disembodied spirits to the other world, and, on necessary occasions, of bringing them back. He was the guide of souls, and the restorer of the dead to life. Thus, Horace, in addressing him, says:

Unspotted spirits you consign
To blissful seats and joys divine,
And powerful with your golden wand
The light unburied crowd command.

Vergil also alludes to this attribute of the magic wand when he is describing the flight of Mercury on his way to bear Jove's warning message to Aeneas:

His wand he takes; with this pale ghost he calls From Pluto's realms, or sends to Tartarus' shore.

And Statius, imitating this passage, makes the same allusion in his Thebaid (i, 314), thus translated by Lewis:

He grasps the wand which draws from hollow graves, Or drives the trembling shades to Stygian waves; With magic power seals the watchful eye In slumbers soft or causes sleep to fly.

The history of this Caduceus, or magic wand, will lead us to its symbolism. Mercury, who had invented the lyre, making it out of the shell of the tortoise, exchanged it with Apollo for the latter's magical wand. This wand was simply an olive branch around which two serpents were placed two fillets of ribbon. Afterward, when Mercury was in Arcadia, he encountered two serpents engaged in deadly combat. These he separated with his wand; hence the olive wand became the symbol of peace, and the two fillets were replaced by the two serpents, thus giving to the Caduceus its well-known form of a staff, around which two serpents are entwined.

Such is the legend; but we may readily see that in the olives, as the symbol of immortality, borne as the attribute of Mercury, the giver of life to the dead, we have a more ancient and profounder symbolism. The serpents, symbols also of immortality, are appropriately united with the olive wand. The legend also accounts for a later and secondary symbolism—that of peace.

The Caduceus then—the original meaning of which word is a herald's staff—as the attribute of a life-restoring God, is in its primary meaning the symbol of immortality; so in Freemasonry the rod of the Senior Deacon, or the Master of Ceremonies, is but an analogue or representation of the Hermean Caduceus. This officer, as leading the aspirant through the forms of initiation into his new birth or Masonic regeneration, and teaching him in the solemn ceremonies of the Third Degree the lesson of eternal life, may well use the magic wand as a representation of it, which was the attribute of that ancient deity who brought the dead into life.

CAEMENTARIUS. Latin. A builder of walls, a mason, from caementum, a rough, unhewn stone as it comes from the quarry. In medieval Latin, the word is used to designate an Operative Mason. Du Cange cites Magister Caementarium as used to designate him who presided over the building of edifices, that is, the Master of the works. It has been adopted by some modern writers as a translation of the word Freemason. Its employment for that purpose is perhaps more correct than that of the more usual word latomus, which owes its use to the authority of Thor.

CAGLIOSTRO. Of all the Masonic persons of romantic celebrity who flourished in the eighteenth century the Count Cagliostro was most prominent, whether we consider the ingenuity of his schemes, the extensive field of his operations through almost every country of Europe, or the distinguished character and station of many of those whose credulity made them his enthusiastic supporters. The history of Freemasonry in that century would not be complete without a reference to this personage. To write the history of Freemasonry in the eighteenth century and to leave out Cagliostro, would be like enacting the play of Hamlet and leaving out the part of the Prince of Denmark. And yet Carlyle has had occasion to complain of the paucity of materials for such a work. Indeed, of one so well known as Cagliostro comparatively little is to be found in print. Doctor Mackey held that there was sufficient published to prove him to be a "charlatan" and a "prince of Masonic imposters." The authorities on which Brother Mackey rested his belief are mentioned in his following sentence. The only works upon which he who would write his life must depend are a Life of him published in London, 1787; Memoirs, in Paris, 1786; and Memoirs Authentiques, Strasbourg, 1786; a Life, in Germany, published at Berlin, 1787; another in Italian, published at Rome in 1791; and a few fugitive pieces, consisting chiefly of manifestoes of himself and his disciples.

The widest differences exist among writers as to Cagliostro's true standing, the majority following the lead of Doctor Mackey, whose account is appended.

Joseph Balsamo, subsequently known as Count Cagliostro, was the son of Peter Balsamo and Felicia Braconieri, both of mean extraction, and was born on the 5th of June, 1743, in the city of Palermo. Upon the death of his father, he was taken under the protection of his maternal uncles, who caused him to be instructed in the elements of religion and learning, by both of which he profited so little that he eloped several times from the Seminary of St. Roch, near Palermo, where he had been placed for his instruction.

At the age of thirteen he was carried to the Convent of the Good Brotherhood at Castiglione. There, having assumed the habit of a novice, he was placed under the tuition of the apothecary, from whom he learned the principles of chemistry and medicine. His brief residence at the convent was marked by violations of many of its rules; and finally, abandoning it altogether, he returned to Palermo. There he continued his vigorous courses, and was frequently seized and imprisoned for infractions of the law. At length, having cheated a goldsmith, named Marano, of a large amount of gold, he was compelled to flee from his native country.
He then repaired to Messina, where he became acquainted with one Altotas, who pretended to be a great chemist. Together they proceeded to Alexandria in Egypt, where, by means of certain chemical, or perhaps rather by financial, operations, they succeeded in collecting a considerable amount of money.

In 1776 Cagliostro appeared in London. During this visit, Cagliostro became connected with the Order of Freemasonry. In the month of April he received the degrees in Esperance Lodge, No. 289, which then met at the King’s Head Tavern. Cagliostro did not join the Order with disinterested motives, or at least he determined in a very short period after his initiation to use the Institution as an instrument for the advancement of his personal interests. Here he is said to have invented, in 1777, that grand scheme of imposture under the name of Egyptian Freemasonry, by the propagation of which he subsequently became so famous as the great Masonic charlatan of his age.

London did not fail to furnish him with a fertile field for his impostions, and the English Freemasons seemed no way reluctant to become his dupes; but, being ambitious for the extension of his Rite, and anxious for the greater income which it promised, he again passed over to the Continent, where he justly anticipated abundant success in its propagation.

This Egypt Freemasonry constituted the great pursuit of the rest of his life, and was the instrument which he used for many years to make dupes of thousands of credulous persons.

During Cagliostro’s residence in England, on his last visit, he was attacked by the editor Morand, in the Courier de VEurope, in a series of abusive articles, to which Cagliostro replied in a letter to the English people. But, although he had a few Egyptian Lodges in London under his government, he appears, perhaps from Morand’s revelations of his character and life, to have lost his popularity, and he left England permanently in May, 1787.

He went to Savoy, Sardinia, and other places in the south of Europe, and at last, in May, 1789, by an act of rash temerity, proceeded to Rome, where he organized an Egyptian Lodge under the very shadow of the Vatican. But this was more than the Church, which had been excommunicating Freemasons for fifty years, was willing to endure. On the 27th of December of that year, on the festival of St. John the Evangelist, to whom he had dedicated his Lodges, the Holy Inquisition arrested him, and locked him up in the castle of San Angelo.

There, after such a trial as the Inquisition is wont to give to the accused—in which his wife is said to have been the principal witness against him—he was convicted of having formed “societies and conventicles of Freemasonry.” His manuscript entitled Maçonnerie Égyptienne was ordered to be burned by the public executioner, and he himself was condemned to death; a sentence which the Pope subsequently commuted for that of perpetual imprisonment. Cagliostro appealed to the French Constituent Assembly, but of course in vain. Thenceforth no more is seen of him.

For four years this adventurer, who had filled during his life so large a space in the world’s history—the associate of princes, prelates, and philosophers; the inventor of a spurious Rite, which had, however, its thousands of disciples—languished within the gloomy walls of the prison of St. Leo, in the Duchy of Urbino, and at length, in the year 1795, in a fit of apoplexy, bade the world adieu.

But there is another side to the foregoing account by Doctor Mackey. Some more recent writers have seriously questioned the identity of Cagliostro and Balsamo. Both Trowbridge and Spence deem the later evidence to have proven that Cagliostro was not Balsamo. Lewis Spence sums up the situation thus in his Encyclopedia of Occultism after a lengthy review of the various assertions of the authorities and the test of them by the ascertained facts:

“It is distinctly no easy matter to get at the bedrock truth regarding Cagliostro or to form any just estimate of his true character. That he was vain, naturally pompous, fond of theatrical mystery, and of the popular side of occultism, is most probable. Another circumstance which stands out in relation to his personality is that he was vastly desirous of gaining cheap popularity. He was probably a little mad. On the other hand he was beneficent, and felt it his mission in the then king-ridden state of Europe to found Egyptian Masonry for the protection of society in general, and the middle and lower classes in particular. A born adventurer, he was by no means a rogue, as his lack of shrewdness has been proved on many occasions. There is small question either that the various Masonic lodges which he founded and which were patronized by persons of ample means, provided him with extensive funds, and it is a known fact that he was subsidized by several extremely wealthy men, who, themselves dissatisfied by the state of affairs in Europe, did not hesitate to place their riches at his disposal for the purpose of undermining the tyrannic powers which then wielded sway. There is reason to believe that he had in some way and at some period of his life acquired a certain working knowledge of practical occultism, and that he possessed certain elementary psychic powers of hypnotism and telepathy. His absurd account of his childhood is almost undoubtedly a plagiarism of that stated in the first manifesto to the public of the mysterious Rosicrucian Brotherhood, as containing an account of the childhood of their Chief. But on the whole he is a mystery, and in all likelihood the clouds which surround his origin and earlier years will never be dispersed. It is probably better that this should be so, as although Cagliostro was by no means an exalted character, he was yet one of the most picturesque figures in the later history of Europe; and assuredly not the least aid to his picturesqueness is the obscurity in which his origin is involved.”

For further reading on the career of Cagliostro, a showing to the effect that if he was not of unalloyed honor, he was not altogether an impostor and scoundrel, consult Cagliostro: The Splendour and Misery of a Master of Magic by W. R. H. Trowbridge, and An Encyclopedia of Occultism by Lewis Spence. Other books of reference are Cagliostro and Company, by Franz Funck-Brentano, and the Life of Joseph Balsamo, published at Dublin in 1792, the latter being translated from the original proceedings published at Rome by order of the Apostolic Chamber.
and therefore of especial interest as the Roman Catholic argument against one condemned by the Inquisition for being a Freemason. This report (page 239), asserts that the judgment entirely accords with justice, equity, prudence, religion, and public tranquility. It then runs thus: "Joseph Balsamo, attainted and convicted of many crimes, and having incurred the censures and penalties pronounced against formal heretics, dogmatists, heresiarchs, and propagators of magic and superstition, has been found guilty, and condemned to the censures and penalties denounced as well by the apostolic laws of Clement XII and of Benedict XIV against those who in any manner whatever favor or form societies and conventicles of Freemasons, as by the edict of the Council of State against those who are guilty of this crime at Rome, or any other place under the dominion of the Pope. Notwithstanding this, by way of special grace and favor, this crime, the expiation of which demands the delivery of the culprit over to the secular arm, to be by it punished with death, is hereby changed and commuted into perpetual imprisonment, in a fortress where the culprit is to be strictly guarded, without any hope of pardon whatever."

This order was carried into effect as was also the burning by "the hand of the hangman" of Cagliostro's manuscript on Egyptian Freemasonry as were all his other books, instruments, symbols, etc., relating thereto. The order also confirmed and renewed the laws of the Roman Catholic Church prohibiting societies and conventicles of Freemasons, and winds up by declaring "We shall enact the most grievous corporal punishments, and principally those provided for heretics, against whosoever shall associate, hold communication with, or protect, these societies."

**CAHIER.** French. A number of sheets of parchment or paper fastened together at one end. The word is used by French Freemasons to designate a small book printed, or in manuscript, containing the ritual of a Degree. The word has been borrowed from French history, where it denotes the reports and proceedings of certain assemblies, such as the clergy, the States-General, etc.

**CAIRNS.** Derived from the Gaelic *carn*, meaning a mound, and applied thus to heaps of stones of a conical form erected by the Druids. Some suppose them to have been sepulchral monuments, others altars. They were undoubtedly of a religious character, since sacrificial fires were lighted upon them, and processions were made around them. These processions were analogous to the circumambulations in Freemasonry, and were conducted, like them, with reference to the apparent course of the sun. Thus, Toland, in his *Letters on the Celtic Religion*, II, xvii, says of these mystical processions, that the people of the Scottish islands "never come to the ancient sacrificing and fire-hallowing Cairns but they walk three times round them from east to west, according to the course of the sun. This sanctified tour, or round by the south, is called *Deaseal*, as the unhallowed contrary one by the north, *Tuapholl*"; and he says that *Deaseal* is derived from "*Deas*, the right (understanding hand), and *soil*, one of the ancient names of the sun, the right hand in this round being ever next the heap." In all this the Freemason will be reminded of the Masonic ceremony of circum-ambulation around the altar and the rules which govern it.

**CALATRAVA, MILITARY ORDER OF.** Instituted 1158, during the reign of Sancho III, King of Castile, who conquered and gave the Castle of Calatrava, an important fortress of the Moors of Andalusia, to the Knights Templar, who subsequently relinquished their possession of it to the king. The king, being disappointed in the ability of the Templars to retain it, then offered the defense of the place to Don Raymond of Navarre, Abbot of St. Mary of Hitero, a Cistercian convent, who accepted it. Don Raymond being successful, the king gave the place to him and his companions, and instituted the Order of Calatrava. A Grand Master was appointed and approved of by the Pope, Alexander III, 1164, which was confirmed by Innocent III in 1198. The knights had been granted the power of electing their own Grand Master; but on the death of Don Garcias Lopes de Pardella, 1489, Ferdinand and Isabella annexed the Grand Mastership to the Crown of Castile, which was sanctioned by Pope Innocent VIII.

**CALCOTT, WELLINS.** A distinguished Masonic writer of the eighteenth century, and the author of a work published in 1769, under the title of A Candid Disquisition of the Principles and Practices of the Most Ancient and Honourable Society of Free and Accepted Masons; together with some Strictures on the Origin, Nature, and Design of that Institution, in which he has traced Freemasonry from its origin, explained its symbols and hieroglyphics, its social virtues and advantages, suggested the propriety of building halls for the peculiar and exclusive practise of Freemasonry and reprehended its slanderers with great but judicious severity. This was the first extended effort to illustrate philosophically the science of Freemasonry, and was followed, a few years after, by Hutchinson's admirable work; so that Oliver justly says that "Calcott opened the mine of Freemasonry, and Hutchinson worked it."

**CALEDONIA, NEW.** See Oceania.

**CALENDAR.** Freemasons, in affixing dates to their official documents, never make use of the Common Epoch or Vulgar Era, but have one peculiar to themselves, which, however, varies in the different rites. Era and epoch are, in this sense, synonymous. Strictly, the epoch is an important point in history beginning a period termed an *era*, as the epoch of the Crucifixion followed by the Christian Era.

Freemasons of the York, American, and French Rites, that is to say, the Freemasons of England, Scotland, Ireland, France, Germany, and America, date from the creation of the world, calling it *Anno Lucis*, which they abbreviate *A.*. *L.*., signifying in the *Year of Light*. Thus with them the year 1872 is *A.*. *L.*. 5872. This they do, not because they believe Freemasonry to be coeval with the Creation, but with a symbolic reference to the light of Freemasonry.

In the Scottish Rite, the epoch also begins from the date of the creation, but Freemasons of that Rite, using the Jewish chronology, would call the year 1872 *A.*. *M.*. or Anno Mundi meaning in the Year of the World, 5632. They sometimes use the initials *A.*. *H.*., signifying Anno Hebraico, or, in the Hebrew year. They have also adopted the Hebrew months, and the...
Bust of Count Cagliostro

By Brother Jean Antoine Houdon, member of the Lodge of the Nine Sisters at Paris
year, therefore, begins with them in the middle of September (see Months, Hebrew).

Freemasons of the York and American Rites begin the year on the 1st of January, but in the French Rite it commences on the 1st of March, and instead of the months receiving their usual names, they are designated numerically, as first, second, third, etc. Thus, the 1st of January, 1872, would be styled, in a French Masonic document, the 1st day of the 11th Masonic month, Anno Lucis, 5872. The French sometimes, instead of the initials A'. L', use L'an de la V', or Vraie Lumière, that is, Year of True Light.

Knights Templar use the epoch of their Order in 1118. Their style for the year 1872 is, therefore, A'. L'. , or, in the Year of the Order, Anno Ordinis, or, in the Year of the Discovery, 2402.

Royal Arch Masons commence their epoch with the year in which Zerubbabel began to build the second Temple, which was 530 years before Christ. Their style for the year 1872 is, therefore, A'. Inv'. , that is, Anno Inventionis, or, in the Year of the Discovery, 2402.

We subjoin, for the convenience of the reader, the rules for discovering these different dates.

1. To find the Ancient Craft date. Add 4000 to the Vulgar Era. Thus 1872 and 4000 are 5872.
2. To find the date of the Scottish Rite. Add 3760 to the Vulgar Era. Thus 1872 and 3760 are 5632.
3. To find the date of Royal Arch Masonry. Add 530 to the Vulgar Era. Thus 530 and 1872 are 2402.
4. To find the Royal and Select Masters' date. Add 1000 to the Vulgar Era. Thus 1000 and 1872 are 2872.
5. To find the Knights Templar's. Subtract 1118 from the Vulgar Era. Thus 1118 from 1872 is 754.

The following will show, in one view, the date of the year 1872 in all the branches of the Order:

2. Year of the Lord, 1872 a.d.
10. Year of the Order, A'. O'. 754—Knights Templar.

CALIFORNIA. When gold was discovered in California many Masonic Brethren were among the crowds that poured into the district and several Lodges began work in the early part of the year 1848. Soon the question of establishing a Grand Lodge arose. A Convention met on April 18, 1850, of which Brother Charles Gilman of San Francisco was the Chairman and Brother Benjamin D. Hyam of Benicia was Secretary. The Lodges represented were California Lodge, No. 13, of San Francisco; Connecticut Lodge, No. 75, of Sacramento City; Western Star Lodge, No. 98, of Benton City, Upper California, and New Jersey Lodge of Sacramento City. Brother Benjamin D. Hyam presented credentials from Benicia Lodge, at Benicia, but, as no Masonic information of the existence of such a Lodge could be discovered, it was not recognized. On April 19, a Constitution was adopted and Grand Officers duly elected and installed.

The first Chapter of Royal Arch Masons, namely, San Francisco, No. 1, was organized by Dispensation dated May 9, 1850, and a Charter was granted to it, September 6, in the same year. Three Chapters, San Francisco, No. 1, Sonora, No. 2, and Sacramento, No. 3, sent delegates to a Convention held on May 6, 1854, at Sacramento for the purpose of organizing a Grand Chapter. The meeting was adjourned, after three days' session, and met again at San Francisco, July 18, 1854. A Constitution was adopted and the Grand Lodge opened. Companion Charles M. Radcliffe, of Sonora Chapter, No. 2, was the first Grand High Priest; Companion John D. Creigh, of San Francisco, No. 1, Deputy Grand High Priest, and Companion Townsend A. Thomas, of Sacramento Chapter, No. 3, Grand Secretary.

Charters were granted by the Grand Council of Alabama to two Councils in California. One was chartered by the Grand Council of Tennessee and one by the Grand Council of Texas. By representatives of these four Councils the Grand Council of California was organized on June 26, 1860.

A Commandery of Knights Templar, San Francisco, No. 1, was formed on November 10, 1852, and was chartered on November 1, 1853. Under the Warrant of Sir William Hubbard, who was then Grand Master of the Grand Encampment of the United States, the Grand Commandery of California was established, August 10 and 11, 1858, in the Asylum of San Francisco Commandery, No. 1.

A Lodge of Perfection, King Solomon, No. 3, was established by a Charter dated January 3, 1866; Robert Bruce, No. 3, a Chapter of Rose Croix, January 13, 1886; Hugues de Payens, Council of Kadosh, No. 3, January 7, 1886, and Los Angeles Consistory, No. 3, October 22, 1888. These four Bodies of the Ancient and Accepted Scottish Rite labored in South California. In North California a Chapter of Rose Croix and a Lodge of Perfection, both by name San Francisco, No. 1, were chartered in 1868, the first on June 15, the second on July 13. A Council of Kadosh and a Consistory, also of the same name, were granted Charters on September 17, 1888, and June 30, 1897, respectively.

CALLING OFF. A technical term in Freemasonry which signifies the temporary suspension of labor in a Lodge without passing through the formal ceremony of closing. The full form of the expression is to call from labor to refreshment, and it took its rise from the former custom of dividing the time spent in the Lodge between the work of Freemasonry and the moderate enjoyment of the banquet.

The banquet formed in the eighteenth century an indispensable part of the arrangements of a Lodge Communication. "At a certain hour of the evening," says Brother Oliver, "with certain ceremonies, the Lodge was called from labor to refreshment, when the Brethren enjoyed themselves with decent merriment." That custom no longer exists; and although in England almost always, and in the United States occasionally, the labors of the Lodge are concluded
with a banquet; yet the Lodge is formally closed before the Brethren proceed to the table of refreshment.

Calling off. Calling off in American Lodges is now only used, in a certain ceremony of the Third Degree, when it is desired to have another meeting at a short interval, and the Master desires to avoid the tediousness of closing and opening the Lodge. Thus, if the business of the Lodge at its regular meeting has so accumulated that it cannot be transacted in one evening, it has become the custom to call off until a subsequent evening, when the Lodge, instead of being opened with the usual ceremony, is simply "called on," and the latter meeting is considered as only a continuation of the former.

This custom is very generally adopted in Grand Lodges at their Annual Communications, which are opened at the beginning of the session, called off from day to day, and finally closed at its end. We do not know that any objection has ever been advanced against this usage in Grand Lodges, because it seems necessary as a substitute for the adjournment, which is resorted to in other legislative bodies, but which is not admitted in Freemasonry. But much discussion has taken place in reference to the practise of calling off in Lodges, some authorities sustaining and others condemning it. Thus, many years ago, the Committee of Correspondence of the Grand Lodge of Mississippi proposed this question: "In case of excess of business, cannot the unfinished be laid over until the next or another day, and must the Lodge be closed in form, and opened the next, or the day designated for the transaction of that business?" To this question some authorities, and among others Brother C. W. Moore (Freemasons Monthly Magazine, volume xii. No. 10), reply in the negative, while other equally good jurists differ from them in opinion.

The difficulty seems to be in this, that if the regular meeting of the Lodge is closed in form, the subsequent meeting becomes a special one, and many things which could be done at a regular communication cease to be admissible. The recommendation, therefore, of Brother Moore, that the Lodge should be closed, and, if the business be unfinished, that the Master shall call a special meeting to complete it, does not meet the difficulty, because it is a well-settled principle of Masonic law that a special meeting cannot interfere with the business of a preceding regular one.

As, then, the mode of briefly closing by adjournment is contrary to Masonic law and usage, and cannot, therefore, be resorted to, as there is no other way except by calling off to continue the character of a regular meeting, and as, during the period that the Lodge is called off, it is under the government of the Junior Warden, and Masonic discipline is thus continued, Doctor Mackey, for the reasons cited by him in regard to Brother Moore, was clearly of opinion that calling off from day to day for the purpose of continuing work or business is, as a matter of convenience, admissible.

The practise may indeed be abused. But there is a well-known legal maxim which says, Ez abusu non arguitur in usum. "No argument can be drawn from the abuse of a thing against its use." Thus, a Lodge cannot be called off except for continuance of work and business, nor to an indefinite day, for there must be a good reason for the exercise of the practise, and the Brethren present must be notified before dispersing of the time of reassembling; nor can a Lodge at one regular meeting be called off until the next, for no regular meeting of a Lodge is permitted to run into another, but each must be closed before its successor can be opened.

Calling on. When a Lodge that is called off at a subsequent time resumes work or business, it is said to be called on. The full expression is called on from refreshment to labor.

Calumny. See Bacchus.

Calvary. Mount Calvary is a small hill or eminence, situated due west from Mount Moriah, on which the Temple of Solomon was built. It was originally a hillock of notable size, but has, in more modern times, been greatly reduced by the excavations made in it for the construction of the Church of the Holy Sepulcher.

There are several coincidences which identify Mount Calvary with the small hill where the "newly-made grave," referred to in the Third Degree, was discovered by the weary Brother. Thus, Mount Calvary was a small hill; it was situated in a westward direction from the Temple, and near Mount Moriah; and it was on the direct road from Jerusalem to Joppa, and is the very spot where a weary brother, traveling on that road, would find it convenient to sit down to rest and refresh himself; it was outside the gate of the Temple; it has at least one cleft in the rock, or cave, which was the place which subsequently became the sepulcher of our Lord. Hence Mount Calvary has always retained an important place in the legendary history of Freemasonry, and there are many traditions connected with it that are highly interesting in their import.

One of these traditions is, that it was the burial-place of Adam, in order, says the old legend, that where he lay, who effected the ruin of mankind, there also might the Savior of the world suffer, die, and be buried. Sir R. Torkington, who published a pilgrimage to Jerusalem in 1517, says that "under the Mount of Calvary is another chapel of our Blessed Lady and St. John the Evangelist, that was called Golgatha; and there, right under the mortise of the cross, was found the head of our forerather, Adam." Golgotha, it will be remembered, means, in Hebrew, the place of a skull; and there may be some connection between this tradition and the name of Golgotha, by which, the Evangelists inform us, in the time of Christ, Mount Calvary was known. Calvary, or Calvaria, has the same signification in Latin.

Another tradition states that it was in the bowels of Mount Calvary that Enoch erected his nine-arched vault, and deposited on the foundation-stone of Freemasonry that Ineffable Name, whose investigation, as a symbol of Divine truth, is the great object of Speculative Freemasonry.

A third tradition details the subsequent discovery of Enoch's deposit, by King Solomon, whilst making excavations in Mount Calvary during the building of the Temple.

On this hallowed spot was Christ the Redeemer slain and buried. It was there that, rising on the third day from his sepulcher, He gave, by that act,
the demonstrative evidence of the resurrection of the body and the immortality of the soul.

And it is this spot that has been selected, in the legendary history of Freemasonry, to teach the same sublime truth, the development of which by a symbol evidently forms the design of the Third or Master's Degree.

CAMORRA. A secret society of gangsters organized about 1820 at Naples. The name is a Spanish word meaning quarrel and similar societies are reported as active in Spain before they were heard of in Italy. From local organized criminals the society grew to revolutionary power in elections and from 1848 exercised a control only broken by the government in 1877. Still powerful in defeat, the municipality of Naples as recently as 1900 was set aside by a Royal Commission. A double murder in 1911 resulted in the arrest and trial of forty conspirators, several condemned to long imprisonment. The initiation is said to have required the candidate to pick up a coin while the others present struck at it with daggers. Later there was a fight or duel instead of this. Training of new members lasted three years and at reception the initiate was pledged to loyalty by an oath repeated while his uplifted hand was wet with his own blood. Today the Camorra is curbed, but mysterious crimes in other lands and at home are sometimes credited to its venom (see Carbonari, Mafia, and Secret Societies).

CAMP. A portion of the paraphernalia decorated with tents, flags, and pennons of a Consistory of Sublime Princes of the Royal Secret, or Thirty-second Degree of the Ancient and Accepted Scottish Rite. It constitutes the Tracing Board, and is worn on the apron of the degree. It is highly symbolic, and represents an imaginary Masonic camp. Its symbolism is altogether esoteric.

CAME, JOACHIM HEINRICH. A Doctor of Theology, and Director of Schools in Dessau and Hamburg, who was born in 1746 and died October 22, 1818. He was the author of many works on philosophy and education, and was a learned and zealous Freemason, as is shown in his correspondence with Lessing.

CANADA. Upon the advent of Confederation, July 1, 1867, local control in each Province for the government of the Masonic Fraternity of the Dominion took a strong hold as a predominant idea, and prevailed. Each Province has now a Grand Lodge, and in order of their organization are as follows: Canada, having jurisdiction only in Ontario, 1855; Nova Scotia, 1866; New Brunswick, 1867; Quebec, 1869; British Columbia, 1871; Manitoba, 1875; Prince Edward Island, 1875; Alberta, 1905; Saskatchewan, 1906. Brother Will H. Whyte, P. G. M., says the first marks of the ancient craftsmen have been found in Nova Scotia. A mineralogical survey in 1827 found on the shore of Goat Island in the Annapolis Basin, partly covered with sand, a slab of rock 2 3/4 by 2 feet, bearing on it those well-known Masonic emblems, the Square and Compasses, and the date 1806. Brother Whyte concluded that who were the craftsmen and how the stone came there, must be left to conjecture.

CANAL ZONE. Sojourners' Lodge was originally constituted by the Grand Lodge of Scotland in the Republic of Panama. When the Canal Zone was acquired by the Government of the United States of America this Lodge, in 1912, came under the control of the Grand Lodge of Massachusetts in 1912. In 1915 the Canal Zone Lodges were erected into a District Grand Lodge. A treaty was concluded in 1917 between the Grand Lodges of Massachusetts and Panama whereby the former had sole jurisdiction over the Canal Zone. In 1921, the Canal Zone District Grand Lodge comprised six Lodges: Sojourners at Cristobal, Canal Zone at Ancon, Army at Corozal, Isthmian at Paraiso, Darien at Balboa and Sibert at Gatun.

On February 9, 1911, a Dispensation was issued by the General Grand Council to a Council in the Canal Zone at Ancon. This was chartered as Canal Zone Council, No. 1, on September 12, 1912.

The Grand Encampment of the United States authorized the Canal Zone Commandery, No. 1, at Ancon, Panama, on August 14, 1913.

The Ancient and Accepted Scottish Rite was first established here when Panama, No. 1, at Cristobal, was constituted a Consistory, a Council of Kadosh, a Chapter of Rose Croix, and a Lodge of Perfection by Charters from the Supreme Council, Southern Jurisdiction, dated October 22, 1915.

CANCELLARIUS. An office of high rank and responsibility among the Knights Templar of the Middle Ages, performing the duties of, or similar to, the Chancellor.

CANDIDATE. An applicant for admission into Masonry is called a candidate. The Latin candidatus means one who is clothed in white, candidis vestibus induitus. In ancient Rome, he who sought office from the people wore a white shining robe of a peculiar construction, flowing open in front, so as to exhibit the wounds he had received in his breast. From the color of his robe or toga candida, he was called candidatus, whence the word candidate. The derivation will serve to remind the Freemason of the purity of conduct and character which should distinguish all those who are candidates for admission into the Order.

The qualifications of a candidate in Freemasonry are somewhat peculiar. He must be free-born—under the English Constitution it is enough that he is a freeman, under no bondage, of at least twenty-one years of age, in the possession of sound senses, free from any physical defect or dismemberment, and of irreprachable manners, or, as it is technically termed, under the tongue of good report. No atheist, eunuch, or woman can be admitted. The requisites to age, sex, and soundness of body have reference to the operative character of the Institution. We can only expect able workmen in able-bodied men. The mental and religious qualifications refer to the duties and obligations which a Freemason contracts. An idiot could not understand them, and an atheist would not respect them. Even those who possess all these necessary qualifications can be admitted only under certain regulations which differ under the several Masonic Constitutions.

CANDIDATES, ADVANCEMENT OF. See Advancement, Hurried.

CANDLESTICK, GOLDEN. The golden candlestick of seven branches, which is a part of the
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furniture of a Royal Arch Chapter, is derived from the holy candlestick which Moses was instructed to construct of beaten gold for the use of the tabernacle. Smith (Dictionary of the Bible) thus abbreviates Light-foot's explanation of the description given in Exodus: "The foot of it was gold, from which went up a shaft straight, which was the middle light. Near the foot was a golden dish wrought almondwise; and a little above that a golden knop, and above that a golden flower. Then two branches one on each side bowed,—and coming up as high as the middle shaft. On each of them were three golden cups placed almondwise, in sharp, scallop-shell fashion; above which was a golden knop, a golden flower, and the socket. Above the branches on the middle shaft was a golden boss, above which rose two shafts more; above the coming out of these was another boss and two more shafts, and then on the shaft upwards were three golden scallop-cups, a knop, and a flower; so that the heads of the branches stood an equal height."

In the tabernacle, the candlestick was placed opposite the table of shewbread, which it was intended to illumine, in an oblique position, so that the lamps looked to the east and south. What became of the candlestick between the time of Moses and that of Solomon is unknown. The first Temple was lighted by ten golden candlesticks similarly embossed, which were connected by golden chains and formed a sort of railing before the veil.

These ten candlesticks became the spoil of the Chaldean conqueror at the time of the destruction of the Temple, and could not have been among the articles afterward restored by Cyrus; for in the second Temple, built by Zerubbabel, we find only a single candlestick of seven branches, like that of the tabernacle. Its form has been perpetuated on the Arch of Titus, on which it was sculptured with other articles taken by that monarch, and carried to Rome as special plunder, spolia opima, after he had destroyed the Herodian Temple. This is the candlestick which is represented as a decoration in a Royal Arch Chapter.

In Jewish symbolism, the seven branches were supposed by some to refer to the seven planets, and by others to the seventh day or Sabbath. The primitive Christians made it allusive to Christ as the Light of the World, and in this sense it is a favorite symbol in early Christian art.

Brother C. C. Hunt, Grand Secretary of Iowa, instructively discussed this subject in the Quarterly Bulletin, January, 1924, and says, in part: "The use of the seven-branched candlestick in the Most Excellent Degree is correct according to the General Grand Chapter ritual, and has, I believe, an important symbolical reference in the work of that degree. There is no reason why the seven-branched candlestick should not be used in the Most Excellent Degree as well as in the Royal Arch. It is not necessary to duplicate the elaborate furniture of the Temple in our Most Excellent Degree. The single table and candlestick of the Tabernacle and the second Temple has the same symbolism as the ten of the first Temple. It is true that no symbolic meaning is attached to the candlestick in the ritual, but the very fact that it is used as part of the furniture of the degree indicates that it has the same symbolism there that it had in its place in the Temple, which is, that the seven lights represent the seven planets, which, regarded as the eyes of God, behold everything. The light in the center signifies the sun, the chief of the planets. The other six planets represented by the three lamps on each side of the central light are Moon, Mercury, Venus, Mars, Jupiter and Saturn. Uranus was first recognized as a planet by Sir William Herschel in 1781 A.D. and the earth was looked upon as receiving light from the planets instead of being considered a planet itself. The seven-branched candlestick was especially holy, and it was forbidden to make copies of it for general purposes. The fourth chapter of Zechariah gives a symbolical meaning to the seven-branched candlestick which is very appropriate to our Chapter work. In fact, part of this very Chapter is quoted in the work of the Degrees. How fitting it is that this candlestick, the symbol of the spirit of the Lord and the light of his countenance shining upon us through his eyes beholding and encouraging us in the noble and glorious work of fitting ourselves as living stones for the spiritual building which is to be our eternal dwelling place, should have a place in the ceremonies of the Most Excellent Master's Degree, the degree which symbolizes the completion of that work and the dedication of the Temple to the service of the only true and living God."

CANNING, GEORGE. English statesman and orator, born April 4, 1770; died August 8, 1827; member of Parliament, 1793; Secretary of State for Foreign Affairs, 1807; Prime Minister of England, 1827. Brother Canning was made a Freemason in Prince of Wales Lodge, London, in 1810 (see New Age, August, 1924).

CANOPY. Oliver says that in the Masonic processions of the Continent the Grand Master walks under a gorgeous canopy of blue, purple, and crimson silk, with gold fringes and tassels, borne upon staves, painted purple and ornamented with gold, by eight of the oldest Master Masons present; and the Masters of private Lodges walk under canopies of light blue silk with silver tassels and fringes, borne by four members of their own respective companies. The canopies are in the form of an oblong square, and are in length six feet, in breadth and height three feet, having a semicircular covering. The framework should be of cedar, and the silken covering ought to hang down two feet on each side. This is, properly speaking, a Baldachin (see Baldachin).

CANOPY, CELESTIAL. Ritualists seem divided in the use of the terms Clouded Canopy and Celestial Canopy in the Entered Apprentice Degree (for the former, see Canopy, Clouded, and Covering of the Lodge). It would seem that the unclouded grandeur of the heavens should not be without advocates.

Sir John Lubbock gives the following description of the heavens filled with stars in connection with the latest discoveries: "Like the sand of the sea, the stars of heaven are used as a symbol of numbers. We now know that our earth is but a fraction of one part of, at least 75,000,000 worlds. But this is not all. In addition to the luminous heavenly bodies, we cannot doubt there are countless others invisible to us from their great distance, smaller size, or feeble light; indeed, we know that there are many dark bodies which now emit no light, or comparatively..."
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ter, which are Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. The Capitular Degrees are almost altogether founded on and composed of a series of events in Masonic history. Each of them has attached to it some tradition or legend which it is the design of the degree to illustrate, and the memory of which is preserved in its ceremonies and instructions. Most of these legends are of symbolic significance. But this is their interior sense. In their outward and ostensible meaning, they appear before us simply as legends. To retain these legends in the memory of Freemasons appears to have been the primary design in the establishment of the advanced Degrees; and as the information intended to be communicated in these Degrees is of a historical character, there can of course be but little room for symbols or for symbolic instruction; the profuse use of which would rather tend to an injury than to a benefit, by complicating the purposes of the ritual and confusing the mind of the aspirant. These remarks refer exclusively to the Mark and Most Excellent Master's Degree of the American Rite, but are not so applicable to the Royal Arch, which is eminently symbolic. The legends of the second Temple, and the lost word, the peculiar legends of that degree, are among the most prominent symbols of the Masonic system.

CAPITULAR FREEMASONRY. The Freemasonry conferred in a Royal Arch Chapter of the York and American Rites. There are Chapters in the Ancient and Accepted, Scottish, and in the French and other Rites; but the Freemasonry therein conferred is not called capitular.

CAPRICLE DE RATTER ET LUCIFUGE. A burlesque dining degree, mentioned in the collection of Fustier. The title is a significant allusion to the goat-footed horned satyrs, minor deities of the Roman mythology, companions of Bacchus, living in the depths of the forest, shunning the light (see Thory, Acta Latomorum, i, 298).

CAPSTONE, or, as it might be called, the cope-stone, the topmost brick or stone in building (but the former word has been consecrated to us by universal Masonic usage), is the topmost stone of a building. To bring it forth, therefore, and to place it in its destined position, is significative that the building is completed, which event is celebrated, even by the Operative Freemasons of the present day, with great signs of rejoicing. Flags are hoisted on the top of every edifice by the builders engaged in its construction, as soon as they have reached the topmost post, and thus finished their labors. This is the celebration of the capstone—the celebration of the completion of the building—when tools are laid aside, and rest and refreshment succeed, for a time, labor. This is the event in the history of the Temple which is commemorated in the Degree of Most Excellent Master, the sixth in the American Rite. The day set apart for the celebration of the capstone of the Temple is the day devoted to rejoicing and thanking for the completion of that glorious structure. Hence there seems to be an impropriety in the ordinary use of the Mark Master’s keystone in the ceremonies of the Most Excellent Master. That keystone was deposited in silence and secrecy; while the
The third officer in a Commandery of Knights Templar. He presides over the Commandery in the absence of his superiors, and is one of its representatives in the Grand Commandery. His duties are to see that the Council Chamber and Asylum are duly prepared for the business of the meetings, and to communicate all orders issued by the Grand Council. His station is on the left of the Grand Commander, and his jewel is a level surmounted by a cock or rooster (see Cock).

CAPTAIN OF THE GUARD. The sixth officer in a Council of Royal and Select Masters. In the latter degree he is said to represent Azariah, the son of Nathan, who had command of the officers of the king's household (First Kings iv, 5). His duties correspond in some measure with those of a Senior Deacon in the primary degrees. His post is, therefore, on the right of the throne, and his jewel is a trawl and battle-ax within a triangle.

CAPTAIN OF THE HOST. The fourth officer in a Royal Arch Chapter. He represents the general or leader of the Jewish troops who returned from Babylon, and who was called Sar el hatzaba, and was equivalent to a modern general. The word Host in the title means army. He sits on the right of the Council in front, and wears a white robe and cap or helmet, with a red sash, and is armed with a sword. His jewel is a triangular plate, on which an armed soldier is engraved.

CAPTIVITY. The Jews reckoned their national captivities as four:—the Babylonian, Medean, Grecian, and Roman. The present article will refer only to the first, when there was a forcible deportation of the inhabitants of Jerusalem by Nebuzaradan, the general of King Nebuchadnezzar, and their detention at Babylon until the reign of Cyrus, which alone is connected with the history of Freemasonry, and is commemorated in the Royal Arch Degree.

Between that portion of the ritual of the Royal Arch which refers to the destruction of the first Temple, and that subsequent part which symbolizes the building of the second, there is an interregnum or halt, if we may be allowed the term, in the ceremonial of the degree, which must be considered as a long interval in history, the filling up of which, like the interval between the acts of a play, must be left to the imagination of the spectator. This interval represents the time passed in the captivity of the Jews at Babylon. That captivity lasted for seventy years—from the reign of Nebuchadnezzar until that of Cyrus—although but fifty-two of these years are commemorated in the Royal Arch Degree. This event took place in the year 588 B.C. It was not, however, the beginning of the 'seventy years' captivity,' which had been foretold by the prophet Jeremiah, which commenced eighteen years before. The captives were conducted to Babylon. What was the exact number removed we have no means of ascertaining.

We are led to believe, from certain passages of Scripture, that the deportation was not complete. Calmet says that Nebuchadnezzar carried away only the principal inhabitants, the warriors and artisans of every kind, and that he left the husbandmen, the laborers, and, in general, the poorer classes, that constituted the great body of the people. Among the prisoners of distinction, Josephus mentions the high priest, Seraiah, and Zephaniah, the priest that was next to him, with the three rulers that guarded the Temple, the eunuch who was over the armed men, seven friends of Zedekiah, his scribe, and sixty other rulers. Zedekiah, the king, had attempted to escape previous to the termination of the siege, but being pursued, was captured and carried to Riblah, the headquarters of Nebuchadnezzar, where, having first been compelled to behold the slaughter of his children, his eyes were then put out, and he was conducted in chains to Babylon.

A Masonic tradition informs us that the captive Jews were bound by their conquerors with triangular chains, and that this was done by the Chaldeans as an additional insult, because the Jewish Freemasons were known to esteem the triangle as an emblem of the sacred name of God, and must have considered its appropriation to the form of their fetters as a desecration of the Tetragrammaton.

Notwithstanding the ignominious mode of their conveyance from Jerusalem and the vindictiveness displayed by their conqueror in the destruction of their city and Temple, they do not appear, on their arrival at Babylon, to have been subjected to any of the extreme rigors of slavery. They were distributed into various parts of the empire, some remaining in the city, while others were sent into the provinces. The latter probably devoted themselves to agricultural pursuits, while the former were engaged in commerce or in the labors of architecture. Smith says that the captives were treated not as slaves but as colonists. They were permitted to retain their personal property, and even to purchase lands and erect houses. Their civil and religious government was not utterly destroyed, for they kept up a regular succession of kings and high priests, one of each of whom returned with them, as will be seen hereafter, on their restoration. Some of the principal captives were advanced to offices of dignity and power in the royal palace, and were permitted to share in the councils of state.

Their prophets, Daniel and Ezekiel, with their associates, preserved among their countrymen the pure doctrines of their religion. Although they had neither place nor time of national gathering, nor temple, and therefore offered no sacrifices, yet they observed the Masonic laws with respect to the rite of circumcision. They preserved their tables of genealogy and the true succession to the throne of David. The rightful heir was called the Head of the Captivity. So says the Talmud, but Smith, Dictionary of the Bible, affirms that the assertion is unsupported by proof. The Masonic legends conform to the Talmudic statement. However that may be, Jehoiachin, who was the first king of Judea carried captive to Babylon, was succeeded by his son Shaltiel, and he by his son Zerbabbel, who was the Head of the Captivity, or nominal prince of Judea at the close of the captivity. The due succession of the highpriesthood was also preserved, for Jehosadek, who was the high priest carried by Nebuchadnezzar to Babylon, where he
died during the captivity, was succeeded by his eldest son, Joshua.

The Jewish captivity terminated in the first year of the reign of Cyrus, 536 B.C. Cyrus, from his conversations with Daniel and the other Jewish captives of learning and piety, as well as from his perusal of their sacred books, more especially the prophecies of Isaiah, had become imbued with a knowledge of true religion, and hence had even publicly announced to his subjects his belief in the God “which the nation of the Israelites worshipped.” He was consequently impressed with an earnest desire to fulfill the prophetic declarations of which he was the subject, and to rebuild the Temple of Jerusalem. Cyrus therefore issued a decree by which the Jews were permitted to return to their country. According to Mihnan, 42,360, besides servants, availed themselves of this permission, and returned to Jerusalem under Zerubbabel, their prince, and Joshua, their high priest, and thus ended the first or Babylonian captivity, the only one which has any connection with the legends of Freemasonry as commemorated in the Royal Arch Degree.

CAPUCHIN. One of the monks of the Order of St. Francis. They went barefooted, were long-bearded, and wore a gown or cloak of dark color made like a woman’s garment with a hood.

CARAUSIUS. A Roman emperor, who assumed the purple 287 A.D. Of him Preston gives the following account, which may or may not be deemed apocryphal, according to the taste and inclination of the reader: “By assuming the character of a Freemason, he acquired the love and esteem of the most enlightened part of his subjects. He possessed real merit, encouraged learning and learned men, and improved the country in the civil arts. In order to establish an empire in Britain, he brought into his dominions the best workmen and artificers from all parts; all of whom, under his auspices, enjoyed peace and tranquillity. Among the first class of his favorites he enrolled the Freemasons: for their tenets he professed the highest veneration, and appointed Albanus, his steward, the principal superintendent of their assemblies. Under his patronage, Lodges and Conventions of the Fraternity were formed, and the rites of Freemasonry regularly practised. To enable the Freemasons to hold a general council, to establish their own government and correct errors among themselves, he granted to them a charter, and commanded Albanus to preside over them in person as Grand Master” (see Illustrations, edition of 1812, page 142). Anderson also gives the legend of Carausius in the second edition of his Constitutions, and adds that “this is asserted by all the old copies of the Constitutions, and the old English Masons firmly believed it” (Constitutions, 1738, page 57). But the fact is that Anderson himself does not mention the tradition in his first edition, published in 1723, nor is any reference to Carausius to be found in any of the old manuscripts now extant. The legend is, it is true, inserted in Krause’s Manuscript; but this document is of very little authority, having been, most probably, a production of the early part of the eighteenth century, and of a contemporary of Anderson, written perhaps between 1723 and 1738, which would account for the omission of it in the first edition of the Book of Constitutions, and its insertion in the second.
among the aborigines of America, the existence of which so surprised the early missionaries that they "were in doubt whether to ascribe the fact to the pious labors of Saint Thomas or the sacrilegious subtility of Satan." The arms of the cross referred to the cardinal points, and represented the four winds, the bringers of rain. The theory is an interesting one, and the author supports it with many ingenious illustrations. In the symbolism of Freemasonry each of the cardinal points has a mystical meaning. The East represents Wisdom; the West, Strength; the South, Beauty; and the North, Darkness.

CaRDaL VIRTUES. The pre-eminent or principal virtues on which all the others hinge or depend. They are temperance, fortitude, prudence, and justice. They are referred to in the ritual of the Entered Apprentice Degree, and will be found in this work under their respective heads. Oliver says (Revelations of a Square, chapter i) that in the eighteenth century the Freemasons delineated the symbols of the four cardinal virtues by an acute angle variously disposed. Thus, suppose you face the east, the acute angle symbolizing temperance will point to the south, >. It was called a Guttural. Fortitude was denoted by a saltire, or Saint Andrew's Cross, X. This was the Pectoral. The symbol of prudence was an acute angle pointing toward the southeast, >, and was denominated a Manual; and justice had its angle toward the north, <, and was called a Pedestal or Pedal. The possession of cardinal virtues is no special distinction of Freemasons, for other societies have had them. They are in evidence in the Christian church. The fifteen cardinal virtues, in mosaic, in the dome of Ascension of Saint Mark's at Venice is a famous example.

Caribbee Islands or Lesser Antilles. A name sometimes applied to the whole of the West Indies, strictly comprising only the chain of islands from Porto Rico to the Venezuelan coast of South America. Three Lodges were at work in 1739 at Antigua. Others had been chartered and were on the Grand Lodge Books but they had ceased to exist and were dropped from the Register.

In 1738 Governor Matthews was appointed by the Grand Lodge of England Provincial Grand Master of the Leeward Islands. A Masonic Province was also established by Scotland in 1769.

A Provincial Grand Lodge was opened at the Windward Islands in 1740 and Brother Thomas Baxter was first Provincial Grand Master. In the same year the "Modern" Grand Lodge of England authorized Lodge No. 186.

The Grand Lodge of Ireland established another Provincial Grand Lodge at Barbados, but it was soon abandoned. A Lodge, Albion, was opened at Bridgetown, Barbados, in 1790 by the "Antients" and it remained in existence although three others warranted by the same authority soon ceased work.

Other Lodges were chartered in the Islands by the Grand Lodges of England, Holland, France, Pennsylvania, etc.

Carlile, Richard. A printer and bookseller of London, who in 1819 was fined and imprisoned for the publication of Paine's Age of Reason, and Palmer's Light of Nature. He also wrote and published several pretended editions of Freemasonry, which, after his death, were collected, in 1845, in one volume, under the title of a Manual of Freemasonry, in three parts. Carlile was a professed atheist, and, although a fanatical reformer of what he supposed to be the errors of the age, was a man of some ability. His Masonic works are interspersed with considerable learning, and are not as abusive of the Order as positions generally are. He was born in 1790, and died in 1843, in London. For ten years before his death his religious opinions had been greatly modified.

Carmelite. Monks of an Order established on Mount Carmel, in Syria, during the twelfth century. They wore a brown scapular passing over the shoulder and diagonally across the back and body, thus crossing the gown from right to left.


Carpenters, Order of. An organized body in Holland and Belgium, with central point of assembly at Antwerp. Their gatherings were at night in some neighboring forest.

Carpet. The chart or Tracing Board on which the emblems of a degree are depicted for the instruction of a candidate. Carpets were originally drawn on the floor with chalk or charcoal, and at the close of the Lodge obliterated by the use of a mop and pail. To avoid this trouble, they were subsequently painted on cloth, which was laid on the floor; hence they were called carpets. Carpets, or charts, as they are at the present time commonly designated, are now generally suspended from the wall, or from a framework in the Lodge (see Steps on Master's Carpet).

Carson, Enoch Terry. Initiated in 1846 and became Past Master of Cynthia Lodge No. 155, as well as founder and First Worshipful Master of Kilwinning Lodge, No. 356, warranted in 1805, both Lodges being at Cincinnati, Ohio, and he was active and scholarly in all branches of the Fraternity. He printed at his own expense several important works of interest and value to the Fraternity. The first facsimile of the Book of Constitutions of 1723 was published by him in 1855 from the copy in his own library and in the same year he had a catalog of his collection printed in the American Freemason at Louisville. Doctor Oliver's Historical Landmarks was also issued in like manner in 1855. He established the Masonic Archaeological Society, of which he was really the whole expense; the whole of the works being presented to his
CASANOVA DE SEINGALT, GIOVANNI JACOPO.  Usually mentioned by the word Casanova. An Italian adventurer, born at Venice, 1725, died in Bohemia 1798, noted particularly for his Memoirs, one of them (pages 276-9, Librarie Gamier Freres edition in French, Paris, tome II, chapter xiii) we translate as follows:

At Lyons there was an estimable personage with whom I became acquainted through M. de Rohescharon, and who obtained for me the favor that I have acquired in the sublime trifts of Freemasonry. Arriving as an Apprentice at Paris, some months afterwards, I there planned to become a Fellow Craft and Master. The Master and the Supreme Master of the Grand Lodge of Freemasonry, for all the others that are in the series taken by me are only pleasing inventions which, good enough in symbolism, add nothing to the dignity of Master. There is no one person in the world who may suspect knowing everything, but men sensible of their faculties and who know how to take the account the more closely of their moral powers, should seek to know all that is possible. A young man, well born, who plans to travel and acquaint himself with the world, and what we call society, who does not wish to find himself in certain circumstances the inferior of his equals and to be excluded from participation in that superfluous interest of mankind to have himself initiated into what they call Freemasonry, even though it would only be to know superficially what it is.

Freemasonry is an Institution of Benevolence which, in certain times and in certain places, may serve as a pretext for plots criminal and subversive of good order; but good God, what has not been abused? Have not the Jesuits, who only converse about emblems, or morals, or the law of never speaking intra muros (within the walls of their place of their institution. They were noted for their austerity.

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CARTULARY. An officer who has charge of the register or other books of record.

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words, signs and grips, or that in the final analysis it is the grand word of the last degree. A mistake!

He who discovers the secret of Freemasonry, for they never know where they are finding it, will not arrive at that knowledge by reason of frequenting Lodges. He cannot be made a mason by reflecting, reasoning, comparing, and of deducing. He will not confide it to his best friend in Freemasonry, for he knows that if that brother does not find it for himself as did he, the friend will not have the talent to extract the means or do so from what shall be said in the ear. He who has it remains silent and this secret is always secret.

All that is done in the Lodge ought to be secret; but those who so dishonestly indicate make no scruple of revealing what is done there, have never revealed the essential: they do not know it; and if they have not known, truly they cannot reveal the ceremonies.

The sentiment expressed by Alay in a pamphlet, that is to say by those who are not Freemasons, is of the same kind as that experienced in times of yore by those who were not admitted to the mysteries that were celebrated at Eleusis or in honor of the goddess Cérès. But the mysteries of Eleusis interested all Greece, and all they had there of eminence then in society aspired to be made a party to them; so it is with Freemasonry, in the midst of a great number of men of premier merit, en¬

All that is done in the Lodge ought to be secret; but those who do not know it; and if they have not known, truly they cannot reveal the ceremonies.

There is an allusion (page 286, tome VIII, chapter xi) to the prominent Roman Catholics of the eighteenth century ignoring privately in practise what in the Grand Lodge of Ireland, found the two pur¬

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CATACOMB

CATACOMB. A grotto for burial; a sepulchral vault. A subterranean place for the burial of the dead, consisting of galleries or passages with recesses excavated at their sides for tombs. Later applied in the plural to all the subterranean cemeteries lying around Rome which, after having been long covered up and forgotten, were fortuitously discovered in 1578. They are found elsewhere, as, at Naples, at Syracuse, in Egypt, at Paris, etc.

The term is chiefly applied to those lying about Rome, the principal ones lying along the Appian Way. The accompanying engraving shows a small portion of the Northern section of the Catacomb of Saint Calixtus.

There seems to have been no plan for these excavations, for they shoot off in the most unexpected directions, forming such a labyrinth of connected passages that persons often have been lost for several days at a time, giving the monk attendants much trouble. They are several miles in extent. Those about Rome are under the care of various monks of the church, and are a source of considerable revenue from tourists.

They are now entered by narrow passages and some, as in the case of Saint Calixtus, descend to considerable depth. Along the passages are small chambers at the sides for tombs, one above another, each of which generally closed by a slab of stone on which was placed the letters D. M., the initials of Deo Maximo, or X. P., the Greek letters for Christ. Tombs of saints bore inscriptions of identification.

The passages are generally three or four feet wide and were at intervals along their course enlarged into chambers, usually square or rectangular, that were used for worship. One in Saint Calixtus was an irregular semicircle and about thirty-two feet in diameter. In these chambers is usually found a stone bench or chair for the bishop or teacher. They were ventilated and partially lighted by shafts that extended to the surface of the ground. Some frescoes were found on the walls.

Many catacombs were destroyed and traces of them lost when the Goths, Lombards, and others besieged Rome at various times.

The foregoing would not justify a place in a work of this character, were it not for the influence it sheds on the beginning of Christian architecture, as for three centuries Pagan Rome would not permit Christians to meet above ground.

The Twenty-sixth Degree in the Ancient and Accepted Rite refers to catacombs (see also Labyrinth).

CATAFALQUE. From an Italian word meaning scaffold. A temporary structure of wood, appropriately decorated with funereal symbols and representing a tomb or cenotaph. It forms a part of the decorations of a Sorrow Lodge, and is also used in the ceremonies of the Master Mason's Degree in Lodges of the French Rite.

CATCH QUESTIONS. Questions not included in the Catechism, but adopted from an early period to try the pretensions of a stranger, such as this used by American Freemasons: "Where does the Master hang his hat?" and by the French, "Comment êtes vous entré dans le Temple de Salomon (how are you admitted into the Temple of Solomon)?" Such as these are of course unsanctioned by authority.

But Doctor Oliver, in an essay on this subject preliminary to the fourth volume of his Golden Remains, gives a long list of these "additional tests," which had been reduced to a kind of system, and were practised by the English Freemasons of the eighteenth century. Among them were such as these: "What is the punishment of a coward?" "What does this stone smell of?" "If a brother were lost, where would you look for him?" "How blows a Mason's wind?" and many others of the same kind.

Of these tests or catch questions, Doctor Oliver says "that they were something like the conundrums of the present day—difficult of comprehension; admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the mysterious terms and symbols of the Institution."

Catch questions in the United States, at least, seem to be getting out of use, and some of the most learned Freemasons at the present day would find it difficult to answer them.

CATECHISM. From the earliest times the oral instructions of Freemasonry have been communicated in a catechetical form. Each degree has its peculiar catechism, the knowledge of which constitutes what is called a bright Freemason. The catechism, indeed, should be known to every Freemason, for every aspirant should be thoroughly instructed in that of the degree to which he has attained before he is permitted to make further progress. The rule, however, is not rigidly observed; and many Freemasons, unfortunately, are very ignorant of all but the rudimentary parts of their catechism, which they derive only from hearing portions of it communicated at the opening and closing of the Lodge, or from careless Brethren freely using Masonic expressions publicly.

CATECHUMEN. One who had attained the Second Degree of the Essenean or early Christian Mysteries and assumed the name of Constans. There were three degrees in the ceremonies, which, to a limited extent, resembled the Pagan services. Of the three classes, the first were Auditors, the second Catechumenus, and the third the Faithful. The Auditors were novices, prepared by ceremonies and instruction to receive the dogmas of Christianity. A portion of these dogmas was made known to the Catechumenus, who, after particular purifications, received baptism, or the initiation of the theogenesis Divine regeneration; but in the grand mysteries of

PART OF THE CATACOMB OF SAINT CALIXTUS AT ROME

CATECHUMEN 183
that religion—the incarnation, nativity, passion, and resurrection of Christ—none were initiated but the Faithful. The Mysteries were divided into two parts—the first, styled the Mass of the Catechumens; the second, the Mass of the Faithful. Many beautiful ceremonies and much instruction touching these matters will be found in that most enticing Degree called Prince of Mercy, and known as the Twenty-sixth in the Scottish Rite services.

CATENARIAN ARCH. If a rope be suspended loosely by its two ends, the curve into which it falls is called a catenarian curve, and this inverted forms what is generally called the Catenarian Arch.

CATHARINE II. Catherine the Great, Empress of Russia, in 1762, prohibited by an edict all Masonic meetings in her dominions. But subsequently better sentiments prevailed, and having learned the true character of the Institution, she not only revoked her order of prohibition, but invited the Freemasons to re-establish their Lodges and to constitute new ones, and went so far in 1763 as to proclaim herself the Supreme. During the remainder of her reign Freemasonry was in a flourishing condition in Russia, and many of the nobles organized Lodges in their palaces. But in 1794 her feelings changed and she became suspicious that the Lodges of Moscow were intriguing against the Court and the Ministers; this idea, coupled with the horrors of the French Revolution and other crimes said to be due to secret societies, caused her to cease to protect the Order, and without any express prohibition emanating from her, the Lodges ceased to work. She died November 6, 1796, and in 1797 her successor, Paul I, forbade all secret societies in Russia.

CATHEDRAL. The use of the word Cathedral is improper as applied to Scottish Rite buildings. It is only in recent years that the word has come into use in this Jurisdiction, presumably from the purchase of some church building by Scottish Rite Bodies, and remodeling it to Scottish Rite uses. Strictly speaking, the Cathedral is the Bishop's Church; that is, there may be many Churches in the diocese of a Bishop, but the one he uses to preach in regularly is called the Cathedral.”—John H. Cowles, Sovereign Grand Commander, Transactions of the Supreme Council, Southern Jurisdiction (page 99) of 1923.

CATHEDRAL BUILDERS. Some Masonic students have thought, although the opposition holds that there does not seem to be any specific documentary evidence to warrant such belief, that in the Middle Ages there was a separate class of Freemasons known as Cathedral, or Church, Builders who worked on ecclesiastical structures only and were distinct from the town guilds or companies. These students are of the opinion that the so-called Old Charges were originally intended as rules for use among this church-building class of Freemasons. Leader Scott (the pen name of the author, Mrs. Baxter of Florence, Italy) has in her book, Cathedral Builders, unearthed from Muratori's collection of ancient manuscripts an edict signed by King Rotharis of November 22, 643, containing the following clauses:

If the Comacine Master with his colleagues shall have contracted to restore or build the house of any person for the payment being made, and it chances that some one shall die by the fall of the said house, or any material or stones from it, the owner of the said house shall not be cited by the Magister Comacini or his brethren to compensate them for homicide or injury; because having for their own gain contracted for the payment of the building, they must sustain the risks and injuries thereof. If any person has engaged or hired one or more of the Comacine Masters to design a work (conduxerit ad operam dictandam), or to daily assist his workmen in building a palace or a house, and it should happen that by reason of the house some Comacine should be killed, the owner of the house is not considered responsible; but if a pole or a stone shall kill or injure any extraneous person, the Master builder shall not bear the blame, but the person who hired him shall make compensation.

Mrs. Baxter says: “These laws prove that in the seventh century the Magistri Comacini were a compact and powerful guild, capable of asserting their rights, and that the guild was properly organized, having degrees of different ranks; that the higher orders were entitled Magisti, and could ‘design’ or ‘undertake’ a work;—i.e., act as architects; and that the colleagues worked under, or with them. In fact, a powerful organization altogether; so powerful and so solid, that it speaks of a very ancient foundation” (see Cathedral Builders, the Story of a Great Masonic Guild, 1899, London, pages 5-7, 423-6; also the Comacines, their Predecessors and their Successors, Brother W. Ravenscroft, 1910, London, pages 54-64, and the article on Comacine Masters in this work).

CAUTION. It was formerly the custom to bestow upon an Entered Apprentice, on his initiation, a new name, which was Caution. The custom is now very generally discontinued, although the principle which it inculcated should never be forgotten. Similar instruction is still given in the Bristol Working but without the foregoing name.

The Old Charges of 1723 impress upon a Freemason the necessity, when in the presence of strangers not Freemasons, to be “cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated”; as these Charges were particularly directed to Apprentices, who then constituted the great body of the Fraternity, it is possible that the “new name” gave rise to the Charge, or, more likely, that the Charge gave rise to the “new name.”

CAVERN. In the Pagan mysteries of antiquity the initiations were often performed in caverns, of which a few, like the cave of Elephanta in India, still remain to indicate by their form and extent the character of the rites that were then performed. The Cavern of Elephanta, which was the most gorgeous temple in the world, is one hundred and thirty feet square, and eighteen feet high. It is supported by four massive pillars, and its walls are covered with statues and carved symbolic decorations. The sacellum, or chancel place, which contained the phallic symbol, was in the western extremity, and accessible only to the initiated. The caves of Salsette greatly exceeded in magnitude that of Elephanta, being three hundred in number, all adorned with symbolic figures, among which the phallic emblems were pre-
Hence, the cave—subterranean, dark, and silent—as recorded in the legend of these Degrees, it may be crime impenetrable to the light of truth.

which it is a symbol of the darkness of ignorance and mystery.

of Trophonius in Boeotia, were delivered in caves.

recesses.”

aspirant, while the solemn hymns of initiation re¬

arcana of the goddess were unfolded to the adoring

for banditti; and Phillott says, in Smith's Bible

in consequence of the geological structure of the

vanced Degrees of the French and Scottish Rites, in

masonry of the American Rite, and also in the ad¬

cavern or vault in what is called the Cryptic Free¬

these gloomy caverns that the grand and mystic

with the Romans.

in the legends of Freemasonry, especially in the ad¬

with any symbolical signification, but rather because of the use

made of them by Solomon and Zerubbabel in the

construction of their respective Temples. Phillott (Smith's Bible Dictionary) thus describes the grove so celebrated in Scriptural and Masonic history:

The grove of trees known as the Cedars of Lebanon consists of about four hundred trees, standing quite alone in a depression of the mountain with no trees near, about six thousand four hundred feet above the sea, and three thousand below the summit. About eleven or twelve are very large and old, twenty-five large, fifty of middle size, and more than three hundred younger and smaller ones. The older trees have each several trunks and spread themselves widely round, but most of the others are of cone-like form, and do not send out wide lateral branches. In 1550 there were twenty-eight old trees, in 1739, Pococke counted fifteen, but the number of trunks makes the operation of counting uncertain. They are regarded with much reverence by the native inhabitants as living records of Solomon's power, and the Maronite patriarch was formerly accustomed to celebrate there the festival of the Transfiguration at an altar of rough stones."

CELEBES. An island in the East Indies. The Grand Lodge of Holland chartered a Lodge at Macas¬
sar in 1853 called Arbeid Adel (Ennobled Labor).

CELEBRATION. The Third Degree of Fessler's Rite (see Fessler, Rite of).

CELESTIAL ALPHABET. See Alphabet, Angels'.

CELTIC MYSTERIES. See Druidical Mysteries.

CELETS. The early inhabitants of Italy, Gaul, Spain, and Britain. They are supposed to have left Asia during one of the Aryan emigrations, and, having traveled in a westerly direction, to have spread over these countries of Europe. The Celtic Mysteries or the Sacred Rites which they instituted are known as Druidical Mysteries, which see.

CEMENT. The cement which in Operative Free¬
masonry is used to unite the various parts of a building into one strong and durable mass, is borrowed by Speculative Freemasonry as a symbol to denote that brotherly love which binds the Freemasons of all countries in one common brotherhood. As this broth¬
erhood is recognized as being perfected among Master Masons only, the symbol is very appropriately re¬ferred to the Third Degree.

CEMETERIES, MASONIC. The desire to select some suitable spot wherein to deposit the remains of our departed kindred and friends seems almost innate in the human breast. The stranger's field was bought with the accused bribe of betrayal and treason, and there is an abhorrence to depositing our loved ones in places whose archetype was so dese¬crated by its purchase-money. The churchyard, to the man of sentiment, is as sacred as the church itself. The cemetery bears a hallowed character, and we adorn its graves with vernal flowers or with evergreens to show that the dead, though away from our presence visibly, still live and bloom in our memories. The oldest of all the histories that time has saved to us contains an affecting story of this reverence of the living for the dead, when it tells us how Abraham, when Sarah, his beloved wife, had died in a strange land, reluctant to bury her among strangers, purchased from the sons of Heth the cave of Machpelah for a burial-place for his people.

It is not, then, surprising that Freemasons, actuated by this spirit, should have been desirous to consecrate certain spots as resting-places for themselves and for the strange Brethren who should die among them.

CEDARS OF LEBANON. In Scriptural symbology, the cedar-tree, says Wennyss (Symbolic Language of Scripture), was the symbol of eternity, because its substance never decays nor rots. Hence, the Ark of the Covenant was made of cedar; and those are said to utter things worthy of cedar who write that which no time ought to obliterate.

The Cedars of Lebanon are frequently referred to in the legends of Freemasonry, especially in the advanced Degrees; not, however, on account of any symbolical signification, but rather because of the use made of them by Solomon and Zerubbabel in the construction of their respective Temples. Phillott (Smith's Bible Dictionary) thus describes the grove so celebrated in Scriptural and Masonic history:
A writer in the London Freemason’s Magazine for 1858 complained that there was not then in England a Masonic cemetery, nor portion of an established cemetery especially dedicated to the interment of the Brethren of the Craft. This neglect cannot be charged against the Freemasons of America, for there is scarcely a city or town of considerable size in which the Freemasons have not purchased and appropriated a suitable spot as a cemetery to be exclusively devoted to the use of the Fraternity. These cemeteries are often, and should always be, dedicated with impressive ceremonies; and it was long to be regretted that our rituals provided no sanctioned form of service for these occasions.

CENSER. A small vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled by the priest in the Temple. Among the furniture of a Royal Arch Chapter is to be found the censer, which is placed upon the altar of incense within the sanctuary, as a symbol of the pure thoughts and grateful feelings which, in so holy a place, should be offered up as a fitting sacrifice to the great I AM. In a similar symbolic sense, the censer under the name of the pot of incense, is found among the emblems of the Third Degree (see Pot of Incense). The censer also constitutes a part of the Lodge furniture in many of the advanced Degrees.

CENSOR. Gädicke says he is not an officer, but is now and then introduced into some of the Lodges of Germany. He is commonly found where the Lodge has its own private house, in which, on certain days, mixed assemblies are held of Freemasons and their families and friends. Of those assemblies the Censor has the superintendence.

CENSURE. In Masonic Law, the mildest form of punishment that can be inflicted, and may be defined to be a formal expression of disapprobation, without other result than the effect produced upon the feelings of him who is censured. It is adopted by a resolution of the Lodge on a motion made at a regular communication; it requires only a bare majority of votes, for its passage does not affect the Masonic standing of the person censured, and may be revoked at any subsequent regular communication.

CENTAINE, ORDER OF. A mystical society of the eighteenth century which admitted females. It was organized at Bordeaux in 1735 (see Thory, Acta Latomorum i, 298).

CENTENARY JEWELS AND WARRANTS. In England when a Lodge celebrates the hundredth year of its anniversary it is permitted to choose a special jewel for the occasion. In 1867 the particular design to be used was authorized and illustrated for the first time in 1871 when the Book of Constitutions was issued. Before that time each Lodge was permitted to select its own design, securing the approval of the Grand Master before using the jewel. As a result of this method there are forty-two of the older Lodges now in possession of Special Centenary Jewels of different designs and which may be worn by all subscribing members of the particular Lodge. Many Centenary Warrants were issued before 1871 but it is during that year that the first special provision was made for them. In order to secure one of the Warrants a Lodge must prove uninterrupted existence for one hundred years. The English Royal Arch Chapters come under this same ruling.

CENTENNIAL. That which happens every hundred years. Masonic Bodies that have lasted for that period very generally celebrate the occasion by a commemorative festival. On the 4th of November, 1852, almost all of the Lodges of the United States celebrated the centennial anniversary of the initiation of George Washington as a Freemason.

CENTER, OPENING ON THE. In the English instructions, a Master Mason’s Lodge is said to be opened on the center, because the Brethren present, being all Master Masons, are equally near and equally distant from that imaginary central point which among Freemasons constitutes perfection. Neither of the preliminary Degrees can assert the same conditions, because the Lodge of an Entered Apprentice may contain all the three classes, and that of a Fellow Craft may include some Master Masons; and therefore the doctrine of perfect equality is not carried out in either. An attempt was made, but without success, in the Trestle Board, published under the sanction of the Baltimore Masonic Convention, to introduce the custom into the American Lodges.

CENTRALISTEN. Meaning Centralists. Lenning says such a society existed in Europe between 1770 and 1780, pursuing alchemical, political and religious studies and operating under Masonic forms.

CENTRALISTS. A society which existed in Europe from 1770 to 1780. It made use of Masonic forms at its meetings simply to conceal its secrets. Lenning calls it an alchemical association, but says that it had religious and political tendencies. Gädicke thinks that its object was to propagate Jesuitism.

CENTRAL POINT. See Point within a Circle.

CEPHAS. A word which in the Syriac signifies a rock or stone, and is the name which was bestowed by Christ upon Simon, when he said to him, “Thou art a rock,” which the Greeks rendered by Ηρός, and the Latins by Petrus, both words meaning a rock. It is used in the Degree of Royal Master, and there alludes to the Stone of Foundation, which see.

CEREMONIES. The outer garments which cover and adorn Freemasonry as clothing does the human body. Although ceremonies give neither life nor truth to doctrines or principles, yet they have an admirable influence, since by their use certain things are made to acquire a sacred character which they would not otherwise have had; and hence, Lord Coke has most wisely said that “prudent antiquity did, for more solemnity and better memory and observation of that which is to be done, express substances under ceremonies.”

CEREMONIES, MASTER OF. See Master of Ceremonies.

CERES. Among the Romans, the goddess of agriculture; but among the more poetic Greeks she was worshiped under the name of Demeter, as the symbol of the prolific earth. To her is attributed the institution of the Eleusinian Mysteries in Greece, the most popular of all the ancient initiations.

CERIDWEN. The Isis of the Druids.

CERNEAU. Joseph. A jeweler, born at Villeblevin, in Yonne, a department of central France. A register of the Lodge Réunion des Coeurs at Port-Royal (Port-au-Prince) in Santo Domingo, West
Indies, was in the possession of General Albert Pike and in 1886 he quotes from it in publishing the report to him of the Supreme Council of France in regard to Joseph Cemeau (see page 29): "Joseph Cemeau appears on the same (the register for 1801) as Keeper of the Seals and Archives, the entry as to him, signed manus propria (by his own hand) being 'Garde de Sceaux et Archives: Joseph Cemeau, Marchand Orfevre, né a Villelebrin, age de 37 ans R.: A.: R.: f.: [i.e. Royal Arch (of Heredom) and Rose Croix]!'" the other words not commented upon specifically by Brother Pike meaning Joseph Cemeau, merchant goldsmith, born at Villelebrin (the v in this word being copied as r), aged 37 years, etc. Cemeau was active in Cuba later on and we find that on December 17, 1804, the Grand Lodge of Pennsylvania received a petition from several Brethren for a Warrant to hold a Lodge at Havana and that Brother Joseph Cemeau might be named Master, a request which was granted on that date, the "Petition being duly recommended according to the Regulations of this Grand Lodge." Antonie-Mathieu Dupotet was Master of Lodge No. 47, Reunion des Coeurs, and in the register of that Lodge his name is followed by the same initials of Degrees or titles as in the case of Cemeau, but with this important addition "et P.: du R.: S.:," meaning Prince of the Royal Secret.

Brother Pike in his Memoir, of Cemeauism (page 6, Supplement, 1885) says, "In July, 1806, he (Dupotet) gave Cemeau, at Baracoa, in Cuba, the Degrees of the Rite of Heredom à Perfection, from 19 to 25." The Appendix to this Memoir, contains a copy of the Patent of the Twenty-fifth Degree to Joseph Cemeau, 16 July, 1866, signed by Dupotet, giving him power for the Northern part of the Island of Cuba to initiate and promote Brother Masons from the fourth to the twenty-fourth, and on one only a year the remaining Degree was permitted. The Patent was said by General Pike in this Memoir to be "from papers belonging to Bro.: Charles Laffon de Ladebat, who was, prior to 1857, a member of the Supreme Council for the State of Louisiana, at New Orleans (claiming to be the Hicks-Laurent United Sup. Council continued), of which Jacques Foulhouze had been Grand Commander." The Patent not only specifically restricted the conferring of Degrees by Joseph Cemeau as Deputy Grand Inspector to the northern part of the Island of Cuba and only to such in the series as are enumerated, namely from the fourth to the twenty-fourth and once a year not more than one in the twenty-fifth, but provides further that these candidates "shall have been officers of a Lodge regularly constituted and recognized, and in places only where there may not be found Sacred and Sublime and regularly constituted Asyla."

Dr. Robert B. Folger, Ancient and Accepted Scottish Rite, 1851 (page 337) says "Joseph Cemeau established his Sovereign Grand Consistory, in New York City in 1807. He pretended to no more than the Rite of Perfection in Twenty-five degrees." There is another allusion by this author (page 157), "It will be found that the name of The Most Potent Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry, according to the Ancient Constitutional Scottish Rite of Heredom was continued up to the end of the time—viz., 1827." Doctor Folger mentions the activity of Cemeau in promoting various branches of the Masonic Institution and says in his history, Ancient and Accepted Scottish Rite (second edition, 1881, page 128), "Mr. Cemeau also established a Degree called Aaron's Band which continued to be worked as a detached Degree for many years, in a separate Body; but eventually about the year 1825, was stopped by the interference of the Grand Chapter, which Body stated that it was an infringement upon the Degree of High Priesthood."

We may fix the time when Cemeau came to New York from Cuba by a report made by Brother Duplessis, the proxy of Lodge No. 103 at Havana, to the Grand Lodge of Pennsylvania on January 5, 1807. In this statement (see page 244, Reprint of the Minutes, volume ii, 1801-10), "It appears from said papers that difficulties of the highest importance had happened in that Lodge. That unworthy Brethren had denounced the Lodge to the Governor of Havana and that Bro. Cemeau had been Ordered to quit the Island and was arrived at New York in the beginning of November last with his Family; That the worthy Brethren of the said Lodge No. 103, had proceeded to the choice of New Officers agreeably to the Communications and Returns aforesaid, and were Obliged to use the greatest caution in their work, &c.; that the Lodge had lost above Three Thousand Dollars by the unfortunate circumstance aforesaid, and our worthy Brother Cemeau had also met with a heavy loss by his being obliged to remove with his Family, though he had received from the Governor every mark of regard that could be expected by the most respectable Character, &c., and that the said Bro. Cemeau had previous to his departure given to the Brethren the most wholesome advice and Assisted them in re-organizing the said Lodge, which now consists of the most respectable Characters of the Island." We find later on, April 6, 1807, the Grand Lodge authorizing a letter of sympathy to the "late and present Worshipful Masters and Worthy Brethren of Lodge No. 103."

Brothers Emanuel De La Motta, M. J. Maduro Peixotto, J. J. J. Gourgas and Sampson Simson, the first being Treasurer-General of the Supreme Council having its Grand East at Charleston, South Carolina, visited Joseph Cemeau in New York on September 14, 1813, and as a result of that investigation he was denounced and he and his associates declared expelled from every lawful Degree or Masonic Society in which they may have been received or admitted (see page 25, Documents, Joseph M'Cosh).

Joseph M'Cosh states in Documents upon Sublime Freemasonry in the United States of America (page vii), "Of J. C.'s Masonic conduct in Havana de Cuba, we have many facts before us which would blacken any thing we have before communicated. His labours were concluded by his being expelled from the island by the governor, at the request of the fraternity who resided there."

There is in the report of the Supreme Council for France, published in 1886, a reference that would indicate action against Joseph Cemeau had been taken by the Masonic authorities in Cuba as well as in the United States. The item mentioning the decree issued at Charleston in 1813, says (page 31), "It declares him unworthy to be a Mason, annuls as irregular his Masonic operations, and demolishes the
CERTIFICATE

Consistories and Councils which he may have established. It thus approves the Masonic decisions made in 1805, by the Metropolitan Grand Lodge of Habana, Island of Cuba, against this Very Ill. Brother."

In the business recorded of the Adjourned Grand Quarterly Communication at Philadelphia on January 16, 1809 (page 381, Reprint) the Grand Secretary "Brother Baker stated that he had been informed that Bro. Joseph Cemeau, formerly J. G. W. of the Provincial Lodge of St. Domingo and afterwards Master of Lodge No. 103, held at Havannah, and now residing in the City of New York, had been Guilty of Unmasonic Conduct. Whereupon, On Motion made and Seconded, Resolved, that Brothers Duplessis, Chaudron and Baker be a Committee to Examine respecting the premises and make Report thereon." But the details of this affair must be left to conjecture as we do not discover the Committee to have brought in any report.

In a footnote by General Pike to the report of the Supreme Council for France, July 7, 1886, published at Washington by the Supreme Council of the Southern Jurisdiction of the United States (page 29), we read of Cemeau's claims. "He did not style himself to be an Inspector-General 'of the Ancient and Accepted Scottish Rite.' The Body that he established did not pretend to be a body, and he did not pretend to be an Inspector, of that Rite; but of 'the Ancient Constitutional Rite of Heredom.' He went back to France in December, 1827, and was no more heard of: and no Body claiming to be a Supreme Council of the 33d Degree, with any powers, was established by him until November 28, 1827. Before then the 32ds of his Grand Consistory elected 33ds from among themselves, the title being merely honorary, and with no powers attached." As to the date when Joseph Cemeau left New York for France there is some uncertainty. Doctor Folger intimating a later time than General Pike. Doctor Folger adds in his History, 1881, to his personal acquaintance with Joseph Cemeau and in regard to his circumstances and movements in later years has this to say (page 117), "For, in the latter part of the time—from 1832 onward—he was in poor circumstances, and made application to the Supreme Council for assistance. That body made some considerable purchases of him, which relieved his necessities. He returned to his native land in comparative poverty, and died there, between the years 1840 and 1845, while filling a small public office, under wretched pay."

CERTIFICATE. A Diploma issued by a Grand Lodge or by a subordinate Lodge under its authority, testifying that the holder thereof is a true and trusty Brother, and recommending him to the hospitality of the Fraternity abroad. The character of this instrument has sometimes been much misunderstood. It is by no means intended to act as a voucher for the bearer, nor can it be allowed to supersede the necessity of a strict examination. A stranger, however, having been tried and proved by one more unerring standard, his Certificate then properly comes in as an auxiliary testimonial, and will be permitted to afford good evidence of his correct standing in his Lodge at home; for no Body of Freemasons, true to the principles of their Order, would grant such an instrument to an unworthy Brother, or to one who, they feared, might make an improper use of it. But though the presence of a Grand Lodge Certificate be in general required as collateral evidence of worthiness to visit, or receive aid, its accidental absence, which may arise in various ways, as from fire, captivity, or shipwreck, should not debar a strange Brother from the rights guaranteed to him by our Institution, provided he can offer other evidence of his good character. The Grand Lodge of New York has, upon this subject, taken the proper stand in the following regulation: "That no Freemason be admitted to any subordinate Lodge under the jurisdiction of this Grand Lodge, or receive the charities of any Lodge, unless he shall, on such application, exhibit a Grand Lodge certificate, duly attested by the proper authorities, except he is known to the Lodge to be a worthy brother."

The Certificate system has been warmly discussed by the Grand Lodges of the United States, and considerable opposition to it has been made by some of them on the ground that it is an innovation. If it is an innovation, it certainly is not one of the present day, as we may learn from the Regulations made in General Assembly of the Masons of England, on Saint John the Evangelist's day, 1663, during the Grand Mastership of the Earl of St. Albans, one of which reads as follows: "That no person hereafter who shall be accepted a Freemason shall be admitted into any Lodge or Assembly, until he has brought a certificate of the time and place of his acceptation from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept" (see Constitution, 1738, page 101).

Among the General Regulations "made at a Grand Lodge held in Cork, on Saint John ye Evangelist's Day, 1728," is the following: "That no person pretending to be a Mason shall be considered as such within ye precincts of our Grand Lodge or deem'd duly matriculated into ye Society of Freemasons, until he hath subscrib'd in some Lodge to these regulat'ns and obhg'd himself to sign ye before mention'd Duplicate (a copy of the General Regulations possessed by all Lodges), at w'ch time he shall be furnisht with proper means to convince the authentick Brethren yt he hath duly complisyd." Brother W. J. Chetwode Crawley (Caementaria Hibernica, Pasciculus i, pages 11 and 12), says further that "In this clause we desery the germ of the Certificate now issued to every Master Mason. The proper means to convince the authentick Brethren supplies the earliest intimation in the history of the Craft of a practice which, originating with the Grand Lodge of Munster, has been adopted by every Grand Lodge in the World. The first Grand Lodge Certificate ever heard of in England seems to have been that brought with him to England by Lawrence Dermott, and proudly exhibited by him to his Grand Lodge (see the Minutes of the Grand Lodge of the Antients for March 2, 1757, as given in Brother Sadler's Masonic Facts and Fictions). The Premier Grand Lodge (Moderns) borrowed the practice from Lawrence Dermott and began to make use of Certificates in the year 1757."

CEYLON. An island in the Indian Ocean. In 1771 Freemasonry was introduced to Ceylon with the estab-
lishment by the Grand Lodge of Holland of Fidelity Lodge at Colombo, the capital of the island, in 1771. Sir Alexander Johnston was appointed Provincial Grand Master by the Grand Lodge of England in 1810.

Oliver Day Street says of Ceylon in his Report on Correspondence to the Grand Lodge of Alabama in 1822: "On this island are nine Lodges subject to the Grand Lodge of England and three subject to that of Ireland. Four of these are at Colombo and one each at Badulla, Galle, Halton, Kandy, Kurunegala, Nuware Ebya, and Tolovakeloo."

**CHAILLOU DE JOINVILLE.** He played an important part in the Freemasonry of France about the middle of the eighteenth century, especially in the schisms which at that time existed in the Grand Lodge. In 1761, he was an active member of the Council of Emperors of the East and West, or Rite of Perfection, which had been established in 1758. Under the title of Substitute General of the Order, Venerable Master of the First Lodge in France, called Saint Anthony's, Chief of the Eminent Degrees, Commander, and Sublime Prince of the Royal Secret, etc., etc., he signed the Patent of Stephen Morin, authorizing him to extend the Royal Order in America.

In 1762, the Prince of Clermont, Grand Master of the Grand Lodge of France, removed the dancing-master Lacorne, whom he had previously appointed his Substitute General, and who had become distasteful to the respectable members of the Grand Lodge, and put Chaillo de Joinville in his place. This action created a schism in the Grand Lodge, during which De Joinville appears to have acted with considerable energy, but eventually he became almost as notorious as his predecessor, by issuing irregular charters and deputations. On the death of the Prince of Clermont, in 1771, the Lacornists regained much of their influence, and De Joinville appears quietly to have passed away from the field of French Freemasonry and Masonic intrigues.

**CHAIN, MYSTIC.** To form the Mystic Chain is for the Brethren to make a circle, holding each other by the hands, as in surrounding a grave, etc. Each Brother crosses his arms in front of his body, so as to give his right hand to his left-hand neighbor, and his left hand to his right-hand neighbor. The French call it Chaîne d'Union. It is a symbol of the close connection of all Freemasons in one common brotherhood.

**CHAIN OF FLOWERS.** In French Freemasonry, when a Lodge celebrates the day of its foundation, or the semicentennial membership of one of the Brethren, or at the initiation of a lowetateau (which see) the room is decorated with wreaths of flowers called chaîne de fleurs.

**CHAIN OF UNION.** See Chain, Mystic.

**CHAIN, SOCIETY OF THE.** In German, Gesellschaft der Kette. Also known as Order of the Chain of the Pilgrims. A German society of both sexes, founded, 1758, in Hamburg. Comprised persons of high social position and among its benevolent work was an Institute for the Blind. The letters W, B and S were used by the members as signs of recognition, signifying the German equivalents for the words Complaisance, Constancy and Silence. The jewel was a chain of three links with the three letters W, B and S, and the members were called Knights of the Chain; their meetings were called Unions and the assembled members were known as Favorites. There was a similar society founded in Denmark in 1777.

**CHAIN, TRIANGULAR.** One of the legends of Freemasonry tells us that when the Jewish Freemasons were carried as captives from Jerusalem to Babylon by Nebuchadnezzar they were bound by triangular chains, which was intended as an additional insult, because to them the triangle, or delta, was a symbol of the Deity, to be used only on sacred occasions. The legend is of course apocryphal, and is worth nothing except as a legendary symbol.

**CHAIR.** A technical term signifying the office of Master of a Lodge. Thus he is eligible to the chair is equivalent to he is eligible to the office of Master. The word is applied in the same sense to the presiding officer in other Masonic Bodies.

**CHAIRMAN.** The presiding officer of a meeting or committee. In all committees of a Lodge, the Worshipful Master, if he chooses to attend, is ex-officio or by reason of that fact the chairman; as is the Grand Master of any meeting of the Craft when he is present.

**CHAIR, MASTER IN THE.** The German Freemasons call the Worshipful Master der Meister im Stuhl, or the Master in the Chair.

**CHAIR, ORIENTAL.** The seat or office of the Master of a Lodge is thus called—sometimes, more fully, the Oriental Chair of King Solomon.

**CHAIR, PASSING THE.** The ceremony of inducting the Master-elect of a Lodge into his office is called passing the chair. He who has once presided over a Lodge as its Master is said to have passed the chair, hence the title Past Master.

**CHALDEA.** A large tract of country, lying in a nearly northwest and southeast direction for a distance of four hundred miles along the course of the rivers Euphrates and Tigris, with an average width of one hundred miles. The kingdom of Chaldea, of which Babylon was the chief city, is celebrated in Masonic history as the place where the Jewish captives were conducted after the destruction of Jerusalem. At that time Nebuchadnezzar was the king. His successors, during the captivity, were Evilmerodach, Neriglissar, Labosordaeus, and Belshazzar. In the seventeenth year of his reign, the City of Babylon was taken and the Chaldean kingdom subverted by Cyrus, King of Persia, who terminated the captivity of the Jews, and restored them to their native country.

**CHALDEAN CYLINDER.** The cylinder discovered by Rassam in the course of his excavations in Babylonia, which greatly attracted the attention of the London Society of Biblical Archeology, is one of the most remarkable yet made known, by reason of the light it throws upon the ancient chronology of the Chaldean Empire. It dates from the time of Nabonides, and records, among various things, that this sovereign, when digging under the foundations of the Temple of the Sun-god at Sippara, forty-five years after the death of King Nebuchadnezzar, came upon a cylinder of Naramsin, the son of Nargon, which no one had seen for "3200 years." This gives as the date of the ancient sovereign named 3180 B.C. This, and the fact pointed out by Professor Oppert, that there
was in those early days already "lively intercourse between Chaldea and Egypt," will have to be taken into account by future Bible critics. This destroys the conception of Abraham, the founder of the Jews, as a wanderer or nomad, and establishes the existence of two highly civilized, as well as cultured, empires in Egypt and Chaldea more than 5,500 years ago; that the highroad between them lay direct through Southern Palestine, and that Abraham was a native of the one great empire and an honored visitor in the other. Thus has been opened up a new field for investigation in the matter of Akkad and Akkadian civilization.

CHALDEANS or CHALDEES. The ancient—Diodorus Siculus says the Chaldeans were the "most ancient"—inhabitants of Babylonia. There were among them, as among the Egyptians, a true priestly caste, which was both exclusive and hereditary; for although not every Chaldean was a priest, yet no man could be a priest among them unless he were a Chaldean. "At Babylon," says Doctor Smith (Ancient History of the East, page 308), "they were in all respects the ruling order in the body politic, uniting in themselves the characters of the English sacerdotal and military classes. They filled all the highest offices of state under the king, who himself belonged to the order." The Chaldean priests were famous for their astronomical science, the study of which was particularly favored by the clear atmosphere and the cloudless skies of their country, and to which they were probably urged by their national worship of the sun and the heavenly hosts. Diodorus Siculus says that they passed their whole lives in meditating questions of divination, and framed predictions of the future. They sought to avert evil and to insure good by purifications, sacrifices, and enchantments. They were versed in the arts of prophesying and explaining dreams and prodigies. All this learning among the Chaldeans for prophetic and magical knowledge was so great, that astrologers, and conjurers in general, were styled Babylonians and Chaldeans, just as the freest of all substances, because the slightest touch leaves a trace behind. Charcoal, the most fervent, because to it, when ignited, the most obdurate metals yield; and Clay, the most zealous, because it is constantly employed in man's service, and is as constantly reminding us that from it we all came, and to it we must all return. In the earlier lectures of the eighteenth century, the symbols, with the same interpretation, were given as Chalk, Charcoal, and Beathan Pan.

CHAMBER, MIDDLE. See Middle Chamber.

CHAMBER OF REFLECTION. In the French and Scottish Rites, a small room adjoining the Lodge, in which, preparatory to initiation, the candidate is enclosed for the purpose of indulging in those serious meditations which its somber appearance and the gloomy emblems with which it is furnished are calculated to produce. It is also used in some of the advanced degrees for a similar purpose. Its employment is very appropriate, for, as Gadicke observes, "It is only in solitude that we can deeply reflect upon our present or future undertakings, and blackness, darkness, or solitariness, is ever a symbol of death. A man who has undertaken a thing after mature reflection seldom turns back."

CHANCELLOR. An officer in a Council of Companions of the Red Cross, corresponding in some respects to the Senior Warden of a Symbolic Lodge.

CHANCELLOR, GRAND. An officer in the Supreme Councils and Grand Consistories of the Ancient and Accepted Scottish Rite, whose duties are somewhat similar to those of a Corresponding Secretary.

CHAOS. A confused and shapeless mass, such as is supposed to have existed before God reduced creation into order. It is a Masonic symbol of the ignorance and intellectual darkness from which man is rescued by the light and truth of Freemasonry. Hence, Ordo ab chao, or, Order out of chaos, is one of the mottos of the Institution.

CHAOS DISENTANGLED. One of the names formerly given to the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, or Knight of the Sun. It is likewise found in the collection of M. Pyron. Discreet and Wise Chaos are the Forty-ninth and Fiftieth Degrees of the Rite of Mizraim.

CHAPEAU. The cocked hat worn in the United States bodies by Knights Templar. The regulations of the Grand Encampment of the United States, in 1862, prescribe that it shall be "the military chapeau, trimmed with black binding, one white and two black plumes, and appropriate cross on the left side."

CHAPEL. The closets and anterooms so necessary and convenient to a Lodge for various purposes are dignified by German Masons with the title of Capellen, or chapel.

CHAPEL, MARY'S. Known also as the Lodge of Edinburgh. The oldest Lodge in Edinburgh, Scotland, whose Minutes extend as far back as the year 1599. This long stood as the oldest Minute, but in 1912 one was found of Aitchison's-Haven Lodge dated 1589 (see Aitchison's-Haven). They show that John Boswell, Esq., of Auchinleck was present in the Lodge in the year 1600, and that the Hon. Robert Moray, Quartermaster-General of the Army of Scotland, was created a Master Mason in 1641 at Newcastle by some members of the Lodge of Edinburgh who were present there with the Scotch Army. These facts show that
at that early period persons who were not Operative Freemasons by profession were admitted into the Order. The Lodge of Edinburgh, Mary's Chapel, is No. 1 on the roll of the Grand Lodge of Scotland; the date of its formation is unknown, and at one time it stood first on the roll, but in 1807 the Mother Kilwinning Lodge was placed before it as No. 0. It met at one time in a chapel dedicated to the Virgin Mary; hence comes the second part of its name. Its history was published in 1873 by D. M. Lyon.

CHAPTER. The uppermost part of a column, pillar, or pilaster, serving as the head or crowning, and placed immediately over the shaft and under the entablature. The pillars which stood in front of the porch of King Solomon's Temple were adorned with chapters of a peculiar construction, which are largely referred to, and their symbolism explained, in the Fellow Craft's Degree (see Pillars of the Porch).

CHAPLAIN. The office of Chaplain of a Lodge is one which is not recognized in the ritual of the United States of America, although often conferred by courtesy. The Master of a Lodge in general performs the duties of a Chaplain.

CHAPLAIN, GRAND. An office of very modern date in a Grand Lodge. It was first instituted on the 1st of May, 1775, on the occasion of the laying of the foundation of the Freemasons' Hall in London. It is stated in the English Constitutions of 1784 (page 314) that the office “which had been discontinued for several years, was this day revived,” but there is no record of any appointment to it before the date given. This office is now universally recognized by the Grand Lodges of America. His duties are confined to offering up prayer at the communications of the Grand Lodge, and conducting its devotional exercises on public occasions.

CHAPTER. In early times the meetings of Freemasons were called not only Lodges, but Chapters and Congregations. Thus, the statute enacted in the third year of the reign of Henry VI of England, 1425 A.D., declares that “Masons shall not confederate in Chapters and Congregations.” The word is now exclusively appropriated to designate the bodies in which degrees more advanced than the symbolic are conferred. Thus there are Chapters of Royal Arch Masons in America which are primarily under the jurisdiction of State Grand Chapters, as Lodges are under Grand Lodges; and secondly, under the Grand Grand Chapter of the United States, whose meetings are held triennially, and which exercises a general supervisory over this branch of the Order throughout the Union (see Royal Arch Degree).

CHAPTERS, IRISH. See Irish Chapters.

CHARACTERISTIC NAME. See Order Name.

CHARACTERISTICS. The prefix to signatures of Brethren of the Ancient and Accepted Scottish Rite is as follows: To that of the Sovereign Grand Commander, the triple cross crosslet, as in the illustration and Figure 1, in red ink. To that of an Inspector.

FIG. 1

FIG. 2

FIG. 3

FIG. 4

CHARACTERISTICS OR GRADE ADDITIONS TO OFFICIAL SIGNATURES

General other than a Commander, Figure 2, in red ink. To that of a Brother of the Royal Secret, Thirty-second Degree, Figure 3, in red ink. In the Northern Masonic Jurisdiction of the United States, a Rose Croix Knight will suffix a triangle surmounted by a cross in red ink, as in Figure 4. In all cases it is usual to place the Degree rank in a triangle after the name (see Abbreviations).

CHARCOAL. See Chalk, Charcoal, and Clay.

CHARGE. So called from the Old Charges, because, like them, it contains an epitome of duty. It is the admonition which is given by the presiding officer, at the close of the ceremony of initiation, to the candidate, and which the latter receives standing, as a token of respect. There is a Charge for each Degree, which is to be found in all the monitors and manuals from Preston onward.

CHARGES OF A FREEMASON. These Charges or Regulations, published in 1723, have been adopted by various Grand Lodges and made a part of their Constitutions:
i. CONCERNING GOD AND RELIGION

A Mason is oblig'd by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid ATHEIST, nor an irreligious LIBERTINE. But though times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 't is now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Center of Union, and the Means of uniting true Friendship among Persons that must have remain'd at a perpetual Distance.

ii. OF THE CIVIL MAJESTATE SUPREME AND SUBORDINATE

A Mason is a Peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been always injur'd by War, Bloodshed and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby the Craftsmen have stood more at the Head of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be Rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitt'd as an unhappy Man; and if Convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of Political Jealousy to the Government for the time being, they can not expel him from the Lodge, and his relation to it remains indefeasible.

iii. OF LODGES

A Lodge is a Place where members assemble and work; Hence that Assembly, or duly organiz'd Society of Masons, is call'd a Lodge, and every Brother ought to belong to one, and to be subject to its By-Laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge, hereunto annex'd. In ancient Times, no Master or Fellow could be absent from it, especially when 't was to appear at it, without incurring a severe Censure, until it appear'd to the Master and Wardens, that pure Necessity hinder'd him.

The Persons admitted Members of a Lodge must be good and true Men, free-born and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

iv. OF MASTERS, WARDENS, FELLOWS, AND APPRENTICES

All preference among Masons is grounded upon real Worth and Personal Merit only; so the Lords may be well sent, that the Brethren put not to Shame, nor the Royal Craft despis'd; Therefore no Master or Warden is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing, and every Brother must attempt the said Place, lest he leave himself liable to Scandal both within and without the Fraternity: Only Candidates may know, that no Master should take an Apprentice, unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his body, that may render him incapable of learning the Art, of serving his Master's Lord, and of being made a Brother, and then a Fellow-Craft in due time, even after he has served such a Term of Years, as the Custom of the Country directs, and that he should be descended of honest Parents; that so, when otherwise quality'd, he may arrive to the Honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand-Master of all the Lodges, according to his Merit.

No Brother can be a Warden until he has pass'd the part of a Fellow-Craft; nor a Master until he has acted as a Warden; nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow-Craft before his election, who is also to be nobly-born, or a Gentleman of the best Fashion, or some eminent Scholar, or some curious Architect, or some other Artificer, descended of honest Parents: who is of a singular great Merit in the Opinion of the Lodges. And for the better, and easier, and more honourable discharge of his Office, the Grand-Master has a Power to chuse his Deputy Grand-Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the Privilege of acting whatever the Grand Master, his Principal, should act, unless the said Principal be present, or interpose his Authority by a Letter.

These Rulers and Governors, Supreme and Subordinate, of the ancient Lodge, are to be obey'd in their respective Stations by all the Craftsmen, according to the old Charges and Regulations, with all Humility, Reverence, Love and Alacrity.

v. OF THE MANAGEMENT OF THE CRAFT IN WORKING

All Masons shall work honestly on working Days, that they may live creditably on Holy Days; and the time appointed by the Law of the Land, or confirm'd by Custom, shall be as sacred to them, as any other Day; and no Master or Warden is to promote the idle Hours in their Members; the Brethren not put to Shame, nor the Work under the Master, he shall be true both to Master and Fellow-Craftsmen, and to Task that hath been Accentuated to Journey.

The Master, knowing himself to be able of Cunning, shall undertake the Lord's Work as reasonably as possible, and truly dispense his Goods as if they were his own; nor to give more Wages to any Brother or Apprentice than he really may deserve.

Both the Master and Masons receiving their Wages justly, shall be faithful to the Lord, and honestly finish their Work, whether Task or Journey; nor put the Work to Task that hath been accustom'd to Journey.

One shall discover no Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finish the same; for no Man can finish another's Work so much to the Lord's Profit, unless he be thoroughly acquainted with the Designs and Draughts of him that began it.

When a Fellow-Craftsman is chosen Warden of the Lodge, he shall preserve all the Craftsmen according to the old Charges and Regulations, with all Humility, Reverence, Love and Alacrity.

The Grand Master, when the Lodge is not in his Presence, shall undertake the Lord's Work as reasonably as possible, and truly dispense his Goods as if they were his own; nor to give more Wages to any Brother or Apprentice than he really may deserve.

Both the Master and Masons receiving their Wages justly, shall be faithful to the Lord, and honestly finish their Work, whether Task or Journey; nor put the Work to Task that hath been accustom'd to Journey.

One shall discover no Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finish the same; for no Man can finish another's Work so much to the Lord's Profit, unless he be thoroughly acquainted with the Designs and Draughts of him that began it.

When a Fellow-Craftsman is chosen Warden of the Lodge, he shall preserve all the Craftsmen according to the old Charges and Regulations, with all Humility, Reverence, Love and Alacrity.
All Masons employ’d shall meekly receive their Wages without murmuring or Mutiny, and not desert the Master till the Work is finish’d. All shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for increasing and continuing of Brotherly Love. All the Tools used in working shall be approved by the Grand Lodge.

No Labourer shall be employ’d in the proper work of Masonry; nor shall Free Masons work with those that are not free, without an urgent Necessity; nor shall they teach Labourers and unaccepted Masons, as they should teach a Brother or Fellow.

vi. Of Behaviour

1. In the Lodge while constituted.
You are not to hold private Committees, or separate Conversation, without Leave from the Master, nor to talk of any thing impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master; nor behave yourself rudely or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming Language upon any Pretence whatsoever; but to pay due Reverence to your Master, Warden, or Fellow. In the Lodge, put this as a Rule of Conduct.

If any Compliment be brought, the Brother found guilty shall stand to the Award and Determination of the Lodge, who are the proper and competent Judges of all such Conversations, (unless you carry it by Appeal to the Grand Lodge,) and to whom they ought to be refer’d unless a Lord’s Work be hinder’d the mean while, in which case a particular Reference may be made; but you must never go to Law about what concerneth Masonry, without an absolute Necessity apparent to the Lodge.

2. Behaviour after the Lodge is over and the Brethren not gone.
You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Inclination, or hindering him from going when his Occasions call him, or doing or saying anything offensive, but you must never go to Law about what concerneth Masonry, without an absolute Necessity apparent to the Lodge.

3. Behaviour when Brethren meet without Strangers, but not in a Lodge form’d.
You are to salute one another in a courteous manner; as you will be instructed, calling each other Brother freely giving mutual Instruction as shall be thought expedient, without being overheard or overheard, and without encroaching upon each other or derogating from that Respect which is due to any Brother where he is not a Mason: For though all Masons are as Brethren upon the same Level, yet Masonry takes no Honour from a Man that he bare before: Nay rather it adds to his Honour, especially if he has deserved well of the Brotherhood, who must give Honour to whom it is due, and avoid ill manners.

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover that you are not properly intimated, and sometimes you shall divert a discourse, and manage it prudently for the Honour of the worshipful Fraternity.

5. Behaviour at Home, and in your Neighbourhood.
You are to act as becomes a moral and wise Man; particularly, not to let your Family, Friends, and Neighbours know the Concerns of the Lodge, &c., but wisely to consult your own Honour, and that of the ancient Brotherhood, for Reasons not to be mention’d here. You must also consider that you are under the continuing censure of an ignorant false Pretender, whom you are to reject with Contempt and Derision, and beware of giving any Hints of Knowledge.

But if your Brother be a true and Genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev’d. You must employ him some Days, or else recommend him to be employ’d. But you are not charged to do beyond your Ability, only to prefer a poor Brother, that is a good Man and true, before any other poor People in the same Circumstances.

Finally, all these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly-Love, the foundation and Capstone of the Craft in working. Of Behaviour towards a strange Brother. You are cautiously to examine him, in such a method as prevent excessive Excess, and at the same time, avoid spoiling the Materials for want of Judgement, and for increasing and continuing of Brotherly Love.

CHARGES OF 1722. The Fraternity had long been in possession of many records, containing the ancient regulations of the Order; when, in 1722, the Duke of Montague being Grand Master of England, the Grand Lodge finding fault with their antiquated arrangement, it was directed that they should be collected, and after being properly digested, be annexed to the Book of Constitutions, in course of publication under the superintendence of James Anderson. This was accordingly done, and the document may now be known under the title of The Old Charges of the Free and Accepted Masons, constitutes, by universal consent, a part of the fundamental law of our Order. The charges are divided into six general heads of duty, as follows: 1. Concerning God and Religion. 2. Of the civil magistrate, supreme and subordinate. 3. Of Lodges. 4. Of Masters, Wardens, Fellows, and Apprentices. 5. Of the management of the Craft in working. 6. Of behavior under different circumstances and in various conditions. These charges contain succinct directions for the proper discharge of a Freemason’s duties, in whatever position
he may be placed, and are as modern researches have shown, a collation of the charges contained in the Old Records and from them have been abridged, or by them suggested, all those well-known directions found in our monitors, which Masters are accustomed to read to candidates on their reception (see Records, Old).

CHARGES, OLD. The Freemasons' Constitutions are old records, containing a history, very often somewhat apocryphal, that is of doubtful authority, of the origin and progress of Freemasonry, and regulations for the government of the Craft. These regulations are called Charges, and are generally the same in substance, although they differ in number, in the different documents. These charges are divided into Articles and Points; although it would be difficult to say in what the one section differs in character from the other, as each details the rules which should govern a Freemason in his conduct toward his Lord, or employer, and to his Brother workmen. The oldest of these charges is to be found in the York Constitutions, if they are authentic, and consists of Fifteen Articles and Fifteen Points. It was required by the Constitutions of the time of Edward III, "that, for the future, at the making or admission of a brother, the constitutions and charges should be read." This regulation is still preserved in form, in modern Lodges, by the reading of the charge by the Master to a candidate at the close of the ceremony of his reception into a degree (for a list of the Old Charges, see Manuscripts, Old).

CHARITY. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all tongues and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all

...
not even a sparrow falls, bless your fellowship in our Lodge, and to His great name shall be all the praise.

CHARITY, COMMITTEE ON. See Committee of Charity.

CHARITY FUND. Many Lodges and Grand Lodges have a fund especially appropriated to charitable purposes, which is not used for the disbursement of the current expenses, but which is appropriated to the relief of indigent brethren, their widows, and orphans.

CHARLATAN. A charlatan is a babbling mountebank, who imposes on the populace by large pretensions and high-sounding words. A charlatan in Freemasonry is one who seeks by a display of pompous ceremonial, and often by claims to supernatural powers, to pervert the Institution of Freemasonry to the acquisition of mere gain, or the gratification of a paltry ambition. Every man, says a distinguished writer, is a charlatan who extorts money by charging for sixpenny trash the amount that should only be paid for works of science, and that, too, under the plea of conveying knowledge that cannot otherwise be obtained (Freemasons Magazine, London, 1844, page 505). The eighteenth century presented many examples of these Masonic charlatans, of whom Brother Mackey deemed the one by far the greatest was Cagliostro; nor has the nineteenth century been entirely without them.

CHARLEMAGNE. The great Charles, King of France, who ascended the throne in the year 768, is claimed by some Masonic writers as a patron of Freemasonry. This is perhaps because architecture flourished in France during his reign, and because he encouraged the arts by inviting the architects and traveling Freemasons, who were then principally confined to Italy, to visit France and engage in the construction of important edifices. The claim has been made that at his castle at Aix-la-Chapelle he set apart a room or rooms in which the seven liberal arts and sciences were taught. This comprised a liberal education for that period.

CHARLES MARTEL. He was the founder of the Carlovingian dynasty, and governed France with supreme power from 720 to 741, under the title of Duke of the Franks, the nominal kings being only his puppets. He is claimed by the authors of the Old Records as one of the patrons of Freemasonry. Thus, the Manuscript (Grand Lodge, No. 1, Volume iv, Quatuor Coronati Lodge reprints) tells us: “There was one of the Royall Line of France called Charles Marshall, and he was a man that loved well the said Craft and took upon him the Rules and Manners, and after that By the Grace of God he was elect to be the King of France, and when he was in his Estate he helped to make those Masons that were now, and sett them on Work and gave them Charges and Manners and good pay as he had learned of other Masons, and confirmed them a Charter from yeare to yeare to hold their Assembly when they would, and cherished them right well, and thus came this Noble Craft into France and England.”

Rebold, in his History, has accepted this legend as authentic, and says: “In 740, Charles Martel, who reigned in France under the title of Mayor of the Palace at the request of the Anglo-Saxon kings, sent many workmen and Masters into England.”

CHARLES XIII. The Duke of S%C3%B6dermanland was distinguished for his attachment to Freemasonry. In 1809 he ascended the throne of Sweden under the title of Charles XIII. Having established the Masonic Order of Knighthood of that name, he abdicated in favor of Charles John Bernadotte, but always remained an active and zealous member of the Order. There is no king on record so distinguished for his attachment to Freemasonry as Charles XIII, of Sweden, and to him the Swedish Freemasons are in a great measure indebted for the high position that the Order has maintained in that country.

CHARLES XIII, ORDER OF. An Order of knighthood instituted in 1811 by Charles XIII, King of Sweden, which was to be conferred only on the principal dignitaries of the Masonic Institution in his dominions. In the manifesto establishing the Order, the king says: “To give to this Society (the Masonic) a proof of our gracious sentiments towards it, we will and ordain that its first dignitaries to the number which we may determine, shall in future be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity.” The number of Knights are twenty-seven, all Freemasons, and the King of Sweden is the perpetual Grand Master. The ribbon is red, and the jewel a maltese cross pendant from an imperial crown.

CHARLESTON. A city in the United States of America, and the metropolis of the State of South Carolina. It was there that the first Supreme Council of the Ancient and Accepted Scottish Rite was established in 1801, whence all other Supreme Councils have emanated, directly or indirectly. Hence, it has assumed the title of Mother Council of the World. The headquarters of the Southern Supreme Council were removed in 1870 to the city of Washington (see Scottish Rite).

CHARMS, MAGICAL. See Talisman.

CHART. 1. A map on which is delineated the emblems of a degree, to be used for the instruction of candidates, formerly called a carpet, which see. 2. The title given by Jeremy L. Cross to his Hieroglyphic Monitor, which acquired on its first appearance in the Lodges of America a popularity that it has not yet entirely lost. Hence the word chart is still sometimes used colloquially and improperly to designate any other Masonic manual of monitorial instruction.

CHARTER. Often used for Warrant of Constitution, which see.

CHARTERED LODGE. A Lodge working under the authority of a Charter or Warrant of Constitution issued by a Grand Lodge as distinguished from a Lodge working under a Dispensation issued by a Grand Master. Chartered Lodges only are entitled to representation in the Grand Lodge. They alone can make by-laws, elect members or have their officers installed. They are the constituent Bodies of a Jurisdiction, and by their representatives compose the Grand Lodge.

CHARTERIS, FRANCIS. Sixth Earl of Wemyss, Grand Master of Scotland, 1747. Another Francis Charteris, afterwards Lord Elcho, was Deputy Grand Master of Scotland, 1786-7.
CHARTER MEMBER. A Freemason whose name is attached to the petition upon which a Charter or Warrant of Constitution has been granted to a Lodge, Chapter, or other subordinate body.

CHARTER OF COLOGNE. See Cologne, Charter of.

CHARTER OF EDWIN. See Edwin Charges and Edwin.

CHARTER OF TRANSMISSION. See Transmission, Charter of.

CHARTRES, LOUIS PHILIPPE JOSEPH, DUKE OF. Afterwards Duke of Orleans, known as Egalité or Equality. Succeeded Comte de Clermont as Grand Master of France in 1771. In 1793, January 5, a letter in the Journal de Paris, signed Egalité, repudiated the Grand Orient of France and Freemasonry, to which the Grand Orient replied by declaring the Grand Mastership vacant (see Histoire de la Franc-Maçonnerie, Albert Lantoine, 1925, Paris, page 74). Died by the guillotine November 6, 1793. Besuchet says that the Duke de Chartres was not the head of the entire Masonic Order as there was also in existence the Grand Lodge of France and the Grande Loge Nationale, or the Grand Orient de France.

CHASIDIM. In Hebrew, קְשֵׂדָים, pronounced Khaw-seed-eem, meaning saints. The name of a sect which existed in the time of the Maccabees, and which was organized for the purpose of opposing innovations upon the Jewish faith. Their essential principles were to observe all the ritual laws of purification, to meet frequently for devotion, to submit to acts of self-denial and mortification, to have all things in common, and sometimes to withdraw from society and to devote themselves to contemplation. Lawrie, History of Freemasonry (page 38), who seeks to connect them with the Masonic Institution as a continuation of the Freemasons of the Solomonic era, describes them under the name of Kasideans as "a religious Fraternity, or an Order of the Knights of the Temple of Jerusalem, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay. This association was composed of the greatest men of Israel, who were distinguished for their charitable and peaceful dispositions, and always signaled themselves by their ardent zeal for the purity and preservation of the Temple."

CHASTANIER, BENEDICT. A French surgeon, who in the year 1767 introduced into England a modification of the Rite of Pernetty, in nine degrees, and established a Lodge in London under the name of the Illuminated Theosophists, and in 1784, January 5, a letter in the Journal de Paris, signed Egalité, repudiated the Grand Orient of France and Freemasonry, to which the Grand Orient replied by declaring the Grand Mastership vacant (see Histoire de la Franc-Maçonnerie, Albert Lantoine, 1925, Paris, page 74). Died by the guillotine November 6, 1793. Besuchet says that the Duke de Chartres was not the head of the entire Masonic Order as there was also in existence the Grand Lodge of France and the Grande Loge Nationale, or the Grand Orient de France.

CHASIBLE. The outer dress which is worn by the priests at the altar service, and is an imitation of the old Roman toga. It is a circular cloth, which falls down over the body so as completely to cover it, with an aperture in the center for the head to pass through. It is used in the ceremonies of the Rose Croix Degree.

CHECKERED FLOOR. See Mosaic Pavement.

CHEF-D'OEUVRE. French, meaning superior production. It was a custom among many of the gilds, and especially among the Compagnons du Devoir, who sprang up in the sixteenth century in France, on the decay of Freemasonry in that kingdom, and as one of its results, to require every Apprentice, before he could be admitted to the freedom of the gild, to present a piece of finished work as a proof of his skill in the art in which he had been instructed. The piece of work was called his chef-d'oeuvre, or masterpiece.

CHEQUERED FLOOR. See Mosaic Pavement.

CHEREAU, ANTOINE GUILLAUME. He was a painter in Paris, who published, in 1806, two hermetico-philosophical works entitled Explication de la Pierre Cubique, and Explication de la Croix Philosopohique; or Explanations of the Cubical Stone and of the Philosophical Cross. These works are brief, but give much interesting information on the ritualism and symbolism of the advanced degrees. They have been republished by Tessier in his Manuel General, without, however, any acknowledgment to the original author.

CHERUBIM. The second order of the angelic hierarchy, the first being the seraphim. Two cherubim that overtopped the mercy-seat or covering of the ark, in the holy of holies, were placed there by Moses, in obedience to the orders of God: "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; towards the mercy-seat shall the faces of the cherubims be" (see Exodus xxi, 18, 20). It was between...
these cherubim that the Shekinah or Divine Presence rested, and from which issued the Bathkol or Voice of God. Of the form of these cherubim we are ignorant. Josephus says that they resembled no known creature, but that Moses made them in the form in which he saw them about the throne of God; others, deriving their ideas from what is said of them by Ezekiel, Isaiah, and Saint John, describe them as having the face and breast of a man, the wings of an eagle, the belly of a lion, and the legs and feet of an ox, which three animals, with man, are the symbols of strength and wisdom. But all agree in this, that they had wings, and that these wings were extended. The cherubim were purely symbolic. But although there is great diversity of opinion as to their exact signification, yet there is a very general agreement that they allude to and symbolize the protecting and overshadowing power of the Deity. Reference is made to the extended wings of the cherubim in the Degree of Royal Master.

Much light has been thrown upon the plastic form of these symbols, says Brother C. T. McClenechan, not only as to the Cherubim of the Ark of the Covenant spoken of in Exodus, Samuel, Kings, and Chronicles, but those of Chaldeo-Assyrian art which beautified the gates of the palace of Sennacherib at Nineveh, and other structures.

Brother McClenechan adds the following comments: The Kirubi of the Assyrian type, in the shape of bulls with extended wings, in nowise meet the description given above. The figures which can be found in various places upon Egyptian monuments, placed face to face on either side of the Naos of the gods, and stretching out their arms, furnished with great wings, as though to envelop them (see Wilkinson, Manners and Customs of Ancient Egyptians, 1878, volume iii), more fully meet the idea—in fact, it is convincing, when we remember the period, and note that all else about the sacred furnishings of the Tabernacle, or Ohel-mo‘ed, are exclusively Egyptian in form, as well as the sacerdotal costumes (see The Kirubi of the Assyrian type, in the shape of bulls with human faces, crowned with the lofty cidaris, decorated with several pairs of horns, which flanked the gateways of the Assyrian palaces, a number of scholars, intimately acquainted with antique sculpture, have been zealous in associating them with the Cherubim of the Bible. . . . The winged bull with a human head figures in a bas-relief in the palace of Khorsabad as a favoring and protecting genius, which watches over the safe navigation of the transports that carry the wood of Lebanon by sea. The bulls whose images are placed at the gateways of the palaces and temples, as described in the above ideographic group, are the guardian genii, who are looked upon as living beings. As the result of a veritable magical operation, the supernatural creature is supposed to reside within these bodies of stone.”

The prophet Ezekiel describes four hay-yoth or Cherubim, two and two, back to back, and going “each one straight forward” toward the four quarters. The Cherubim of the Merkabah of Ezekiel have four wings—two lifted up and two covering their back—and four human faces set in pairs, to the right and to the left, one of a man, one of a bull, one of a lion, and one of an eagle—the faces of creatures which combine all the emblems of strength depicted by the Chaldeo-Assyrian bull. Ezekiel thus describes the Cherubim with several faces which, alternately with the palm-trees, decorated the frieze around the interior of the temple at Jerusalem: “Each Kerub had two faces, a man’s face turned one way toward the palm-tree, and a lion’s face turned the other way toward the other palm-tree; and it was in this wise all around the house.”

The following information, furnished by Professor Lenormant, on the subject of Cherubim, is important: “Deductions were formerly made from the Aryan theory to support primitive tradition as to origin and form, but these have been overthrown, and the Semitic interpretation made manifest through finding the name of the Cherubim in the cuneiform inscriptions; that in place of referring the Hebrew word kerub to the Aryan root grubh, meaning to seize, the word is more properly of Semitic origin, from the root kārub, signifying bull, or a creature strong and powerful. Referring to the prophet Ezekiel (i, 10, and x, 14), the two parallel passages use the word kerub interchangeably with shor, bull, the face of a bull and face of a cherub, which are synonymous expressions. Since we have come to know those colossal images of winged bulls with human faces, crowned with the lofty cidaris, decorated with several pairs of horns, which flanked the gateways of the Assyrian palaces, a number of scholars, intimately acquainted with antique sculpture, have been zealous in associating them with the Cherubim of the Bible. . . .
In a bilingual document, Akkadian with an Assyrian version, we read invocations to the two bulls who flanked the gate of the infernal abode, which were no longer simulacra of stone, but living beings, like the bulls at the gates of the celestial palaces of the gods. The following is one of the unique expressions made in the ear of the bull which stands to the right of the bronze enclosure:

“Great Bull, most great Bull, stamping before the holy gates, he opens the interior; director of Abundance, who supports the god Nirba, he who gives their glory to the cultivated fields, my pure hands sacrifice toward thee.”

Similar expressions were then made on the other side.

These genii, in the form of winged bulls with human countenances, were stationed as guardians at the portals of the edifices of Babylonia and Assyria, and were given the name of Kirubi; thus, Kirubu damqu lippa-gid, meaning May the propitious Kirub guard. Numerous authorities may be given to show that the Chaldeo-Assyrians' Kirub, from the tenth to the fifth century before our era, whose name is identical with the Hebrew Kerub, was the winged bull with a human head. The Israelites, during the times of the Kings and the Prophets, pictured to themselves the Cherubim under this form. The figures of the Cherubim are said to have defeated Dante's power of constructive imagination.

CHESED. A word which is generally corrupted into Hesed. It is the Hebrew חסד, pronounced che'sed, and signifies mercy. Hence it very appropriately refers to that act of kindness and compassion which is commemorated in the degree of Select Master of the American system. It is the fourth of the Cabalistic Sephiroth, and is combined in a triad with Beauty and Justice.

CHEVALIER. Employed by the French Freemasons as the equivalent of Knight in the name of any degree in which the latter word is used by English Freemasons as Chevalier du Soleil for Knight of the Sun, or Chevalier de l'Orient for Knight of the East. The German word is Ritter.

CHIBBELUM. A significant word used in the rituals of the eighteenth century, which define it to mean a worthy Freemason. It is a corruption of Gibeim.

CHICAGO, CONGRESS OF. A convention of distinguished Freemasons of the United States, held at the city of Chicago in September, 1859, during the session of the Grand Encampment and General Grand Chapter, for the purpose of establishing a General Grand Lodge, or a Permanent Masonic Congress. Its results were not of a successful character; and the death of its moving spirit, Cyril Pearl, which occurred soon after, put an end to all attempts to carry into effect any of its preliminary proceedings.

CHICHELY, HENRY. Archbishop of Canterbury under King Henry V of England in 1413. About 1425, under King Henry VI, an Act was passed prohibiting the assembling of the chapters and conventions of the Freemasons but this Act was not put into effect and they continued to flourish under Archbishop Chicheley. William Preston in his Illustrations of Masonry (12th edition, page 163) says, "The Latin Register of William Molart, prior of Canterbury, in manuscript, page 88, entitled, Liberatio generalis Domini Gulielmi 'Prioris Ecclesiae Christi Cantuariensis, erga Festum Natalis Domini 1429' informs us that, in the year 1429, during the minority of this prince, a respectable Lodge was held at Canterbury, under the patronage of Henry Chicheley, the archbishop; at which were present Thomas Stapylton, the Master; John Morris, Warden of the Lodge of Masons; with fifteen Fellow-Crafts, and three Entered Apprentices, all of whom are particularly named." Among the Tanner Manuscripts, Bodleian Library, Oxford, is the Register of Christ Church, Canterbury. It gives no mention of a Lodge being held under Chicheley, but, according to Brother A. F. A. Woodford, it states that the Lathomi received Livery—Murray Cloth for Livery annually, and in 1429 it gives the names of the Magister of the Custos de la Logyge Lathamorum, of sixteen Lathami and three Apprentices ibidem:—At the head of the Clericorum stands Domino Archipiscopo, volume iii, by which is understood that he received three panni or cloaks. Brother Woodford says that Preston has built too much upon this as all it proves is that a Logyge Lathamorum was at Canterbury in 1429 consisting of a Master, a Custos, sixteen Lathami, and three Apprentices, all of whom received Livery or clothing annually from the monastery. Henry Chicheley is said to have been Grand Master of English Masons until 1443.

CHIEF OF THE TABERNACLE. The Twenty-third Degree in the Ancient and Accepted Scottish Rite. It commemorates the institution of the Order of the Priesthood in Aaron and his sons Eleazar and Ithamar. Its principal officers are three, a Sovereign Sacrificer and two High Priests, now called by the Supreme Councils of America the Most Excellent High Priest and Excellent Priests, and the members of the Hierarchy or Court, as the Lodge is now styled, are called Levites. The apron is white, lined with deep scarlet and bordered with red, blue, and purple ribbon. A golden chandelier of seven branches is painted on the apron, and a jewel, which is a thurible, is worn from a broad yellow, purple, blue, and scarlet sash from the left shoulder to the right hip.

CHIEF OF THE TWELVE TRIBES. In French the expression is Chef des douze Tribus. The Eleventh Degree of the Chapter of Emperors of the East and West. It is also called Illustrious Eleet.

CHIEFS OF MASONRY. A title formerly given in the Ancient and Accepted Scottish Rite to Princes
of Jerusalem. It seems now to be more appropriate to Inspectors-General of the Thirty-third Degree.

CHILDREN OF LIGHT. Some Masonic writers, as Hutchinson, use this name for Freemasons.

CHILDREN OF THE WIDOW. A common Masonic expression for our Brethren of Hiram. The French phrase is Enfants de la Veuve and the German is Kinder der Witwe.

CHILDREN'S EXCHANGE BUREAU. Under the auspices of the Grand Lodge of the Sun, Zur Sonne, Bayreuth, Germany, there was established a Kinderaus taustauschstelle or Children's Exchange Department, the purpose being to transfer temporarily between the families of the Freemasons those of the ages from eleven to twenty years, these exchanges to be preferably during the summer or autumn, though efforts will be applied on request for any other selection of a season of the year. Participation was particularly favored among all Lodges recognized by the adjacent Masonic Powers of Germany, Switzerland, Belgium and France. With a view to the most helpful results, the placing of the children was to be done by aiming at a holiday spent by healthy youngsters in hygienic surroundings and Masonic atmosphere, the choice of a healthy family being also considered in the light of choosing a temporary home of the same social station as that of the child's parents. All this was planned to be done for the interested parties free of cost as to the making of all arrangements by the Bureau, which was in charge of Brother Dr. Fritz Raekhorst, Lennep, Rhineland, Germany.

A French Lodge established a similar undertaking for the interchange without fees of children for educational purposes. This work of the Lodge, La Fraternité Vosgienne, was put in charge of Brother A. Gonnaud, Epinal, France.

These benevolent enterprises were interrupted by the World War, but the exchange of children between families of Freemasons internationally has, particularly in Europe, some promise, as by that first-hand acquaintance there would be a friendly understanding built up that furnishes another agency for harmony. Such an object is meritorious in purpose however particularly in Europe, some promise, as by that first-hand.

There is a District Grand Lodge of Chile under the Grand Lodge of Massachusetts with Bethesda Lodge at Valparaiso chartered in 1853; Huelin Lodge at Santiago, 1876, and Saint John’s Lodge at Concepcion, 1884.

The Grand Lodge of Hongkong has a Lodge at each of the following places: Concepcion, Santiago, Valparaiso, and Talca.

The Grand Lodge of Scotland has two Lodges at Antofagasta, and one each at Coquimbo, Iquique, Talca, and Valparaiso.

A Supreme Council of the Ancient and Accepted Scottish Rite was founded in 1899.


There is also a District Grand Lodge of China under authority from Massachusetts, with several Lodges at Shanghai, one at Peking, the capital, and another at Dairen in Manchuria.

The Grand Lodge of England has established Lodges in Southern China at Amoy, Canton, Foochow, Swatow, and five at Hongkong; and in Northern China at Chefoo, Chinkiang, Hankow, Newchang, Tongshan, Wei-Hai-Wei, two at Tientsin, and three at Shanghai. The Grand Lodge of Scotland has a Lodge at Chefoo, three at Shanghai, and three at Hongkong. There is a Lodge, Germania, working in that language at Shanghai, and another, Freimaurer-Vereinigung, United Freemasons, at Tsingtau. The Grand Orient of Italy has a Lodge, Italia, at Shanghai, and in 1909 the Grand Orient of Portugal erected a Lodge, Luis de Camoes, at Macau, or Macao, a Portuguese settlement on the Coast near the Canton River.

The Supreme Council of the Ancient and Accepted Scottish Rite, Southern Jurisdiction of the United States of America, chartered Yangtze Lodge of Perfection, Shanghai, Chapter of Rose Croix, Cathay Council of Kadosh and Orient Consistory, all at Shanghai, and all on September 19, 1901; and Ming Te Lodge of Perfection, Tung Te Chapter of Rose Croix, Hou Te Council of Kadosh and Chung Te Consistory were all chartered on October 20, 1917, and all are at Shanghai.

A secret society, described by Doctor Mackey as akin to Freemasonry and indigenous to China, is the Most Ancient Order of Sustaina, or the Brotherhood of the Mystic Cross, said to have been founded 1027 A.D. by Fohi, and introduced into China 975 A.D. It contains three degrees: Apprentice Brothers, Tao Sze or Doctors of Reason, and Grand Master. The Apprentice wears the Jaina Cross (see Fylfot, and Jaina Cross), worked on a blue silk ribbon; the Tao Sze wears a cross of silver; and the Grand Master one in gold. The meetings are called Tents.

CHINESE CLASSICS AND MASONIC SYMBOlISM. Giles, well versed in matters pertaining to Chinese literature, customs, and archology, is the
authority for stating that in the written language of the Chinese many curious expressions were in use seven hundred years before the Christian era, or only about two hundred years after the death of King Solomon, bearing close proximity to those used prominently in Freemasonry. The following quotation from the works of Mencius, the great disciple of Confucius, is given in illustration: “A Master Mason, in teaching his apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compasses and the square.” These two words, compasses and square, in the Chinese language represent order, regularity, and propriety. Giles points out that in the oldest of the Chinese classes, “which embraces a period from the twenty-fourth to the seventh century before Christ, there are distinct allusions to this particular symbolism.”

CHINESE SECRET SOCIETIES. In China, as in all other countries, secret societies have existed, such as the Tien-tee-whee, or Association of Heaven and Earth, and the Tien-lee, or Society of Celestial Reason. But the attempt to trace any close analogy other than some similarity without identity between them and Freemasonry is a mistaken one. These societies have in general been of a political character, with revolutionary tendencies, and as such, have been prohibited by the government, sometimes under the penalty of the death or banishment of their members. Their similarity to Freemasonry consists only in these points: that they have private forms of initiation, an esoteric instruction, and secret modes of recognition. Beyond these all further resemblance fails.

CHISEL. In the American Rite the chisel is one of the working tools of a Mark Master, and symbolizes the effects of education on the human mind. For as the artist, by the aid of this instrument, gives form and regularity to the shapeless mass of stone, so education, by cultivating the ideas and by polishing the rude thoughts, transforms the ignorant savage into the civilized being.

In the English ceremonies, the chisel is one of the working tools of the Entered Apprentice and has the same reference to the advantages of education. Preston (Illustrations of Masonry, 1812, page 86) thus elaborates its symbolism as one of the implements of Freemasonry: “The chisel demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is unpolished; but as the effects of the chisel on the external coat soon present to view the latent beauties of the diamond, so education discovers the latent virtues of the mind and draws them forth to range the large field of matter and space, in order to display the summit of human knowledge, our duty to God and to man.” But the idea is not original with Preston. It is found in Hutchinson, who, however, does not claim it as his own. It formed, most probably, a portion of the lectures of the period. In the French system, the chisel is placed on the tracing board of the Fellow Craft as an implement with which to work upon and polish the Rough Ashlar. It has, therefore, there the same symbolic signification.

CHIVALRY. The origin of chivalry is involved in very great obscurity. Almost every author who has written on this subject has adopted an hypothesis of his own. Some derive the institution from the equestrian order of ancient Rome, while others trace it to the tribes who, under the name of Northmen, about the ninth century, invaded the southern parts of Europe. Warburton ascribes the origin of chivalry to the Arabians; Pinkerton, Mallet, and Percy, to the Scandinavians. Clavel derives it from the secret societies of the Persians, which were the remains of the mysteries of Mithras. In Christendom, it gave rise to the orders of knighthood, some of which have been incorporated into the Masonic System (see Knighthood).

CHRIST, ORDER OF. After the overthrow of the Order of Knights Templar throughout Europe, Dennis I, King of Portugal, in 1317 solicited of Pope John XXII permission to re-establish the Order of the Temple in his dominions under the name of the Order of Christ, and to restore to it the possessions which had been wrested from the Templars. The Pope consented, approved the statutes which had been submitted to him, and, in 1319, confirmed the institution, reserving to himself and to his successors the right of creating knights, which has given rise to the pontifical branch of the Order which exists at Rome. The knights follow the rule of Saint Benedict, and conform in all points to the statutes of the Order of the Temple. The Grand Mastership is vested in the King of Portugal, and the Order having been secularized in 1789, the members were divided into the three classes of six Grand Crosses, four hundred and fifty Commanders, and an unlimited number of knights. It was designated the Most Noble Order, and none but those nobly descended, of unsullied character, could be admitted. That the grandfather had been a mechanic was an impediment to the exaltation even of knights of the third class. The Grand Crosses and Commanders had generally valuable grants and great privileges; the latter were also enjoyed by the knights, having pensions with reversion to their wives.

CHRISTIANIZATION OF FREEMASONRY. The interpretation of the symbols of Freemasonry from a Christian point of view is a theory adopted by some of the most distinguished Masonic writers of England and this country, but one which Brother Mackey believed does not belong to the ancient system. Hutchinson, and after him, Oliver—profoundly philosophical as are the Masonic speculations of both—have, Brother Mackey was constrained to believe, fallen into a great error in calling the Master Mason’s Degree a Christian institution. It is true that it embraces within its scheme the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed, because Freemasonry is truth, and all truth must be identical. But the origin of each is different; their histories are dissimilar. The principles of Freemasonry preceded the advent of Christianity. Its symbols and its legends are derived from the Solomonic Temple and from the people even anterior to that. Its religion comes from the ancient priesthood; its faith was that primitive one of Noah and his immediate descendants. If Freemasonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may
converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe. Yet Brother Mackey thought, it cannot be denied that since the advent of Christianity a Christian element has been almost imperceptibly infused into the Masonic system, at least among Christian Freemasons. This has been a necessity; for it is the tendency of every predominant religion to pervade with its influence all that surrounds it or is about it, whether religious, political, or social. This arises from a need of the human heart. To the man deeply imbued with the spirit of his religion, there is an almost unconscious desire to accommodate and adapt all the business and the amusements of life—the labors and the employments of his everyday existence—to the indwelling faith of his soul.

The Christian Freemason, therefore, while acknowledging and appreciating the great doctrines taught in Freemasonry, and also while grateful that these doctrines were preserved in the bosom of his ancient Order at a time when they were unknown to the multitudes of the surrounding nations, he is still anxious to give to them a Christian character; to invest them, in some measure, with the peculiarities of his own creed, and to bring the interpretation of their symbolism more nearly home to his own religious sentiments.

The feeling is an instinctive one, belonging to the noblest aspirations of our human nature; and hence we find Christian Masonic writers indulging in it to an almost unwarrantable excess, and, by the extent of their sectarian interpretations, materially affecting the cosmopolitan character of the Institution.

This tendency to Christianization has, in some instances, been so universal, and has prevailed for so long a period, that certain symbols and myths have been, in this way, so deeply and thoroughly imbued with the Christian element as to leave those who have not penetrated into the cause of this peculiarity, in doubt whether they should attribute to the symbol an ancient or a modern and Christian origin.

The foregoing is by Doctor Mackey and to it may be added that the Swedish Rite is essentially Christian, and that the intimate connection of the Hiramic Order with the history of Christ is a most interesting and suggestive study.

**CHROMATIC CALENDAR. THE FIVE POINTS.** In the great Temple, usually known as the Ocean Banner Monastery, at Honam, a suburb of Canton, China, we find four colossal idols occupying a large porch, each image being painted a different color. Ĥ’i-kwoh, who rules the north and grants propitious winds, is dark; Kwoang-muh is red, and to him it is given to rule the south and control the fire, air, and water; To-man rules the west, and grants or withholds rain, his color being white; while Chang-taang, whose color is green, rules the winds and keeps them within their proper bounds, his supreme control being exercised over the east. The old custom of associating colors with the four quarters of the globe has probably led to the habit of describing the winds from these respective points as possessed of the same colors. The fifth, the earth, the central remaining point, is still conjectural. Thus, we also find in China a set of deities known as the five rulers; their colors, elements, and points may be thus represented as in the table.

<table>
<thead>
<tr>
<th>Color</th>
<th>Element</th>
<th>Point</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>Water</td>
<td>North</td>
</tr>
<tr>
<td>Red</td>
<td>Fire</td>
<td>South</td>
</tr>
<tr>
<td>Green</td>
<td>Wood</td>
<td>East</td>
</tr>
<tr>
<td>White</td>
<td>Metal</td>
<td>West</td>
</tr>
<tr>
<td>Yellow</td>
<td>Earth</td>
<td>Middle</td>
</tr>
</tbody>
</table>

**COLORS, ELEMENTS, AND POINTS, OF THE FIVE RULERS**

These again are in turn associated with the planets, and the study of Chinese and Babylonian planet-colors is full of curious points of similarity.

**Black,** typifying the north, has two direct opponents in symbolic colors, and these are red and white. The first as implying ignorance arising from evil passions, the second indicating ignorance of mind.

Red-black is called in Hebrew ש, Heum, from which comes Heume, an enclosing wall. Black from white, in Hebrew, is י, seh-her, signifying the dawn of light to the mind of the Masonic profane, the hand to back, as the words of wisdom are about to be spoken.

In the Egyptian, the black Osiris appears at the commencement of the Funereal Ritual, representing the state of the soul which passes into the world of light. Anubis, one of the sons of Osiris, who weighs the soul in the scales of Amenti, and is the god of the dead, is black. The Conductor, or Master of Ceremonies, Thoth Psychopompe, has the head of the black Ibis (see Truth).

**Red.** In Hebrew, the fire of love, which burns in the south, is י, are, to burn. On Egyptian monuments, and in their temples, the flesh of men is painted red, and that of women, yellow. The same difference exists between the gods and goddesses, except where specially otherwise defined. Man's name in Hebrew signifies red, and as the image of fire is love, it is the universal tie of beings from breast to breast.

**Green.** י, pronounced yeh'-rek, meaning green thing, verdure. יד, pronounced rakes-eh-ah, meaning vault of heaven, the firmament, also the winds. Green designates the beginning, the creation, the birth, as the world was called into being in the wisdom of God by his word of mouth, and Light was to appear in the East. Phtha was the Egyptian Creator of the world; he was at times represented with his flesh painted green, and holding a scepter of four colors, red, blue, green, and yellow: fire, air, water, and earth. The god Lunus, the Moon, in Hebrew י, pronounced yeh-rak', is formed of one of the roots of green, signifying to found or set in order. Green is the symbol of Victory as well as Hope, in the symbolic colors (see Green)

**White.** י, Ho-ar, to be white; יר, Heurim, meaning to be noble and pure. The Egyptian spirits of the dead were clothed in white, like the priests. Phtha, the creator and regenerator, was frequently robed in a white vestment, symbol of the egg from which he was born, enveloped in the white or albumen. The head of Osiris was draped in a white tunic. While the Chinese metaphorically represented Metal by this color, the Egyptians and Hebrews made it the symbol of Earth. Its reference to the West would imply the first point whereat the profane bent the knees in supplication to the Deity.

**Yellow.** י, pronounced teau-hab', gold color, designates a radiation of light, signifying to shine, to be
resplendent. Man, or the male principle, symbolized by ardent fire, was represented by red, and the female principle, identified with the idea of light or flame, represented by yellow or light-colored earth, over which the swift-footed messenger bears the tidings of a Freemason's distress and the return of obligatory succor. This light of the fire, the female of Divine beauty, the Egyptian Venus, was called Athor, signifying dwelling of Horus, and was as represented in the engraving.

**CHURCH, FREEMASONS OF THE.** An Architectural College was organized in London, in the year 1842, under the name of Freemasons of the Church for the Recovery, Maintenance, and Furtherance of the True Principles and Practice of Architecture. The founders announced their objects to be "the rediscovery of the ancient principles of architecture; the sanction of good principles of building, and the condemnation of bad ones; the exercise of scientific and experienced judgment in the choice and use of the most proper materials; the infusion, maintenance, and advancement of science throughout architecture; and eventually, by developing the powers of the College upon a just and beneficial footing, to reform the whole practice of architecture, to raise it from its present vituperated condition, and to bring around it the same unquestioned honor which is at present enjoyed by almost every other profession" (Builder, volume i, page 23).

One of their own members has said that "the title was not intended to express any conformity with the general body of Freemasons, but rather as indicative of the professed views of the College, namely, recovery, maintenance, and furtherance of the free principles and practice of architecture." And that, in addition, they made it an object of their exertions to preserve or effect the restoration of architectural remains of an antiquity threatened unnecessarily with demolition or endangered by decay. But it is evident, from the close connection of modern Freemasonry with the building gilds of the Middle Ages, that any investigations into the condition of medieval architecture must throw light on Masonic history.

**CIPHER WRITING.** Cryptography, or the art of writing in cipher, so as to conceal the meaning of what is written from all except those who possess the key, may be traced to remote antiquity. De la Guillelicre (Lacedemon), attributes its origin to the Spartans, and Polybius says that more than two thousand years ago Aeneas Tacitus had collected more than twenty different kinds of cipher which were then in use. Kings and generals communicated their messages to officers in distant provinces, by means of a preconcerted cipher; and the system has always been employed wherever there was a desire or a necessity to conceal from all but those who were entitled to the knowledge the meaning of a written document.

The Druids, who were not permitted by the rules of their Order to commit any part of their ritual to ordinary writing, preserved the memory of it by the use of the letters of the Greek alphabet. The Cabalists concealed many words by writing them backward: a method which is still pursued by the French Freemasons. The old alchemists also made use of cipher writing, in order to conceal those processes the knowledge of which was intended only for the adepts. Thus Roger Bacon, who discovered the composition of gunpowder, is said to have concealed the names of the ingredients under a cipher made by a transposition of the letters.

Cornelius Agrippa tells us, in his *Occult Philosophy*, that the ancients accounted it unlawful to write the mysteries of God with those characters with which profane and vulgar things were written; and he cites Porphyry as saying that the ancients desired to conceal God and divine virtues, by sensible figures which were visible, yet symbolized invisible things, and therefore delivered their great mysteries in sacred letters, and explained them by symboically representations. Porphyry here, undoubtedly, referred to the invention and use of hieroglyphics by the Egyptian priests; but these hieroglyphic characters were in fact nothing else but a form of cipher intended to conceal their instructions from the uninitiated profane.

Peter Aponas, an astrological writer of the thirteenth century, gives us some of the old ciphers which were used by the Cabalists, and among others one alphabet called "the passing of the river," which is referred to in some of the advanced degrees of Freemasonry.

But we obtain from Agrippa one alphabet in cipher which is of interest to Freemasons, and which he says was once in great esteem among the Cabalists, but which has now, he adds, become so common as to be placed among profane things. He describes this cipher as follows in *De Occulta Philsophia* (book ii, chapter 3): The twenty-seven characters (including the finals) of the Hebrew alphabet were divided into three classes of nine in each, and these were distributed into nine squares, made by the intersection of two horizontal and two vertical lines, forming the accompanying figure.

In each of these compartments three letters were placed; as, for instance, in the first compartment, the first, tenth, and nineteenth letters of the alphabet; in the second compartment, the second, eleventh, and twentieth, and so on. The three letters in each compartment were distinguished from each other by dots or accents. Thus, the first compartment, or $a$, represented the first letter, or $a$; the same compartment with a dot, thus, $\ell$, represented the tenth letter, or $i$;
or with two dots, thus, \(\text{L}^*\), it represented the nineteenth letter, or \(p\); and so with the other compartments; the ninth or last representing the ninth, eighteenth, and twenty-sevenths letters, \(v\), \(x\), or \(y\), accordingly as it was figured \(\text{L}, \text{T}\) or \(\text{J}\), without a dot in the center or with one or two.

About the middle of the eighteenth century, the French Freemasons adopted a cipher similar to this in principle, but varied in the details, among which was the addition of four compartments, made by the oblique intersection of two lines in the form of a Saint Andrew's Cross. This French cipher was never officially adopted by the Freemasons except in the American Royal Arch. It is, however, still recognized in all the *Tutilleurs* or handbooks of the French Rite. It has become so common as to be placed, as Agrippa said of the original scheme, "among profane things." Its use would certainly no longer subserve any purpose of concealment. Rockwell openly printed it in his *CIPHER CHART*.

### A CIPHER CHART

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<tr>
<th>3</th>
<th>2</th>
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<tbody>
<tr>
<td>6</td>
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<td>4</td>
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<tr>
<td>9</td>
<td>8</td>
<td>7</td>
</tr>
</tbody>
</table>

Ahiman Rezon of Georgia; and it is often used by those who are not initiated, as a means of amusement.

However the use of these curious characters is common on the Royal Arch Ark of the Chapters and is officially recognized by the General Grand Chapter of the United States. In the instructions of the Oliver Ritual, purporting to be used in 1749 at London, there is this explanation, "You are also, my brethren, entitled as Master Masons to the use of an alphabet which our venerable Grand Master Hiram Abif employed in communications with King Solomon at Jerusalem and King Hiram at Tyre. It is geometric in its character and is therefore eminently useful to Master Masons in general. By means of two squares and a mailed a brother may make the whole alphabet and even silently convey his ideas to another. That this geometric alphabet may be easily learned and remembered, I will now entrust you with the key thereof."

Some present-day Lodge Boards have characters which must be read backwards. Brother Edward H. Dring (*Transactions, Quatuor Coronati Lodge*, volume xxix, pages 243-64) has an article on "The Evolution and Development of the Tracing or Lodge Board" in which he states that this reversal took place about the year 1825, and has been perpetuated ever since. On the old-time Lodge Board the dot is not used to indicate the second time the key diagram is used, and thus each character may stand for either of two letters.

Browne and Finch printed books intended only for Freemasons, and not as expositions, invented ciphers for their own use, and supplied their initiated readers with the key. Without a key, their works are unintelligible, except by the art of the decipherer.

Although not used in the first three degrees, the cipher is common in the advanced degrees, of which there is scarcely one which has not had its peculiar cipher. But for the purposes of concealment, the cipher is no longer of any practical use. The art of deciphering has been brought to so great a state of perfection that there is no cipher so complicated as to bid defiance for many hours to the penetrating skill of the experienced decipherer. Hence, the cipher has gone out of general use in Freemasonry as it has among diplomats, who are compelled to communicate with their respective countries by methods more secret than any that can be supplied by a dispatch written in cipher. Edgar A. Poe has justly said, in his story of *The Gold Bug*, that "it may well be doubted whether human ingenuity can construct an enigma of the kind, which human ingenuity may not, by proper application, resolve."

But there are some interesting instances of the use of a cipher outside the field of fiction (see *Masonic Cipher Message, A Mysterious*).

**CIPRIANI, JEAN BAPTISTE.** Born in 1727, died in 1785. A famous Florentine artist, who came to England in 1755, and co-operated with Bartolozzi in the production of the frontispiece of the 1784 edition of the *Book of Constitutions*.

**CIRCLE.** The circle being a figure which returns into itself, and having therefore neither beginning nor end, has been adopted in the symbology of all countries and times as a symbol sometimes of the universe and sometimes of eternity. With this idea in the Zoroastrian mysteries of Persia, and frequently in the Celtic mysteries of Druidism, the temple of initiation was circular. In the obsolete lectures of the old English system, it was said that "the circle has ever been considered symbolic of the Deity; for as a circle appears to have neither beginning nor end, it may be justly considered a type of God, without either beginning of days or ending of years. It also reminds us of a future state, where we hope to enjoy everlasting happiness and joy." But whatever refers especially to the Masonic symbolism of the circle will be more appropriately contained in the article on the *Point within a Circle*.

**CIRCLES.** The name in German is *Kranzchen*. There are in Germany many small Masonic clubs, or *Circles*, which are formed in subordination to some Lodge which exercises a supervision over them and is responsible for their good behavior to the Grand Lodge, by whose permission they have been established. The members devote themselves to Masonic work, organize lectures, etc., and acquire a Masonic library (see *Ars Quatuor Coronatorium*, ix, 66).

**CIRCUIT.** Port, in his *Early History and Antiquities of Freemasonry*, says: "Northern kings, immediately upon acceding to the throne, made a 'gait' or procession about their realms. According to the Scandinavian laws, when real property was sold, granted, or conveyed, the transfer of possession was incomplete until a circuit was made around the estate. Then human ingenuity may not, by proper application, resolve."

"During the installation ceremonies of the Master of a Masonic Lodge, a procession of all the Craftsmen march around the room before the Master, to whom an appropriate salute is tendered. This Circuit is
designed to signify that the new incumbent reduces the Lodge to his possession in this symbolic manner" (Fort's Early History, page 320; see also Circumambulation).

CIRCULAR TEMPLES. These were used in the initiations of the religion of Zoroaster. Like the square temples of Freemasonry, and the other mysteries, they were symbolic of the world; and the symbol was completed by making the circumference of the circle a representation of the zodiac. In the mysteries of Druidism also, the temples were sometimes circular.

CIRCUMAMBULATION, RITE OF. Circumambulation is the name given by sacred archeologists to that religious rite in the ancient initiations which consisted in a formal procession around the altar, or other holy and consecrated object. The same Rite exists in Freemasonry.

In ancient Greece, when the priests were engaged in the rite of sacrifice, they and the people always walked three times round the altar while singing a sacred hymn. In making this procession, great care was taken to move in imitation of the course of the sun. For this purpose, they commenced at the east, and passing on by the way of the south to the west and thence by the north, they arrived at the east again.

The strophe of the ancient hymn was sung in going from the east to the west; the antistrophe in returning to the east, and the epode while standing still. The strophe in Greek choral poetry was the first in a pair of two corresponding stanzas, or rhymed lines; the second being called the antistrophe. The epode was the name for the last part of an ancient ode or poem.

In this procession, as it will be observed, the right hand was always placed to the altar.

"After this," says Potter, "they stood about the altar, and the priest, turning towards the right hand, went round it and sprinkled it with meal and holy water", (Antiquities of Greece, Book II., chapter iv, page 206).

This ceremony the Greeks called moving, εἰς βελάς εἰς βέλαιε, from the right to the right, which was the direction of the motion, and the Romans applied to it the term dextra or dextrorsum, or dextrorsus, which signifies the same thing. Thus, Plautus (Curculio, I, i, 70), makes Palinurus, a character in his comedy of Curculio, say: "If you would do reverence to the gods, you must turn to the right hand," Στὰ δεος σαλατὰς δεξτροσεμον κενσον. Gronovius, in commenting on this passage of Plautus, says: "In worshiping and praying to the gods, they were accustomed to turn to the right hand.

A hymn of Callimachus has been preserved, which is said to have been chanted by the priests of Apollo at Delos, while performing this ceremony of circumambulation, the substance of which is "we imitate the example of the sun, and follow the benevolent course."

Among the Hindus, the same Rite of Circumambulation has always been practised. As an instance, we may cite the ceremonies which are to be performed by a Brahman, upon first rising from bed in the morning, an accurate account of which has been given by Colebrooke in the sixth volume of the Asiatic Researches. The priest having first adored the sun, while directing his face to the east, then walks toward the west by the way of the south, saying, at the same time, "I follow the course of the sun," which he thus explains: "As the sun in his course moves round the world by way of the south, so do I follow that luminary, to obtain the benefit arising from a journey round the earth by the way of the south."

Lastly, we may refer to the preservation of this Rite among the Druids, whose "mystical dance" around the cairn, or heap of sacred stones, was in the opinion of Brother Mackey nothing more nor less than the Rite of Circumambulation. On these occasions, the priest always made three circuits from east to west, by the right hand, around the altar or cairn, accompanied by all the worshipers. And so sacred was the rite once considered, that we learn from Toland (Celtic Religion and Learning, II, xvii), that in the Scottish Isles, once a principal seat of the Druidical religion, the people "never come to the ancient sacrificing and fire-hallowing cairns, but they walk three times around them, from east to west, according to the course of the sun." This sanctified tour, or round by the south, he observes, is called Deaseal, as the contrary, or unhallowed one by the north, is called Tsaepholl. And, he further remarks, that this word Deaseal was derived "from Deas, the right (understanding in this case the hand) and soil, one of the ancient names of the sun; thus that he left in this round, and being ever next the sun.

This Rite of Circumambulation undoubtedly refers to the doctrine of sun-worship, because the circumambulation was always made around the sacred place, just
as the sun was supposed to move around the earth; and although the dogma of sun-worship does not of course exist in Freemasonry, we find an allusion to it in the Rite of Circumambulation, which it preserves, as well as in the position of the officers of a Lodge and in the symbol of a point within a circle.

The Rite of Circumambulation may not be without some suggestion of the old ceremony of beating the bounds or, as it is called in Scotland, riding the marches, a custom still observed in some cities. The procession usually started and ended at the town cross if there should be one. So much we are told on page 16 of By-Gone Church Life in Scotland in an essay by Reverend George S. Tyack.

A more elaborate discussion of the old ceremony of beating the bounds is given by John T. Page in the collection of essays contained in Curious Church Customs edited by William Andrews. From this we learn that in the early days when ditches were called into existence at the will of any human power we may note the fact that somewhere between the years 715 and 672 B.C. Numa Pompilius introduced to the Roman cities the worship of the god, Terminus. The king originated a plan by which the fields of the cities were separated from each other by means of boundary stones. These were dedicated and made sacred to a god Terminus. Terminalia, as the Feast of Terminus was called, was celebrated annually on the 23rd of February. On this day the people turned out in force and visiting the several boundary stones, bedecked them out with flowers and performed various sacrificial rites with great rejoicing.

From the seventh century before Christ to the present time is a long step, but it is generally admitted that in this yearly Terminalia of the ancient Romans we have the germ of the custom known as beating the bounds which in many parishes throughout England is still carried out either annually or every third or seventh year as the case may be.

The early Christians readily adopted some of the heathen customs to their own requirements. Thus we soon find them making a perambulation around their fields accompanied by their bishops and clergy. They repeated litanies and implored God to avert plague and pestilence and to enable them in due season to reap the fruits of the earth. We find these processions recorded as early as the 550th year of the Christian era.

The curious custom of whipping during these processions around the bounds of any particular locality came to form a part of the ceremony. In order that the boundaries of the parish might be deeply impressed on the younger portion of the community, it became common to publicly whip a boy while he was near one of these landmarks in the course of the procession. In order to encourage the youngsters to undergo this treatment, we find that a present was usually given to them at the close of the proceedings.

Something of the same sort has been preserved in certain religious observances whenever a piece of property has been dedicated for sacred use. Then the procession marches around the various boundary marks and dedicates them solemnly.

In all this there is a kinship showing the ancient source of the Rite of Circumambulation.

CIRCUMSPECTION. A necessary watchfulness is recommended to every man, but in a Freemason it becomes a positive duty, and the neglect of it constitutes a heinous crime. On this subject, the Old Charges of 1722 (vi, 4) are explicit. “You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be imitated; and sometimes you shall divert a discourse and manage it prudently for the Honour of the Worshipful Fraternity” (Constitutions, 1723, page 55).

CITY OF DAVID. A section in the southern part of Jerusalem, embracing Mount Zion, where a fortress of the Jebusites stood, which David reduced, and where he built a new palace and city, to which he gave his own name.

CITY OF THE GREAT KING. Jerusalem, so called in Psalm xlviii, 2, and by the Savior in Matthew v, 35.

CIVILIZATION AND FREEMASONRY. Those who investigate in the proper spirit the history of Speculative Freemasonry will be strongly impressed with the peculiar relations that exist between the history of Freemasonry and that of civilization. They will find these facts to be patent: that Freemasonry has ever been the result of civilization; that in the most ancient times the spirit of Freemasonry and the spirit of civilization have always gone together; that the progress of both has been with equal strides; that where there has been no appearance of civilization there has been no trace of Freemasonry; and, finally, that wherever Freemasonry has existed in any of its forms, there it has been surrounded and sustained by civilization, which social condition it in turn elevated and purified.

Speculative Freemasonry, therefore, seems to have been a necessary result of civilization. It is, even in its primitive and most simple forms, to be found among no barbarous or savage people. Such a state of society has never been capable of introducing or maintaining its abstract principles of Divine truth.

But while Speculative Freemasonry is the result of civilization, existing only in its bosom and never found among barbarous or savage races, it has, by a re-actionary law of sociology, proved the means of extending and elevating the civilization to which it originally owed its birth. Civilization has always been progressive. That of Pelagian Greece was far behind that which distinguished the Hellenic period of the same country. The civilization of the ancient world was inferior to that of the modern, and every century shows an advancement in the moral, intellectual, and social condition of mankind.

But in this progress from imperfection to perfection the influence of those speculative systems that are identical with Freemasonry has always been seen and felt. Let us, for an example, look at the ancient heathen world and its impure religions. While the people of Paganism bowed, in their ignorance, to a many-headed god, or, rather, worshiped at the shrines of many gods, whose mythological history and character must have exercised a pernicious effect on the moral purity of their worshipers, Speculative Philosophy, in the form of the Ancient Mysteries, was exercising its influence upon a large class of neophytes and disciples, by giving this true symbolic interpretation of the old religious myths. In the adyta or secret shrines of their temples in Greece and Rome and Egypt, in the sacred caves of
symbolism, the great dogmas—since taught in Free¬

masonry—of the unity of God and the immortahty of

the soul.

And in modern times, when the religious thought of

mankind, under a better dispensation, has not required

this purification, Freemasonry still, in other ways,

exerts its influence in elevating the tone of civilization;

for through its working the social feelings have been

strengthened, the amenities and charities of life been

refined and extended, and, as we have had recent

reason to know and see, the very bitterness of strife

and the blood-guiltiness of war have been softened

and oftentimes obliterated.

We then arrive at these conclusions, namely, that

Speculative Freemasonry is a result of civilization, for

it exists in no savage or barbarous state of society, but

has always appeared with the advent in any country of

a condition of civilization “grown with its growth

and strengthened with its strength”; and, in return,

has proved, by a reactionary influence, a potent in¬

strument in extending, elevating, and refining the

civilization which gave it birth, by advancing its

moral, intellectual, and religious character.

CLANDESTINE. The ordinary meaning of this

word is secret, hidden. The French word clandestin,

from which it is derived, is defined by Boiste to be

something fait en cachette et contre les lois, a phrase

meaning in the French language Done in a hiding-

place and against the laws, which better suits the

Masonic signification, which refers to what is illegal,

not authorized. Irregular is the word which is often

used for small departures from custom.

Brothers Newton R. Parvin, former Grand Secre¬

tary of Iowa, and C. C. Hunt, who succeeded him in

office, have sent us an account of the American

Masonic Federation. A book, the Thomson Masonic

Fraud, a Study in Clandestine Masonry, has also been

written by Brother Isaac Blair Evans, United States

Attorney for Utah in 1921, who not only prepared the

case, with the assistance of Brother M. G. Price,

for presentation to the Grand Jury but also drew the

indictment upon which Messrs. Thomson, Perrot,

and Bergera were convicted. The principal reason for

the financial success of the American Masonic

Federation was, as Brothers Parvin, Hunt and Blair

point out, due to the general ignorance of the Craft

on the subject of Masonic history and law. By set¬

ting forth claims on this subject, which very few

Freemasons because of lack of knowledge were able to

disprove, the convicted persons were able to im¬

pose upon the public. We may here point out that

neither the Judge nor any member of the jury were

Freemasons. From these two sources of first hand

information the following particulars are obtained.

Brother Evans says in the introduction to his

book, page 1:

The conviction in the Federal Court at Salt Lake City,

Utah, on May 15, 1922, of Matthew McBlain Thomson, the most daring and spectacular Masonic imposture in American history. No one can study the facts in the case without sensing keenly the great im¬

portance of this trial, both in the history of crimes and

the history of Masonry. Future accounts of celebrated American mail frauds will surely be incomplete without some mention of this bold swindle which had gone its

way without molestation for more than a decade.

For about fifteen years there had been an organiza¬
tion at work in the United States headed by one

Matthew McBlain Thomson, formerly a member of

two Lodges in Scotland and a Past Master of one of

them. He came to America and affiliated with King

Solomon Lodge No. 27 of Montpelier, Idaho. Later

on he took a dimit from this Lodge and then formed

an organization, which became the American Masonic

Federation. Thomson claimed to have 10,000 mem¬

bers, and that his organization had been recognized

in practically every country in the world. He put

forth plausible arguments to convince people that he

had authority to form his organization and confer

Masonic Degrees. This he was able to do by making

statements which only those who were posted in

Masonic history and jurisprudence could refute. He

claimed that with the exception of Louisiiana, the

United States was unoccupied territory Masonically,

and that not one of the Grand Lodges in the United

States had a Charter authorizing it to work; that each

of the thirteen Colonies organized a Grand Lodge of

its own, without obtaining consent of the Grand

Lodge from which their Charters had originally been

issued; that the Lodges in the Colonies, by this

breaking away from the home Grand Lodges of Great

Britain without first obtaining consent, became

irregular and clandestine organizations, and that,

therefore, the field in the United States was open to

any regular organization that chose to occupy it;

that later recognition by the Grand Lodges of Great

Britain did not make these self-formed Grand Lodges

of the United States legitimate; that they are clan¬

destine, also, because of the alleged fact that they

are not universal and refuse to recognize Freemasons

in other countries on account of religion, race, or

some other assumed reason, contrary to the prin¬

ciples of universality.

As for himself, Thomson claimed descent through

lawful Charters from Mother Kilwinning Lodge No.

0, of Scotland, to Saint Johns Mother Lodge at Mar¬

sellees, France, and that this latter body chartered

Polar Star Lodge in New Orleans, Louisiana, in

1794; that Polar Star Lodge became a constituent

part of the Supreme Council of Louisiiana, and that

this Supreme Council, on September 14, 1906, granted

a Charter of authority to Matthew McBlain Thomson

to form a Grand or Symbolic Grand and Subordinate

Lodges of Masons, and that by virtue of this Charter

he, Thomson, granted a Charter to the Grand

Lodge Inter-Montana. Thus, he claimed that he

alone had the true Scottish Rite Masonry since his

came from Scotland, while the so-called Scottish Rite

Masonry of the United States either originated in the

United States or came from France, not Scotland.

For the Higher Degrees of Masonry, as he called them,

he claimed authority by virtue of a Charter from the

Grand Council of Rites of Scotland, which he asserted

to be “The oldest High Degree Body in the world

and all High Degree Diplomas came directly from
CLANDESTINE

the Grand Council in Scotland." He also claimed that the Grand Council of Rites derived from Mother Kilwinning Lodge. Such in brief is the "chain of title" claimed by Thomson. As a matter of fact there is not a sound link in the entire chain, but only a student of Masonic history could disprove his claim, and from among his statements, pick the true from the false.

Thomson sent out paid organizers whose duty it was to organize Lodges and confer Masonic Degrees. The charge for the Craft Degrees ranged from $35 up to $50 or more, the usual charge being about $50. For the Scottish Rite Degrees from the Fourth to the Thirty-third the charge was from $135 to $200. Sometimes for this amount were added the Shrine and Templar Degrees. Occasionally these organizers would be arrested by the police on the charge of obtaining money under false pretenses. Sometimes convictions were had, but usually these were hard

son, and the case came to trial in the United States, Scotland and France. As a result an indict¬

ganizers. This difficulty existed because of lack of

obtaining money under false pretenses. Sometimes

ment was found against Matthew McBlain Thomson,

and up to the date of the trial he spent practically

enter actively upon this work until 1919. Since then

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Templar Degrees. Occasionally these organizers

would be arrested by the police on the charge of

proving statements made by Thomson and his or¬

organizers. This difficulty existed because of lack of

knowledge by Freemasons called to testify in such

trials.

In 1915 one of these organizers by the name of

Ranson was arrested in Saint Louis. The Post Office

Inspector in charge at Saint Louis concluded that the

United States Government take up the charge of

using the mails to defraud. He assigned his inspector,

M. G. Price, to investigate. Price was not able to

enter actively upon this work until 1919. Since then

and up to the date of the trial he spent practically

his entire time making an investigation in the United

States, Scotland and France. As a result an indict¬

ment was found against Matthew McBlain Thomson,

Thomas Perrot, Dominic Bergera and Robert Jamie¬

son, and the case came to trial in the United States

District Court at Salt Lake City, Utah. As the regu¬

lar judge in this district was a Freemason, Judge

Wade of Iowa was assigned to try the case and he

impressed all who attended the trial with his absolute

fairness to both prosecution and defense. As wit¬

nesses for the Government there were summoned

seven ex-members of Thomson's organization, three

officers of various Masonic Grand Bodies of Scotland,

and several Brethren representing the regular Masonic

organizations in the United States. The former

members of Thomson's organization testified as to

methods and representations made in obtaining

members. The Scotch Brethren testified as to Masonic

history and law in Scotland. They also testified that Mother Kilwinning Lodge had a copy

of every Charter issued by her and that she had never chartered a Lodge in Marseilles, France; as

for the Grand Council of Rites of Scotland, it was

considered clandestine and that members of legitimate

Lodges in Scotland were forbidden to be members

of it or have anything to do with it Masonically.

Two officers of the Supreme Council of Louisiana

testified that their Council never granted a Charter

to Thomson to work Craft Degrees. The Govern¬

ment also was able to show contradictory statements

in Thomson's publications. The jury brought in a

verdict of guilty, and the Judge sentenced each of the

defendants to serve a term of two years in the

penitentiary and pay a fine of $5,000.

CLANDESTINE

Judge Wade, in passing sentence upon the de¬

fendants, said:

Nobody can hear this evidence in this case without

being convinced, absolutely convinced, that this thing

has been a fraudulent scheme from beginning to

end, and one sees where an innocent person might find some possible excuse for the methods employed in this case. For in¬
telligent people and experienced people to try to con¬

vince the Court that this organization and this plan

and this work that had been going on is on the square—it can't be done. Of course now we are living in a time

when some of the brightest minds in the country are

devoting themselves to securing money by short cuts,

by taking advantage of the gullible for their enterprises.

In fact that is one of the dominant crimes of the present

time. I know of one state in which in the last two years,

within two, there has been sold over twenty-nine million

dollars worth of stock in packing houses which never

were built, and practically every dollar of the money

lost, just by shrewd practises, by trying to get the other

fellow's money in some way without working for it.

Now, of course, after all that was stated in this case

from the beginning and all through I confess that I

was astounded when I heard Mr. Thomson testify that

there was no tradition, that there was no record any¬

where of a Charter to Marseilles Lodge, on the existence

of which lay the right and practically the foundation of all claims of legitimacy on that branch of the case and to prove him in that regard there was no record anywhere that no one who was skilled in the history of Freemasonry

ever met any such a tradition so far as the record in

this case is concerned, in any history or book or pam¬
phlet or anything else outside of this organization. So

I was surprised when I found that the Council of Rites

of Scotland which had been one of the chief points urged

by these gentlemen, had no record behind it but a few

years and it was represented—entirely aside from the

question of the origin and history of this organization

and those that preceded it—it was represented time and

time again without dispute to these poor devilish

wolves that were led larger by the hand, that there

were no records of any kind of any of the various or¬

ganizations and to the rite and rituals of the organiza¬
tion, it was represented to them specifically and it has

not been denied that by virtue of their association with

this organization that they were given the doors of the

Regular Masonic Orders in Europe—it was a pretense, gentlemen, you

can't come to any other conclusion. If Bergera went

to Europe on the in¬

vestigation, in view of what transpired according to his

own testimony, has all the appearance of being a plan

or scheme that he might come back here and state to

those whose membership was sought his capacity to

enter the Lodges of Europe to support their claim that

the members immediately on getting across the water

would have the doors wide open to them. And then

after making a trip and going to one or two Lodges or

three under peculiar circumstances, in fact never going

to the Grand Lodge of Scotland, and that was included

in the representation made, that is to say, all Europe

was included, never going to the Grand Lodge of Scot¬

land, the Grand Lodge of England and never going to

the Grand Lodge of France, whatever it is called, and

coming back here no doubt to back up the representa¬
tion that membership in this organization was opening

the doors of all Masonic Orders, all of the regular Masonic

orders in Europe—it was a pretense, gentlemen, you

can't come to any other conclusion. If Bergera went

over there for the purpose of confirming what these

organizers would represent and which was never done

here he certainly would have gone to the Grand Lodge

of Scotland or England or France or Germany or some¬

where to find out whether the doors would be open to

those fellows that were joined under their organization.

But it is not necessary to recite the details. One can¬

not listen to this evidence without being forced to the
has to answer to the public for any bad conduct of both the genuine and the bogus who claim to be members of the Craft. This is indeed a truth which all Freemasons may well afford to take to heart.

Brother Evans says further, on page 7 of his book:

Thomson also knew some other things about regular Freemasons. He knew that they read very little about their own institution, and that, therefore, they are generally ill-informed in matters of Masonic history and law. Many times his degree peddlers were haled into petty criminal courts to answer to the charge of obtaining money under false pretenses. In all too many instances the prisoner was discharged because the prosecution could not prove that when the prosecution was dependent, of course, for its proof of fraud upon the testimony of regular Freemasons. This testimony was often without value and all Masons will know why. Every little victory won by Thomson in the courts gave him just one more argument to make to his dupes. Thomson also knew that regular Masons in general entertain acute indifference towards all things clandestine. The chances of his being caught up for his gross falsehoods were few, because, first, no one knew enough both about his institutions and regular Masonry to answer him, and, secondly, no one would take the pains to run his lies to earth. These things account, in part, for his enormous success for many years.

This Thomson case is typical and because of its scope deserves liberal space. Other instances are numerous where the Masonic Institution has defended itself in the courts of law. Volumes two and three, History of Freemasonry in Ohio, 1914, contain many references to the seeders from the Grand Lodge and the lawsuits resulting from "Cerneaism" in that State. On the latter subject see Mackey's revised History of Freemasonry (volume vi); General Albert Pike's Cerneaism, 1885, his report on Joseph Cerneau, 1886, and other works; A History of Spurious Supreme Councils in the Northern Jurisdiction, William Gardiner, Past Grand Master, Massachusetts, 1863–4, republished 1884; The History of the Peecham Supreme Council, E. T. Carson, 1884; The Ancient Accepted Scottish Rite of Freemasonry, William Homan, 1905, this latter work containing valuable reports on proceedings against unauthorized conferring of Craft as well as other Degrees. Forrest Adair, 33°, a Brother memorable for his labors for crippled children, spent freely his time and money protecting Masonic interests, as in the rights of the Nobles of the Mystic Shrine determined by the Supreme Court of Georgia in 1915, and the Supreme Court of the United States in 1918. A Committee headed by Brother Frank C. Jones on behalf of the Imperial Council continued this work successfully for the Shrine in other States, as in Texas, 1925, and the results will probably end the matter for the whole country (see Infringing upon Freemasonry).

CLANDESTINE FREEMASON. One made in or affiliated with a clandestine Lodge. With clandestine Lodges or Freemasons, regular Freemasons are forbidden to associate or converse on Masonic subjects. CLANDESTINE LODGE. A body of Freemasons or of those improperly claiming to be Freemasons, uniting in a Lodge without the consent of a Grand Lodge, or, although originally legally constituted, continuing to work after its Charter has been revoked, is styled a Clandestine Lodge. Neither Anderson nor Enick employ the word. It was first used in the Book of Constitutions in a note by Noorthouck, on page 239
of his edition (see the Constitutions of 1784). Irregular Lodge would be the better term.

**CLARE DE GILBERT.** Marquis of Pembroke.
According to Masonic tradition, said to have been, with Ralph Lord Monthermer, and Walter Gifford, Archbishop of York, given charge of the Operative Masons in 1727.

**CLARE, MARTIN.** A London schoolmaster and a celebrated Freemason of England in the eighteenth century. The date of Brother Clare’s birth is not on record, but it is known that his death occurred May 19, 1751. Martin Clare served the Fraternity as Grand Steward in 1734, as Junior Warden in 1735, Deputy Grand Master in 1741, continuing his activity in the work of the Grand Lodge up to 1749. He was elected a Fellow of the Royal Society on March 27, 1735. He was, in 1736, Master of the Lodge at the Shakespeare’s Head, Saint James, which was constituted in 1721, then No. 4, and later became the Lodge of Friendship, No. 6. The Minutes of the Lodge from January, 1738, to December, 1749, were recorded in his handwriting.

He was distinguished for zeal and intelligence in Freemasonry, and it has been pretty well established that he was the author of A Defence of Masonry, which was issued in 1730 in answer to Prichard’s Masonry Dissected, and which was reproduced in the 1738 Edition of the Constitutions.

Brother Henry Sadler, in his Thomas Dunckerley, his Life, Labours and Letters, tells on page 114 that on January 25, 1742, "The Master proposed the Revival of the Lectures in this place and this seeming universally agreeable to the Society, his Worship requested the Master to present to the Lodge this Day Month." On page 114, Brother Sadler says, "The scientific lectures had been omitted for several months past. The word Revival was originally written Revival by Clare, but as the proceedings were transcribed by him, from rough minutes, probably taken by some one else, he doubtless mistook the word and afterwards altered the s into a v, although at first sight the word might not easily be mistaken for Revival. This trifling error may have given rise to the tradition that Clare revised the Craft Lectures by request of the Grand Lodge; I am not, however, aware of the existence of the least evidence or indication that he did anything of the kind."

Clare’s oration before the Grand Lodge on December 11, 1735, was translated into several foreign languages. A reprint of it is in the Pocket Companion and History of Freemasons for 1754, also in Oliver’s Masonic Institutes, reprints of the Lodge of Research at Leicester, etc. (see the Transactions, Quatuor Coronati Lodge, volume iv, pages 33–41). He translated into English a work which had been published the preceding year, in Dublin, under the title of Relation Apolitique et Historique de la Societe des Franch-Masons, or A Defence and Historical Account of the Society of Freemasons.

The Freemason of June 6, 1925, says: "The second name in the roster of Old King’s Arms Lodge, No. 28, London, is that of Sir Cecil Wray’s Senior Warden in 1730—Martin Clare; one of the greatest worthies the Craft in England has known, who represented the Lodge on the Board of Grand Stewards in 1734, became Junior Grand Warden in the following year, and in 1741 was appointed Deputy Grand Master to the Earl of Morton. There seems little doubt that he was initiated in the Lodge, and, although he never sat in the Master’s Chair, the Minute Books contain many references which testify to his love for it and to the great services he rendered to it. When Sir Cecil Wray was invited to become the Master he accepted on condition that Martin Clare would undertake the duties of Senior Warden. Many of the Lodge Minutes are in his handwriting, and those Minutes are certainly a model, both in penmanship and composition, of what such chronicles should be. He frequently lectured at the Old King’s Arms Lodge. It was the custom for many years for his Oration to be read in the Lodge annually. He was also the author of numerous lectures or discourses dealing with Freemasonry which he delivered at various Lodges, and the Minutes intimate his keenness in promoting discussions on matters of Masonic interest. The first act of his, on rejoining the Lodge in 1747, after a short absence, was to revive the custom of lectures and papers, which he had also inaugurated in the Lodge of Friendship. Clare presided on, at least, four Communications of the Grand Lodge."

**CLARENCE, H. R. H. THE DUKE OF,** afterward King William IV, was initiated in Lodge 86, Plymouth, on March 9, 1796.

**CLASSIFICATION OF FREEMASONS.** Oliver says, in his Dictionary of Symbolical Masonry, that ancient Masonic tradition informs us that the Speculative and Operative Freemasons who were assembled at the building of the Temple were arranged in nine classes, under their respective Grand Masters; namely 30,000 Entered Apprentices, under their Grand Master Adoniram; 80,000 Fellow-Crafts, under Hiram Abif; 2,000 Mark Men, under Stolkyn; 1,000 Master Masons under Mohabin; 600 Mark Masters, under Ghiblim; 24 Architects, under Joabert; 12 Grand Architects, under Adoniram; 45 Excellent Masters, under Hiram Abif; 9 Super-Excellent Masters, under Tito Zadok; besides the Ish Sabbal or laborers. The tradition is, however, rather apocryphal, a matter of doubt.

**CLAVEL, F. T. BEGUE.** An abbe. A French Masonic writer, who published, in 1842, a Histoire Pittoresque de la Franc-Maconnerie et des Sociétés Secrètes Anciennes et Modernes or Picturesque History of Freemasonry and of Ancient and Modern Secret Societies. This work contains a great amount of interesting and valuable information, notwithstanding many historical inaccuracies, especially in reference to the Ancient Accepted Scottish Rite, of which the author was an adversary. For the publication of the work without authority he was suspended by the Grand Orient for two months, and condemned to pay a fine. Clavel appealed to the intelligence of the Fraternity against this sentence. In 1844, he commenced the publication of a Masonic Journal called the Grand Orient, the title of which he subsequently changed to the Orient. As he had not obtained the consent of the Grand Orient, he was again brought before that body, and the sentence of perpetual exclusion from the Grand Orient pronounced against him. Reboul says that it was the act of a faction, and obtained by
unfair means. It was not sustained by the judgment of the Craft in France, with whom Clavel gained reputation and popularity. Notwithstanding the Masonic literary labors of Clavel, an account of the time of his birth, or of his death, appears to be obscure. His desire seemed to be to establish as history, by publication, those views which he personally entertained and formed; gathered from sources of doubtful character, he desired they should not be questioned in the future, semel pro semper, once for all.

CLAY. See Chalk, Charcoal, and Clay.

CLAY GROUND. In the clay ground between Succoth and Zeredatha, Hiram Abif cast all the sacred vessels of the Temple, as well as the pillars of the porch. This spot was about thirty-five miles in a northeast direction from Jerusalem; and it is supposed that Hiram selected it for his foundry, because the clay which abounded there was, by its great tenacity, peculiarly fitted for making molds. The Masonic tradition on this subject is sustained by the authority of Scripture (see First Kings vii, 46, and Second Chronicles iv, 17). Morris, in his Freemasonry in the Holy Land, gives the following interesting facts in reference to this locality. "A singular fact came to light under the investigations of my assistant at Jerusalem. He discovered that the jewellers of that city, at the present day, use a particular species of brown, arenaceous clay in making moulds for casting small pieces in brass, etc. Inquiring whence this clay comes, they reply, 'From Seikoot, about two days' journey north-east of Jerusalem.' Here, then, is a satisfactory reply to the question, Where was the 'clay ground' that Hiram selected it for his foundry, because the clay which abounded there was, by its great tenacity, peculiarly fitted for making molds? The Masonic tradition is thus confirmed." (see the latter part of the article Caverns).

CLEAN HANDS. Clean hands are a symbol of purity. The Psalmist says "that he only shall ascend into the hill of the Lord, or shall stand in his holy place, he that hath clean hands and a pure heart." Hence, the washing of the hands is an outward sign of an internal purity. The Psalmist says "that he only shall ascend into the hill of the Lord, or shall stand in his holy place, he that hath clean hands and a pure heart." Hence, the washing of the hands, as symbolic of purity, was used symbolically to indicate the necessity of purity from crime as a qualification of those who sought admission into the sacred rites; and hence, on a temple in the Island of Crete, this inscription was placed: "Cleanse your feet, wash your hands, and then enter." Indeed, the washing of hands, as symbolic of purity, was used symbolically to indicate the necessity of purity from crime as a qualification of those who was used symbolically to indicate the necessity of purity from crime as a qualification of those who...
mason until 1738 when, at the publication of Pope Clement XII's Bull, he withdrew from the Masonic Order openly although said to have privately maintained affiliation with it and to have founded the Society of Mopseis.

CLEMENT V. Before his election, as Pope of Rome, known as Bertrand d'Agouat, or Bertrand de Gôt, Archbishop of Bordeaux. As the price of the papal crown, said to have made an agreement with Philippe le Bel for the destruction of the Knights Templar. It is also recorded that either Jacques de Molay, or Guy, the Dauphin d'Auvergne, when at the stake, summoned Clement V before God in forty days. A few days after the execution, March 11, 1314, an illness began for the Pope, ending in his death on April 20, 1314.

CLEMENT XII. A Pope who assumed the pontificate on the 12th of August, 1730, and died on the 6th of February, 1740. On the 24th of April, 1738, he published his celebrated Bull of Excommunication, entitled In Eminentia Apostolatus Specula, in which we find these words: "For which reason the temporal and spiritual communities are enjoined, in the name of holy obedience, neither to enter the society of Freemasons, to disseminate its principles, to defend it, nor to admit nor conceal it within their houses or palaces, or elsewhere, under pain of excommunication ipso facto, for all acting in contradiction to this, and from which the pope only can absolve the dying." Clement was a bitter persecutor of the Masonic Order, and hence he caused his Secretary of State, the Cardinal Firrao, to issue on the 14th of January, 1739, a still more stringent edict for the Papal States, in which death and confiscation of property, without hope of mercy, was the penalty or, as the original has it, "sotto Pena della morte, e confiscazione de beni da incorressi, irremissibilemente senz a speranza di grazia."

CLEMENT XIV. Pope of Rome, previously having the name of J. V. A. Ganganelli, who suppressed the Jesuits by his order of June 14, 1773, although it was later on revived by a successor.

CLERKS OF STRICT OBSERVANCE. Known also as the Spiritual Branch of the Templars, or Clerici Ordinis Templarii. This was a schism from the Order or Rite of Strict Observance, and was founded by Starck in 1767. The members of this Rite established it as a rival of the latter system. They claimed a predecessor of this Rite, see Starck), The Rite consisted of seven Degrees, viz.: 1, 2, and 3. Symbolic Freemasonry. 4. Junior Scottish Freemason, or Jungschotte. 5. Scottish Master, or Knight of Saint Andrew. 6. Provincial Capitolar of the Red Cross. 7. Magus, or Knight of Purity and Light.

Clavel (Histoire Pittoresque, or Picturesque History, page 186) gives different names to some of these Degrees. This list was subdivided into five sections, as follows: I. Knight Novice of the third year. II. Knight Novice of the fifth year. III. Knight Novice of the seventh year. IV. Levite, and V. Priest. Ragon errs in calling this the Rite of Lax Observance unless he said it satirically.

CLERMONT, CHAPTER OF. On the 24th of November, 1754, the Chevalier de Bonneville established in Paris a Chapter of the Advanced Degrees under this name, which was derived from what Doctor Mackey deemed the Jesuitical Chapter of Clermont. This society was composed of many distinguished persons of the court and city, who, disgusted with the dissensions of the Parisian Lodges, determined to separate from them. They adopted the Templar system, which had been created at Lyons, in 1743, and their Rite consisted at first of but six Degrees, namely, 1, 2, 3. Saint John's Freemasonry. 4. Knight of the Eagle. 5. Illustrious Knight or Templar. 6. Sublime Illustrious Knight. But soon after that time the number of these Degrees was greatly extended. The Baron de Hund received the advanced Degrees in this Chapter, and derived from them the idea of the Rite of Strict Observance, which he subsequently established in Germany.

CLERMONT, COLLEGE OF. A college of Jesuits in Paris, where James II, after his flight from England, in 1688, resided until his removal to St. Germain. During his residence there, he is said to have sought the establishment of a system of Freemasonry, the object of which should be the restoration of the House of Stuart to the throne of England. Relics of this attempted system are still to be found in many of the advanced Degrees, and the Chapter of Clermont, subsequently organized in Paris, appears to have had some reference to it.

CLERMONT, COUNT OF. Louis of Bourbon, prince of the blood royal and Count of Clermont, was elected by sixteen of the Paris Lodges Perpetual Grand Master, for the purpose of correcting the numerous abuses which had crept into French Freemasonry. He did not, however, fulfill the expectations of the French Freemasons; for the next year he abandoned the supervision of the Lodges, and new disorders arose. He still, however, retained the Grand Mastership, and died in 1771, being succeeded by his nephew, the Duke of Chartres.

CLINTON, DE WITT. A distinguished statesman, who was born at Little Britain, New York, March 2, 1769, and died on the 11th of February, 1828. He entered the Masonic Order in 1793, and the next year was elected Master of his Lodge. In 1806, he was elevated to the position of Grand Master of the Grand Lodge of New York, and in 1814, to that of Grand Master of the Grand Encampment. In 1816, he was elected General Grand High Priest of the General Grand Chapter of the United States. In 1813, he became unwittingly complicated with the Spurious Consistory, established by Joseph Cerneau in the city of New York, but he took no active part in its proceedings, and soon withdrew from all connection with it. When the anti-Masonic excitement arose in this country in 1826, in consequence of the affair of William Morgan, whom the Freemasons were accused of having put to death, Brother Clinton was Governor of the State of New York, and took all the necessary measures for the arrest of the supposed criminals. But, although he offered a liberal reward for their detection, he was charged by the Anti-Masons with official neglect and indifference, charges which were undoubtedly false and malicious. Spenser, the special attorney of the State, employed for the prosecution of the
offenders, went so far as to resign his office, and to
assign, as a reason for his resignation, the want of
sympathy and support on the part of the Executive.
But all of the accusations and insinuations are proper-
tly to be attributed to political excitement, Anti-
Masonry having been adopted soon after its origin
by the politicians as an engine for their advance-
ment to office. Brother Clinton was an honorable
man and a true patriot, an ardent and devoted Freem-
ason. (For details as to his farsighted and successful
activity in the foundation of the Public School Sys-
tem in New York City and State see Public Schools.)

CLOSING. The duty of closing the Lodge is as
imperative, and the ceremony as solemn, as that of
opening; nor should it ever be omitted through negli-
gence, nor hurried over with haste. Everything should
be performed with order and precision, so that no
Brother shall go away dissatisfied. From the very
nature of our Constitution, a Lodge cannot properly be
adjourned. It must be closed either in due form, or
the Brethren called off to refreshment. But an ad-
journement on motion, as in other societies, is unknown
to the Order. The Master can alone dismiss the Breth-
ren, and that dismissal must take place after a
settled usage. In Grand Lodges which meet for several
days successively, the session is generally continued
day to day, by calling to refreshment at the
termination of each day's sitting.

CLOTHED. A Freemason in the United States of
America is said to be properly clothed when he wears
white leather gloves, a white apron, and the jewel of
his Masonic rank. The gloves are now often, but im-
properly, dispensed with, except on public occasions.
"No Mason is permitted to enter a Lodge or join in its
labors unless he is properly clothed." Lenning, speak-
ing of Continental Freemasonry, under the article
Kleidung in his Lexicon, says that the clothing of a
Freemason consists of apron, gloves, sword, and hat.
In the York and American Rites, the sword and hat
are used only in the Degrees of chivalry. In the cate-
chisms of the early eighteenth century the Master of a
Lodge was described as clothed in a yellow jacket and a
blue pair of breeches, in allusion to the brass top and
stockings, as also the officers of the Lodge to whom the dispensation
is granted, who should likewise be distinguished with
white rods."

One of the earliest accounts of Masonic clothing and
regalia is recorded in Faulkner's Dublin Journal (January 10–4,
1743/4, and on pages 98–9, Freemasonry in Ireland,
Brothers Lopper and Crossle, 1925):

Saint John's Day, celebrated by the Lodge in Youghall
(Ireland), No. 21.

Imprimis, The first Salutation on the Quay of You-
ghall, upon their coming out of their Lodge Chamber,
was, the Ships firing their guns with their colours flying.
A great deal of the first appearance was, a Concert of
Musick with two proper Centinels with their Swords
drawn.

Thirdly. Two Apprentices, bare-headed, one
with twenty four Inch Gage, the other a Common Gavel.
Fourthly. The Royal Arch carried by two excellent Masons.
Fifthly. Master with all his proper Instruments, his
Rod gilt with Gold, his Deputy on his left with the Square
and Compass.
Sixthly. The two Wardens with their Truncheons gilt
in like manner.
Seventhly. The two Deacons with their Rods gilt after
the same manner.
Eighthly. Two Excellent Masons, one bearing a Level,
and the other a Plum Rule.
Ninthly. Then appeared all the rest most gallantly
dressed, following by Couples, each of them having a
Square hanging about his Neck to a blue Ribbon. From
the Quay, they took the whole length of the Town, the
Streets being well lined, the Gentlemen and Ladies out
of their Windows constantly saluting them, until they
went to Church. The two Centinels stood at the Pues,
holding the Doors open, until the Whole went in. And
after Divine Service, came in the same Order, to their
House of Entertainment, where at the Approach of
Evening, the Windows were illuminated with Candles,
and the Street with Bonfires. They were greatly ap-
plauded, and allowed to be the finest and most magnifi-
cent Sight that was ever seen in this Country.

An early reference to the clothing of the Brethren
in the United States is in the By-laws adopted by the
Lodge at Boston, Massachusetts, on November 14
and October 24, 1733. The thirteenth and fourteenth
regulations read as follows:

XIIIthly. The Master of this Lodge, or in absence, the
Grand Master, Deputy Grand Master or Wardens, when
there is a private Lodge ordered to be held for a Making
shall observe the time to give the Members timely notice of
the time and place in writing where such Lodge is held
that they may give their attendance and every member
duly warned as aforesaid and neglecting to attend
shall be considered as absent.

XIVthly. No member that is absent from the Lodge
of a Lodge night when there is a Making, shall have the
Benefit of being clothed for that time.

Brother Melvin M. Johnson comments on the
foregoing rules in his Beginnings of Freemasonry in
America (page 107), "'Being clothed' refers to the
very ancient custom, now forgotten, of requiring the
candidate to furnish each member present with an
apron and a pair of white gloves" (see Clothing the
Lodge).

At a celebration of the Festival of Saint John the
Baptist, reported in the Boston Gazette for July 2,
1739, and also given by Brother Johnson in the above
work (page 222) we learn that,

At three in the Afternoon They assembled at the House
of their Brother John Wogloborn, from whence they walk'd
in a procession to His Excellency's House, Cloathed, and
Distinguished, with Bedges, and other
Implement pertaining to the several Orders and Degrees.
of the Society, proceeded by a Complete band of Musick; consisting of Trumpets, Kettle Drums, etc.

The American Apollo, a magazine printed in Boston, had an account of the procession in verse by Joseph Green, who tells us of the visit to the House of Brother Wagborn,

Here, having drank and giv'n the sign,
By which he was oblig'd to join.
Green hence in leather apron drest
With tinsel ribbons on their breast.
In pompous order march'd the train,
First two, then three, then two again.

The lines wind up with an allusion to the decorated ship, Hallowell, of which Brother Alexander French was part owner and in command. This vessel, trimmed with red baize on top and with colors hoisted, was given a peculiarly Masonic significance.

And on the mizen peak was spread,
A leather apron, lin'd with red.
The men on board all day were glad,
And drank and smoked like any mad.
And from her sides three times did ring
Great guns, as loud as anything.
But at the setting of the sun
Precisely ceas'd the noise of gun.
All ornaments were taken down,
Jack, ensign, pendant, and Apron.

A further mention of the clothing is seen in the lines written by Green to burlesque the celebration of Saint John the Evangelist's Day at Boston, December 27, 1749. These lines are entitled Entertainment for a Winter's Evening, and alluding to the public procession to and from church of the Freemasons the author speaks of them as "in scarlet aprons drest," see the verse in this work under the heading of

The suggestion may however be offered that the author speaks of them as "in scarlet aprons drest," the wearer participated. Aprons in certain cases are to the front according to the Body or Degree in which the wearer participated. Aprons in certain cases are still so worn though not usually in connection with the first three Degrees of the Craft (see also Regalia).

The modern regalia and clothing, as for example those approved by the Constitutions and Regulations of the Grand Lodge of Massachusetts, as shown in the Revision adopted in 1918, may here be appropriately given. The references to saltire, or saltier, being an expression in heraldry meaning cross-wise, as in the letter x.

The Jewels of the Grand Officers shall be as follows:

That of the Grand Master, the Compasses extended to 45°, with the segment of a circle at the points and a gold plate included, on which is represented an eye, eradicated within a triangle, also eradicated.

That of the District Grand Masters, the Compasses and Square united, with a five-pointed star in the center.

That of the Deputy Grand Masters, the Compasses and Square united, with a five-pointed star in the center.

That of the Grand Warden, the Plumb.

Junior Grand Warden, the Plumb.

Grand Treasurer, a chased Key.

Grand Secretary, two Pens in saltire tied by a ribbon.

Grand Chaplains, a Book upon the Square and Compasses extended on a Quadrant.

Grand Pursuivants, a Rod and a Sword saltire-wise.

Grand Organist, a Lyre.

Grand Tyler, a Sword.

Each Past Grand Officer may be distinguished by the jewel prescribed for the office he has filled, with this difference, that such jewel shall be fixed within a circle or oval, of gold or metal gilt. It shall be worn over the left breast, pendant to a purple ribbon or metal chain. It may be suspended from the left breast when another authorized jewel is worn over the left breast.

The Jewel of each Grand Officer, with the exception of the District Deputy Grand Masters, shall be enclosed within a wreath composed of a sprig of Acacia and an ear of Wheat.

The Collars of the Grand Officers shall be chains of gold or metal gilt.

The Apron of the Grand Master shall be of white lambakin, lined with purple, ornamented with the blazing Sun, embroidered in gold in the center; on the edging the pomegranate and lotus alternately embroidered in gold on the edging.

The emblem of the Grand Master shall be within a double circle bearing the name of his District.

The Aprons of the other Grand Officers shall be of white lambakin, lined with purple; edged of purple three and a half inches wide; with purple strings; ornamented with gold, having the emblems of office, in gold, in the center.

Each officer of a Lodge shall wear a blue velvet collar trimmed with silver lace, or a white metal chain collar upon blue ribbon of such pattern or patterns as shall be approved by the Grand Master, from which shall be suspended the jewel of the office in silver. The aprons may bear the emblems of the offices and a fringed of silver.

The Jewels of the officers of a Lodge shall be as follows:

That of the Master, the Square; Senior Warden, the Level; Junior Warden, the Plumb; Treasurer, two Keys in saltire; Secretary, two Pens in saltire; Chaplain, the Bible within a circle; Marshal, a Baton within a square; Deacons, the Square and Compasses united within a circle; Steward, a Cornucopia within a circle; Inside Sentinel, two Swords in saltire within a circle; Tyler, a Sword within a circle.

The Jewel of a Past Master shall be the blazing Sun within the Square and Compasses extended on a Quadrant. This Jewel may be of gold or silver, and shall be worn over the left breast, pendant to a blue ribbon or metal chain. It may be suspended from the neck by a blue ribbon when another authorized Jewel is worn over the left breast.

The Apron of a Master Mason shall be a plain white lambakin, fourteen inches wide by twelve inches deep. The Apron may be adorned with sky-blue lining and edging, and three rosettes of the same color. No other color shall be allowed, and no other ornament shall be worn except by officers and past masters.

The Grand Encampment of Knights Templar and the General Grand Chapter of Royal Arch Masons made a public procession in the City of New York on September 16, 1841. The notice giving the order of the procession as well as the instructions for the clothing of the Brethren is of a considerable degree of interest and appears in the History of the Origin and Development of the Royal Arch Degree, by Charles A. Conover, 1926. That portion which refers to the clothing of the Brethren is as follows:
All Templars to appear in the following uniform: Dress Black, black velvet neck and gloves, plain black sash over the left shoulder; Chapeau with black satin cockade, black apron of triangular form, and straight sword. Officers and members of the Grand Encampment to wear the trimmings of the Chapeau, apron and sword of Gold, all others of Silver. No feathors to be worn by any one.

Royal Arch Masons to appear in black hat and stock, dark coat, white vest, pantaloons, and gloves, white apron, trimmed with scarlet, and sword of Gold, all others of Silver. No feathors to be worn by any one.

Royal Arch Masons to appear in black hat and stock, dark coat, white vest, pantaloons, and gloves, with white apron trimmed with blue, blue sash over the left shoulder and black cane. Presiding Officers of Chapters in Chapeaus trimmed with scarlet and gold.

Master Masons to appear in black hat and stock, dark coat, white vest, pantaloons, and gloves, with white apron trimmed with blue, blue sash over the left shoulder. The Master of each Lodge to wear Chapeau trimmed with blue and silver, and the Gavel in his hand.

The three Committees appointed by the three Grand Bodies are to act as Marshals to their respective Grand Bodies in the uniform of their constituents, with Chapeaus and swords, and to be distinguished by a thin white rod and acorn, with bow of ribbon of three colours (Blue, Scarlet, and Black), and a Rosette of five inches, of the same three colours on the left breast.

Each subordinate Body will appoint two Marshals to assist the Grand Marshals, to be distinguished by a truncheon or scroll, trimmed with ribbon of the colour of his grade.

An early reference to Aprons is in the Book of Constitutions (1738, page 153). On March 17, 1731, it was resolved that “Masters and Wardens of particular Lodges may line their white Leather Aprons with white Silk, and may hang their Jewels at white Ribbons about their Necks.” Article xxiii also records that “The Stewards for the Year were allow’d to have Jewels of Silver, tho not guilded, pendent to Red Ribbons about their Necks, to bear White Rods, and to line their White Leather Aprons with Red Silk. Former Stewards were also allow’d to wear the same Sort of Aprons, White and Red.”

Laurence Dermott (Akinram Rezon, 1744) gives a regulation of Grand Lodge that blue or purple, is the peculiar badge of Grand and Provincial Lodge Officers. However, he states that “is certain that every member of the Grand Lodge has an undoubted right to wear purple, blue, white or crimson.” From this time blue seems the Masonic color except for Grand Stewards, who wear crimson.

Another exception was the Grand Lodge at York, which used only white and pink; no other color is named. In the schedule of January 1, 1776, of Grand Lodge Regalia, we read “one Grand Master’s Apron, five Aprons lined with pink silk and ten common Aprons,” and again in 1779, “An Apron for the Grand Master, four Aprons lined with pink silk, five Aprons.”

None of the early Aprons had tassels and Brother Fred J. W. Crowe declares it is certain that these were never intended, as is so frequently asserted, to represent the two great Pillars. He says they are neither more nor less than the ends of broadened strings ornamented with fringe and that the fringe on the Apron is coeval with fringing the ends of strings.

Down to the Union in 1813, many engraved, painted and embroidered Aprons were in common use. At the Union, however, the clothing under the United Grand Lodge of England was clearly laid down. The same Apron was sometimes used for the Craft and Royal Arch during the eighteenth century, the distinguishing mark being the binding of purple and crimson when used for the latter.

The Collar was originally a simple ribbon supporting the jewel of office. This ribbon was white in 1727, except in the case of Stewards, when it was red. But in 1731 it was ordered that Grand Officers wear their jewels of gold suspended from blue ribbons. From the ribbon has gradually evolved the broad, decorative collar worn so generally in Great Britain.

Gloves were a part of the Freemason’s clothing from the earliest time, but gauntlets, although Brother Crowe says these were undoubtedly worn before the Union, were only comparatively recently authoritatively laid down as a part of the regalia.

In Scotland, the clothing of Grand Lodge and of Provincial and District Grand Lodges is of thistle-green, doubtless from the color used in the national Order of the Thistle; but private Lodges may select any color they please, and may also add a considerable amount of ornament and embellishment, which is usually on the fall or flap. This fall in Scottish Aprons is circular, not triangular as in English and American Aprons. The Grand Lodge in 1736 ordered that the jewels of the Grand Master and Wardens shall be worn “at a green ribbon.” Embroidered Aprons with Officers’ emblems were introduced in 1760, and in 1767, the “garters,” which in the days of knee-breeches formed part of the regalia, and the “ribbons for the jewels” were ordered to be renewed. Sashes for office-bearers were adopted in 1744, jewels in 1760. The Lodge of Dundee wore white Aprons in 1733, and the Lodge of Edinburgh in 1739 ordered “a new blew ribband for the whole fyve jewels.”

In Ireland, most Lodges wear very simple cotton Aprons, edged with blue, and bearing the number of the Lodge, but at their annual Festivals, the Brethren wear lambskin Aprons almost identical with the English Master Mason’s Apron, except that there is a narrow silver braid in the center of the ribbon. The Grand Lodge Clothing is of the same color, with gold fringe, but the bottom of the fall is squared off, and curiously enough, there are no tassels. The rank of the wearer is indicated by the number and width of the rows of gold braid. Although the Grand Lodge of Ireland was formed in 1725 or earlier, there has never been any regulation as to Clothing in its Constitutions, the only authority, until quite recently, being in a book entitled Clothing and Insignia, with colored plates, first published in 1860. Brother F. C. Crossle says that in days gone by the Worshipful Master in many parts of Ireland, if not everywhere, was always attired in a red cloak and top hat, and this custom had obtained even within the memory of living Brethren, although now obsolete.

The only jewels which may be worn in English Craft Lodges are those of Craft and Royal Arch Masonry, including Past Master, Past Zerubbabel, Grand and Provincial Lodge jewels, Presentation jewels of Craft or Royal Arch offices, Founders’ jewels and Charity jewels. All others are illegal.

In Denmark all the Brethren wear small trowels; that of the Entered Apprentice is of rough silver on a string of leather, that of the Fellow Craft of polished silver on white silk, that of the Master Mason of gold on a blue ribbon. Brethren who have taken Degrees above the seventh, wear a special attire in Bodies of their own Order, which is not allowed to be seen by Brethren of the lower Degrees.
In the case of the Grand Lodges of Norway and Sweden, the Clothing is practically identical with that of Denmark. It also includes a Collarette, trowel, and an ivory key. The latter is still worn in many Grand Lodges as it was once in England, and a reference to it is found in some old "catch" questions of the Fraternity. In Sweden, the brotherhood is so highly esteemed, that it has its own Order of Knighthood, that of Charles XIII, and membership of the higher Degrees also carries civil nobility.

Under the Grand Orient of France the Aprons are elaborately embroidered or painted, and edged sometimes with crimson or with blue. Blue embroidered Sashes, lined with black for the Third Degree, are in common use.

In Italy, the Entered Apprentice Apron is a plain white skin; the Fellow Craft has one edged and lined with green, and with a square printed in the center; the Master Mason wears one lined and edged with crimson, bearing the square and compasses. Masons also wear a handsome sash of green silk, worn in Italy, but of blue and red instead of green; later on the clothing became identical with that worn in England.

In Holland, a custom similar to that in Scotland prevails, and each Lodge selects its own color or colors for the clothing and the ribbons to which seals are attached. Considerable additional ornament in embroidery, painting, fringes, etc., is freely employed at the pleasure of the Lodge or the individual.

In Belgium, the Grand Lodge clothing is of light blue silk bordered with gold fringe, and without tassels. The collars are embroidered in gold with the jewel of the office to which they pertain, and with acacia and other emblems.

In Switzerland, under the Grand Lodge Alpina, the clothing is simple. The Entered Apprentice Apron is of white leather, and only varied from the English one in having the lower corners round. That of Fellow Craft has blue silk edging and strings. The Master Mason Apron has a wider border, with three rosettes on the body of the Apron, whilst the flap is entirely covered with blue silk; a small blue sash, with a white rosette at the point is also worn with this. The Apron of a Grand Officer is edged with crimson, and has neither tassels nor rosettes, except in the case of the Grand Master, distinguished by three crimson rosettes; the collar is of crimson watered ribbon, edged with white, from which is suspended the jewel, a gold square and compasses, enclosing a star, on which is enamelled the white Geneva Cross on a red field, the shield of the Republic. Each Lodge has its own distinctive jewel.

In Hungary, the members of the Grand Lodge wear collars of light blue watered silk, with a narrow edging of red, white and green—the national colors—from which is suspended a five-pointed star, enamelled in the center with a number of emblems, and bearing the inscription Magnus Latom Hunc Coetus Symbolicus. The Grand Officers wear collars or orange-colored ribbon, with a narrow edging of dark green, lined with white silk, and embroidered with the emblem of office and acacia leaves. The Aprons are simple, with blue edging, and, for Master Masons, three rosettes; that of the Grand Master is the same.

In Germany, the various Grand Lodges exhibit considerable variation in size and shape of Aprons; some are diminutive, others large, whilst the shape varies, square, rounded or shield-shaped. Some bear rosettes, others levels, the latter even on the Entered Apprentice Apron, so that obviously their symbolism is not the same as in England, where they designate Past Masters only. Each German Lodge possesses its own distinctive jewel.

Under the Grande Oriente Nacionale of Spain, the Entered Apprentice Apron is of white leather, rounded at the bottom, but with a pointed flap, worn raised; that of Fellow Craft is identical, the flap being turned down; the Master Mason Apron is of white satin, with curved flap, edged with crimson, and embroidered with square and compasses, enclosing the letter G., the letters M. and B., and three stars. The Apron is lined with black brocaded silk, and embroidered with skull, cross-bones and three stars, for the Third Degree. The Officers' jewels are identical with those of England.

In Portugal, the Grand Officers wear white satin Aprons edged with blue and gold, and with three rosettes. The collar is of blue watered silk embroidered with acacia in gold. The gauntlets have also G. O. L. U., Grande Oriente Lusitania Unido, embroidered on them, with the date of its formation, 1869. The ordinary Craft clothing is simple.

The clothing of the Grand Orient of Egypt is practically identical with that of England, but the colors are thistle and sea-green instead of dark and light blue. The Organists' jewel is an Ood, a kind of guitar, instead of a lyre, and the rank of the wearer is indicated by the number of stars embroidered on the collar.

For the above information regarding European procedure we are indebted to a paper by Brother Fred J. W. Crowe (Transactions, 1901-2, page 81, Lodge of Research, Leicester, England; see also American Union Lodge).

CLOTHING THE LODGE. In the General Regulations, approved by the Grand Lodge of England in 1721, it is provided in article seven that "Every new Brother at his making is decently to cloath the Lodge, that is, all the Brethren present; and to deposit something for the relief of indigent and decayed Brethren." By "clothing the Lodge" was meant the furnishing of the Brethren with gloves and aprons. The regulation no longer exists. It is strange that Oliver should have quoted as the authority for this usage a subsequent regulation of 1767. In Scotland this was practised in several Lodges to a comparatively recent date and continues to be frequently observed in many Lodges in South and Central America, the Continent of Europe, and in Lodges receiving their Masonic customs therefrom.

CLOUDED CANOPY. See Canopy, Clouded.

CLOUD, PILLAR OF. See Pillars of Cloud and Fire.
COCK. The ancients made the cock a symbol of courage, and consecrated him to Mars, Pallas, and Bellona, deities of war. Some have supposed that it is in reference to this quality that the cock is used in the jewel of the Captain-General of an Encampment of Knights Templar.

Reghellini, however, gives a different explanation of this symbol. He says that the cock was the emblem of the sun and of life, and that as the ancient Christians allegorically deplored the death of the solar orb in Christ, the cock recalled its life and resurrection. The cock, we know, was a symbol among the early Christians, and is repeatedly to be found on the tombs in the catacombs of Rome. Hence it seems probable that we should give a Christian interpretation to the jewel of a Knight Templar as symbolic of the resurrection.

COCKADE. Some few of the German Lodges have a custom of permitting their members to wear a blue cockade in the hat as a symbol of equality and freedom—a symbolism which, as Lenning says, is difficult to understand, and the decoration is inappropriate as a part of the clothing of a Freemason. Yet it is probable that it was a conception of this kind that induced Cagliostro to prescribe the cockade as a part of the investiture of a female candidate in the initiation of his Lodges. Clavel says the Venerable or Master of a French Lodge wears a black cockade.

COCKLE-SHELL. The cockle-shell was worn by pilgrims in their hats as a token of their profession; later on was used in the ceremonies of Templarism.

CODY, COLONEL WILLIAM FREDERICK. Born February 26, 1845; died January 10, 1917. Famous American scout and showman, pony express mail carrier covering seventy-five miles daily in wild country among hostile Indians; served as cavalry man and guide through Civil War; contracted to supply laborers on construction of Kansas-Pacific railroad with meat and in eighteen months killed four thousand buffaloes and became known as Buffalo Bill; served as army scout against Sioux and Cheyennes, 1868-72, and again in 1876, when in single combat he killed Chief Yellow Hand; member of Nebraska Legislature; again serving as scout against Sioux Indians, 1890-1. A member of Platte Valley Lodge No. 32, North Platte, Nebraska, Initiated March 5, 1870; Passed April 2, 1870; Raised January 10, 1871. Became Mark Master, Past Master and Most Excellent Master, November 14, 1888, and was exalted on November 15, 1888, in Euphrates Chapter No. 15, Royal Arch Masons at North Platte, Companion Cody selecting as his Mark a buffalo's head. He was created a Knight Templar, April 2, 1889, in Euphrates Chapter No. 13, at North Platte. This information sent to us by Worshipful Master Abner J. Wessling of Platte Valley Lodge. Brother Cody was given Masonic burial by Golden City Lodge No. 1 at Golden, Colorado, and his remains rest on Lookout Mountain where there is also a Memorial Museum in that State.

COGKLE-SHELL. The cockle-shell was worn by pilgrims in their hats as a token of their profession; later on was used in the ceremonies of Templarism.

COCHIN CHINA. A country in the southeast of Asia in the extreme south of French Indo-China. The name was formerly applied to the whole Annamese Empire but is now usually applied to the six southern provinces annexed by France in 1862 and 1867. The Grand Orient of France opened a Lodge in Cochinchina, at Saigon, Le Reveil de l'Orient, meaning The Awakening of the East, in 1868. The Grand Lodge of France in 1908 also established a Lodge at Saigon, La Ruche d'Orient, meaning The Hive of the East (see Indo-China, French).

COCHLEUS. A very corrupt word in the Fourth Degree of the Scottish Rite; there said to signify in the form of a screw, and to be the name of the winding staircase which led to the middle chamber. The true Latin word is coecleus. But the matter is so historically absurd that the word ought to be and is rejected in the modern rituals.

COCKLE-SHELL. The cockle-shell was worn by pilgrims in their hats as a token of their profession; later on was used in the ceremonies of Templarism.

COFFIN. In the Ancient Mysteries the aspirant could not claim a participation in the highest secrets
General Ahiman Rezon, the first edition of which Charges of Freemasons, with a true representation of which was limited to 200 copies, was published by of the Freemasons, in a limited edition of seventy or from a similar manuscript by the same scribe. manuscript which he calls the Constitutions of 1726, Brother Hughan published in 1869 in his Constitutions of Accepted Masons. In 1751, Cole printed a third edition with the title of The Ancient Constitutions and Charges of Freemasons, with a true representation of their noble Art in several Lectures or Speeches. Subsequent editions were published up to 1794. Brother Richard Spencer, the well-known Masonic bibliographer, says that Cole engraved his plates from a manuscript which he calls the Constitutions of 1726, or from a similar manuscript by the same scribe. Brother Hughan published in 1869 in his Constitutions of the Freemasons, in a limited edition of seventy copies, a lithographed facsimile of the 1729 edition of Cole, and in 1897 a facsimile of the 1731 edition, which was limited to 200 copies, was published by Richard Jackson of Leeds, with an introduction by Brother Hughan.

COLE, BENJAMIN. He published at London, in 1728, and again in 1731, the Old Constitutions, engraved on thirty copper plates, under the title of A Book of the Ancient Constitutions of the Free and Accepted Masons. In 1751, Cole printed a third edition with the title of The Ancient Constitutions and Charges of Freemasons, with a true representation of their noble Art in several Lectures or Speeches. Subsequent editions were published up to 1794. Brother Richard Spencer, the well-known Masonic bibliographer, says that Cole engraved his plates from a manuscript which he calls the Constitutions of 1726, or from a similar manuscript by the same scribe. Brother Hughan published in 1869 in his Constitutions of the Freemasons, in a limited edition of seventy copies, a lithographed facsimile of the 1729 edition of Cole, and in 1897 a facsimile of the 1731 edition, which was limited to 200 copies, was published by Richard Jackson of Leeds, with an introduction by Brother Hughan.

COLE, SAMUEL. He was at one time the Grand Secretary of the Grand Lodge of Maryland, and the author of a work entitled The Freemason’s Library, or General Ahiman Rezon, the first edition of which appeared in 1817, and the second in 1826. It is something more than a mere monitor or manual of the Degrees, and in Brother Mackey’s opinion greatly excels in literary pretensions the contemporary works of Webb and Cross.

COLE’S MANUSCRIPT. The record from which Cole is supposed to have made his engraved Constitutions, now known as the Spencer Manuscript. It was in the possession of Brother Richard Spencer, who published it in 1871, under the title of A Book of the Ancient Constitutions of the Free and Accepted Masons. Anno Dom., 1726. The subtitle is The Beginning and First Foundation of the Most Worthy Craft of Masonry, with the charges thereunto belonging. In 1875 it was bought by Brother E. T. Carson of Ohio.

COLLAR. An ornament worn around the neck by the officers of Lodges, to which is suspended a jewel indicative of the wearer’s rank. The color of the collar varies in the different grades of Freemasonry. That of a symbolic Lodge is blue; of a Past Master, purple; of a Royal Arch Mason, scarlet; of a Secret Master, white bordered with black; of a Perfect Master, green, etc. These colors are not arbitrary, but are each accompanied with a symbolic signification.

In the United States, the collar worn by Grand Officers in the Grand Lodge is, properly, purple edged with gold. In the Grand Lodge of England, the Grand Officers wear chains of gold or metal gilt instead of collars, but on other occasions, collars of ribbon, garter blue, four inches broad, embroidered or plain. The use of the collar in Freemasonry, as an official decoration, is of very old date. It is a regulation that its form should be triangular; that is, that it should terminate on the breast in a point. The symbolic reference is evident. The Masonic collar is derived from the practices of heraldry; they are worn not only by municipal officers and officers of State, but also by knights of the various orders as a part of their investiture.

COLLEGE. The regular Convocation of the subordinate bodies of the Society of Rosicrucians is called an Assemblege of the College, at which their mysteries are celebrated by initiation and advancement, at the conclusion of which the Mystic Circle is broken.

COLLEGES, IRISH. These were established in Paris between 1730 and 1740, and were rapidly being promulgated over France, when they were superseded by the Scottish Chapters.

COLLEGES, MASONIC. There was at one time a great disposition exhibited by the Fraternity of the United States to establish Colleges, to be placed under the supervision of Grand Lodges. The first one ever endowed in this country was that at Lexington, in Missouri, established by the Grand Lodge of that State, in October, 1841, which for some time pursued a prosperous career. Other Grand Lodges, such as those of Kentucky, Mississippi, Arkansas, North Carolina, Florida, and a few others, subsequently either actually organized or took the preliminary steps for organizing Masonic colleges in their respective Jurisdictions. But experience has shown that there is an incongruity between the official labors of a Grand Lodge as the Masonic head of the Order, and the superintendence and support of a college. Hence, these institutions have been very generally discontinued, and the care of providing for the education of indigent children of the Craft has been wisely committed to the subordinate Lodges and other branches of the Masonic Institutions.

Brother Thomas Brown, a distinguished Grand Master of Florida, thus expressed the following views on this subject: “We question if the endowment of colleges and large seminaries of learning, under the auspices and patronage of Masonic bodies, be the wisest plan for the accomplishment of the great design, or is in accordance with the character and principles of the Fraternity. Such institutions savor more of pageantry than utility; and as large funds, amassed for such purposes, must of necessity be placed under the control and management of comparatively few, it will have a corrupting influence, promote discord, and bring reproach upon the Craft. The principles of Freemasonry do not sympathize with speculations in stock and exchange brokerage. Such, we fear, will
be the evils attendant on such institutions, to say nothing of the questionable right and policy of drawing funds from the subordinate Lodges, which could be appropriated by their proper officers more judiciously, economically, and faithfully to the accomplishment of the same great and desirable object in the true Masonic spirit of charity, which is the bond of peace."

The above summary of the situation by Doctor Mackey may be extended to the extent of a few comments on some of the enterprises of the past in which the Craft was interested for substantially the same benevolent reasons that in these modern days of ours prompt the Brethren to suggest somewhat similar activities.

Stephen W. B. Carnegy, born 1797, died 1892, Grand Master in 1836-8, was the author of a resolution at the Grand Lodge Communication of 1841 to establish a Masonic College in Missouri "for the education of the sons of indigent Masons and others" and this was approved. Subscriptions were reported at the Communication of 1842 as $3,556.25 for sons, and $3,926.25 for daughters, and $185 for the erection of a Masonic Hall. Brother Carnegy was an active force. We find him in attendance at the Grand Lodge of Kentucky in 1844 and on being invited at 3:30 to make any desired suggestions, he asked aid for the Masonic College then under construction in his State and "a voluntary collection was taken up" (Doings of the Grand Lodge of Kentucky, 1800-1900, H. B. Grant). In all likelihood this enthusiasm encouraged the Kentucky Brethren to undertake a Masonic College of their own. The regulations for the Masonic College in Missouri required a preparatory school and a collegiate department, the Faculty to consist of a Professor for each of the following departments: "On Natural Philosophy and Astronomy"; "On Mathematics"; "On Mental and Moral Science"; and "Ancient Languages and Literature." This is some course, even if not a very practicable one, as seen in the eyes of the Craft.

The conditions were: six months' tuition free, but charges for board; the Grand Lodge to designate the number of students each subordinate Lodge could send free of charge. The College was chartered by the State. In those days $25 paid the board and washing of a student for a whole Session, and a cord of good wood could be purchased for a dollar.

**COLLEGES, ROMAN.** See Roman Colleges of Artificers.

**COLLEGIA ARTIFICUM.** Colleges of Artificers. See Roman Colleges of Artificers.

**COLEGIUM.** In Roman jurisprudence, a college, or college, expressed the idea of several persons united together in any office or for any common purpose. It required not less than three to constitute a college, according to the Latin law maxim, *Tres faciunt collegium*, meaning *Three make a college*, and hence, perhaps, the Masonic rule that not fewer than three Master Masons can form a Lodge.

**COLLOCATIO.** The Greek custom of exposing the corpse on a bier over night, near the threshold, that all might be convinced of the normal death.

**COLOGNE, CATHEDRAL OF.** The city of Cologne, on the banks of the Rhine, is memorable in the history of Freemasonry for the connection of its celebrated Cathedral with the labors of the Steinmetzen of Germany, whence it became the seat of one of the most important Lodges of that period. It has been asserted that Albertus Magnus designed the plan, and that he there also altered the Constitution of the Fraternity, and gave it a new code of laws. It is at least clear that in this Cathedral the symbolic principles of Gothic architecture, the distinguishing style of the Traveling Freemasons, were carried out in deeper significance than in any other building of the time. Whether the document known as the *Charter of Cologne* be authentic or not, and it is fairly well established that it is not, the fact that it is claimed to have emanated from the Lodge of that place, gives to the Cathedral an importance in the views of the Masonic student.

The *Cathedral of Cologne* is one of the most beautiful religious edifices in the world, and the vastest construction of Gothic architecture. The primitive Cathedral, which was consecrated in 873, was burned in 1248. The present one was commenced in 1249, and the work upon it continued until 1590. But during that long period the labors were often interrupted by the sanguinary contests which raged between the city and its archbishops, so that only the choir and the chapels which surrounded it were finished. In the eighteenth century it suffered much from the ignorance of its own canons, who subjected it to unworthy mutilations, and during the French Revolution it was used as a military depot.

In 1820, this edifice, ravaged by men and mutilated by time, began to excite serious anxieties for the solidity of its finished portions. The *dobris* of the venerable pile were even about to be overthrown, when archeologic zeal and religious devotion came to the rescue. Societies were formed for its restoration by the aid of permanent subscriptions, which were liberally supplied; and it was resolved to finish the gigantic structure according to the original plans which had been conceived by Gerhard de Saint Trond, the ancient master of the works. The works were renewed under the direction of M. Zwiner. The building is now completed; Seddon says in his *Rambles on the Rhine* (page 16), "It is without question, one of the most stupendous structures ever conceived."

There is a story, that may be only a tradition, that there was a book written by Albertus Magnus called *Liber Constructionum Albertii*, which contained the secrets of the Operative Freemasons, and particularly giving directions of how to lay the foundations of cathedrals.

Even though these builders had a special treatise on laying the foundations of cathedrals, they had not made provision for inventions which came later. It has been shown that within these modern days the foundations of the Cathedral were being loosened by the constant shaking from the railway trains that now run near, so that they became unsafe and seriously threatened the destruction of this wonderful masterpiece of Gothic architecture. The German Government came to the relief and saved the structure.

**COLOGNE, CHARTER OF.** This is an interesting Masonic document, originally written in Latin, and purporting to have been issued in 1535. Its history, as given by those who first offered it to the public, and who claim that it is authentic, is as
follows: From the year 1519 to 1601, there existed in the city of Amsterdam, in Holland, a Lodge whose name was Het Vredendall, or The Valley of Peace. In the latter year, circumstances caused the Lodge to be closed, but in 1637 it was revived by four of its surviving members, under the name of Frederick's Vredendall, or Frederick's Valley of Peace. In this Lodge, at the time of its restoration, there was found a chest, bound with brass and secured by three locks and three seals, which, according to a protocol published on the 29th of January, 1637, contained the following documents:

1. The original warrant of constitution of the Lodge Het Vredendall, written in the English language. 2. A roll of all the members of the Lodge from 1519 to 1601. 3. The original charter given to the Brotherhood at the City of Cologne, and which is now known among Masonic historians as the Charter of Cologne.

It is not known how long these documents remained in possession of the Lodge at Amsterdam. But they were subsequently remitted to the charge of Brother James Van Vasner, Lord of Opdem, whose signature is appended to the last attestation of The Hague register, under the date of the 2d of February, 1638. After his death, they remained among the papers of his family until 1790, when M. Walpenaer, one of his descendants, presented them to Brother Van Boetzelaer, who was then the Grand Master of the Lodges of Holland. Subsequently they fell into the hands of some person whose name is unknown, but who, in 1801, delivered them to Prince Frederick.

There is a story that the Prince received these documents accompanied by a letter, written in a female hand, and signed "C., child of V. J." In this letter the writer states that she had found the documents among the papers of her father, who had received them from Brother Van Boetzelaer. It is suspected that the authoress of the letter was the daughter of Brother Van Jeylinger, who was the successor of Van Boetzelaer as Grand Master of Holland.

Another version of the history states that these documents had long been in the possession of the family of Wassenaer Van Opdem, by a member of which they were presented to Van Boetzelaer, who subsequently gave them to Van Jeylinger, with strict injunctions to preserve them until the restitution of the Orange regency. The originals are now, or were very lately, deposited in the archives of a Lodge at Namur, on the Meuse; but copies of the charter were given to the Fraternity under the following circumstances:

In the year 1819, Prince Frederick of Nassau, who was then the Grand Master of the National Grand Lodge of Holland, contemplating a reformation in Freemasonry, addressed a circular on this subject to all the Lodges under his Jurisdiction, for the purpose of enlisting them in behalf of his project, and accompanied this circular with copies of the charter, which he had caused to be taken in facsimile, and also of the register of the Amsterdam Lodge, Valley of Peace, to which Brother Hawkins has already referred as contained in the brass-mounted chest.

A transcript of the charter in the original Latin, with all its errors, was published, in 1818, in the Annales Maçoniques. The document was also presented to the public in a German version, in 1819, by Dr. Fred Heldermann; but his translation has been proved, by Lenning and others, to be exceedingly incorrect. In 1821, Doctor Krause published it in his celebrated work entitled The Three Oldest Masonic Documents. It has been frequently published since in a German translation, in whole or in part, but is accessible to the English reader only in Burnes' Sketch of the History of the Knights Templar, published at London in 1840; in the English translation of Findel's History of Freemasonry, and in the American Quarterly Review of Freemasonry, where it was published with copious notes by Brother Mackey.

P. J. Schouten, a Dutch writer on the history of Freemasonry, who had undoubtedly seen the original document, describes it as being written on parchment, in Masonic character, in the Latin language, the characters uninjured by time, and the subscription of the name of the author, but in the ordinary cursiv character. The Latin is that of the Middle Ages, and is distinguished by many incorrectly spelled words, and frequent grammatical solecisms. Thus, we find bagiatri for magiatri, trigesimo for tricessimo, ad nostris ordinem for ad nostrum ordinem, etc.

Brother Hawkins who prepared this article concluded, that of the authenticity of this document, it is but fair to say that there are well-founded doubts among many Masonic writers. The learned antiquaries of the University of Leyden have testified that the paper on which the register of the Lodge at The Hague is written, is of the same kind that was used in Holland at the commencement of the seventeenth century, which purports to be its date, and that the characters in which it is composed are of the same period. This register, it will be remembered, refers to the Charter of Cologne as existing at that time; so that if the learned men of Leyden have not been deceived, the fraud—supposing that there is one in the charter—must be more than two centuries old.

Doctor Burnes professes to have no faith in the document, and the editors of the Hermes at once declare it to be surreptitious. But the condemnation of Burnes is too sweeping in its character, as it includes the charter all other German documents on Freemasonry; and the opinion of the editors of the Hermes must be taken with some grains of allowance, as they were at the time engaged in a controversy with the Grand Master of Holland, and in the defense of the Advanced Degrees, whose claims to antiquity this charter would materially impair. Doctor Oliver, on the other hand, quotes it unreservedly, in his Landmarks, as a historical document worthy of credit; and Reghellini treats it as authentic. In Germany, the Masonic authorities of the highest reputation, such as Heldermann, Morsdorf, Kloss, and many others, have repudiated it as a spurious production, most probably of the beginning of the nineteenth century.

Kloss objects to the document, that customs are referred to in it that were not known in the rituals of initiation until 1731; that the Advanced Degrees were nowhere known until 1725; that none of the eighteen copied documents have been found; that the declaimer against Templar Freemasonry was unnecessary in 1535, as no Templar Degrees existed until 1741; that some of the Latin expressions are not such as

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were likely to have been used; and a few other objections of a similar character. Bobrik, who published, in 1840, the Text, Translation, and Examination of the Cologne Document, also advances some strong critical arguments against its authenticity.

Summing up the above evidence, Brother E. L. Hawkins was convinced that on the whole, the arguments to disprove the genuineness of the charter appear to be very convincing, and are strong enough to throw at least great doubt upon it as being anything else but a modern forgery. See Mackey's revised History of Freemasonry (page 780) and Gould's History of Freemasonry (1, 496), where the question of the authenticity of the document is examined, and it is classed among the doubtful manuscripts.

COLOGNE, CONGRESS OF. A Congress which is said to have been convened in 1825, by the most distinguished Freemasons of the time, in the City of Cologne, as the representatives of nineteen Grand Lodges, who are said to have issued the celebrated manifesto, in defense of the character and aims of the Institution, known as the Charter of Cologne. Whether this Congress was ever held is a moot point among Masonic writers, most of them contending that it never was, and that it is simply an invention of the early part of the nineteenth century (see Cologne, Charter of).

COLOMBIA. A republic in the northwestern part of South America. In 1824 Colonel James Hamilton was appointed by England head of the Masonic Province of Colombia. The Republic of Colombia consisted at first of New Granada, Ecuador, and Venezuela. In 1831, however, all these became independent and in 1861 Colombia was constituted by New Granada.

Concord Lodge, No. 792, was established by England in 1824 but its authority was withdrawn in 1862. A Scotch Lodge, Eastern Star of Colombia, was opened the same year as Concord Lodge.

On June 19, 1833, the Grand Orient of New Granada was established at Carthagena and has continued work up till the present day. Towards a Grand Orient founded June 13, 1864, at Bogota for the southern states of the Republic, it maintained, with occasional interruptions, a friendly attitude. A Supreme Council of Colombia had existed at Bogota as early as 1825 but ceased work. The present Supreme Council was created later.

The Grand Lodge of Colombia was opened on November 30, 1919, with all due ceremony by delegates from the four Lodges, Astrea, No. 56; Siglo XX, No. 61; Libertad, No. 54; and Luz de la Verdad, No. 46, at Barranquilla.

Three other Bodies, the National Grand Lodge of Colombia at Barranquilla, the Most Serena National Grand Lodge of Colombia at Carthagena and the Grand Lodge of the Republic of Colombia, at Carthagena, established in 1918, 1920 and 1922 respectively, are still in existence and all six, according to Brother Oliver Day Street, are more or less independent.

COLONIAL LODGES. Lodges in the colonies of Great Britain are under the immediate supervision and jurisdiction of District Grand Lodges, to which title the reader is referred.

COLONIAL MASTERS, ORDER OF. This organization was instituted at Halifax, North Carolina, December 30, 1912, and comprises in its membership Worshipful Masters and Past Masters of Colonial Lodges. No application on the part of such Brethren was ever to be required but whenever such a Brother shall present himself and pay the fee he is to be initiated without ballot and that no objection shall debar him except for nonaffiliation with some Lodge. The first lesson of the Order was to honor the Fathers by perpetuating and building up their Colonial Lodges and not only to glorify the early guardians of Freemasonry on the Continent of America but to also listen to the call for service, fidelity and faith, and to be pledged to a higher consecration and a more vivid realization of duty.

COLORADO. When Auraria, or Denver as it later came to be called, sprang up in consequence of the discovery of gold in Jefferson Territory, the Brethren in the town applied to the Grand Master of Kansas for a Dispensation to open a Lodge. This was granted on October 1, 1859. While their request for a Charter, granted on October 15, 1862, was being considered by the Grand Lodge of Kansas they resigned the Dispensation from that State and as Denver Lodge accepted one, and in due course received a Charter, December 11, 1861, from the Grand Lodge of Colorado. The Grand Lodge of Colorado was organized by representatives of Golden City Lodge, No. 34; Summit Lodge, No. 7, and Rocky Mountain Lodge, No. 8, who met on August 2, 1861. Brother Eli Carter of Golden City presided over the Convention and Brother Whittimore acted as Secretary. A Constitution drawn up by a Committee composed of Brothers J. A. Moore, C. F. Holly, and S. M. Robbins was submitted and approved. John M. Chivington was elected Grand Master and O. A. Whittimore, Grand Secretary.

The first Chapter in Colorado was Central City, No. 1, in Central City. Its Dispensation, dated March 23, 1863, was granted by the General Grand King. On May 11, 1875, a Convention was held at Denver City by authority of Elbert H. English, the General Grand High Priest, and the Grand Chapter of Colorado was duly established. Companion William H. Byers was the first Grand High Priest, Companion Irving W. Stanton, Deputy Grand High Priest, and Companion Francis E. Everett, Grand Secretary.

The General Grand Council of Royal and Select Masters issued a Dispensation to open a Lodge. This was granted on August 21, 1894, at Durango, No. 3, with Rocky Mountain Lodge, No. 34; Summit Lodge, No. 7, and Rocky Mountain Lodge, No. 8, who met on August 2, 1861. Brother Eli Carter of Golden City presided over the Convention and Brother Whittimore acted as Secretary. A Constitution drawn up by a Committee composed of Brothers J. A. Moore, C. F. Holly, and S. M. Robbins was submitted and approved. John M. Chivington was elected Grand Master and O. A. Whittimore, Grand Secretary.

A Lodge of Perfection, Delta, No. 1, was chartered at Denver on January 26, 1877; a Chapter of Rose Croix, Mackey, No. 1, on April 11, 1878; a Council of Kadosh, Denver, No. 1, on September 23, 1888, and a Consistory, Colorado, No. 1, on October 17, 1888.

COLORED FRATERNITIES. The secret societies of negroes claiming to be Masonic are quite
Cathedral of Cologne
Spirit of the Craft Carved in Stone
extensive, embracing Grand Lodges in practically every State (see Negro Masonry).

COLORS, SYMBOISM OF. Wemyss, in his Clemis Symbolica, the Latin meaning Symbolic Key, says: "Color, which is outwardly seen on the habit of the body, is symbolically used to denote the true state of the person or subject to which it is applied, according to its nature." This definition may appropriately be borrowed on the present occasion, and applied to the system of Masonic colors. The color of a vestment or of a decoration is never arbitrarily adopted in Freemasonry. Every color is selected with a view to its power in the symbolic alphabet, and it teaches the initiate some instructive moral lesson, or refers to some important historical fact in the system. Frederic Portal, a French archæologist, has written a valuable treatise on the symbolism of colors, under the title of Des Couleurs Symboliques dans Vantiquité, le moyen âge et les temps modernes, meaning Symbolic Colors in Antiquity, the Middle Ages and Modern Times, and is well worth the attention of Masonic students. The Masonic colors are seven in number, namely: 1, blue; 2, purple; 3, red; 4, white; 5, black; 6, green; 7, yellow; 8, violet (see those respective titles in this Encyclopedic).

About the Church of God as well as the Bodies of Freemasonry has clustered a rich store of symbolism. Their foundation is the same. Writers through the centuries have found peculiar significancies galore in the various features of church construction and adornment. Among these the symbolism of colors has been prominently mentioned. Bishop William Durandus, was born at Puy-moisson in Province about the year 1220 A.D., and died at Rome in 1296. A book of his dealing freely with symbolism was finished in 1286 and from it we take the following item to illustrate the early ceremonial symbolism of colors:

On festivals, curtains are hung up in churches, for the sake of the ornament they give; and that by visible, we may be led to invisible beauty. These curtains are sometimes tinctured with various hues, as is said afore; so that by the diversity of the colours themselves we may be taught that man, who is the temple of God, should be adorned by the variety and diversity of virtues. A white curtain signifies pureness of living; a red, charity; a green, contemplation; a black, mortification of the flesh: a livid-coloured, tribulation. Besides this, over white curtains are sometimes suspended hangings of various colours: to signify that our hearts ought to be purged from vices: and that in them should be the curtains of virtues, and the hangings of good works.

We must not overlook the authorities whose comments on the symbolism of colors are not in complete accord with the findings of Bishop Durandus and with those who have accepted and continued his conclusions. While an exact meaning may not universally have been applied to the individual colors there is found a striking correspondence with several of them. Anyway, a difference in the symbolic meanings does not destroy or even impair the circumstance that colors have long been and are now freely employed as symbols. The preface to English Liturgical Colours, by Sir Wm. St. John Hope and E. G. Cuthbert Atchley, published in 1918 by the Society for Promoting Christian Knowledge, refers to the discussion on the subject in 1860 in the Eclerciologist (volume xxx, pages 135-4), by a writer over the initials J. C. J. who, after showing the considerable variety of the colors recorded, and that no strict rule for their use was possible, pointed out that

In early times richness of material seems to have been the chief point aimed at; a good deal being left to the fancy and taste of the donors, most of all to the bishops, sacristans, and clergy.

This commentator arrives at the following conclusion:

First of all then, it is quite clear that the English did not bind themselves down to the so-called ecclesiastical colours. By this I do not mean to say that they never had particular colours for particular days, but that they allowed themselves much more liberty than modern Rome allows to her members.

Of the growth of such symbolism and the outcome, Messrs. Hope and Atchley have this to say on page viii:

As soon as churches began to acquire more vestments than a set for everyday use, a second set for Sundays, and a best set for festivals, it was natural that different colours should be appropriated to the various festivals and several classes of saints, and the choice of the colour was determined in each country in Western Europe by the prevailing ideas of fitness. In point of fact, however, there was a fairly general unanimity in the schemes which developed everywhere in Western Europe, while within that a scheme of another type gradually took shape. No colour has any essential and necessary meaning, consequently a "teaching sequence" rests on arbitrary conventions. Durandus and other writers have explained at length from Holy Writ and elsewhere how "each hue mysteriously is meant"; but it is perfectly easy to put together quite as plausible a set of reasons for precisely the opposite or any other significance. At the same time it is not to be denied that there are a few quasi-natural symbolical meanings which have obtained for so many centuries that they have now become common ideas of Western Europe. Such are the use of black or dark colours for mourning and sadness, of white as a symbol of purity and innocence, and of bright red for royalty; as well as the ideas connected by such phrases as "in the blues," and the like. Medieval writers, as is shown in Essays on Ceremonial, differ widely among themselves in the significance that they attribute to different colours, and no certainty is anywhere to be found.

COLUMN. A round pillar made to support as well as to adorn a building, whose construction varies in the different orders of architecture. In Freemasonry, columns have a symbolic significance as the supports of a Lodge, and are known as the Columns of Wisdom, Strength, and Beauty. The broken column is also a symbol in Freemasonry (see the titles Supports of the Lodge and Broken Column).

COLUMNS, THE WARDENS'. In Freemasonry the Senior Warden's Column represents the pillar Jachin while the Junior Warden's Column represents the pillar Boaz. The Senior Warden's Column is in an erect position and the Junior Warden's placed horizontally during labor, these positions being reversed during refreshment.

COMACINE MASTERS. It has long been a theory of some writers, secular and Masonic, that there was a direct succession of the Operative Gilds from the Roman Colleges to those who merged into Speculative Freemasonry in 1717, and as investigation proceeded, the proofs became stronger and stronger until now it can no longer reasonably be doubted. At first it was not attempted to prove the succession, it was only inferred, but recently more careful investigators have come to view, whose results go far in establishing the direct succession from Roman Colleges to Speculative Freemasonry.
The principal purpose of this article is to put a link in the chain of Operative Gilds and establish a continuous connection from the oldest Gild formation, that of the Roman Colleges, which see, through the Lombard period and Renaissance to the formation of Speculative Freemasonry by the English Gilds.

Before beginning the description of the Comacine Masters, which, from the controversial character of the subject, must of necessity be kindred to a discussion resting heavily on citations and quoted authorities who have worked in this special field, it will be necessary to draw a fair picture of the Roman possessions and civilization at this period.

When Rome had passed the zenith of her power and had begun to decline from internal and external causes, it is but natural to suppose that her neighboring enemies noticed this, and as they had long looked upon Italy with avaricious eyes, felt the time had arrived for them to attain what they had most desired. The year 476 a.d., when the last of the nominal Caesars ceased to rule in the West, as usually taken by historians as marking the fall of the Roman Empire. However true that may be, the falling began when Constantine established the seat of his empire at Constantinople, in 327, and drew much strength from Rome, thereby making it easier for the Vandals and Goths to renew their attacks. For five centuries horde after horde of barbarians flung themselves against the Roman frontiers, each striking deeper than the last, and being repelled with greater and greater difficulty, the Empire sinking beneath internal decay more than from her external enemies.

When the Western Empire ceased in the fifth century and Europe was plunged into what has been called The Dark Ages and all progress in letters and the arts of peace is supposed to have ceased, it is refreshing to quote what John Fiske said in Old and New Ways of Treating History, when speaking of that period: “In truth the dull ages which no Homer has sung or Tacitus described, have sometimes been critical ages for human progress. . . . This restriction of the views to literary ages has had much to do with the popular misconception of the 1,000 years that elapsed between the reign of Theodoric the Great and the Discovery of America. For many reasons that period might be called the Middle Ages; but the popular mind is apt to lump these ten centuries together, as if they were all alike, and apply to them the misleading epithet Dark Ages. A portion of the darkness is in the minds of those who use the epithet.”

Brother E. E. Cauthome who wrote this article says he also wishes to take exception to their position and conclusions, for in the success of these exceptions lies the potency and possibility of the subject, the Comacine Masters, who lived and built at this period, having descended from branches of the Roman Colleges of Artificers who had come to Como as colonists or had fled to this free republic for safety during barbaric invasions, creating and developing what is called Lombard architecture, and forming a powerful gild which later not only influenced, but had a connection with the gilds of France and Germany at the Renaissance, thereby establishing a direct line of descent of Roman Colleges to the Operative Gilds that grew into Speculative Freemasonry.

It can be understood how a tribe or a small section of people may, from various causes, recede in letters, science and civilization, but how the world could do so is difficult to comprehend, yet the historians and literature attempted to confirm this in describing the “gloom when the sun of progress was in a total or partial eclipse from the fifth to the twelfth centuries,” or, between the period of ancient Classic Art of Rome and that early rise of Art in the twelfth century, which led to the Renaissance. Leader Scott says that “this hiatus is supposed to be a time when Art was utterly dead and buried, its corpse in Byzantine dress lying embalmed in its tomb at Ravenna. But all death is nothing but the germ of new life. Art was not a corpse; it was only a seed laid in Italian soil to germinate and it bore several plants before the great reflowering period of the Renaissance.”

Those who produced these several plants which it bore before the great Cathedral Building period that followed the Renaissance will furnish the subject of this article, and trust it will be as interesting and important to the Masonic student as it is new in the literature of Freemasonry.

Most things will become more and more clear as we follow up the traces of the Comacine Gild from the chrysalis state, in which Roman Art hibernated during the dark winter of the usually called Dark Ages, as Scott says “through the grub state of the Lombard period to the glorious winged flight of the full Gothic of the Renaissance.”

Many historians, Masonic and profane, who wrote as long as a generation ago, are inclined to give the impression that there was but little or nothing that transpired during the so-called Dark Ages which was essential to the world’s progress at the time, or worthy of contemplation at present. Had their views of the importance of historical matter prevailed, we would now know very little of what transpired from the Fall of the Western part of the Roman Empire to the Renaissance. We know that many cities in Italy were rebuilt after they had been sacked and partly destroyed by the Goths and Huns. Many cathedrals were built during this period, some of which work lasts till today, and is worthy workmanship. The historical architects have approached this period from another angle and the results of their efforts now make this article possible and open up a new and important field for Masonic students.

Toward the end of the fifth century a new wave of barbaric invasions swept over the West. North and East Gaul—all not previously held by the Visigoths—fell into the hands of the Franks in 486 a.d. Theodoric and the Ostrogoths wrested Italy from Odoacer and established the Ostrogothic Kingdom in Italy, with its capital at Ravenna. This kingdom was established and governed on exceptionally enlightened lines. Theodoric, often called The Great, was the most broad-minded and advanced of all the German conquerors. He was a man of culture, yet some have said that he could not read. He had been educated from his eighth to his eighteenth year at Constantinople. His rule was, therefore, more like the revival of Roman ideas than a barbarous conquest. Accordingly we need not be surprised to find him decorating his capital city, Ravenna, during the period of his occupation, 493–526, a.d., with a series of monuments
which, although strongly tintured with Byzantine influence, yet constitute, perhaps, the finest examples we possess of the early Christian style. Theodoric was an Aryan and opposed to the Bishop of Rome. This fact and his education at Constantinople are sufficient to explain the strong Byzantine elements so noticeable even in those monuments at Ravenna, which antedate the Byzantine conquest.

Charles A. Cummings in his History of Architecture in Italy says: "One of the earliest acts of Theodoric after his accession to the throne was the appointment of an architect to have charge of all the public buildings—including the aqueducts and the city walls—of Ravenna and Rome, putting at his disposal for this purpose, yearly, twelve hundred pounds of gold, two hundred and fifty thousand bricks, and the income of the Lucrine Haven. A remarkable letter from Theodoric to this official on his appointment is preserved by Cassiodorus, who was the minister of the Empire. 'These excellent buildings,' he says, 'are my delight. They are the noble image of the power of the Empire, and bear witness to its grandeur and glory. The palace of the sovereign is shown to ambassadors as a monument worthy of their admiration, and seems to declare to them his greatness. It is then a great pleasure for an enlightened prince to inhabit a palace where all the perfections of art are united, and to find there relaxation from the burden of public affairs. . . . I give you notice that your intelligence and talents have determined me to confide to your hands the care of my palace. It is my wish that you preserve in its original splendor all which is ancient, and that whatever you add to it may be comfortable to it in style. It is not a work of small importance which I place in your hands, since it will be your duty to fulfill by your art the lively desire which I feel to illustrate my reign by many new edifices; so that whether the matter in hand be the rebuilding of a city, the construction of new castles, or the building of a Pretorium, it will be for you to translate my projects into accomplished realities. And this is a service highly honorable and worthy of any man's ambition:—to leave to future ages the monuments which shall be the admiration of new generations of men. It will be your duty to direct the mason, the sculptor, the painter, the worker in stone, in bronze, in plaster, in mosaic. What they know not, you will teach them. The difficulties which they find in their work, you will solve for them. But behold what various knowledge you must possess, thus to instruct artificers of so many sorts. But if you can direct their work to a good and satisfactory end, their success will be your eulogy, and will form the most abundant and flattering reward you could desire.'"

From this it may be seen that an architect of those days was a complete Master of the art of building. He was required to be able to construct a building from foundation to roof and also to be able to decorate it with sculpture and painting, mosaics and bronzes. This broad education prevailed in all the schools or Lodges up to 1335, when the painters seceded, which was followed by other branches separating themselves into distinct guilds.

It is a well-known fact that when the barbarians were sacking and carrying away the riches of many Italian cities and particularly of Rome, people fled to more secure places for the better protection of their lives and property. Of the various places to which they fled only one interests us in this article. Como was a free republic and many fled there for the protection it afforded. Rome had previously colonized many thousands in Como before the Christian Era (see Como).

The first we hear of the Comacines was that they were living on an island called Isola Comacina in Lake Como, that most beautiful of lakes. They were so well fortified that it was years before the island was captured and then only by treachery. Their fortifications and buildings were similar to those built by the Colleges of Artificers at Rome, which gave rise to the belief that they were the direct descendants from these Roman builders, who had built for the Roman Empire for several centuries.

In offering the form of building as best evidence of the descent of the Comacines from the Roman Colleges, it is appreciated how recorded literature, which is usually the word and opinions of one person, can be biased, changed and often wrong. But all who have studied a people in their social, political or religious aspects, know how permanent these things are and how subject to slow changes. Their forms of dress, songs, folklore and language undergo changes but slowly, climate, unsuccessful wars and amalgamation proving the most disastrous. But probably none of these change so slowly as forms of building, unless the latter be subjected to a marked change of climate from migration. Architecture is one of the noblest and most useful of arts and one of the first to attract the attention of barbarous people when evolving into a higher civilization, and is at all times an accurate measure of a people's standing in civilization.

A law we learn from biology in the morphology of animals is, that nature never makes a new organ when she can modify an old one so as to perform the required functions. New styles of architecture do not spring from human intellect as creations. Cattaneo says: "Monuments left by a people are truer than documents, which often prove fallacious and mislead and prove no profit for those who blindly follow them. The story of a people or a nation, if not known by writings, might be guessed through its monuments and works of art."

The Lombards, who had come from northern Germany and settled in northern Italy in 568 A.D., at once began to develop along many lines which made Lombardy known all over Europe—the result of which influence Europe feels today. They developed along lines which in our everyday parlance may be called business. They were not primarily architects or builders and they employed the Comacines for this kind of work and it was the Comacines who developed what is known today as Lombard architecture, covering a period that we may roughly put as from the seventh century to the Renaissance.

The first to draw attention to the name Magistri Comacini was the erudite Muratori, that searcher out of ancient manuscripts, who unearthed from the archives an edit, dated November 22, 643 A.D., signed by Rotharis, in which are included two clauses treating of the Magistri Comacini and their colleagues. The two clauses, Nos. 143 and 144, out of the 388
inscribed in cribbed Latin, says Leader Scott, are, when anglicized, to the following intent:

Art. 143. Of the Magister Comacinus. If the Comacin Master with his colleagues shall have contracted to restore or build a house of any person whatsoever, the contract for payment being made, and it chances that someone shall die by the fall of the said house, or any material or stone from it, the owner of said house shall not be cited by the Master Comacinus or his Brethren to compensate them for homicide or injury; because having for their own gain contracted for the payment of the building, they just sustain the risk and injuries thereof.

Art. 144. Of the engaging and hiring of Magistri. If any person has engaged or hired one or more of the Comacini Masters to design a work, or to daily assist his workmen in building a palace or a house, and it shall happen by reason of the house some Comacini shall be killed, the owner of the house is not considered responsible; but if a pole or stone shall injure some extraneous person, the Master builder shall not bear the blame, but the person who hired him shall make compensation.

Charles A. Cummings says: “The code of Luit-prand, eighty years later, contains further provisions regulating the practise of Comacini, which had now become much more numerous and important. Fixed rates of payment were established for their services, varying according to the kind of building on which they were engaged; definite prices being allowed for walls of various thicknesses, for arches and vaults, for chimneys, plastering and joiners’ work. The difficulty which these early builders found in the construction of vaults is indicated by the allowance of a charge per superficial foot, from fifteen to eighteen times as great as in the case of a wall. The price of provisions and wine furnished to the workmen is also determined as in the case of a wall. The price of provisions and wine furnished to the workmen is also determined and is counted as part of their pay.”

Scott maintains that “these laws prove that in the seventh century the Magistri Comacini were a compact and powerful gild, capable of asserting their rights, and that the gild was properly organized, having degrees of different ranks; that the higher orders were entitled Magistri, and could ‘design’ or ‘undertake’ a work; that is, act as architects; and that the colligantes or colleagues worked under, or with, the architects, for their master’s profit, and in addition, for their own gain contracted for the payment of the building, they just sustain the risk and injuries thereof.”

Professor Merzario says: “In this darkness which extended all over Italy, only one small lamp remained alight, making a bright spark in the vast Italian metropolis. It was from the Magistri Comacini. Their respective names are unknown, their individual work un للمشروع، but the breath of their spirit might be felt all through those centuries and their names collectively is legion. We may safely say that of all the works of art between 800 and 1000 A.D., the greater and better part are due to that brotherhood—always faithful and often secret—of the Magistri Comacini. Their collective tradition and imitation that the art of building was kept alive, producing works which we still admire and which become surprising when we think of the utter ignorance of all science in those Dark Ages.”

Hope, in his well-balanced style, draws quite a picture of the gilds at this period which, upon the whole, is fairly accurate. He says: “When Rome, the Eternal City, was first abandoned for Milan, Ravenna and other cities in the more fertile North, which became seats of new courts and the capitals of new kingdoms, we find in northern Italy a rude and barbarous nation—the Lombards—in the space of two short centuries, producing in trade, in legislation, in finance, in industry of every description, new developments so great, that from them, and from the regions to which they attach their names, has issued the whole of that ingenious and complex system of bills of exchange, banks, insurance, double-entry bookkeeping, commercial and marine laws and public loans, since adopted all over Europe—all over Europe retaining, in their peculiar appellations the trade and landmarks of their origin—and all over Europe affording to capital and commerce an ease of captivity and a security unknown before.

“To keep pace with this progress, kings, lesser lords and the municipalities that by degrees arose, were induced, at one time from motives of public policy, at others, of private advantage, to encourage the artisans of different professions. Thus of their own accord, they granted licenses to form associations possessed of the exclusive privilege of exercising their peculiar trades, and making them an object of profit; of requiring that youths anxious to be associated with their body, and ultimately to be endowed with the mastery of the profession, should submit to a fixed and often severe course of study, under the name of apprenticeship, for their master’s profit, and in addition should frequently be compelled to pay a considerable premium; and of preventing any individual not thus admitted into their body, from establishing a competition against them. These associations were called Corporations or Gilds.

“These Bodies in order to enjoy exclusive exercise of their profession, and that its profits should be secure to them, not only by law, but by the inability of others to violate it, by degrees made their business, or craft, as they called it, a profound mystery from the world at large, and only suffered their own apprentices to be initiated in its higher branches and improvements, most gradually; and in every place where a variety of paths of industry and art were struck out, these crafts, these corporations, these masterships and these mysteries became so universally prevalent, that not only the arts of a wholly mechanical nature, but even those of the most exalted and intellectual nature—those which in ancient times had been considered the exclusive privilege of freemen and citizens, and those dignified with the name liberal—were submitted to all those narrow rules of corporations and connected with all the servile offices of apprenticeship.”

While Hope and writers of his time recognized that some well-organized body of workers had dominated
the building trades at the Lombard period of history, they never attempted to trace their genealogy. Later historical critics of architecture have given some attention to origin and succession of these building crafts. One of the latest Italian students, Rivoir, has devoted a separate chapter to the Comacine Masters. As his extensive work on Lombard Architecture, Its Origin, Development and Derivatives may be accessible to but few, we shall give a generous quotation from him for the importance of his sound conclusions:

"The origin of the Comacine Masters in the diocese of Como is explained quite naturally, according to De Dartein, Merzario, and others, by the custom, which has always existed among the craftsmen and workmen of that region, of leaving their native places in order to betake themselves in gangs wherever building works are about to be or have been begun, urged thereto by their barren mountain soil, pecuniary gain, their innate ability and enterprising character. Another explanation is to be found in the presence on the shores of the lakes of Como, Lugano and the Maggiore, of numerous stones, marble and timber yards which furnished building material for the cities of the plains. These yards gave scope for the practise of the crafts of carver, carpenter, builder, etc.; and in order to betake themselves in gangs wherever building works are about to be or have been begun, urged thereto by their barren mountain soil, pecuniary gain, their innate ability and enterprising character. Another explanation is to be found in the presence on the shores of the lakes of Como, Lugano and the Maggiore, of numerous stones, marble and timber yards which furnished building material for the cities of the plains. These yards gave scope for the practise of the crafts of carver, carpenter, builder, etc.; and these, in their turn, by constant practise and continuous progress, ultimately developed architects and sculptors.

"And here we may naturally feel surprise at the appearance, amid the darkness of the early centuries of the Middle Ages, of a corporation of craftsmen who, though of Roman origin, none the less enjoyed Lombard citizenship and the rights belonging to it; while the Roman or Italian subjects of Lombard rule were, if not slaves, nothing better than 'ald,' that is to say, midway between freedmen and serfs, manumitted as having been such by the manumittor. A corporation, too, midway between freedmen and serfs, manumitted by the manumittor. A corporation, too, midway between freedmen and serfs, manumitted, was believed, especially by non-Italian writers, to have been formed for the purpose of exercising the character of the old 'collegium' of Roman times preserving its existence through the barbarian ages, and transformed little by little into the medieval corporation. The members may have found themselves constrained to enter into a more perfect unity of thought and sentiment, to bind themselves into a more compact body, and thus put themselves in a condition to maintain their ancient supremacy in carrying out the most important building works in Italy. But we cannot say anything more. And even putting aside all tradition, the monuments themselves are there to confirm what we have said.

"Finally, toward the end of the eleventh century, the Comacine brotherhoods began to relax their bonds of union, to make room gradually for personal and artistic and scientific individuality, till at length they vanish at the close of the fifteenth century, with the disappearance of the Lombardic style which they had created, and the rise of the architecture of the Renaissance." Leader Scott has reasonably inferred: "1. That the architects of the same Gild worked at Rome and in Ravenna in the early centuries after Christ. 2. That though the architects were Roman, the decorations up to the fourth century were chiefly Byzantine, or had imbibed that style, as their paintings show. 3. That in the time when Rome lay in a heap of ruins under the barbarians, the Collegium, or a Collegium, I know not which, fled to independent Como, and there, in after centuries they were employed by the Lombards, and ended in again becoming a powerful Gild."
with a perfected organization. That the Comacines received ideas which somewhat influenced their building art is probably true, particularly their decorations. On the latter question Müller in his *Archaeology der Kunst* says: “From Constantinople as a center of mechanical skill, a knowledge of art radiated to distant countries, and corporations of builders of Grecian birth were permitted to exercise a judicial government among themselves, according to the laws of the country to which they owed allegiance.”

This was the age when more symbolism was made use of than at any other period, the reason being that the Christian religion having so lately supplanted Paganism, and as most converts could not read, the Bible was spread over the front of the cathedrals in the form of sculptured saints, animals, and symbolic figures. Hope says: “Pictures can always be read by all people and when symbolic uses are made and once explained will be ever after understood.”

The Eastern branch of the Church at Constantinople prohibited imagery and other forms of adornment of their churches, and like disputants, when one denies, the other affirms, the Western branch of Rome espoused the carving of images and beautiful sculpture. This caused the Eastern sculptors to come to Italy, where they were welcomed by the Roman branch of the Church. That policy of the Roman branch was carried throughout the cathedral building period that followed in Europe for several centuries and to this day is a dominant element with them, for they still believe that properly to spread their religion, noble architecture, fine sculpturing and painting, and inspiring music are prime requisites. We Speculative Freemasons should give full credit to the Roman Catholic Church for employing and fostering our Operative Brethren through many centuries and making possible Speculative Freemasonry of today, even though the Church is now our avowed enemy.

Combining some arguments that have been reasonably put forward for the maintenance of this theory, and adding others, it may be pointed out that the identical form of Lodges in different cities is a strong argument that the same ruling Body governed them all. An argument equally strong is the ubiquity of the members. We find the same men employed in one Lodge after another, as work required. Not only were these changes or migrations from one cathedral to another accomplished in Italy, but we have many examples of Masters and special workmen going into France, Germany, and other countries. Unfortunately no documents exist of the early Lombard times, but the archives of the Opera, which in most cities have been faithfully kept since the thirteenth century, would, if thoroughly examined, prove to be valuable stores from which to draw a history of the Masonic Gild. They have only begun to examine carefully these records, and when completed we may reasonably expect to learn much concerning this period. Leader Scott has examined several and gives continuous lists of Masters of the School or Lodge in different cities. In Siennese School, a list of sixty-seven Masters in continuous succession from 1259-1423; at Florence Lodge, seventy-eight Masters from 1258-1418; at Milan Lodge; seventy-nine Masters from 1387-1647. She, for Leader Scott was a woman, whose real name was Mrs. Lucy Baxter, gives headings of laws for these Lodges, and it may be interesting to glance over the headings of statutes of these Masonic Gilds, which will throw light on all the organizations. The Siennese Gild is a typical one. There are forty-one chapters, but the headings of only twelve will be selected:

C.1. One who curses God or the Saints. A fine of 25 lira.
C.5. How to treat underlings (sottoposti or apprentices).
C.11. That no one take work from another Master.
C.13. How the feast of the Four Holy Martyrs is to be kept. Feast of the Dead, November. Two half-pound candles and offering; grand fête of the Gild in June.
C.16. The camerlingo shall hand all receipts to Grand Master.
C.19. One who is sworn to another Gild cannot be either Grand Master or camerlingo.
C.22. How members are to be buried.
C.23. How to insure against risks.
C.24. No argument or business discussion to be held in public streets.
C.30. That no Master shall undertake a second work till the first has been paid.
C.34. On those who lie against others.

These statutes are very fair and well composed and must certainly have been made from long experience in the Gild.

The genealogy of the styles of architecture has baffled many. Leader Scott believes this to be the line of descent: First, the Comacines continued Roman traditions, as the Romans continued Etruscan ones; next, they Orientalized their style by their connection with the East through Aquileia, and the influx of the Greek exiles into the Gild. Later came a different influence through the Saracens into the South, and the Italian-Gothic was born. In the old times (sixth to the tenth centuries) before the painters and sculptors, and after them the metal workers, split off and formed companies of their own, every kind of decoration was practised by the Masters, as the letter of Theodoric plainly shows. A church was not complete unless it was adorned in its whole height and breadth with sculpture on the outside, mosaics or paintings on the inside, and in its completeness formed the peoples’ Bible and dogma of religious belief, and this from the very early times of Constantine and his Byzantine mosaicists, and of Queen Theolinda and her fresco-painters, up to the revival of mosaics by the Cosmati and the fresco-painting in the Tuscan schools, but never were these arts entirely lost.

For the first, we have the identity of form and ornamentation in their works and the similarity of nomenclature and organization between the Roman Collegio and the Lombard Gild of Magistri. Besides this, the well-known fact that the free republic of Como was used as a refuge by Romans who fled from barbaric invasions makes a strong argument. For the second, we may plead again the same identity of form and organization and a like similarity of ornamentation and nomenclature. Just as King Luitprand’s architects were called Magistri, and the Grand Master the Gadaldo, so we have the great architectural Gilds in Venice, in the thirteenth, fourteenth, and fifteenth centuries, using the very same titles and having the very same laws.

Again the hereditary descent is marked by the patron saints of the Lombard and Tuscan Lodges, being the Four Martyr Brethren from a Roman Collegio (see *Four Crowned Martyrs*).
CO-MASONRY

All these and other indications are surely as strong as documental proof, and are practically the summary of the conclusions of Leader Scott and are not overdrawn, being amply borne out by facts already known. Older writers recognized the presence of a compact gild in the work, but did not connect them with the builders of the Renaissance. More recent writers, such as Rivoira, Porter, and others declare the connection. This connection is probably without the field of historical architects, whose work is the study of the product of the workmen, and not the workmen themselves, while our interest is centered on the workmen and their relations to those who follow them in connected sequence, and not on the product of their work, further than to show and prove relationships of the building crafts.

There are many most interesting and important things pertaining to the Comacines that must be omitted in a cyclopedic article. Their rich, varied, and curious symbolism, which even Ruskin failed to understand, would furnish matter for a fair-sized volume.

While it is recognized that history should always be written from as nearly original sources as is possible, it has not been realized in this instance, as Brother Cauthorn had to rely solely on those who have made their investigations at first-hand, and while some liberties have been taken, no violence has been done to their conclusions.


CO-MASONRY. There is a distinction to be drawn between that which is claimed to be the same thing and that which only resembles something else. Between identity and mere similarity there is a great difference. This fact is to be kept in mind when considering the past and present organizations allied in appearance or purpose with Freemasonry and those that are but imitating the Institution in greater or less degree. Of these we may instance the curious development known now as Co-Masonry. An extensive discussion of the subject has appeared in the French journal Symbolisme, beginning in 1920, written by Brother Albert Lantoine with the title La Femme dans la Franc-Magonnerie, meaning Woman in Freemasonry. There is also an article in the Builder, April, 1917, by Brother Arthur Edward Waite, dealing more exclusively but briefly with Co-Masonry. There has also been published in the United States the American Co-Mason, Larkspur, Colorado, as the official organ of this system in America.

Some differences arose among members of the Supreme Council of France, Ancient and Accepted Scottish Rite, and sundry Bodies withdrew in 1879 to form the Symbolic Grand Lodge, Le Grande Loge Symbolique de France, the assumption being that the ceremonies conferred in this newly-organized Body were the three fundamental Degrees of the Craft and not the advanced grades of the Ancient and Accepted Scottish Rite, Lodges and not Chapters being governed by the central authority. However, this is not so important as the action of an independent Lodge, Les Libres penseurs, a name meaning the freethinkers, and quite expressive of the attitude of the members, well illustrated in the course of subsequent events. This Lodge met at Pecq, a small town north of Paris in the Department Seine et Oise. Made-moiseille (Miss) Maria Desräume was on November 25, 1881, proposed at the Lodge Les Libres Penseurs for membership. She was a well-known French writer upon woman's suffrage and other sociological questions. Proposed by the Master, Hubron, and half a dozen other members, she was initiated on January 14, 1882, in a large gathering of the Brethren of this organization, the Symbolic Grand Lodge. Presumably the candidate was passed and raised. Of this Lodge we learn that it soon went out of existence and Lantoine (Symbolisme, February, 1921, page 54) records that on November 17, 1882, the Master was expelled from Freemasonry. He tells us that at her initiation, Maria Desräume, in an address of gratitude after the ceremony, pronounced these words:

If the feeble support that I may be able to render you cannot be effective, that fact in itself is small and of little import, but it well has another importance. The door that you have opened to me will not be closed upon me and all the legion that follows me.

The prophecy did not materialize for that Lodge at least. However, the Worshipful Master of the Lodge at Pecq in order to hold his Brethren in hand had not only threatened he would dimit if the admission of the woman was not voted but had also announced that four or five other Lodges, one of which was the Lodge La Justice, would follow the example they set for the Fraternity. But the anticipations were not soon to be realized. Disturbances had arisen in the Lodge. A profession of faith had been uttered there "that no profane should enter the Lodge if he was not imbued with the principles of freethought, utter atheism," double d'athéisme is the expression. On June 9, 1882, a majority of the Brethren forming this Lodge demanded a restoration of their old discipline. They exhibited a sentiment of submission and the authorities, June 15, 1883, were assured that "a Lodge is not possessed of self-control to the extent that it steps aside from the General Laws of the Constitution." Lantoine explains that this is to say that they had stricken from their program the proposed admission of women and in their list of regular members the name of Maria Desräume does not figure.

In 1890 the Lodge La Jerusalem Ecossoise of the Symbolic Grand Lodge already mentioned, at the instigation of Dr. Georges Martin who was a member of this Lodge, addressed to all the other Lodges of France a circular letter inviting them to study the question of the admission of women through the creation of mixed or joint Lodges of both the sexes. The Lodges so approached do not appear to have well understood the purpose. Then the Lodge La Jeru-
The Lodge La Jerusalem Ecossaise decided to pass on to action. Its order of the day, the program or agenda for the Convention of May 8, 1891, bore among the items a “Project of Constituting Mixed Lodges.” The proposition was handled with more restraint than at Pecq. The Lodge La Jerusalem Ecossaise would not itself initiate women but she would create at her side a mixed or joint, both sexes, Lodge called Le Droit Humain, Human Right, of which the by-laws had already been discussed and determined. This latter organization under cover of adoption, somewhat modernized, was, Lantoine affirms, a means of attaining the desired end. But the Symbolic Grand Lodge did not fail to take heed of these tactics. The Commission d’Initiative, a species of Board of General Purposes of which the prominent Brother Gustave Mesureur was Chairman, assigned the duty of examining the proposition as regularly submitted and disposed of the matter in dispute by an altogether unfavorable report which occasioned a rather stormy debate. Here are sundry extracts from the official report:

Brother Le Metayer evidenced the regret “that the Brother Georges Martin as a Mason and as a Past Master of a Lodge violated the Constitution in a style so vigorous.”

Brother Friquet “did not understand how the Brother Georges Martin and the brethren who collaborated with him in the founding of a mixed Lodge had the pretension to pass outside the opinion plainly established by the great majority of Lodges and of Masons. In all assemblages, the advice of the majority ought to prevail and be respected; the promoters of the foundation of a mixed Lodge when they wished to give coherency to a project like that, should forthwith quit the confederation which does not propose to enter that road. What could be said to the Brother Georges Martin, if the new mixed Lodge would not be a regular Lodge and that no one has the right to make known the Masonic words and signs to any associations whatever; that would violate the Constitution; that would be the worst yet, for nobody has the right to take that which does not belong to him.”

Dr. Georges Martin, observes Lantoine, took some exception to the revolutionary idea inspired by the chairman. But the undertaking said, “that he had never taken an obligation which prevented him from the creation of a Lodge when they wished to give coherency to a project planned to admit women into Freemasonry. But the symbol of a Lodge violated the Constitution in a style so vigorous.”

Brother Friquet, member of the Executive Commission, took anew the opportunity for a word of warning. He besought the Brother Georges Martin to consider the consequences of his determination. The Symbolic Grand Lodge would be obliged to give heed to his actions. They would be forced, in order to safeguard their relations with other Masonic Powers, and to exact obedience to the Constitution freely voted, to take necessary measures. Making an appeal to his Masonic sentiments, and to his well-known devotion, he prayed the Brother, Georges Martin, to have the wisdom of giving up his plan.

Here Brother Georges Martin seemed touched by this avowal. But the sentiment evaporated and three hostile arguments followed fast upon the lips of his opponents.

Brother Rosenwald remarked that each Freemason at the moment of his initiation took a pledge that he would not reveal any of the Masonic secrets that are confided to him unless to a good and lawful Freemason or in a regularly constituted Lodge, and that a Brother had not the right to make any use of his Masonic equipment for creation of another Rite or of a mixed Lodge. Brother Friquet, chairman of the Executive Commission, took anew the opportunity for a word of warning. He besought the Brother Georges Martin to consider the consequences of his determination. The Symbolic Grand Lodge would be obliged to give heed to his actions. They would be forced, in order to safeguard their relations with other Masonic Powers, and to exact obedience to the Constitution freely voted, to take necessary measures. Making an appeal to his Masonic sentiments, and to his well-known devotion, he prayed the Brother, Georges Martin, to have the wisdom of giving up his plan.

We have ascertained with surprise that this new Association has borrowed, without our consent or our counsel, the same title as our Confederation and of a certain number of the articles of our Constitution; this proceeding compels us to inform you that in spite of this similarity we have not taken any part in the creation of that Society and we mean to remain strangers to its operation.

The following month the Lodge La Jerusalem Ecossaise carried on its agenda the notice of a discussion on Secret Societies by the Brother Mayer, “active member of the mixed Lodge Le Droit Humain,” and the Grand Lodge, not satisfied with calling the attention of the Lodge to the observation of the rules, voted also the preparation of a circular letter calling upon the Lodges “not to admit to their solemn sessions the members, men or women, of the mixed Lodge Le Droit Humain.”
CO-MASONRY

Needless to say that the Supreme Council did not accept with any more favor the birth of the mixed Lodge. The Lodges were told "that they ought to deem as nothing the communication addressed to it by the new group and to avoid all relations with it."

One may remark, says Lantoine, that the request for recognition had been made by Maria Desraimes. Brethren felt that Georges Martin was the true founder of the Lodge La Droit Humain and he doubtless it was that the Brother Dequinsieux had in view when, at the session of June 12, 1894, of the Symbolic Grand Lodge, he demanded, "that the Symbolic Grand Lodge proceed to an investigation to ascertain who is the Brother who has given the Masonic signs and words to women, and that that Brother be put on trial."

But the defensive argument was given by a Deputy, Brother Serin, who explained by a report, probably by the Secretary of the session. "It is the Sister Maria Desraimes who had received the three symbolic degrees at the Lodge, The Freethinkers, at the East of Pecq, Seine and Oise, having grouped around her a selection of women and conferred upon them the symbolic degrees, as was incontestably her right, and in due course founded the mixed Lodge Le Droit Humain with the cooperation of a Brother."

This explanation was perhaps satisfactory to the hearers but far from acceptable to most Freemasons elsewhere. Perhaps the strain of these discussions was too severe for the continued existence of the Symbolic Grand Lodge itself, which expired, that is to say since 1896, when agreeably to a sovereignty granted by the Supreme Council to the Symbolic Lodges, these were fused with the others into the Grand Lodge of France.

After the initiating, passing and raising, on March 14, April 1 and April 4, 1893, according to Brother Waite, of some seventeen candidates, in which ceremonies Maria Desraimes and Georges Martin seem to have participated, in the year 1900 the Lodge claimed to possess and have the right to confer the whole Thirty-Three Degrees, the Ancient and Accepted Scottish Rite series united with those previously assumed. The title of Grande Loge Symbolique Ecossaise continued in use and the movement then spread from France to India, Great Britain and the United States. About 1902 the name Magistere Mixte, or Joint Masonry, seems to have given way to Co-Masonry. There were Lodges at Benares, Paris and London by 1903. The name of the first English Lodge was Human Duty. In 1908 there was a division, one party being headed by Mrs. Annie Besant, prominent in public life in Great Britain and India.

The reader will have noticed in this survey of the situation that the initiating ceremonies practised by these bodies were not claimed to be other than those pertaining to the Ancient and Accepted Scottish Rite and which are not authorized by this organization to be used in the United States of America nor in Great Britain. Whatever the ritual may have been originally, when used for the initiation of Maria Desraimes, there have been intimations that it has been materially changed, though to what extent these alterations have gone is impossible for us to determine with accuracy.

Brother George Fleming Moore printed articles entitled Notes from India and Co-Masonry in the October, 1910, and February, 1911, issues of the New Age, of which he then was the editor. These essays examined various assertions that have been circulated, one being that made in the columns of the Chergay, of July, 1910, this being a journal published at Bombay, India, in the interests of a society called itself Masonic and using the name Universal Masonry. This magazine published a claim that Madame H. P. Blavatsky was a Thirty-third Degree Mason. In proof of this statement reference is made to the Franklin Register of February 8, 1878, for a copy of her Diploma which is reprinted as follows:

To the Glory of the Sublime Architect of the Universe.

Ancient and Primitive Rite of Masonry, Derived through the Charter of the Sovereign Sanctuary of America, From the Grand Council of the Grand Lodge of France.

Salutation on all points of the triangle. Respect to the Order. Peace, Tolerance, Truth.

To all illustrious and enlightened Masons throughout the World—Union, Prosperity, Friendship. Fraternity.

We, the Thrice-Illustrious Sovereign Grand Master General, and we, the Sovereign Grand Conservators, thirty-third and last degree of the Sovereign Sanctuary of England. We, Enghsh Lodge was Human Duty. In 1908 there was a division, one party being headed by Mrs. Annie Besant, prominent in public life in Great Britain and India.

A paper signed by John Yarker, 33® Sovereign Grand Master. M. Caspari, 33® Grand Secretary. A. D. Loewenstark, 33® Grand Secretary.

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A letter from Brother J. H. Fussell, of Point Loma, California, taking us to task for intimating that Madame H. P. Blavatsky was a Thirty-third Degree Mason. In the strongest terms to correct what he deemed an error in a letter from Brother J. H. Fussell, of Point Loma, California, taking us to task for intimating that Madame H. P. Blavatsky was a Thirty-third Degree Mason.

CO-MASONRY

A paper signed by John Yarker, M. Caspari, and A. D. Loewenstark, which shows on its very face that it is not a Masonic document, and that the men who gave it had no intention of creating any such false impression by it. If Brother Wadia had known anything of Masonry he would have seen and known that the Rite of Adoption was made for women and is only an adjunct to regular Masonry and not in any sense a part of it. The degrees which Madame Blavatsky received according to this paper were those of Apprentice Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Chevaliere de Rose Croix, Adoniramite Mistress, Perfect Venerable Mistress, and a crowned Princess of Rite of Adoption.

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In view of what is here said about Theosophy, it is but fair to add a frank statement bearing the imprint of the Aryian Theosophical Press at Point Loma and credited to Madame Katherine Tingley of the International Headquarters there. She states:

Let me first state what is my attitude toward Masonry. Many of the happiest recollections of my childhood are associated with my grandfather, who was one of the best-known Masons in Massachusetts and Rhode Island, and received some of the highest Masonic honors in these States. It was from him that I received my earliest education. Masons are good people; I was taught to read and spell and draw, and from his noble and sweet character I came to regard Masonry as associated with the best in life. In fact, I came to think that all the best men in the world must be Masons.

Now it does not necessarily follow that this last statement is true, for some of the noblest men I have met have not been Masons; still, on the other hand many of the best men I have known have belonged to the Masonic Order, and I am convinced that the supreme test of work which are exclusively in the province of women. I hold that woman can only wield her full share of influence in the world from a knowledge gained by using and fulfilling her own spiritual power, and consider that she steps away from her true position and greatly lessens her influence by seeking to invade the sphere of man.

Why should women be disturbed that men have an organization which is exclusively for men? As I understand Masonry it seems to include all the virtues, honor, rectitude, chastity, etc., for this much has often been publicly stated by Masons and is generally known; I have no hesitation in saying that from my experience, the majority of them, to a degree, at least, try to exemplify these virtues in their lives. There may be some who fall short of the Masonic ideals—in our present disturbed times, there is a great deal of work which are exclusively in the province of women. I hold that woman can only wield her full share of influence in the world from a knowledge gained by using and fulfilling her own spiritual power, and consider that she steps away from her true position and greatly lessens her influence by seeking to invade the sphere of man.

It is unquestionable that every woman who has had the opportunity to live in a world of the uplifting and refining power, tending toward self-restraint and nobility and virtue, which Masonry has exercised in the life of brother, husband, or son; and without any in way encroaching on the Masonic life of a Mason. It is to be expected that a woman, in the light of the knowledge that is publicly given out by Masons themselves of Masonic principles, can, if she will, help brother, husband, son, or friend, to be true to these principles and be a true Mason. What is needed today by both men and women is a greater respect, first for themselves, in their true natures as man and woman, and following that a greater respect each for the other—of men for women and of women for men. Such respect implies no invasion of one another’s sphere, but the very contrary, and in fact can only suffer terribly from such invasion. There is a common ground on which men and women meet, which is not exclusively their own home. It is also in the world of art, music, literature, education, and all the highest ideals of social, civic, and national life.

I have had many letters from all classes, asking questions as to my attitude in this matter, seeing that the name Theosophy has been most unfortunately and with for the other- of women for men, and of men for women. It is my opinion that most probably it has grown out of some pseudo-Masonic body. This view is confirmed by a greater respect each other—of men for women and of women for men. Such respect implies no invasion of one another’s sphere, but that cannot be laid at the door of Masonry, but of human frailty, and as a result of men’s failing to grasp their higher opportunities in life. In my opinion, this is an important factor in understanding Masonry. There may be some who hold that the Masonic Order, and I have seen nothing but the best results flow from its teachings. It was from him that I received my earliest education. Masons are good people; I was taught to read and spell and draw, and from his noble and sweet character I came to regard Masonry as associated with the best in life. In fact, I came to think that all the best men in the world must be Masons.

Let me say one other word. We know there is true coin and counterfeit, and I am inclined to think that this Co-Masonry is a counterfeit, and that it is not based on true Masonry. Whatever the basis on which it is founded, it is my opinion that most probably it has grown out of some pseudo-Masonic body. Theosophy has its counterparts, and every Theosophist who be holding to the idea that this Co-Masonry is a counterfeit, and that it is not based on true Masonry, will protest against the attempt to relate Co-Masonry to Theosophy. And just as there are certain small coteries which use the name Theosophy and seek to impress the public as a being part of the Theosophical Movement founded by Madame H. P. Blavatsky, and which were all true Masons, so attempt will be made to relate the Masonic Order to Co-Masonry. The fact that any person or body of persons should attempt to attach themselves to an organization in which the very nature of things, they would be out of place. If it were possible to conceive of the secrets of Masonry being given to a woman, from my understanding of the matter, it could only through some one unfaithful to his vows as a Mason, and no true or self-respecting woman would think of availing herself of such information; nor could it, by the nature of things, be held to be respectful to Masonry, for one thing will be unfaithful in others, and I prophesy that this attempt of certain women to seek admission where they do not belong can result only in confusion, disaster, and serious embarrassment for all such women.

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the titles of which Acts are still to be seen in the printed statutes of those reigns."

Ashmole, in his *History of the Order of the Garter* (page 80), confirms the fact of the impressment of workmen by King Edward; and the combination that followed seems but a natural consequence of this oppressive act; but the assertion that the origin of Freemasonry as an organized institution of builders is to be traced to such a combination, is not supported by the facts of history, and, indeed, the writer himself admits that the Freemasons denied its truth.

**COMMANDER.** 1. The presiding officer in a Commandery of Knights Templar. His style is Eminent, and the jewel of his office is a cross, from which issue rays of light. In England and Canada he is now styled Preceptor. 2. The Superintendent of a Commandery, as a house or residence of the Ancient Knights of Malta, was so called.

**COMMANDER, GRAND.** See Grand Commander.

**COMMANDER-IN-CHIEF.** The presiding officer in a Consistory of Sublime Prince of the Royal Secret in the Ancient and Accepted Scottish Rite. His style is Illustrious. In a Grand Consistory the presiding officer is a Grand Commander-in-Chief, and he is styled Very Illustrious.

**COMMANDER INSPECTOR.** Seventh and last grade of the Philosophic Rite. Thory says this was arranged by the Supreme Council of the Thirty-third Degree to make up Degree Thirty-one though previously used, the Metropolitan Chapter possessing one of the same name, No. 71, eighth series.

**COMMANDERY.** 1. In the United States all regular assemblies of Knights Templar are called Commanderies, and must consist of the following officers: Eminent Commander, Generalissimo, Captain-General, Prelate, Senior Warden, Junior Warden, Treasurer, Recorder, Warder, Standard-Bearer, Sword-Bearer, and Sentinel. These Commanderies derive their warrants of Constitution from a Grand Commandery, or, if there is no such body in the State in which they are organized, from the Grand Encampment of the United States. They confer the Degrees of the Ancient of the temple in the Asylum of the Commandery.

**COMMANDERY, GRAND.** When three or more Commanderies are instituted in a State, they may unite and form a Grand Commandery under the regulations prescribed by the Grand Encampment of the United States. They have the superintendence of all Commanderies of Knights Templar that are held in their respective Jurisdictions.

A Grand Commandery meets at least annually, and its officers consist of a Grand Commander, Deputy Grand Commander, Grand Generalissimo, Grand Captain-General, Grand Prelate, Grand Senior and Junior Warden, Grand Treasurer, Grand Recorder, Grand Warder, Grand Standard-Bearer, and Grand Sword-Bearer.

**COMMITTEE.** To facilitate the transaction of business, a Lodge or Grand Lodge often refers a subject to a particular committee for investigation and report. By the usages of Freemasonry, committees of this character are always appointed by the presiding officer; and the Master of a Lodge, when present at the meeting of a committee, may act, if he thinks proper, as its chairman; for the Master presides over any assemblage of the Craft in his Jurisdiction.

**COMMITTEE GENERAL.** By the Constitution of the Grand Lodge of England, all matters of business to be brought under the consideration of the Grand Lodge must previously be presented to a General Committee, consisting of the President of the Board of Benevolence, the Present and Past Grand Officers, and the Master of every regular Lodge, who meet on the fourteenth day immediately preceding each quarterly communication. No such regulation prevails among the Grand Lodge of America.

**COMMITTEE OF CHANCE.** In most Lodges there is a standing Committee of Charity appointed at the beginning of the year, to which, in general, applications for relief are referred by the Lodge. In cases where the Lodge does not itself take immediate action, the Committee is also invested with the power to grant relief to a limited amount during the recess of the Lodge.

**COMMITTEE OF FINANCE.** In many Lodges the Master, Wardens, Treasurer, and Secretary constitute a Committee of Finance, to which is referred the general supervision of the finances of the Lodge.

**COMMITTEE ON FOREIGN CORRESPONDENCE.** In none of the Grand Lodges of this country up to early in the eighteenth century, was such a committee as that on foreign correspondence ever appointed. A few of them had corresponding secretaries, to whom were entrusted the duty of attending to the correspondence of the Body; a duty which was very generally neglected. A report on the proceedings of other Bodies was altogether unknown. Grand Lodges met and transacted the local business of their own Jurisdictions without any reference to what was passing abroad.

But improvements in this respect began to show themselves. Intelligent Freemasons saw that it would no longer do to isolate themselves from the Fraternity in other countries, and that, if any moral or intellec-
tual advancement was to be expected, it must be
derived from the intercommunication and collision of
ideas; and the first step toward this advancement was
the appointment in every Grand Lodge of a committee
whose duty it should be to collate the proceedings of
other Jurisdictions, and to eliminate from them the
most important items. These committees were, how¬
ever, very slow in assuming the functions which
devolved upon them, and in coming up to the full
measure of their duties. At first their reports were little
more than "reports of progress." No light was de¬
derived from their collation, and the Bodies which had
appointed them were no wiser after their reports had
been read than they were before.

As a specimen of the first condition and subsequent
improvement of these committees on foreign corre¬
spondence, let us take at random the transactions of
any Grand Lodge old enough to have a history and
intelligent enough to have made any progress; and,
for this purpose, the proceedings of the Grand Lodge
of Ohio, two volumes of which lie conveniently at
hand, will do as well as any other.

The Grand Lodge of Ohio was organized in January,
1808. From that time to 1829, its proceedings con¬
tain no reference to a committee on correspondence; and
except a single allusion to the Washington Convention,
made in the report of a special committee, the Freema¬
sions of Ohio seem to have had no cognizance, or at
least to have shown no recognition, of any Freemasonry
which might be outside of their own Jurisdiction.

But in the year 1830, for the first time, a committee
was appointed to report on the foreign correspondence
of the Grand Lodge. This committee bore the title of
the Committee on Communications from Foreign Grand
Lodges, etc., and made during the session a report of
eight lines in length, which contained just the amount
of information that could be condensed in that brief
space, and no more. In 1831, the report was fifteen
lines long; in 1832, ten lines; in 1833, twelve lines; and
so on for several years, the reports being sometimes a
little longer and sometimes a little shorter; but the
length being always measured by lines, and not by
pages, until, in 1837, there was a marked falling off,
the report consisting only of one line and a half. Of
this report, which certainly cannot be accused of ver¬
bosity, the following is an exact copy: "Nothing has
been presented for the consideration of your committee
requiring the action of the Grand Lodge."

In 1842 the labors of the committee began to in¬
crease, and their report fills a page of the proceedings.
Things now rapidly improved. In 1843, the report
was three pages long; in 1845, four pages; in 1846, seven,
in 1848, nearly thirteen; and 1853, fourteen; in 1856,
thirty; and in 1857, forty-six. Thenceforward there is
no more fault to be found. The reports of the future
committees were of full growth, and we do not again
find such an unmeaning phrase as "nothing requiring
the action of the Grand Lodge."

The history of these reports in other Grand Lodges
is the same as that in Ohio. Beginning with a few lines
which announced the absence of all matters worthy of
consideration, they have grown up to the full stature
of elaborate essays in which the most important and
interesting subjects of Masonic history, philosophy,
and jurisprudence are discussed, generally with much
ability.
(officially or with authority, from the Latin, meaning literally from the bishop's throne or the professor's chair), but only to express an opinion; and that opinion they should attempt to substan by arguments that may convince their readers. Dogmatism is entirely out of place in a Masonic report on foreign correspondence.

But if tediousness and dogmatism are displeasing, how much more offensive must be rudeness and personality. Courtesy is a Masonic as well as a knightly virtue, and the reporter who takes advantage of his official position to speak rudely of his Brethren, or makes his report the vehicle of scurrility and abuse, most strangely forgets the duty and respect which he owes to the Grand Lodge which he represents and the Fraternity to which he addresses himself.

And, lastly, a few words as to style. These reports, we have already said, constitute an important feature of Masonic literature. It should be, then, the object of everyone to give to them a tone and character which shall reflect honor on the society whence they emanate, and enhance the reputation of their authors. The style cannot always be scholarly, but it should always be chaste; it may sometimes want eloquence, but it should never be marked by vulgarity. Coarseness of language and slang phrases are manifestly out of place in a paper which treats of subjects such as naturally belong to a Masonic document. Wit and humor we would not, of course, exclude. The Horatian maxim bids us sometimes to unbend, and old Menander thought it would not do always to appear wise. Even the solemn Johnson could sometimes per- petrate a joke, and Sidney Smith has enlivened his discourses at the vulgarity of Rabelais. There are those who delight in the stateliness of language and style, and, if you please, elaborate chronicles of all passing events in the Masonic world; they should express the opinions of their authors on points of Masonic law, and, if you please, elaborate chronicles of all passing events in the Masonic world; they should express the opinions of their authors on points of Masonic law, such as naturally belong to a Masonic document. Wit and humor we would not, of course, exclude. The Horatian maxim bids us sometimes to unbend, and old Menander thought it would not do always to appear wise. Even the solemn Johnson could sometimes per- petrate a joke, and Sidney Smith has enlivened his style cannot always be scholarly, but it should always be chaste; it may sometimes want eloquence, but it should never be marked by vulgarity. Coarseness of language and slang phrases are manifestly out of place in a paper which treats of subjects such as naturally belong to a Masonic document. Wit and humor we would not, of course, exclude. The Horatian maxim bids us sometimes to unbend, and old Menander thought it would not do always to appear wise. Even the solemn Johnson could sometimes per- petrate a joke, and Sidney Smith has enlivened his style cannot always be scholarly, but it should always be chaste; it may sometimes want eloquence, but it should never be marked by vulgarity. Coarseness of language and slang phrases are manifestly out of place in a paper which treats of subjects such as naturally belong to a Masonic document. Wit and humor we would not, of course, exclude. The Horatian maxim bids us sometimes to unbend, and old Menander thought it would not do always to appear wise. Even the solemn Johnson could sometimes per- petrate a joke, and Sidney Smith has enlivened his
COMO. Capital of the Province of Como in Northern Italy, situated at South end of West branch of Lake of Como, about thirty miles from Milan, and today is an industrial city. Its interest to Freemasons is on account of it being the center from which radiated the Comacine Masters, who descended from the Roman Colleges of Artificers and who built for the Lombards and others during their reign and carried their Art and influence into the Cathedral building of the Renaissance (see Comacine Masters).

The archeologists have determined the form of the older city of Roman times to have been rectangular, enclosed by walls. Towers were constructed on walls in the twelfth century. Portions of the walls are now to be seen in the garden of Liceo Volta. Baths common in all Roman cities have been discovered. Fortifications erected previous to 1127 were largely constructed with Roman inscribed sepulchral urns and other remains, in which most all Roman cities were unusually rich.

It is usual to record that Como was the birthplace of the elder and younger Pliny. The younger Pliny had a villa here called Comedia and was much interested in building the city, having founded baths, a library, and aided in charity for the support of orphan children.

Of the many letters of the younger Pliny that remain, one is to his builder, Mustio, a Comacine archi-

COMPAGNON. In French Freemasonry, a Fellow Craft is so called, and the grade du Compagnon is the Degree of Fellow Craft.

COMPAGNONAGE. This is the name which is given in France to certain mystical associations formed between workmen of the same or an analogous handicraft, whose object is to afford mutual assistance to the members. It was at one time considered among handicraftsmen as the Second Degree of the novitiate, before arriving at the matrie, or mastership, the first being, of course, that of apprentice; and workmen were admitted into it only after five years of apprenticeship, and on the production of a skilfully constructed piece of work, which was called their chef-d’oeuvre (the French for masterpiece).

Tradition gives to Compagnonage a Hebraic origin, which to some extent assimilates it to the traditional
TheCompagnons du Tour, which has been the title assumed by those who are the members of the brotherhoods of Compagnonage, have legends, which have been traditionally transmitted from age to age, by which, like the Freemasons, they trace the origin of their association to the Temple of King Solomon. These legends are three in number, for the different societies of Compagnonage recognize three different founders, and hence made three different associations which are:

1. The Children of Solomon.
2. The Children of Maitre Jacques.
3. The Children of Pere Soubise.

These three societies or classes of the Compagnons are irreconcilable enemies and reproach each other with the imaginary contests of their supposed founders.

The Children of Solomon pretend that King Solomon gave them their devoir, or gild, as a reward for their labors at the Temple, and that he had there united them into a brotherhood.

The Children of Maitre Jacques (the French name for Master James), say that their founder, who was the son of a celebrated architect named Jacquain, or Jacques, was one of the chief Masters of Solomon, and a colleague of Hiram. He was born, in a small city of Gaul named Carte, and now St. Romille, but which is irreconcilable enemies and reproach each other with the imaginary contests of their supposed founders.

Maitre Jacques over their disciples. They parted, every town there was a house of call, presided in the principal cities, towns, and villages, stopping for a time wherever he could secure employment. In almost every town there was a house of call, presided over by a woman, who was affectionately called la Mère, or the Mother, and the same name was given to the house itself. There the Compagnons held their meetings and annually elected their officers, and traveling workmen repaired there to obtain food and lodging, and the necessary information which might lead to employment.

When two Companions met on the road, one of them addressed the other with the topage, or challenge, being a formula of words, the conventional reply to which would indicate that the other was a member of the same devoir. If such was the case, friendly greetings ensued. But if the reply was not satisfactory, and it appeared that they belonged to different associations, a war of words, and even of blows, was the result. Such was formerly the custom, but through
the evangelical labors of Agricol Perdiquier, a journeyman joiner of Avignon, who traveled through France inculcating lessons of brotherly love, a better spirit later on existed.

In each locality the association has a chief, who is annually elected by ballot at the General Assembly of the Craft. He is called the First Compagnon of Dignity. He presides over the meetings, which ordinarily take place on the first Sunday of every month, and represents the society in its intercourse with other Bodies, with the Masters, or with the municipal authorities.

Compagnonage has been exposed, at various periods, to the persecutions of the Church and the State, as well as to the opposition of the Corporations of Masters, to which, of course, its designs were antagonistic, because it opposed their monopoly. Unlike them, and particularly the Corporation of Freemasons, it was not under the protection of the Church. The practice of its mystical receptions was condemned by the Faculty of Theology at Paris, in 1655 A.D., as impious. But a hundred years before, in 1541, a decree of Francis I had interdicted the Compagnons du Tour from binding themselves by an oath, from wearing swords or canes, from assembling in a greater number than five outside of their Masters' houses, or from having banquets on any occasion. During the sixteenth, seventeenth, and eighteenth centuries, the parliaments were continually interposing their power against the associations of Compagnonage, as well as against other fraternities. The effects of these persecutions, although embarrassing, were not absolutely disastrous. In spite of them, Compagnonage was never entirely dissolved, although a few of the trades abandoned their devoirs; some of which, however—such as that of the shoemakers—were subsequently removed. And at more recent times the gilds of the workmen existed in France having lost, it is true, much of their origin, find in the compasses a symbol of the sun, or the twelve months of the year. The ground-work of this tradition is a fragment of ancient natural religion, common to both Oriental and European nations; or, more properly, was derived from identical sources. The treacherous Craftsmen of Hiram the Good are the three winter months which slew him. He is the sun surviving during the eleven consecutive months, but subjected to the irresistible power of three ruffians, the winter months; in the twelfth and last month, that luminary, Hiram, the good, the beauteous, the bright, the sun god, is extinguished” (The Early History and Antiquities of Freemasonry, page 408).

COMPAGNONS DU TOUR. This title was assumed by the workmen in France who belong to the several gilds of Compagnonage, which see. The French expression, Compagnons du Tour, or Companions of the Tour, may be understood in two different ways according to the meaning applied to the last word. Tour is used in French as it is also freely employed in English to indicate a round trip, a rambling and returning excursion of some extent. The word might well fit those who travelled around for employment or for instruction as did the Brethren of old. Tour is also the French for tower and towers or castles were the seat of the Templars; or, more properly, was derived from identical sources. The treacherous Craftsmen of Hiram the Good are the three winter months which slew him. He is the sun surviving during the eleven consecutive months, but subjected to the irresistible power of three ruffians, the winter months; in the twelfth and last month, that luminary, Hiram, the good, the beauteous, the bright, the sun god, is extinguished” (The Early History and Antiquities of Freemasonry, page 408).

COMPANIONS, THE TWELVE. George F. Fort says that “the twelve Companions of Master Hiram correspond unquestionably to the twelve zodiacal signs, or the twelve months of the year. The groundwork of this tradition is a fragment of ancient natural religion, common to both Oriental and European nations; or, more properly, was derived from identical sources. The treacherous Craftsmen of Hiram the Good are the three winter months which slew him. He is the sun surviving during the eleven consecutive months, but subjected to the irresistible power of three ruffians, the winter months; in the twelfth and last month, that luminary, Hiram, the good, the beauteous, the bright, the sun god, is extinguished” (The Early History and Antiquities of Freemasonry, page 408).

COMPASSES. As in Operative Freemasonry, the compasses are used for the admeasurement of the architect’s plans, and to enable him to give those just proportions which will ensure beauty as well as stability to his work; so, in Speculative Freemasonry, is this important implement symbolic of that even tenor of deportment, that true standard of rectitude which alone can bestow happiness here and felicity hereafter. Hence are the compasses the most prominent emblem of virtue, the true and only measure of a Freemason’s life and conduct. As the Bible gives us light on our duties to God, and the square illustrates our duties to our neighborhood and Brother, so the compasses give that additional light which is to instruct us in the duty we owe to ourselves—the great, imperative duty of circumscribing our passions, and keeping our desires within due bounds. “It is ordained,” says the philosopher Burke, “in the eternal constitution of things, that men of intemperate passions cannot be free; their passions forge their fetters.” Those Brethren who delight to trace our emblem to an astronomical origin, find in the compasses a symbol of the sun, the circular pivot representing the body of the luminary, and the diverging legs his rays.

In the earliest rituals of the eighteenth century, the compasses are described as a part of the furniture
of the Lodge, and are said to belong to the Master. Some change will be found in this respect in the ritual of the present day (see Square and Compasses).

The word is sometimes spelled and pronounced compass, which is more usually applied to the magnetic needle and circular dial or card of the mariner from which he directs his course over the seas, or the similar guide of the airman when seeking his destination across unknown territory.

COMPOSITE. One of the five orders of architecture introduced by the Romans, and compounded of the other four, whence it derives its name. Although it combines strength with beauty, yet, as it is a comparatively modern invention, it is held in little esteem among Freemasons.

CONCEALMENT OF THE BODY. See Aphanism.

CONCLAVE. Commanderies of Knights Templar in England and Canada were called Conclaves, and the Grand Encampment, the Grand Conclave, but the terms now in use are Preceptory and Great Priory respectively. The word is also applied to the meetings in some other of the advanced Degrees. The word is derived from the Latin con, meaning with, and clavis, a key, to denote the idea of being locked up in seclusion, and in this sense was first applied to the apartment in which the cardinals of the Roman Catholic Church are literally locked up when they are assembled to elect a Pope.

CONCORDISTS. A secret order established in Prussia, by M. Lang, on the wreck of the Tugendverein (Tugendverein, German for the Union of the Virtuous), which latter Body was instituted in 1790 as a successor of the Illuminati, and suppressed in 1812 by the Prussian Government, on account of its supposed political tendencies.

CONFEDERACIES. A title given to the yearly meetings of the Freemasons in the time of Henry VI., of England, and used it in the celebrated statute passed in the third year of his reign, which begins thus: "Whereas, by the yearly congregations and confederations which have been recorded and the judgment of those present have been expressed in some way as to the correctness of the statements but the proceedings may serve a further purpose and that is to express approval of what has been previously done. In fact, Rule 130 of the English Book of Constitutions provides that the Minutes regarding the election of a Worshipful Master must be confirmed before he can be installed.

In English Lodges any action regarding a money grant, alteration of by-laws or the election of a Master must be confirmed after the recording of the Minutes at the first subsequent regular meeting in order to become legally operative. All other points are merely confirmed for accuracy and are considered legal regardless.

CONFRATERNITY OF SAINT PAUL. The Italian name is La Confraternita di San Paolo. See Paul, Confraternity of Saint Paul.

CONFUSION OF TONGUES. The Tower of Babel is referred to in the ritual of the Third Degree as the place where language was confounded and Masonry lost. Hence, in Masonic symbolism, as Freemasonry professes to possess a universal language, the confusion of tongues at Babel is a symbol of that intellectual darkness from which the aspirant is seeking to emerge on his passage to that intellectual light which is imparted by the Order (see Threshing-floor).

COnGRATIONS. In the Old Records and Constitutions of Freemasonry the yearly meetings of the Craft are so called. Thus, in the Halliwell or Regius Manuscript it is said, "Every Master that is a Mason must be at the General Congregation" (see line 107). What are now called Communications of a Grand Lodge were then called Congregations of the Craft (see Assembly).

CONGRESSES, MASONIC. At various times in the history of Freemasonry conferences have been held in which, as in the General Councils of the Church, the interests of the Institution have been made the subject of consideration. These conferences have received the name of Masonic Congresses. Whenever a respectable number of Freemasons invested with deliberative powers, assemble as the representatives of different countries and Jurisdictions to take into consideration matters relating to the Order, such a meeting will be properly called a Congress. Of these Congresses some have been productive of little or no effect, while others have undoubtedly left their mark; nor can it be doubted, that if a General or Ecumenical Congress, consisting of representatives of all the Masonic powers of the world, were to meet, with an eye single to the great object of Masonic reform, and were to be guided by a liberal and conciliatory spirit of compromise, such a Congress might be of inestimable advantage.

The most important Congresses that have met since the year 926 a.d. are those of York, Strassburg, Ratisbon, Spire, Cologne, Basle, Jena, Altenberg, Brunswick, Lyons, Wolfenbuttel, Wilhelmbsad, Paris, Washington, Baltimore, Lexington, and Chicago (see them as listed under their respective titles).

CONGRESSES OF FREEMASONS. See Conventions.

CONNECTICUT. On August 12, 1750, the Saint John's Grand Lodge of Massachusetts granted a Charter to Hiram Lodge, at New Haven, and David Wooster was installed as Master. A Convention held on March 13, 1753, discussed the formation of a Grand Lodge of Connecticut. Nothing definite was completed and another Convention, held on April 29, 1783, again had no result. A third Convention, however, on May 14, 1759, composed of representatives of twelve Lodges, made some progress in the necessary
arrangements but adjourned the meeting until July 8, 1789, when a Constitution was adopted and the Grand Lodge of Connecticut duly opened. The Anti-Masonic Movement had a serious effect upon the Craft in Connecticut. Up to the year 1800 Freemasonry had flourished exceedingly in the district. During the next thirty years, however, it was culminated to such an extent that, at the annual session of 1831, all the officers of the Grand Lodge, except the Grand Treasurer, resigned and new officers were elected in their places. At the next annual session only the Grand Master and the Grand Treasurer were present on several years. Freemasonry lay under a cloud, but at last, towards 1840, the agitation began to subside and after another five years the Craft in this State was once more possessed of its early vigor.

The first Chapter in the district seems to have comprised six members of Saint John's Lodge, No. 2, of Middletown. These six Brethren opened the first regular Grand Chapter of Connecticut on September 12, 1783.

In 1818, Jeremy L. Cross, a prominent authority on Masonic Ritual in his day and author of The True Masonic Chart or Hieroglyphic Monitor and of The Templars' Chart, formed a Council of Royal and Select Masters. On May 18, 1819, ten of the eleven Councils which had been formed in 1818 and 1819 met at Hartford for the purpose of establishing a Grand Council. Two days later a Constitution was adopted, the Grand Officers elected and the Council duly constituted.

The first Encampment of Knights Templar was formed at Colchester in July, 1796, and was granted a Charter from London on September 5, 1803. New Haven Encampment took the initiative in adopting a Constitution in the State. Washington and Clinton sent representatives and the meeting was held at the Masonic Hall on September 13, 1827. A Grand Encampment of Knights Templar of the State of Connecticut was formed and Sir John Watrous was installed Grand Master.

The year 1858 saw the establishment of four Bodies of the Ancient and Accepted Scottish Rite in Connecticut. Three were chartered on June 1: namely, Lafayette Consistory, Peguonnock Chapter of Rose Croix, Washington Council of Princes of Jerusalem. The fourth, the De Witt Clinton Lodge of Perfection, was granted a Charter on May 11.

CONSECRATION. The appropriating or dedicating, with certain ceremonies, anything to sacred purposes or offices by separating it from common use. Hobbes, in his Leviathan (part iv, chapter 44), gives the best definition of this ceremony. "To consecrate is, in Scripture, to offer, give, or dedicate, in pious and decent language and gesture, a man, or any other thing, to God, by separating it from common use." Masonic Lodges, like ancient temples and modern churches, have always been consecrated. The rite of consecration is performed by the Grand Master, when the Lodge is said to be consecrated in ample form; by the Deputy Grand Master, when it is said to be consecrated in due form; or by the proxy of the Grand Master, when it is said to be consecrated in form. The Grand Master, accompanied by his officers, proceeds to the hall of the new Lodge, where, after the performance of those ceremonies which are described in all manuals and monitors, he solemnly consecrates the Lodge with the elements of corn, wine, and oil, after which the Lodge is dedicated and constituted and the officers installed.

CONSECRATION, ELEMENTS OF. Those things, the use of which in the ceremony as constituent and elementary parts of it, are necessary to the perfecting and legalizing of the act of consecration. In Freemasonry, these elements are corn, wine, and oil, which see in this work listed under their respective names.

CONSERVATORS, GRAND. See Grand Conservators.

CONSERVATORS OF FREEMASONRY. About the year 1859 Brother Rob Morris, a Freemason of some distinction in America, professed to have discovered, by his researches, what he called the true Preston-Webb Work, and attempted to introduce it into various Jurisdictions, sometimes in opposition to the wishes of the Grand Lodge and leading Freemasons of the State. To aid in the propagation of this ritual he communicated it to several persons, who were bound to use all efforts—to some, indeed, of questionable propriety—to secure its adoption by their respective Grand Lodges. These Freemasons were called by him Conservators, and the order or society which they constituted was called the Conservators Association. This association, and the efforts of its chief to extend his ritual, met with the general disapproval of the Freemasons of the United States, and in some Jurisdictions led to considerable disturbance and bad feeling.

CONSTITUTION. The meetings of members of the Thirty-second Degree, or Sublime Princes of the Royal Secret in the Ancient and Accepted Scottish Rite, are called Consistories. The elective officers are, according to the ritual of the Southern Jurisdiction of the United States, a Commander-in-Chief, Seneschal, Preceptor, Chancellor, Minister of State, Almoner, Registrar, and Treasurer. In the Northern Jurisdiction it is slightly different, the second and third officers being called Lieutenant-Commanders. A Consistory confers the Thirty-first and Thirty-second Degrees of the Rite in the Southern Jurisdiction; in the Northern Jurisdiction the Consistory confers the Degrees from the nineteenth to the thirty-second inclusive.

CONSTITORY, GRAND. See Grand Consistory.

CONSTABLE, GRAND. The fourth officer in a Grand Consistory. It is the title which was formerly given to the leader of the land forces of the Knights Templar.

CONSTANTINE. See Red Cross of Rome and Constantine.

CONSTANTINOPLE, KNIGHT OF. In the year 1864 Brother F. G. Irwin, a distinguished Freemason, lived at Devonport, England. He became a welcome visitor to, and subsequently a member of the then recently established Lodge, Saint Aubyn, No. 954. Among other Masonic acquirements he had authority to establish the Order of the Knights of Constantinople. It was found that other authority to establish this Order did not exist in England, although it had been conferred on a few individuals by Brother Irwin, and according to the usages of the
CONSTITUTED

Fraternity, those who first established an Order became the ruling power. The ground being thus clear, the authority of Brother Irwin, Past Junior Warden of the Province of Andalusia, Past Grand Master Overseer of Mark Masonry in England, First Grand Standard Bearer of Knights Templar in England, and Past Most Wise Sovereign Rose Croix, &c., was brought into operation. He accordingly presided over a meeting of Freemasons in the Saint Aubyn Lodge, No. 954, at Morice Town, Devonport, on January 18, 1865, and after intrusting them with the secrets of the Order and elevating to the honor of Knighthood, appointed the following Brethren as Officers of the First or Saint Aubyn Council of Knights of Constantinople, namely: Samuel Chapple, Horace Byron Kent, John R. H. Spry, Vincent Bird, Philip B. Clemens. At this meeting several prominent Freemasons were admitted, Brother Shuttleworth, Thirty-third Degree, the Grand Vice-Chancellor of the Knights Templar of England, being among the number. At the February meeting several active Freemasons were admitted, amongst them Brother W. J. Hughan, initiated in Lodge No. 954, and who later attained world-wide Masonic fame. At the January meeting, 1866, a Warrant was granted to certain distinguished Freemasons in Cornwall to open a Council at Truro, the Fortitude, Brother W. J. Hughan to be first Illustrious Sovereign, and a number of Cornish Freemasons were enlisted. The Saint Aubyn Council of the Knights of Constantinople developed into a Grand Council of Sovereigns of the Order and exercised such functions as organizing subordinate bodies. It became affiliated and a part of the organization at Mark Masons Hall, England, the Grand Council of the Allied Degrees. The Order of Knights of Constantinople is of a Christian character, associated in legend with the Emperor Constantine, and teaches the lesson of universal equality.

The jewel of the organization is a Cross surmounted by a Crescent.

CONSTITUTED, LEGALLY. The phrase, a legally constituted Lodge, is often used Masonically to designate any Lodge working under proper authority, which necessarily includes Lodges working under Dispensation, although, strictly, a Lodge cannot be legally constituted until it has received its Warrant or Charter from the Grand Lodge. But so far as respects the regularity of their work, Lodges under Dispensation, although, strictly, a Lodge cannot be legally constituted, it forms no component of the constituency of the Grand Lodge, can neither elect officers nor members, and exists only as a Lodge under dispensation at the will of the Grand Master.

CONSTITUTION, PARIS. See Paris Constitutions.

CONSTITUTIONS, BOOK OF. See Book of Constitutions.

CONSTITUTIONS OF 1762. This is the name of one of that series of Constitutions, or Regulations, which have always been deemed of importance in the history of the Ancient and Accepted Scottish Rite; although the Constitutions of 1762 have really nothing to do with that Rite, having been adopted long before its establishment. In the year 1758, there was founded at Paris a Masonic Body which assumed the title of the Chapter, or Council, of Emperors of the East and West, and which organized a Rite known as the Rite of Perfection, consisting of twenty-five Degrees, and in the same year the Rite was carried to Berlin by the Marquis de Bernez.

In the following year, a Council of Princes of the Royal Secret, the highest Degree conferred in the Rite, was established at Bordeaux. On September 21, 1762, nine Commissioners met and drew up Constitutions for the government of the Rite of Perfection, which have been since known as the Constitutions of 1762. Of the place where the Commissioners met, there is some doubt. Of the two copies, hereafter to be noticed, which are in the archives of the Southern Supreme Council, that of Delahogue refers to the Orients of Paris and Berlin, while that of Aveilhé says that they were made at the Grand Orient of Bordeaux. Thory also (Acta Latomorum, i, 79), names Bordeaux as the place of their enactment, and so does Ragon (Orthodoxie Masonique, 133); although he doubts their authenticity, and says that there is no trace of any such document at Bordeaux, nor any recollection there of the Consistory which is said to have drawn up the Constitutions.

To this it may be answered, that in the Archives of the Mother Supreme Council at Charleston there are two manuscript copies of these Constitutions—one written by Jean Baptiste Marie Delahogue in 1798, which is authenticated by Count de Grasse, under the seal of the Grand Council of the Princes of the Royal Secret, then sitting at Charleston; and another, written by Jean Baptiste Aveilhé in 1797. This copy is authenticated by Long, Delahogue, De Grasse, and others. Both documents are written in French, and are almost substantially the same. The translated title of Delahogue’s copy is as follows:

Constitutions and Regulations drawn up by nine Commissioners appointed by the Grand Council of the Sovereign Princes of the Royal Secret at the Grand Orient of Paris and Berlin, by virtue of the deliberation of the fifth day of the third week of the seventh month of the Hebrew Era, 5662, and of the Christian Era, 1762. To be ratified and observed by the Grand Councils of the Sublime Knights and Princes of Masonry as well as by the particular Councils and Grand Inspectors regularly constituted in the two Hemispheres.

The title of Aveilhé’s manuscript differs in this, that it says the Constitutions were enacted “at the Grand Master, accompanied with the appropriate ceremonies, consists the constitution of the Lodge. Until a Lodge is thus legally constituted, it forms no component of the constituency of the Grand Lodge, can neither elect officers nor members, and exists only as a Lodge under dispensation at the will of the Grand Master.”

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Or the Constitutions. But there is abundant internal evidence and approved by Frederick, as they profess.

The Constitutions of 1762 were published at Paris, in 1832, in the Recueil des Actes du Conseil Suprême de France or Collected Proceedings of the Supreme Council of France. They were also published, in 1859, in America; but the best printed exemplar of them is that published in French and English in the Book of Grand Constitutions, edited by Brother Albert Pike, which is illustrated with copious and valuable annotations by the editor, who was the Sovereign Grand Commander of the Southern Supreme Council.

CONSTITUTIONS OF 1786. These have been generally regarded by the members of the Ancient and Accepted Scottish Rite as the fundamental law of their Rite. They are said to have been established by Frederick II, of Prussia, in the last year of his life; a statement, however, that has been denied by some writers (see Mackey's revised History of Freemasonry under Early History of the Scottish Rite; Findel's History of Freemasonry under Declaration of the Grand Lodge of the Three Globes at Berlin; also Gould's History of Freemasonry under The Ancient and Accepted Scottish Rite). The controversies as to their authenticity have made them a subject of interest to all Masonic scholars. Brother Albert Pike, the Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States, published them, in 1872, in Latin, French, and English; and his exhaustive annotations are valuable because he has devoted to the investigation of their origin and their authenticity more elaborate care than any other writer.

Of these Constitutions, there are two exemplars, one in French and one in Latin, between which there are, however, some material differences. For a long time the French exemplar only was known in this country. It is supposed by Brother Pike that it was brought to Charleston by Count de Grasse, and that under its provisions he organized the Supreme Council in that place. They were accepted by the Southern Supreme Council, and have been regarded by the Northern Supreme Council as the only authentic Constitutions. But there is abundant internal evidence of the incompleteness and incorrectness of the French Constitutions, of whose authenticity there is no proof, nor is it likely that they were made at Berlin and approved by Frederick, as they profess.

The Latin Constitutions were probably not known in France until after the Revolution. In 1834, they were accepted as authentic by the Supreme Council of France, and published there in the same year. A copy of this was published in America, in 1859, by Brother Pike. These Latin Constitutions of 1786 have been adopted by the Supreme Council of the Southern Jurisdiction in preference to the French version. Most of the other Supreme Councils—those, namely, of England and Wales, of Italy, and of South America—have adopted them as the law of the Rite, repudiating the French version as of no authority.

The definite and well-authorized conclusions to which Brother Pike has arrived on the subject of these Constitutions have been expressed by that eminent Freemason in the following language:

"We think we may safely say, that the Grand Constitutions were forged at Charleston is completely disproved, and that it will be contemptible hereafter to repeat it. No set of speculating Jews constituted the Supreme Council established there; and those who care for the reputations of Colonel Mitchell, and Doctors Dalcho, Auld, and Moultrie, may well afford to despise the scurrilous libels of the Ragons, Clavels, and Folgers.

"And, secondly, that it is not by any means proven or certain that the Constitutions were not really made at Berlin, as they purport to have been, and approved by Frederick. We think that the preponderance of evidence, internal and external, is on the side of their authenticity, apart from the positive evidence of the certificate of 1832.

"And, thirdly, that the Supreme Council at Charleston had a perfect right to adopt them as the law of the new Order; no matter where, when, or by whom they were made, as Anderson's Constitutions were adopted in Symbolic Masonry; that they are and always have been the law of the Rite, because they were so adopted; and because no man has ever lawfully received the degrees of the Rite without swearing to maintain them as its supreme law; for as to the articles themselves, there is no substantial difference between the French and Latin copies.

"And, fourthly, that there is not one particle of proof of any sort, circumstantial or historical, or by argument from improbability, that they are not genuine and authentic. In law, documents of great age, found in the possession of those interested under them, to whom they rightfully belong, and with whom they might naturally be expected to be found, are admitted in evidence without proof, to establish title or facts. They prove themselves, and to be avoided must be disproved by evidence. There is no evidence against the genuineness of these Grand Constitutions."

We have alluded to the controversies aroused by the historical concepts formed of these documents. But we must warn the readers against assuming that this was ever understood by the leading disputants as any argument against the legality of them. That was quite another thing.

Both Brothers Pike and Carson, differing widely as they did upon the source of the Constitutions in 1786, were agreed upon the legal aspect. Brother Enoch Terry Carson, then Deputy of the Scottish Rite for Ohio, says, "We shall not enter into a discussion of the question as to whether these Constitutions had the origin claimed for them or not, it is sufficient to say that they were recognized, and that under and by authority of them the Southern Supreme Council, at Charleston, the first in the world, was organized and until 1813, possessed exclusive jurisdiction over the United States; and all other regular Supreme Councils from that day down to the present have, and still recognize them. If they, the Constitutions of 1786, ever were irregular, they ceased to be so to any and every Supreme Council the very
moment they recognized and adopted them. Without them there can be no Thirty-third Degree of the Ancient and Accepted Scottish Rite.

Brother Albert Pike is equally direct to the point where he says very plainly, "But the validity and effect of these Constitutions did not depend upon their emanating from Frederick. On the contrary, he had no power to make any such laws. Their force and effect as law depended upon their adoption as such by the first Body of the Rite" (see Mackey’s revised History of Freemasonry, pages 1836–7).

CONSTITUTIONS, OLD. See Records, Old.

CONSUMMATUM EST. Latin, meaning It is finished. A phrase used in some of the higher degrees of the Ancient and Accepted Scottish Rite. It is borrowed from the expression used by our Lord when He said, on the cross, "It is finished," meaning that the work which had been given him to do had been executed. It is, therefore, appropriately used in the closing ceremonies to indicate that the sublime work of the degrees is finished, so that all may retire in peace.

CONTENABLE. To contemplate is, literally, to watch and inspect the Temple. The augur, or prophet, among the Romans, having taken his stand on the Capitoline Hill, marked out with his wand the space in the heavens he intended to consult. This space he called the templum, the Latin word for a designated or marked-off area. Having divided his templum into two parts from top to bottom, he watched to see what would occur. The watching of the templum was called contemplating; and hence those who devoted themselves to meditation upon sacred subjects assumed this title. Thus, among the Jews, the Essenes and the Therapeutists, and, among the Greeks, the school of Pythagoras, were contemplative sects. Among the Freemasons, the word speculative is used as equivalent to contemplative (see Speculative Freemasonry).

CONTINENTAL LODGES. This expression is used throughout this work, as it is constantly by English writers, to designate the Lodges on the Continent of Europe which retain many usages which have either been abandoned by, or never were observed in, the Lodges of England, Ireland, and Scotland, as well as the United States of America. The words Continental Freemasonry are employed in the same sense.

CONTUMACY. In civil law, contumacy, or stubbornness, is the refusal or neglect of a party accused to appear and answer to a charge preferred against him in a court of justice. In Masonic jurisprudence, it is disobedience of or rebellion against superior authority, as when a Freemason refuses to obey the edict of his Lodge, or a Lodge refuses to obey that of the Grand Master or the Grand Lodge. The punishment, in the former case, is generally suspension or expulsion; in the latter, arrest of Charter or forfeiture of Warrant.

CONVENTION. In a state or territory where there is no Grand Lodge, but three or more Lodges holding their Warrants of Constitution from Grand Lodges outside of the territory, these Lodges may meet together by their representatives—who should properly be the first three officers of each Lodge—and take the necessary steps for the organization of a Grand Lodge in that state or territory. This pre-


1909. Conference of Grand Masters, Baltimore, Maryland, November 16.


1914. Conference of Grand Masters, St. Louis, Missouri, May 14–16.


1920. Masonic Service Association, St. Louis, Missouri, November 9–10.


1922. Masonic Service Association, Kansas City, Missouri, November 17–19.


Following the meeting at Cedar Rapids in 1919, the Masonic Service Association has met at St. Louis, Mo., November 9–10, 1920; Chicago, Ill., November 9–11, 1921; Kansas City, Mo., November 17–19, 1922; Washington, D. C., October 29–30, 1923; Chicago, Ill., November 11–12, 1924, and so on annually, a Conference of Grand Masters usually being held at the same place conveniently about that time.

1875. Lausanne. A Convention of the Supreme Councils of the Ancient and Accepted Scottish Rite of the World, which subsequently led to an eternal bond of unity both offensive and defensive.

CONVERSATION. Conversation among the Brethren during Lodge hours is forbidden by the Charges of 1722 in these words: "You are not to hold private committees or separate conversation without leave from the Master" (see Constitutions, 1723, page 53).

CONVOCATION. The meetings of Chapters of Royal Arch Freemasons are so called from the Latin convocatio, meaning a calling together. It seems very properly to refer to the convoking of the dispersed Freemasons at Jerusalem to rebuild the second Temple, of which every Chapter is a representation.

CONVOCATION, GRAND. The meeting of a Grand Chapter is so styled.

COOKE, MATTHEW. English Masonic writer; edited an early prose Masonic Constitutions known as the Additional Manuscript, 1861. Brother Cooke arranged a number of musical scores for the Ancient and Accepted Scottish Rite, Southern Jurisdiction, United States.

COOKE’S MANUSCRIPT. The old document commonly known among Masonic scholars as Matthew Cooke’s Manuscript, because it was first given to the public by that distinguished Brother, was published by him, in 1861, from the original in the British Museum, which institution purchased it, on the 14th of October, 1859, from Mrs. Caroline Baker. It was also published in facsimile by the Quatuor Coronati Lodge, No. 2076, London, in 1890. Its principal value is derived from the fact, as Brother Cooke remarks, that until its appearance "there was no prose work of such undoubted antiquity known to be in existence on the subject."

Brother Cooke gives the following account of the Manuscript in his preface to its republication:

By permission of the Trustees of the British Museum, the following little work has been allowed to be copied and published in its entire form. The original is to be found among the additional manuscripts in that national collection, and is numbered 23,198.

Judging from the character of the handwriting and the form of contractions employed by the scribe, it was most probably written in the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.

By whom or for whom it was originally penned there is no means of ascertaining; but from the style, it may be conjectured to have belonged to some Master of the Craft, and to have been used in assemblies of Freemasons as a text-book of the traditional history and laws of the Fraternity.

COPELAND, PATRICK. A native of Udaught, Scotland. In 1500, by Royal Patent, because his ancestors had held the same office, he was made Patron for life of the Freemasons of Aberdeen, Banff and Kincardine.

COPE-STONE. See Capstone.

CORD, HINDU SACRED. See Zennaar.

CORD, SILVER. See Silver Cord.

CORD, THREEFOLD. See Threefold Cord.

CORDON. The Masonic decoration, which in English is called the collar, is styled by the French Freemasons the cordon.

CORINTHIAN ORDER. This is the lightest and most ornamental of the pure orders, and possesses the highest degree of richness and detail that architecture attained under the Greeks. Its capital is its great distinction, and is richly adorned with leaves of acanthus, olive, etc., and other ornaments. The column of Beauty which supports the Lodge is of the Corinthian Order, and its appropriate situation and symbolic office are in the South.

CORK, ORDER OF THE. A side Degree found in British Masonic circles and practised with that excellent conviviality characteristic of the Brethren. The main object is to provide an opportunity for the display of high spirits on some especial occasion. Significant of the membership is a jewel, a section or slice of cork, usually enclosed in a metal band for attachment to the watch-chain as a charm or pendant, or carried as a pocket-piece. The absence of this emblem or pledge when a member is challenged by another one subjects the corkless Brother to a forfeiture, which again is commonly and appropriately significant of the cause of mutual enjoyment.

CORNER, NORTHEAST. See Northeast Corner.

CORNER-STONE, SYMBOLISM OF THE. The corner-stone is the stone which lies at the corner of two walls and forms the corner of the foundation of an edifice. In Masonic buildings it is now always placed in the Northeast; but this rule was not always formerly observed. As the foundation on which the entire structure is supposed to rest, it is considered by Operative Freemasons as the most important stone in the edifice. It is laid with impressive ceremonies; the
assistance of Speculative Freemasons is often, and ought always to be, invited to give dignity to the occasion; and for this purpose Freemasonry has provided an especial ritual which is to govern the proper performance of that duty.

Among the ancients the corner-stone of important edifices was laid with impressive ceremonies. These are well described by Tacitus in the history of the rebuilding of the Capitol. After detailing the preliminary ceremonies, which consisted of a procession of vestals, who with chaplets of flowers encompassed the ground and consecrated it by libations of living water, he adds that, after solemn prayer, Helvidius Priscus, to whom the care of rebuilding the Capitol had been committed, "laid his hand upon the fillets that adorned the foundation stone, and also the cords by which it was to be drawn to its place. In that instant the magistrates, the priests, the senators, the Roman knights, and a number of citizens, all acting with one effort and general demonstrations of joy, laid hold of the ropes and dragged the ponderous load to its destined spot. They then threw in ingots of gold and silver, and other metals which had never been melted in the furnace, but still retained, untouched by human art, their first formation in the bowels of the earth." (see Histories iv, 53).

The symbolism of the corner-stone when duly laid with Masonic rites is full of significance, which refers to its form, to its situation, to its permanence, and to its consecration.

As to its form, it must be perfectly square on its surfaces, and in its solid contents a cube. Now the square is a symbol of morality, and the cube, of truth. In its situation it lies between the north, the place of darkness, and the east, the place of light; and hence this position symbolizes the Masonic progress from darkness to light, and from ignorance to knowledge. The permanence and durability of the corner-stone, which lasts long after the building in whose foundation it was placed has fallen into decay, is intended to remind the Freemason that, when this earthly house of his tabernacle shall have passed away, he has within him a sure foundation of eternal life—a corner-stone of immortality—an emanation from that Divine Spirit which pervades all nature, and which, therefore, must survive the tomb, and rise, triumphant and eternal, above the decaying dust of death and the grave.

The stone, when deposited in its appropriate place, is carefully examined with the necessary implements of Operative Freemasonry—the square, the level, and the plumb, themselves all symbolic in meaning—and is then declared to be "well formed, true, and trusty." Thus the Freemason is taught that his virtues are to be tested by temptation and trial, by suffering and adversity, before they can be pronounced by the Master Builder of souls to be materials worthy of the spiritual building of eternal life, fitted, "as living stones, for that house not made with hands, eternal in the heavens."

And lastly, in the ceremony of depositing the corner-stone, the elements of Masonic consecration are produced, and the stone is solemnly set apart by pouring corn, wine, and oil upon its surface, emblematic of the Nourishment, Refreshment, and Joy which are to be the rewards of a faithful performance of duty.

The corner-stone does not appear to have been adopted by any of the heathen nations, but to have been as the eben pinah, peculiar to the Jews, from whom it descended to the Christians. In the Old Testament, it seems always to have denoted a prince or high personage, and hence the Evangelists constantly use it in reference to Christ, who is called the Chief Corner-stone. In Masonic symbolism, it signifies a true Freemason, and therefore it is the first character which the Apprentice is made to represent after his initiation has been completed.

Saint Martin-in-the-Fields Church, perhaps the best known church in London, was the first in England to have its foundation stone laid with special Masonic ceremony after the coming into existence of the Grand Lodge there. This event took place in 1724, in the reign of King George I, whose direct descendant, the Duke of Connaught, was Grand Master two hundred years later (see Freemason, March 7, 1925).

The first or corner-stone of the Baltimore and Ohio Railroad was laid by the Grand Master of Maryland with the Grand Masters of Pennsylvania and Virginia co-operating with the Brethren of Maryland. The stone was laid on July 4, 1824, in Carroll's Field at Baltimore and the first spading of the ground where the stone was to rest was dug by the venerable Charles Carroll of Carrollton, then the only living signer of the Declaration of Independence. Brother E. T. Schultz (Freemasonry in Maryland, pages 562–79) says that the first train over this new railroad reached the banks of the Ohio River, January 11, 1853. The several city trades took part in the procession and presented gifts to Mr. Carroll, one from the Weavers and Tailors was "a coat made on the way."

Allusions to public ceremonies by the Craft are frequent in the old records. One of Tuesday, August 27, 1822, deserves mention, not because of the distance in elapsed time from that date to the present, but by reason of the close identity of the custom in Great Britain and in other Countries during these many years. The occasion was the laying of the Foundation-stone of the National Monument of Scotland, at Edinburgh, and after describing the usual procession, and the placing of coins, newspapers, plans, etc., in the cavities of the stone, these were covered with inscribed plates, the first being headed "To the Glory of God—In honor of the King—For the Good of the People." Then Laurie's History of Free Masonry and the Grand Lodge of Scotland (1849, page 201) continues:"

The Most Worshipful the Grand Master proceeded with the ceremony, and having applied the square, the plumb, and the level respectively to the stone, with the mallet he gave three knocks, saying,—"May the All-mighty Architect of the Universe look down with benignity upon our present undertaking, and crown this splendid edifice with every success; and may it be considered, for time immemorial, a model of taste and genius and serve to transmit with honour to posterity the names of the artists engaged in it"; followed by the Grand Honours from the Brethren, and the Band playing "On, on my dear Brethren." When the music ceased, the cornucopia with corn, and the cups with wine and oil were delivered by the Grand Wardens to the Substitute Grand Master, who in succession handed them to the Most Worshipful the Grand Master, when he, according to ancient custom, poured out the corn, the wine, and the
oil upon the stone, saying, "Praise be to the Lord immortal and eternal, Who formed the heavens, laid the foundations of the earth, and extended the waters beyond it, Who supports the pillars of Nations, and maintains in order and harmony surrounding Worlds: We implore Thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these our native shores. Almighty Ruler of Events, deign to direct the hand of our gracious Sovereign, so that he may pour down blessings upon his people; and may they, living under sage laws and a free government, ever feel grateful for the blessings they enjoy": Which was followed by the Grand Honours from the Brethren, and prolonged cheering from the Royal Commissioners and spectators.

Brother Laurie also tells on page 207 of the curious fact that on April 30, 1824, "the Foundation-stone of the new road or approach to Glasgow from London was laid, by sanction of the Grand Lodge, by the Right Honourable Lord Provost Smith of Glasgow, Depute Provincial Grand Master of the Lower Ward of Lanarkshire, in presence of a large assemblage of the Brethren and a great number of spectators."

An unusual method of laying the Foundation-stone of a Masonic Temple took place in London on July 14, 1927. The site of the Temple in Great Queen Street, Kingsway, would not accommodate a large crowd, so it was arranged that the Grand Master of English Freemasons, the Duke of Connaught, should perform the ceremony at Royal Albert Hall, nearly three miles away. A replica of the stone was laid on a specially erected platform in the great hall where some ten thousand Freemasons from all parts of the Empire attended in their regalia. The ceremony in Albert Hall was performed simultaneously with the laying of the actual stone in Great Queen Street by means of special electrical contrivances.

A distinction should be made between Corner-stone and Foundation Stone. Doctor Mackey was emphatic on this point and it is well to have the matter in mind. But the two are not always distinguished definitely in the records. We have placed several items together here which the reader can list as he personally may choose. The precise classification of corner-stones of railroads and foundation stones of highways, judged by any Masonic requirement, is probably best left to individual taste. The subject personally may choose. The precise classification of these symbols is supported by the highest antiquity. Corn, wine, and oil were the most important productions of Eastern countries; they constituted the wealth of the people, and were esteemed as the supports of life and the means of refreshment. David enumerates them among the greatest blessings that we enjoy, and speaks of them as "wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart" (Psalm civ., 15). In devoting anything to religious purposes, the anointing with oil was considered as a necessary part of the ceremony, a rite which has descended to Christian nations. The tabernacle in the wilderness, and all its holy vessels, were, by God's express command, anointed with oil; Aaron and his two sons were set apart for the priesthood with the same ceremony; and the prophets and kings of Israel were consecrated to their offices by the same rite. Hence, Freemasons' Lodges, which are but temples to the Most High, are consecrated to the sacred purposes for which they were built by strewing corn, wine, and oil upon the Lodge, the emblem of the Holy Ark. Thus does this mystic ceremony instruct us to be nourished with the hidden manna of righteousness, to be refreshed with the Word of the Lord, and to rejoice with joy unspeakable in the riches of divine grace. "Wherefore, my brethren," says the venerable Harris (Discourse iv, 81), "wherefore do you carry corn, wine, and oil in your processions, but to remind you that in the journey of human life you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sorrowful, and to pour the healing oil of your consolation into the wounds which sickness hath made in the bodies, or affliction rent in the heart, of your fellow-travellers?"

In processions, the corn alone is carried in a golden pitcher, the wine and oil are placed in silver vessels, and this is to remind us that the first, as a necessity and the "staff of life," is of more importance and more worthy of honor than the others, which are but comforts.

CORONET, DUCAL. Italian, Coronetta. An inferior crown worn by noblemen; that of a British duke is adorned with strawberry leaves; that of a marquis has leaves with pearls interspersed; that of an earl has the pearls above the leaves; that of a viscount is surrounded with pearls only; that of a baron has only four pearls. The ducal coronet is a prominent symbol in the Thirty-third Degree of the Ancient and Accepted Scottish Rite.

CORPORATION OF SQUAREMEN. See Squaremen, Corporation of.

CORRESPONDENCE. See Committee on Foreign Correspondence.

CORRESPONDING GRAND SECRETARY. An officer of a Grand Lodge to whom was formerly entrusted, in some Grand Lodges, the Foreign Correspondence of the Body. The office is now disused, a temporary appointment being made when familiarity with a foreign language may require the services of an assistant to the Grand Secretary.
CORYBANTES

CORYBANTES, MYSTERIES OF. Rites instituted in Phrygia in honor of Atys, the lover of Cybele. The goddess was supposed first to bewail the death of her lover, and afterward to rejoice for his restoration to life. The ceremonies were a scenical representation of this alternate lamentation and rejoicing, and of the sufferings of Atys, who was placed in an ark or coffin during the mournful part of the orgies. If the description of these rites, given by Sainte-Croix from various ancient authorities, be correct, they were but a modification of the Eleusinian mysteries.

COSMIST. A religious faith of late recognition, having for its motto, Deeds, not Creeds, and for its principle the service of humanity is the supreme duty. The design of Cosmism is to join all men and women into one family, in which the principle of equality, together with that of brotherly love, that is, love of the human race, is the predominant one, and the moral and material welfare of all, the sole aim and purpose.

The Cosmists are enjoined to act as follows: To give one another encouragement and aid, both mate-

CROWN AND CORONETS OF STATE

W. O. English, 32°, K.C.
Charles A. Nesbitt, 33°
John F. Mayer, 33°
Josiah Drummond, 33°
R. P. Williams, 32°
Beverly R. Welford, 32°

R. H. Hall, 33°
O. W. Budd, 32°
Thomas Whittet, 33°
Jacob Reinhardt, 32°
Ernest T. Walthall,
H. F. W. Southern, 32°

COUNCIL. A part of the room in which the ceremonies of the Companions of the Red Cross are performed.

COUNCIL CHAMBER. A part of the room in which the ceremonies of the Companions of the Red Cross are performed.

COUNCIL, GRAND. See Grand Council.

COUNCIL OF ALLIED MASONIC DEGREES. An organization formed in England in 1880 to embosom, protect, and promulgate all side Degrees of a Masonic or other secret character, and those otherwise unclaimed that may appear as waifs. The central organization is termed the Grand Council of Allied Masonic Degrees.

The Sovereign College of the Allied Masonic Degrees of America was organized on February 1, 1892, at Richmond, Virginia, and the first officers of this Body were chosen as follows:

Hartley Carmichael, 33°
Wm. Ryan, 33°
Right Rev. A. M. Randolph,
Bishop of Southern Virginia
Frederick Webber, 33°
Alfred R. Courtney 32°

Sovereign Grand Master.
Deputy Grand Master.
C.J.S.
Grant Abbot.
Grand Senior Warden.
Grand Junior Warden.

Brother Nesbitt, the Grand Recorder-General who was also Grand Secretary, Grand Lodge of Virginia, was elected Deputy Grand Master of the Sovereign College in 1901, Brother Howard D. Smith, Norway, Maine, at the same time being chosen Grand Recorder-General.

This Sovereign College was organized for the purpose of uniting under Masonic government a number of Degrees hitherto not so controlled. The object of the Sovereign College was two-fold—to work with proper rituals such as were, from their importance or beauty, worthy of propagation, and to lay on the shelf such Degrees, possessed by it, as were merely Masonic absurdities. This Grand Body assumed the care of several Degrees of interest and importance to earnest and progressive Freemasons. It governs the Ark Mariner or Ark and Dove, Secret Monitor, Saint Lawrence the Martyr, Tilers of King Solomon, Knights of Constantinople, the Holy Order of Wisdom, and the Trinitarian Knights of Saint John of
Patmos. From the archives we obtain the following particulars:

For the Degree of Ark Mariner all Master Masons in good standing are eligible, and all Ark Mariners are eligible for the Monitor Degree. The Ark Degree ought to be peculiarly well-appre¬ciated by Freemasons, for in England the synonymous Degree of Royal Ark Mariner is exceedingly popular. Though it is not necessary in America to possess the Mark Degree before receiving that of the Ark, yet it is well for all Freemasons, who are likely to travel, to take the Mark Degree in the Chapter also, as the qualification for the English Royal Ark Mariner’s Degree is that the candidate must be a Mark Mason. The Degree of Tiler of St. Louis, in the Grand Secret Monitor's Degree, the Martyr, and the Knight of Constantinople are only conferred on those who are already Ark Mariners and Secret Monitors.

The Holy Order of Wisdom is one of the finest and most impressive Degrees in Freemasonry. The qualification is that the candidate must be a Knight Templar of the American Rite, or a Knight Rose Croix of the Ancient and Accepted Scottish Rite.

The Knight of Patmos is conferred only once a year, and then sparingly. It is given only to Freemasons of some mark and learning. From the Knights of Patmos the officers of the Sovereign College are elected.

The Degrees of the Order of Wisdom, and the Knight of Patmos, are essentially Christian and Trinitarian. For the latter Degree the Candidate must be a Prince of the Royal Secret of the Ancient and Accepted Scottish Rite. The Grand Bodies with which the Sovereign College is in amity:


The Festival of the Order is Saint Paul’s Day. The Prayer Book Commentary (Macmillan, 1922, page 26) says, “In the case of Saint Paul we have the festival of his conversion, January 25, commemorating an event standing on a totally different footing from every other conversion, which was divinely destined to alter the whole tone of Christianity. Our earliest notices of this festival carry it, we believe, to about the middle of the ninth century.”

COUNCIL OF COMPANIONS OF THE RED CROSS. A body in which the First Degree of the Templar system in the United States of America is conferred. It is held under the Charter of a Commandery of Knights Templar, which, when meeting as a Council, is composed of the following officers: A Sovereign Master, Chancellor, Master of the Palace, Prelate, Master of Despatches, Master of Cavalry, Master of Infantry, Standard-Bearer, Sword-Bearer, Warder and Sentinel.

COUNCIL OF ROYAL AND SELECT MASTERS. United Body conferring Royal and Select Degrees. In some Jurisdictions this Council confers also the Degree of a Super-Excellent Master.

COUNCIL OF ROYAL MASTERS. The Body in which the Degree of Royal Master, the eighth in the American Rite, is conferred. It receives its Charter from a Grand Council of Royal and Select Masters, and has the following officers: Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Master of the Exchequer, Master of Finances, Captain of the Guards, Coaductor of the Council, and Steward.

COUNCIL OF SELECT MASTERS. The body in which the Degree of Select Masters, the ninth in the American Rite, is conferred. It receives its Charter from a Grand Council of Royal and Select Masters. Its officers are: Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Treasurer, Recorder, Captain of the Guards, Conductor of the Council, and Steward.

COUNCIL OF THE TRINITY. An independent Masonic Jurisdiction, in which are conferred the Degrees of Knight of the Christian Mark, and Guard of the Conclave, Knight of the Holy Sepulcher, and the Holy and Thrice Illustrious Order of the Cross. They are conferred after the Encampment Degrees. They are Christian Degrees, and refer to the crucifixion.

COUNCIL, SUPREME. See Supreme Council.

COUNTRY STEWARDS' LODGE. An old English Lodge which met first at the Guildhall Coffee House and afterwards at Freemasons Tavern. It was known as No. 540, having been constituted in 1789. The members were made up of Freemasons who had served as Stewards at the “Country Feast of the Society,” a festival held every several years after 1732. A special jewel with a green collar was assigned for their use by the Grand Lodge in 1789 and in 1785 they were permitted to line their aprons with green silk. As a result of this ruling they were frequently called the Green Apron Lodge, but in 1797 this ruling was withdrawn. The Lodge lapsed about 1802.

COURT DE GEBELIN, ANTOINE. French author; a founder of the Rite des Philalethes in 1773; Secretary of the famous Lodge of Nine Sisters, Paris, in 1779. President of the Apollonian Society and author of Primitive World Analyzed and Compared with the Modern World. Although a Protestant his literary work secured for him the office of Royal Censor. At the time Voltaire was initiated into the Lodge of Nine Sisters, Court de Gebelin assisted and also presented a copy of his new book mentioned above and read that part of it concerning the ancient mysteries of Eleusis. He died in 1784 (see Lodge of Nine Sisters).

COURT OF HONOR. The letters K. C. C. H., stand for Knight Commander of the Court of Honor. The Court of Honor is an honorary body between the Thirty-second and Thirty-third Degrees of the Southern Jurisdiction, Ancient and Accepted Scottish Rite. It was established to confer honor on certain Brethren whose zeal and work for Scottish Rite Freemasonry have entitled them to recognition. This Court of Honor is composed of all Thirty-third Degree Freemasons whether active or honorary, and also such Thirty-second Degree Freemasons as the Supreme Council may select. In the Court of Honor there are two ranks, that of Knight Commander and that of Grand Cross. No more than three Grand Crosses can be selected at each regular session of the Supreme Council, but the Knight Commander rank is not so restricted. At least two weeks before each regular session of the Supreme Council, each active Thirty-third Degree member may nominate one Thirty-second Degree member for the honor and decoration of Knight Commander. In addition to this he is entitled to nominate for this honor one
candidate for every forty Freemasons of the Fourteenth Degree in his Jurisdiction, who has received that Degree since the preceding regular session of the Supreme Council. This does not mean that a Fourteenth Degree Freemason is entitled to the honor. On the contrary, the honor can only be conferred on one who has received the Thirty-second Degree at least two years prior to his nomination, but the number of those who have received the Fourteenth Degree is limited by the number of those who may receive the honor. If the number of such Thirty-second Degree Freemasons who may receive the honor is limited by the number of those who have received the Fourteenth Degree in the Jurisdiction of the member making the nomination. However, if in the judgment of the Supreme Council there are others not so nominated who should receive the honor, the Supreme Council may elect without such nomination. The rank of Knight Commander or Grand Cross cannot be applied for, and if applied for, must be refused. The Court of Honor assembles as a body when called together by the Grand Commander, and is presided over by the Grand Cross named by the Grand Commander.

**COURTESY.** Politeness of manners, as the result of kindness of disposition, was one of the peculiar characteristics of the knights of old. "No other human laws enforced," says M. de Saint Palaye, "as chivalry did, sweetness and modesty of temper, and that politeness which the word courtesy was meant perfectly to express." We find, therefore, in the language of Templarism, the phrase "a true and courteous knight"; and Knights Templar are in the habit of closing their letters to each other with the expression, *Yours in all knightly courtesy.* Courtesy is also a Masonic virtue, because it is the product of a feeling of kindness; but it is not so specifically spoken of in the symbolic degrees, where brotherly love assumes its place, as it is in the orders of knighthood.

**Cousins, Les Bons, or Cousins Charbonniers.** A secret society of France in the eighteenth century (see Carbonari).

**Coustos, John.** The sufferings inflicted, in 1743, by the Inquisition at Lisbon, on John Coustos, a Freemason, and the Master of a Lodge in that city; and the fortitude with which he endured the severest tortures, rather than betray his trusts and reveal the secrets that had been confided to him, constitute an interesting episode in the history of Freemasonry. Coustos, after returning to England, published, in 1746, a book, detailing his sufferings, from which the reader is presented with the following abridged narrative.

John Coustos was born at Berne, in Switzerland, but emigrated, in 1716, with his father to England, where he became a naturalized subject. In 1743 he removed to Lisbon, in Portugal, and began the practice of his profession, which was that of a jeweler or dealer in precious stones. In consequence of the bull or edict of Pope Clement XXII denouncing the Masonic Institution, the Lodges at Lisbon were not held at public houses, as was the custom in England and other Protestant countries, but privately, at the residences of the members. Of one of these Lodges, Coustos, who was a zealous Freemason, was elected the Master. A female, who was cognizant of the existence of the Lodge over which Coustos presided, revealed the circumstance to her confessor, declaring that, in her opinion, the members were "monsters in nature, who perpetrated the most shocking crimes." In consequence of this information, it was resolved, by the Inquisition, that Coustos should be arrested and subjected to the tender mercies of the Holy Office. He was accordingly seized, a few nights afterwards, in a coffee-house—the public pretense of the arrest being that he was privy to the stealing of a diamond, of which they had falsely accused another jeweler, friend and warden of Coustos, whom they had previously arrested.

Coustos was then carried to the prison of the Inquisition, and after having been searched and deprived of all his money, papers, and other things that he had about him, he was led to a lonely dungeon, in which he was immured, being expressly forbidden to speak aloud or knock against the walls, but if he required anything, to beat with a padlock that hung on the outward door, and which he could reach by thrusting his arm through the iron grate. "It was there," says he, "that, struck with the horrors of a place of which I had heard and read such baleful descriptions, I plunged at once into the blackest melancholy; especially when I reflected on the dire consequences with which my confinement might very possibly be attended."

On the next day he was led, bareheaded, before the President and four Inquisitors, who, after having made him reply on oath to several questions respecting his name, his parentage, his place of birth, his religion, and the time he had resided in Lisbon, exhorted him to make a full confession of all the crimes he had ever committed in the whole course of his life; but, as he refused to make any such confession, declaring that, from his infancy, he had been taught to confess not to man but to God, he was again remanded to his dungeon.

Three days after, he was again brought before the Inquisitors, and the examination was renewed. This was the first occasion on which the subject of Freemasonry was introduced, and there Coustos for the first time learned that he had been arrested and imprisoned solely on account of his connection with the forbidden Institution.

The result of this conference was that Coustos was conveyed to a deeper dungeon, and kept there in close confinement for several weeks, during which period he was taken three times before the Inquisitors. In the first of these examinations they again introduced the subject of Freemasonry, and declared that if the Institution was as virtuous as their prisoner contended that it was, there was no occasion for concealing so industriously the secrets of it. Coustos did not reply to this objection to the Inquisitorial satisfaction, and he was remanded back to his dungeon, where a few days after he fell sick.

After his recovery, he was again taken before the Inquisitors, who asked him several new questions with regard to the tenets of Freemasonry—among others, whether he, since his abode in Lisbon, had received any Portuguese into the society. He replied that he had not.

When he was next brought before them, "they insisted," he says, "upon my letting them into the secrets of Freemasonry; threatening me, in case I did not comply." But Coustos firmly and fearlessly refused to violate his obligations.
After several other interviews, in which the effort was unavailingly made to extort from him a renunciation of Freemasonry, he was subjected to the torture, of which he gives the following account:

I was instantly conveyed to the torture-room, built in a form of a square tower, where no light appeared, but what two candles gave; and to prevent the dreadful cries and shocking groans of the unhappy victims from reaching the ears of the other prisoners, the doors are lined with a sort of quilt.

The reader will naturally suppose that I must be seized with horror, when, at my entering this infernal place, I was placed, or rather fastened, on a sort of frame constructed by six wretches, who, after preparing the tortures, stripped me naked, all to linen drawers, when, laying me on my back, they began to lay hold of every part of my body. First, they put around my neck an iron collar, which was fastened to the scaffold; then they fastened a ring to each foot; and this being done, they stretched my limbs with all their might. They next wound two ropes round each arm, and two round each thigh, which ropes passed under the scaffold, through holes made for that purpose, and were all drawn tight at the same time, by four men, upon a signal made for that purpose.

The reader will believe that my pains must be intolerable, when I solemnly declare that these ropes, which were of the size of one's little finger, pierced through my flesh quite to the bone, making the blood gush out at eight different places that were thus bound. As I persisted in refusing to discover any more than what has been seen in the interrogatories above, the ropes were thus drawn together four different times. At my side stood a physician and a surgeon, who often felt my temperature, judges of the danger I might be in—by which means my tortures were suspended, at intervals, that I might have an opportunity of recovering myself a little.

Whilst I was thus suffering, they were so barbarously unjust as to declare, that were I to die under the torture, I should be guilty, by my obstinacy, of self-murder. In fine, the last time the ropes were drawn tight, I grew so exceedingly weak, occasioned by the blood's circulation being stopped, and the pains I endured, that I faint ed quite away; insomuch that I was carried back to my dungeon, without perceiving it.

These barbarians, finding that the tortures above described could not extort any further discovery from me; but that, the more they made me suffer, the more fervently I addressed my supplications, for patience, to have above the six weeks after my arrest, to my joy, I was ordered to leave the country. This, it may be supposed, he gladly did, and repaired to London, where he published the account of his sufferings in a book entitled The Sufferings of John Coustos for Freemasonry, and for refusing to turn Roman Catholic, in the Inquisition at Lisbon, &c., &c., London, 1746; 8vo, 400 pages. This work was reprinted at Birmingham in 1790. Such a narrative is well worthy of being read.

John Coustos has not, by his literary researches, added anything to the learning or science of our Order; yet, by his fortitude and fidelity under the severest sufferings, inflicted to exhort from him a knowledge he was bound to conceal, he has shown that Freemasonry makes no idle boast in declaring that its secrets "are locked up in the depository of faithful breasts."

COUVREUR. The title of an officer in a French Lodge, equivalent to the English Tiler.

COUVRIR LE TEMPLE. A French expression for the English one to close the Lodge. But it has also another signification. To cover the Temple to a Brother, means in French Masonic language, to exclude him from the Lodge.

COVENANT OF FREEMASONRY. As a covenant is defined to be a contract or agreement between two or more parties on certain terms, there can be no doubt that when a man is made a Freemason he enters into a covenant with the Institution. On his part he promises to fulfil certain promises, and to discharge certain duties, for which, on the other part, the Fraternity bind themselves by an equivalent covenant of friendship, protection, and support. This covenant must of course be repeated and modified with every extension of the terms of agreement on both sides. The covenant of an Entered Apprentice is different from that of a Fellow Craft, and the covenant of the latter from that of a Master Mason. As we advance in Freemasonry our obligations increase, but the covenant of each Degree is not the less permanent or binding because that of a succeeding one has been super-added. The second covenant does not impair the sanctity of the first.

This covenant of Freemasonry is symbolized and sanctioned by the most important and essential of all the ceremonies of the Institution. It is the very foundation-stone which supports the whole edifice, and, unless it be properly laid, no superstructure can with any safety be erected. It is indeed the covenant that makes the Freemason.
baptism, so to speak, by which a member is inaugurated into the Institution—must of course be attended with the most solemn and binding ceremonies. Such has been the case in all countries. Covenants have always been solemnized with certain solemn forms and religious observances which gave them a sacred sanction in the minds of the contracting parties. The Hebrews, especially, invested their covenants with the most imposing ceremonies.

The first mention of a covenant in form that is met with in Scripture is that recorded in the fifteenth chapter of Genesis, where, to confirm it, Abraham, in obedience to the Divine command, took a heifer, a she-goat, and a ram, and divided them in the midst, and laid each piece one against another” (see Genesis v, 10). This dividing a victim into two parts, that the covenanting parties might pass between them, was a custom not confined to the Hebrews, but borrowed from them by all the heathen nations.

In the Book of Jeremiah it is again alluded to, and the penalty for the violation of the covenant is also expressed.

And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof.

The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land which passed between the parts of the calf;

I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fouls of the heaven, and to the beasts of the earth" (Jeremiah xxxiv, 18, 19, 20).

These ceremonies, thus briefly alluded to in the passages which have been quoted, were performed in full, as follows. The attentive Masonic student will observe the analogies to those of his own Order.

The parties entering into a covenant first selected a proper animal, such as a calf or a kid among the Jews, a sheep among the Greeks, or a pig among the Romans. The throat was then cut across, with a single blow, so as to completely divide the windpipe and arteries, without touching the bone. This was the first ceremony of the covenant. The second was to tear open the breast, to take from thence the heart and vitals, and if on inspection the least imperfection was discovered, the body was considered unclean, and thrown aside for another. The third ceremony was to divide the body in twain, and to place the two parts to the north and south, so that the parties to the covenant might pass between them, coming from the east and going to the west. The carcass was then left as a prey to the wild beasts of the field and the vultures of the air, and thus the covenant was ratified (see Hand, also Oath and Penalty).

COVERING OF THE LODGE. As the lectures tell us that our ancient Brethren met on the highest hills and lowest vales, from this it is inferred that, as the meetings were thus in the open air, the only covering must have been the overarching vault of heaven. Hence, in the symbolism of Freemasonry the covering of the Lodge is said to be a clouded canopy or starry-decked heaven. The terrestrial Lodge of labor is thus intimately connected with the celestial Lodge of eternal refreshment. The symbolism is still further extended to remind us that the whole world is a Freemason’s Lodge, and heaven its sheltering cover.

COWAN. This is a purely Masonic term, and signifies in its technical meaning an intruder, whence it is always coupled with the word eavesdropper. It is not found in any of the old manuscripts of the English Freemasons anterior to the eighteenth century, unless we suppose that lowen, met with in many of them, is a clerical error of the copyists. It occurs in the Schau Manuscript, a Scotch record which bears the date of 1598, in the following passage: “That no Master or Fellow of Craft receive any cowans to work in his society or company, nor send none of his servants to work with cowans.” In the second edition of Anderson’s Constitutions, published in 1738 (page 146), we find the word in use among the English Freemasons, thus: “But Free and Accepted Masons shall not allow cowans to work with them; nor shall they be employed by cowans without an urgent necessity; and even in that case they must not reach cowans, but must have a separate communication.” There can be but little doubt that the word, as a Masonic term, comes to us from Scotland, and it is therefore in the Scotch language that we must look for its significance.

Now, Jamieson, in his Scottish Dictionary, gives us the following meanings of the word: COWAN, s. 1. A term of contempt; applied to one who does the work of a mason, but has not been regularly bred. 2. Also used to denote one who builds dry walls, otherwise denominated a dry diker. 3. One unacquainted with the secrets of Freemasonry.

And he gives the following examples as his authorities:


In the Rob Roy of Scott, the word is used by Allan Inverach, who says:

She does not value a Cawmill mair as a cowan.

The word has therefore, in the opinion of Brother Mackey, come to the English Fraternity directly from the Operative Freemasons of Scotland, among whom it was used to denote a pretender, in the exact sense of the first meaning of Jamieson.

There is no word that has given Masonic scholars more trouble than this in tracing its derivation. By some it has been considered to come from the Greek kovan, kovan, meaning a dog; and referred to the fact that in the early ages of the Church, when the mysteries of the new religion were communicated only to initiates under the veil of secrecy, infidels were called dogs, a term probably suggested by such passages as (Matthew vii 6), “Give not that which is holy unto the dogs”; or (Philippians iii 2), “Beware of dogs, beware of evil workers, beware of the concision” (see also Revelations xxii 15). This derivation has been adopted by Oliver, and many other writers. Jamieson’s derivations are from the old Swedish kujon, kuzhjohn, meaning a silly fellow, and the French couion, couion, signifying a coward, a base fellow. No matter how we get the word, it seems always to convey an idea of contempt. The attempt to derive it from the chouana of the French Revolution is manifestly absurd, for it has been shown that the word was in use long before the French Revolution was even meditated.
However, Brother Hawkins points out that Doctor Murray in the *New English Dictionary* says that the derivation of the word is unknown.

Notwithstanding the above reference by Brother Hawkins we may venture to consider another objective.

There is a possibility of the word *common* presenting an explanation of our word *cowan*. *Common* is found frequently in use by the trade Gilds. Usually it means the citizens as a body. Today the English *Commons* is the assembled representatives of the people. Several instances of its use are to be found in Jupps’ *History of the Carpenters Company*. Sometimes it is spelled *Coen* and then *Comon*, and so on as the habit or fancy of the writer moved him. About half a dozen of them are given in the book by Jupp. To the Masonic student of philology we would submit these considerations as it is just possible that *cowan* is but a variant of *common*. Workmen raised by a skilled knowledge of their trade above the ordinary level could not therefore dignify those not in their class by any more descriptive word than that which briefly scored them as of merely ordinary qualifications. Do the contemptuous not still so speak of the *common* herd, and has not the outraged "callud pussun" been reported by the freely descriptive novelist as retorting on occasion with the saying of "common white trash?"

**COWPER, WILLIAM.** Deputy Grand Master, 1726–7, under Lord Inchiquin.

**CRAFT.** It is from the Saxon *craft*, which indirectly signifies *skill or dexterity in any art*. In reference to this skill, therefore, the ordinary acceptance is a trade or mechanical art, and collectively, the persons practising it. Hence, the *Craft*, in Speculative Freemasonry, signifies the whole body of Freemasons, wherever dispersed.

**CRAFT MASONRY, ANCIENT.** See *Ancient Craft Masonry.***

**CRAFTED.** A word sometimes colloquially used, instead of the Lodge term passed, to designate the advancement of a candidate to the Second Degree.

**CRAFTSMAN.** A Freemason. The word originally meant anyone skilful in his art, and is so used by our early writers. Thus Chaucer, in his *Knights' Tale* (v 1897), says:

> For in the land there was no craftsman, who did order knighthood, he was said to be created a knight. The word *dub* had also the same meaning. The word *created* is used in Commandaries of Knights Templar to denote the elevation of a candidate to that Degree (see *Dub*).

**CREATION.** Preston (*Illustrations of Masonry, Book I, Section 3*) says: "From the commencement of the world, we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being." Language like this has been deemed extravagant, and justly, too, if the words are to be taken in their literal sense. The idea that the Order of Freemasonry is coeval with the creation is so absurd that the pretension cannot need refutation. But the fact is, that Anderson, Preston, and other writers who have indulged in such statements, did not mean by the word *Masonry* anything like an organized Order or Institution bearing any resemblance to the Freemasonry of the present day. They simply meant to indicate that the great moral principles on which Freemasonry is founded, and by which it professes to be guided, have always formed a part of the Divine government, and been presented to man from his first creation for his acceptance. The words quoted from Preston may be subject to criticism, because they are liable to misconstruction. But the symbolic idea which they intended to convey, namely, that Freemasonry is truth, and that truth is coexistent with man's creation, is correct, and cannot be disputed.

**CREED, A FREEMASON'S.** Although Freemasonry is not a dogmatic theology, and is tolerant in the admission of men of every religious faith, it would be wrong to suppose that it is without a creed. On the contrary, it has a *creed*, the assent to which it rigidly enforces, and the denial of which is absolutely incompatible with membership in the Order. This *creed* consists of two articles: First, a belief in God, the Creator of all things, who is therefore recognized as the Great Architect of the Universe; and secondly, a belief in the eternal life, to which this present life is but a preparatory and probationary state. To the first of these articles assent is explicitly required as soon as the threshold of the Lodge is crossed. The second is expressively taught by legends and symbols, and must be implicitly assented to by every Freemason, especially by those who have received the Third Degree, which is altogether founded on the doctrine of the resurrection to a second life.

At the revival of Freemasonry in 1717, the Grand Lodge of England set forth the law, as to the religious *creed* to be required of a Freemason, in the following words, to be found in the *Charges* approved by that body.

In ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves (see *Constitutions*, 1723, page 50).

This is now considered universally as the recognized law on the subject.

**CRESSET.** An open lamp formerly having a cross-piece filled with combustible material, such as naphtha, and recognized as the symbol of Light and Truth.

**CREUZER, GEORG FRIEDERICH.** George Frederick Creuzer, who was born in Germany in 1771, and was a professor at the University of Heidelberg, devoted himself to the study of the ancient religions, and, with profound learning, established a peculiar system on the subject. His theory was, that the religion and mythology of the ancient
Constitutions, as rendering their perpetrators liable to community of the Order considered as a community. superinduced upon this, a breach and violation of a stupid atheist, nor an irreligious libertine. Atheism, if he rightly understands the art, he will never be a same charge continues the precept by asserting, that obliged by his tenure to obey the moral law." The law. "Every Mason," says the Old Charges of 1722, "is public rights and duties, which affect the whole ment of the rights of an individual, but always, offense is a crime, because, in every violation of a died in 1858.

CRIMES, MASONIC. In Freemasonry, every offense is a crime, because, in every violation of a Masonic law there is not only sometimes an infringement of the rights of an individual, but always, superinduced upon this, a breach and violation of public rights and duties, which affect the whole community of the Order considered as a community. The first class of crimes which are laid down in the Constitutions, as rendering their perpetrators liable to Masonic jurisdiction, are offenses against the moral law. "Every Mason," says the Old Charges of 1722, "is obliged by his tenure to obey the moral law." The same charge continues the precept by asserting, that if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. Atheism, therefore, which is a rejection of a supreme, super-intending Creator, and irreligious libertinism, which, in the language of that day, signified a denial of all moral responsibility, are offenses against the moral law, because they deny its validity and contemn its sanctions; and hence they are to be classed as Masonic crimes. Again: the moral law inculcates love of God, love of our neighbor, and duty to ourselves. Each of these embraces other incidental duties which are obligatory on every Freemason, and the violation of any one of which constitutes a Masonic crime. The love of God implies that we should abstain from all profanity and irreverent use of his name. Universal benevolence is the necessary result of love of our neighbor. Cruelty to one's inferiors and dependents, uncharitableness to the poor and needy, and a general misanthropical neglect of our duty as men to our fellow-beings, exhibiting itself in extreme selfishness and indifference to the comfort or happiness of all others, are offenses against the moral law, and therefore Masonic crimes. Next to violations of the moral law, in the category of Masonic crimes, are to be considered the transgressions of the municipal law, or the law of the land. Obedience to constituted authority is one of the first duties which is impressed upon the mind of the candidate; and hence he who transgresses the laws of the government under which he lives violates the teachings of the Order, and is guilty of a Masonic crime.
of his friends, proposed to them, in guarded terms, the establishment of a new society, which should secure a true worship of God, and the deliverance of man from oppression and tyranny. The proposition was received with unanimous favor; and a few days after, at a house in King Street, and at six o'clock in the evening, for the Abbé is particular as to time and place, the Order of Freemasonry was organized, its Degrees established, its ceremonies and ritual prescribed, and several of the adherents of the future Protector initiated. The Institution was used by Cromwell for the advancement of his projects, for the union of the contending parties in England, for the extirpation of the monarchy, and his own subsequent elevation to supreme power. It extended from England into other countries, but was always careful to preserve the same doctrines of equality and liberty among men, and opposition to all monarchical government.

Such is the theory of the Abbé Larudan, who, although a bitter enemy of Freemasonry, writes with seeming fairness and mildness. But it is hardly necessary to say that this theory of the origin of Freemasonry finds no support either in the legends of the Institution, or in the authentic history that is connected with its rise and progress.

CROMWELL, THOMAS, EARL OF ESSEX.
Doctor Anderson says that Thomas Cromwell was Grand Master of England, 1534-40 (see also William Preston’s Illustrations of Masonry, section iv).

CROSIER. The staff surmounted by a cross carried before a bishop on occasions of solemn ceremony. They are generally gilt, and made light; frequently of tin, and hollow. The pastoral staff has a circular head.

CROSS. We can find no symbolism of the cross in the primitive Degrees of Ancient Craft Masonry. It does not appear among the symbols of the Apprentice, the Fellow Craft, the Master, or the Royal Arch. This is undoubtedly to be attributed to the fact that the cross was considered, by those who invented those Degrees, only in reference to its character as a Christian sign. The subsequent archæological investigations that have given to the cross a more universal place in iconography were unknown to the old rituals. It is true, that it is referred to, under the name of the rode or rood, in a manuscript of the fourteenth century, published by Halliwell; this was, however, one of the Constitutions of the Operative Freemasons, who were fond of the symbol, and were indebted for it to their ecclesiastical origin, and to their connection with the Gnostics, among whom the cross was a much used symbol. But on the revival in 1717, when the ritual was remodified, and differed very greatly from that meager one in practise among the medieval Freemasons, all allusion to the cross was left out, because the revivalists laid down the principle that the religion of Speculative Freemasonry was not sectarian but universal. And although this principle was in some points, as in the lines parallel, neglected, the reticence as to the Christian sign of salvation has continued to the present day; so that the cross cannot be considered as a symbol in the primary and original Degrees of Freemasonry.

But in the advanced Degrees, the cross has been introduced as an important symbol. In some of them—those which are to be traced to the Temple system of Ramsay—it is to be viewed with reference to its Christian origin and meaning. Thus, in the original Rose Croix and Kadosh—no matter what may be the modern interpretation given to it—it was simply a representation of the cross of Christ. In others of a philosophical character, such as the ineffable Degrees, the symbolism of the cross was in all probability borrowed from the usages of antiquity, for from the earliest times and in almost all countries the cross has been a sacred symbol. It is depicted on the oldest monuments of Egypt, Assyria, Persia, and Hindustan. It was, says Faber (Mysteries of the Cabiri ii, 390), a symbol throughout the Pagan world long previous to its becoming an object of veneration to Christians. In ancient symbology it was a symbol of eternal life. M. de Mortillet, who, in 1866, published a work entitled Le Signe de la Croix avant le Christianisme (The Sign of the Cross before Christianity), found in the very earliest epochs three principal symbols of universal occurrence; namely, the circle, the pyramid, and the cross. Leslie (Mysteries of the Cabiri ii, 390) quoting from him in reference to the ancient worship of the cross, says: “It seems to have been a worship of such a peculiar nature as to exclude the worship of idols.” This sacredness of the crucial symbol may be one reason why its form was often adopted, especially by the Celts, in the construction of their temples.

Of the Druidical veneration of the cross, Higgins quotes from the treatise of Schedius, De Moribus Germanorum xxiv, the following remarkable paragraph:

The Druids seek studiously for an oaktree, large and handsome, growing up with two principal arms in the form of a cross, beside the main, upright stem. If the two horizontal arms are not sufficiently adapted to the figure, they fasten a cross beam to it. This tree they consecrate in this manner. Upon the right branch they cut in the bark, in fair characters, the word Hesus; upon the middle or upright stem, the word Taranis; upon the left branch, Belenus; over this, above the going off of the arms, they cut the name of God, Thau. Under all the same repeated, Thau. This tree, so inscribed, they make their kebla in the grove, cathedral, or summer church, towards which they direct their faces in the offices of religion.

Brinton, in his interesting work entitled Symbolism; The Myths of the New World (page 95) has the following remarks:
Onward to the Heights
The Vision of the Craft for Labor, Unity, Brotherhood
The symbol that beyond all others has fascinated the human mind, the cross, finds here its source and meaning. Scholars have pointed out its sacredness in many natural religions, and have reverently accepted it as a mystery, or offered scores of conflicting, and often debasing interpretations. It is but another symbol of the four cardinal points, the four winds of heaven. This will luminously appear by a study of its use and meaning in America.

Brinton gives many instances of the religious use of the cross by several of the aboriginal tribes of this continent, where the allusion, it must be confessed, seems evidently to be to the four cardinal points, or the four winds, or four spirits of the earth. If this be so, and if it is probable that a similar reference was adopted by the Celtic and other ancient peoples, then we would have in the cruciform temple as much a symbolism of the world, of which the four cardinal points constitute the boundaries, as we have in the square, the cubical, and the circular.

**CROSS-BEARING MEN.** The Latin is Viri Crucigeri. A name sometimes assumed by the Rosicrucians. Thus, in the Miracula Naturae of the year 1619, there is a letter addressed to the Fraternity of the Rosy Cross, which begins with a Latin phrase: Philosophi Fratres, Viri Crucigeri, meaning Brother Philosophers, Cross-Bearing Men.

**CROSS, DOUBLE.** See Cross, Patriarchal.

**CROSS, JEREMY L.** A teacher of the Masonic ritual, who, during his lifetime, was extensively known, and for some time very popular. He was born June 27, 1783, at Haverhill, New Hampshire, and died at the same place in 1861. Cross was admitted into the Masonic Order in 1808, and soon afterward became a pupil of Thomas Smith Webb, whose modifications of the Preston lectures and of the advanced Degrees were generally accepted by the Freemasons of the United States. Cross, having acquired a competent knowledge of Webb's system, began to travel and disseminate it throughout the country. In 1819 he published The True Masonic Chart or Hieroglyphic Monitor, in which he borrowed liberally from the previous work of Webb. In fact, the Chart of Cross is, in nearly all its parts, a mere transcript of the Monitor of Webb, the first edition of which was published in 1797. Webb, it is true, took the same liberty with Preston, from whose Illustrations of Masonry he borrowed largely. An engraving of the emblems constituted, however, an entirely new and original feature in the Hieroglyphic Chart, and, as furnishing aids to the memory, rendered the book of Cross at once very popular; so much so, indeed, that for a long time it almost altogether superseded that of Webb. In 1820 Cross published The Templars Chart, which, as a monitor of the Degrees of chivalry, met with equal success. Both of these works have passed through numerous editions.

Cross received the appointment of Grand Lecturer from many Grand Lodges, and traveled for many years very extensively through the United States, teaching his system of lectures to Lodges, Chapters, Councils, and Encampments.

He possessed few or no scholarly attainments, and his contributions to the literature of Freemasonry are confined to the two compilations already cited. In his latter years he became involved in an effort to establish a Supreme Council of the Ancient and Accepted Rite. But he soon withdrew his name, and retired to the place of his nativity, where he died at the advanced age of seventy-eight.

Although Cross was not a man of any very original genius, yet a more recent writer has announced the fact that the symbol in the Third Degree, the broken column, unknown to the system of either Preston or Webb, was invented by him (see Monument).

**CROSS, JERUSALEM.** A Greek cross between four croslets. It was adopted by Baldwin as the arms of the kingdom of Jerusalem, and has since been deemed a symbol of the Holy Land. It is also the jewel of the Knights of the Holy Sepulcher. Symbolically, the four small crosses typify the four wounds of the Savior in the hands and feet, and the large central cross shows forth his death for that world to which the four extremities point.

**CROSS, MALTESE.** A cross of eight points, worn by the Knights of Malta. It is hereditarily described as “a cross pattée, but the extremity of each pattée notched at a deep angle.” The eight points are said to refer symbolically to the eight beatitudes (see Matthew v, 3 to 11).

**CROSS OF CONSTANTINE.** See Labarum.

**CROSS OF SALEM.** Called also the Pontifical Cross, because it is borne before the Pope. It is a cross, the upright piece being crossed by three lines, the upper and lower shorter than the middle one. It is the insignia of the Grand Master and Past Grand Masters of the Grand Encampment of Knights Templar of the United States. The same cross placed on a slant is the insignia of the Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite.

**CROSS, PASSION.** The cross on which Jesus suffered crucifixion. It is the most common form of the cross. When rayonnant, or having rays issuing from the point of intersection of the limbs, it is the insignia of the Commander of a Commandery of Knights Templar, according to the American system.

**CROSS, PATRIARCHAL.** A cross, the upright piece being twice crossed, the upper arms shorter than the lower. It is so called because it is borne before a Patriarch in the Roman Church. It is the insignia of the officers of the Grand Encampment of Knights Templar of the United States. The same cross placed on a slant is the insignia of all possessors of the Thirty-third Degree in the Ancient and Accepted Scottish Rite.

**CROSS, SAINT ANDREW'S.** A salter or cross whose decussation or crossing of the arms is in the form of the letter X. Said to be the form of cross on which Saint Andrew suffered martyrdom. As he is the patron saint of Scotland, the Saint Andrew's cross forms a part of the jewel of the Grand Master of the Grand Lodge of Scotland, which is “a star set with
brilliants having in the centre a field azure (blue), charged with Saint Andrew on the cross, gold; this is pendant from the upper band of the collar, while from the lower band is pendant the jewel proper, the Compasses extended, with the Square and Segment of a Circle of 90°; the points of the Compasses resting on the segment, and in the centre, the Sun between the CROSS OF SALEM
PASSION CROSS
PATRIARCHAL CROSS

Square and Compasses." The Saint Andrew's cross is also the jewel of the Twenty-ninth Degree of the Ancient and Accepted Scottish Rite, or Grand Scottish Knight of Saint Andrew.

CROSS, TAU. The cross on which Saint Anthony is said to have suffered martyrdom. It is in the form of the letter T (see Tau).

CROSS, TEMPLAR. André Favin, a French heraldic writer, says that the original badge of the Knights Templar was a Patriarchal Cross, and Clarke, in his History of Knighthood, makes the same statement, but this is an error. At first, the Templars wore a white mantle without any cross. But in 1146 Pope Eugenius III prescribed for them a red cross on their breasts, as a symbol of the martyrdom to which they were constantly exposed. The cross of the Hospitalers was white on a black mantle, and that of the Templars was different in color but of the same form, namely, a cross patée, patée meaning the arms broad and spreading at the outer ends. In this it differed from the true Maltese Cross, worn by the Knights of Malta, which was a cross patée, the limbs deeply notched so as to make a cross of eight points. Sir Walter Scott, with his not unusual heraldic inaccuracy, and Godfrey Higgins, who is not often inaccurate, but only fanciful at times, both describe the Templar cross as having eight points, thus confounding it with the Cross of Malta. In the statutes of the Order of the Temple, the cross prescribed is that depicted in the Charter of Transmission, and is a cross patée.

CROSS, TEUTONIC. The cross formerly worn by the Teutonic Knights. It is described in heraldry as "a cross potent, sable (or black), charged with another cross double potent or (or gold), and surcharged with an escutcheon argent (or silver), bearing a double-headed eagle sable (or black)." It has been adopted as the jewel of the Kadosh of the Ancient and Accepted Scottish Rite in the United States, but the original jewel of the degree was a Latin or Passion Cross.

CROSS, THRICE ILLUSTRIOS ORDER OF THE. A Degree formerly conferred in this country on Knights Templar, but now extinct. Its meetings were called Councils, and under the authority of a body which styled itself the Ancient Council of the Trinity. The Degree is no longer conferred.

CROSS, TRIPLE. See Cross of Salem.

CROSSES. In referring to the philosophic triads and national crosses, there will be found in a work entitled The Celtic Druids, by Godfrey Higgins, the following: "Few causes have been more powerful in producing mistakes in ancient history than the idea, hastily formed by all ages, that every monument of antiquity marked with a cross, or with any of those symbols which they conceived to be monograms of Christ the Saviour, was of Christian origin. The cross is as common in India as in Egypt or Europe."

Upon the breast of one of the Egyptian mummies in the museum of the London University is a cross upon a Calvary or mount. People in those countries marked their sacred water-jars, dedicated to Canopus, with a Tau cross, and sometimes even that now known as the Teutonic cross. The fertility of the country about the river Nile, in Egypt, was designated, in distance on its banks from the river proper, by the Kilometer, in the form of a cross.

The erudite Dr. G. L. Ditson says: "The Rabbins say that when Aaron was made High Priest he was marked in the forehead by Moses with a cross in the shape of that now known as Saint Andrew’s." Proselytes, when admitted into the religious mysteries of Eleusis, were marked with a cross.

CROSSING THE RIVER. The Cabalists have an alphabet so called, in allusion to the crossing of the river Euphrates by the Jews on their return from Babylon to Jerusalem to rebuild the Temple. It has been adopted in some of the advanced Degrees which refer to that incident. Cornelius Agrippa gives a copy of the alphabet in his Occult Philosophy.

CROSS-LEGGED KNIGHTS. In the Middle Ages it was the custom to bury the body of a Knight with an escutcheon argent (or silver), bearing a double-headed eagle sable (or black)."

most usual symbols of Egypt and India. The emblem of universal nature is equally honored in the Gentile and Christian world. In the Cave of Elephants, in India, over the head of the principal figure may be seen the cross, with other symbols."

The Rev. Mr. Maurice remarks (Indian Antiquities): "Let not the piety of the Catholic Christian be offended at the assertion that the cross was one of the most usual symbols of Egypt and India. The emblem of universal nature is equally honored in the Gentile and Christian world. In the Cave of Elephants, in India, over the head of the principal figure may be seen the cross, with other symbols."

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Temple with one leg crossed over the other; and on many monuments in the churches of Europe, the effigies of these knights are to be found, often in England, of a diminutive size, with the legs placed in this position. The cross-legged posture was not confined to the Templars, but was appropriated to all persons who had assumed the cross and taken a vow to fight in defense of the Christian religion. The posture, of course, alluded to the position of the Lord while on the cross.

**CROSS-LEGGED MASONs.** A name given to the Knights Templar, who, in the sixteenth century, united themselves with the Masonic Lodge at Sterling, in Scotland. The allusion is evidently to the funeral posture of the Templars, so that a cross-legged Mason must have been at the time synonymous with a Masonic Knight Templar.

**CROTONA.** One of the most prominent cities of the Greek colonists in Southern Italy, where, in the sixth century, Pythagoras established his celebrated school. As the early Masonic writers were fond of citing Pythagoras as a Brother of their Craft, Crotona became connected with the history of Freemasonry and was often spoken of as one of the most renowned seats of the Institution. Thus, in the *Leland Manuscript*, whose authenticity is now, however, doubted, it is said that Pythagoras "framed a grate Lodge at Groton, and made many Maconnes," in which sentence Groton, it must be remarked, is an evident corruption of Crotona.

**CROW.** An iron implement used to raise heavy stones. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to raise his thoughts above the corrupting influence of worldly-mindedness.

**CROWN.** A portion of Masonic regalia worn by officers who represent a king, more especially King Solomon. In Ancient Craft Freemasonry, however, the crown is frequently displaced by the hat.

**CROWN, KNIGHT OF THE.** See *Knight of the Crown*.

**CROWN, PRINCESSES OF THE.** The French phrase is *Princesses de la Couronne*. A species of androgynous or female Freemasonry established in Saxony in 1770 (see Thor, *Acta Latomorum i*, 303). It existed for only a brief period.

**CROWNED MARTYRS.** See *Four Crowned Martyrs*.


**CROWS.** As the result of considerable classification, Brother Robert Macoy presents nine principal crowns recognized in heraldry and symbolism:

1. The *Triumphal Crown*, of which there were three kinds—a laurel wreath, worn by a General while in the act of triumph; a golden crown, in imitation of laurel leaves; and the presentation golden crown to a conquering commander.
2. The *Blockade Crown* of wild flowers and grass, presented by the army to the Commander breaking and relieving a siege.
3. The *Cistre Crown* of oak leaves, presented to a soldier who saved the life of his comrade.
4. The *Olive Crown*, conferred upon the soldier or commander who consummated a triumph.

5. The *Mural Crown*, which rewarded the soldier who first scaled the wall of a besieged city.
6. The *Naval Crown*, presented to the Admiral who won a naval victory.
7. The *Valiance Crown*, or circle of gold, bestowed on that soldier who first surmounted the stockade and forced an entrance into the enemy's camp.
8. The *Ovation Crown*, or chaplet of myrtle, awarded to a General who had destroyed a despised enemy and thus obtained the honor of an ovation.
9. The *Eastern or Radiated Crown*, a golden circle set with projecting rays.

The crown of Darius, used in Red Cross knighthood and in the Sixteenth Degree, Scottish Rite, was one of seven points, the central front projection being more prominent than the other six in size and height.

**CRUCEFIX, ROBERT T.** An English Freemason, distinguished for his services to the Craft. Robert Thomas Crucefix, M.D., LL.D., was born in Holborn, England, in the year 1707, and received his education at Merchant Tailors' School. After leaving school, he became the pupil of Doctor Chamberlayne, a general and celebrated practitioner of his day, at Clerkenwell; he afterward became a student at Saint Bartholomew's Hospital and was a pupil of the celebrated Abernethy. On receiving his diploma as a member of the Royal College of Surgeons, in 1810, he went out to India, where he remained but a short time; upon his return he settled in London, and he continued to reside there till the year 1845, when he removed to Milton-on-Thames, where he spent the rest of his life till within a few weeks before his decease, when he removed, for the benefit of his declining health, to Bath, where he expired February 25, 1850.

Doctor Crucefix was initiated into Freemasonry in 1829, and during the greater part of his life discharged the duties of important offices in the Grand Lodge of England, of which he was a Junior Grand Deacon in 1836, and in several subordinate Lodges, Chapters, and Encampments. He was an earnest promoter of all the Masonic charities of England, of one of which, the Asylum for Aged and Decrepit Freemasons, he was the founder. In 1834 he established the *Freemasons Quarterly Review*, and continued to edit it for six years, during which period he contributed many valuable articles to its pages.

Brother Mackey says that in 1840, through the machinations of his enemies, for he was too great a man not to have had some, he incurred the displeasure of the ruling powers; and on charges which, undoubtedly, were not sustained by sufficient evidence, he was suspended by the Grand Lodge for six months, and retired from active Masonic life. But he never lost the respect of the Craft, nor the affection of the leading Freemasons who were his contemporaries. On his restoration, he again began to labor in behalf of the Institution, and spent his last days in advancing its interests.

The belief of Brother Mackey was founded upon evidence that however satisfactory to him is not wholly in agreement with that given by Brother Hawkins, whose account in his *Concise Cyclopaedia of Freemasonry* (page 60), is as follows:

Brother Crucifex set on foot a movement in favour of a charity for Aged Freemasons; he advocated the erection of an asylum, while others urged that a system of annuities was a preferable scheme. The matter was keenly discussed for several years, and at a meeting on November 13, 1839, at which Doctor Crucifix was presiding...
subsequently, as was believed by Brother Mackey, on many of the dogmas of the secret societies of the East, has generally been supposed. In the first place, the Crusades and the Crusaders a much more intimate relation than of that year (see Roman Catholicism and Freemasonry, liberation, which they succeeded in doing in December of life, and exerted every effort toward securing his imprisonment. The Grand Lodge of England transmitted to him twenty pounds to provide the necessities committed to him twenty pounds to provide the necessities of life, and exerted every effort toward securing his liberation, which they succeeded in doing in December of that year (see Roman Catholicism and Freemasonry, Dudley Wright, London, 1922, page 27).

CRUSADES. There was between Freemasonry and the Crusades a much more intimate relation than has generally been supposed. In the first place, the communications frequently established by the Crusaders, and especially the Knights Templar, with the Saracens, led to the acquisition, by the former, of many of the dogmas of the secret societies of the East, such as the Essenes, the Assassins, and the Druses. These were brought by the knights to Europe, and after a time a great efflux of these ingenious men—Italian, German, French, Spanish, etc.—had spread themselves in communities through all civilized Europe; and in all countries where they settled we find the same style of architecture from that period, but differing in some points of treatment, as suited the climate, and in all countries where they settled we find the same style of architecture from that period, but differing in some points of treatment, as suited the climate.

CRYSTAL. From the Greek, κρύσταλλον meaning to hide. A concealed place, or subterranean vault. The caves, or cells underground, in which the primitive Christians celebrated their secret worship, were called cryptae; and the vaults beneath our modern churches receive the name of crypts. The existence of crypts or vaults under the Temple of Solomon is testified to by the earliest as well as by the most recent topographers of Jerusalem. Their connection with the legendary history of Freemasonry is more fully noticed under the head of Vault, Secret.

CRYPTIC DEGREES. The degrees of Royal and Select Master. Some modern ritualists have added to the list the Degree of Super-excellent Master; but this, although now often conferred in a Cryptic Council, is not really a Cryptic Degree, since its legend has no connection with the crypt or secret vault.

CRYPTIC FREEMASONRY. That division of the Masonic system which is directed to the investigation and cultivation of the Cryptic Degrees. It is, literally, the Freemasonry of the Secret Vault.

CTEIS. Greek, κτεις. The female personification of the productive principle. It generally accompanied some intertemporal language was employed, as to which a complaint was made to the Board of General Purposes, and Cruefix was suspended for six months for not having checked the speakers; his suspension was confirmed at a Grand Lodge in June, 1840, and he then wrote a vehement letter to the Grand Master and published it in the Freemasons' Quarterly Review with many improper editorial observations; the letter was laid before the Board of General Purposes, and he was summoned to show cause at a Special Grand Lodge why he should not be expelled from the Craft; accordingly, on October 30, he attended and made a very humble apology, which was accepted. Doctor Cruefix died in 1850, in which year also the Art Funded and Annuitu Fundd for Aged Freemasons and their Widows were amalgamated.

To his character, his long-tried friend, the venerable Oliver, pays this tribute:

Doctor Cruefix did not pretend to infallibility, and, like all other public men he might be sometimes wrong; but his errors were not from the heart, and always leaned to the side of virtue and beneficence. He toiled incessantly for the benefit of his Brethren, and was anxious that all inestimable blessings should be conveyed by Freemasonry on mankind. In sickness or in health he was ever found at his post, and his sympathy was the most active in behalf of the destitute brother, the widow, and the orphan. His perseverance never flagged for a moment; and he acted as though he had made up his mind to live and die in obedience to the calls of duty.

The Grand Lodge of Florence, Italy, victim of the Catholic edict against Freemasons. He in Syria and other parts of the East, from whence some bands of them migrated to Europe, and after a time a great efflux of these ingenious men—Italian, German, French, Spanish, etc.—had spread themselves in communities through all civilized Europe; and in all countries where they settled we find the same style of architecture from that period, but differing in some points of treatment, as suited the climate.

CRUX ANSATA. This signifies, in Latin, the cross with a handle. It is formed by a Tau cross surmounted by a circle or, more properly, an oval. It was one of the most significant of the symbols of the ancient Egyptians, and is depicted repeatedly on their monuments borne in the hands of their deities, and especially Ptha. Among them it was the symbol of life, and with that meaning it has been introduced into some of the advanced Degrees of Freemasonry. The Crux Ansata, surrounded by a serpent in a circle, is the symbol of immortality, because the cross was the symbol of life, and the serpent of eternity.

CRYPT. From the Greek, κρύπτω meaning to hide. A concealed place, or subterranean vault. The caves, or cells underground, in which the primitive Christians celebrated their secret worship, were called cryptae; and the vaults beneath our modern churches receive the name of crypts. The existence of crypts or vaults under the Temple of Solomon is testified to by the earliest as well as by the most recent topographers of Jerusalem. Their connection with the legendary history of Freemasonry is more fully noticed under the head of Vault, Secret.

CRUCIFIX. A cross with the image of the Savior suspended on it. A part of the furniture of a Commandery of Knights Templar and of a Chapter of Princes of Rose Croix.

CRUDELIT, DOCTOR. Master of the Lodge at Florence, Italy, victim of the Inquisition, arrested in 1739, in Florence, on the charge of having held a Masonic Lodge in his house in spite of the Roman Catholic edict against Freemasons. He was tortured and sentenced to a long imprisonment. The Grand Lodge of England transmitted to him twenty pounds to provide the necessities of life, and exerted every effort toward securing his liberation, which they succeeded in doing in December of that year (see Roman Catholicism and Freemasonry, Dudley Wright, London, 1922, page 27).
the phallus, as the Indian yoni did the lingam; and as a symbol of the prolific powers of nature, was extensively venerated by the nations of antiquity (see Phallic Worship).

**CUBA.** The *Historia de la Masoneria Cubana* by Richards A. Byrne, quoted freely in *Symbolisme*, November, 1925, and translated by us for the *Builder*, April, 1926, page 115, indicated that an Irish military Lodge was working at Havana from 1762. The 1798 insurrection drove some French Brethren to Santiago de Cuba from Santo Domingo where Lodges existed since 1748. These immigrants erected Lodges, Perseverance and Concord, Friendship and Benevolent Concord, in 1802 and 1803. Next year the Lodge Le Temple des Virtus Theologales was instituted at Havana by the Grand Lodge of Pennsylvania but the Franco-Spanish War in 1809 forced the French to leave for Louisiana. On March 27, 1818, a Grand Lodge was organized, and April 2, General Louis de Clonet, a Frenchman, founded at Havana a Grand Consistory, Princes of the Royal Secret. But Masonic progress was hindered in 1823 by the arrest and execution of many Brethren, victims of the bloody persecutions ordered by Ferdinand VII. Masonic meetings were forbidden and only allowed after many years, in 1859. Again the War of Independence exposed Freemasonry once more to the attacks of the authorities and it survived in secret to resume open freedom on March 26, 1899, through intervention by freedom on March 26, 1899, through intervention by Ferdinand VII. Masonic meetings were forbidden and only allowed after many years, in 1859. Again the War of Independence exposed Freemasonry once more to the attacks of the authorities and it survived in secret to resume open freedom on March 26, 1899, through intervention by the United States. Lodges resumed labor, others were organized, and the Gran Logia de la Isla de Cuba, founded in 1859, of which Brother Byrne has been Grand Master, thrived accordingly. There is also recorded by the *Annual* an Oriental Grand Lodge, dating from 1921, with headquarters at Santiago de Cuba but this is not mentioned in the data credited to Brother Byrne.

**CUBICAL STONE.** This symbol is called by the French Freemasons *pierre cubique*, and by the German, *kubit Stein*. It is the Perfect Ashlar of the English and American systems (see Ashlar).

A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man’s stature. The Hebrew cubit, according to Bishop Cumberland, was twenty-one inches; but only eighteen according to other authorities. There were two kinds of cubits, the sacred and profane—the former equal to thirty-six, and the latter to eighteen inches. It is by the common cubit that the dimension of the various parts of the Temple are to be computed.

Hastings *Dictionary of the Bible* (page 967) declares that “we have at present no means of ascertaining the exact dimensions of the Hebrews ordinary and royal cubits. The balance of evidence is certainly in favor of a fairly close approximation to the Egyptian system.” This being the case, we may take the common cubit as 17.72 inches and the royal cubit as 20.67 inches as in the Egyptian system of measurements, these dimensions being taken from actual measuring rods. Hastings points out a curious result of the Rabbinical tradition being rejected to scientific experiment, the traditional dimensions being that a cubit equalled so many grains of barley. This number, 144, of grains of barley of medium size were laid side by side carefully and measured as accurately as possible, the result being 17.77 inches long or equal in length substantially to the Egyptian common cubit.

Another suggestion that has been offered is that Josephus when giving Jewish measures, which differ from the Greek or Roman, is usually careful to explain that fact to his readers, but this he does not do in the case of the cubit, thus arousing a conviction that he regarded the Roman and the Hebrew as the same, the Roman Attic cubit being 17.57 inches according to Hastings.

But it is well to remember that we are dealing with a period in which handbreadths and finger spans were probably the common units of length, and the decimal parts of inches and perhaps the inches themselves mentioned in the above comments need to be deemed mere approximations, an average sort of survey of a situation not likely to have had in the ancient times any close accuracy about it.

**CULDEES.** When Saint Augustine came over, about the beginning of the sixth century, to Britain, for the purpose of converting the natives to Christianity, he found the country already occupied by a Body of priests and their disciples, who were distinguished for the pure and simple apostolic religion which they professed. These were the Culdees, a name said by some to be derived from *Cultores Dei*, or worshipers of God; but by others, with perhaps more plausibility, from the Gaelic, *Cuilidich*, which means a secluded corner, and evidently alludes to their recluse mode of life. The Culdees are said to have come over into Britain with the Roman legions; and thus it has been conjectured that these primitive Christians were in some way connected with the Roman Colleges of Architects, branches of which Body, it is well known, everywhere accompanied the legionary armies of the empire. The chief seat of the Culdees was in the island of Iona, where Saint Columba, coming out of Ireland, with twelve Brethren, in the year 569 a.d., established their principal monastery. At Avernethy, the capital of the kingdom of the Picts, they founded another in the year 600 a.d., and subsequently other principal seats at Dunkeld, St. Andrew’s, Brechin, Dunblane, Dunfermline, Kirkaldy, Melrose, and many other places in Scotland.

A writer in the *London Freemasons Quarterly Review* (1842, page 36) says they were little solicitous to raise architectural structures, but sought chiefly to civilize and socialize mankind by imparting to them the knowledge of those pure principles which they taught in their Lodges. Lenning and Gädicke, however, both state that the Culdees had organized within themselves, and as a part of their social system, Corporations of Builders; and that they exercised the architectural art in the construction of many sacred edifices in Scotland, Ireland, and Wales, and even in other countries of Northern Europe. Gädicke also claims that the *York Constitutions* of the tenth century were derived from them. But neither of these German lexicographers has furnished us with authorities upon which these statements are founded. It is, however, undeniable, that Masonic writers have always claimed that there was a connection—it might be only a mythical one—between these apostolic Christians and the early Freemasonry of Ireland and Scotland. The Culdees were opposed and persecuted by the adher-
evidence, indeed, of its antiquity, Hiram Abif is a
meaning care. An archaic expression for careful. Thus
curiosity, in these instances, led to an intrusion into
instances where curiosity is condemned; but the
indeed, in legends of the advanced degrees, some
an impulse to be esteemed and welcomed. There are,
subject. An idle curiosity is, it is true, the characteris¬
in fact, there is no regulation nor landmark on the
place where the Body of Osiris lay concealed. The pos¬
glyphic among the ancient Egyptians. It was with
head of a dog. A very general and important hiero¬
CUP OF BITTERNESS. The French expression
Calice d'Amertume. A ceremony in the First Degree
of the French Rite. It is a symbol of the misfortunes
and sorrows that assail us in the voyage of life, and
which we are taught to support with calmness and
resignation.
CURETES. Priests of ancient Crete, whose mys¬
teries were celebrated in honor of the Mother of
the Gods, and bore, therefore, some resemblance to
the Eleusinian Rites. The neophyte was initiated in a
cave, where he remained closely confined for three
days. Porphry tells us that Pythagoras repaired to
Crete to receive initiation into their rites.
CURIOSITY. It is a very general opinion among
Freemasons that a candidate should not be actuated by
curiosity in seeking admission into the Order. But,
in fact, there is no regulation nor landmark on the
subject. An idle curiosity is, it is true, the charac¬
teristic of a weak mind. But to be influenced by a laudable
curiosity to penetrate the mysteries of an Institution
venerable for its antiquity and its universality, is to
be controlled by a motive which is not reprehensible,
an impulse to be esteemed and welcomed. There are,
indeed, in legends of the advanced degrees, some
instances where curiosity is condemned; but the
curiosity, in these instances, led to an intrusion into
forbidden places, and is very different from the
curiosity or desire for knowledge which leads a profane
to seek fairly and openly an acquaintance with
Freemasonry, he plays an important part in the rituals of many of the advanced Degrees.
But from late discoveries of inscriptions pertaining to
Cyrus as mentioned in the excellent little London
work called Fresh Light from the Ancient Monuments
(pages 166–86), A. H. Sayce, M.A., it would appear
that this king was a polytheist, and that he was not a
king of Persia, although he acquired that country
after his conquest of Astyages, 559 B.C., between the
sixth and ninth years of Nabonidos. Cyrus was king
of Elam. The empire he founded was not a Persian
one; Darius, the son of Hystaspes, at a subsequent
period, was the real founder of that kingdom. Profes¬
sor Sayce continues: "It was only as the predecessor
of Darius, and for the sake of intelligibility to the
readers of a later day, that Cyrus could be called a
king of Persia!" (see Ezra i, 2). The original words of
his proclamation "King of Elam," have been changed
into the more familiar and intelligible "King of Persia."
Elsewhere in the Bible (Isaiah xxi, 1–10), when the invasion of Babylon is described, there is no
mention of Persia, only of Elam and Media, the
ancestral dominions of Cyrus. This is in strict
accordance with the revelations of the monuments,
and testifies to the accuracy of the Old Testament
records.
Cyprus never besieged Babylon, a city fifteen miles
square. It opened its gates to his general without
battle, 538 B.C. The description by Herodotus be¬
longs to the reign of Darius. Bosanquet asserts that
the Darius of the Book of Daniel is Darius the son of
Hystaspes.
Cyrus had learned that a disaffected conquered
people imported into a kingdom was a constant
menace and danger, and he returned the Jewish exiles
to Jerusalem to rebuild their city and be a fortress
and testifies to the accuracy of the Old Testament
records.
Cyrus was a worshiper of Merodach, originally the
Sun-god, who is mentioned and intended by the name
Bel, and Neb, his prophet (see Isaiah xlv, 1). His
first act after acquiring Babylonia was to restore the
Babylonian gods to their shrines, from which they had
been removed by Nabonidos, and further asks for
their intercession. The theory that Cyrus believed in
but one supreme god—Ormudz—must be abandoned.
Cyrus consecrated Cyrus to be His instrument in
restoring His chosen people to their land, not because
the King of Elam was a monotheist, but because the
period of prophecy, "ten weeks of years," was closing.
These statements are made upon the authority of the three inscriptions among the clay documents lately discovered in Babylonia by Rassam, and translated by Sir Henry Rawlinson and Pinches. The first of these is a cylinder, inscribed by order of Cyrus; the second a tablet, which describes the conquest of Babylonia by Cyrus; while the third is an account given by Nabonidos of his restoration of the temple of the Moon-god at Haran, and of the temples of the Sun-god and of Anunit at Sepharvaim.

Cyrus ascended the throne 559 B.C., and was slain in battle against the Massagetae, 529 B.C. He was followed by Cambyses, his son, until 521 B.C., when he was succeeded by Smerdis, a Magian usurper, who reigned seven months. Darius I, son of Hystaspes, a nobleman, conspired with six others and murdered Smerdis, when, by device, Darius obtained the throne over his companions, 521 B.C. The celebrated siege of Babylon lasted two years; the city finally succumbed to the strategy of General Zopyrus, in the year 516. Darius reigned 36 years, died 485 B.C. This article is mainly due to the industrious researches of Brother Charles T. McClennen-ach to whom the subject made an especial appeal (see also Zendavesta).

CZECHO-SLOVAKIA. See Austria Hungary and Czecho-Slovakia.

D. The fourth letter of the Phoenician, the Hebrew, the Greek, the Roman, and of nearly all alphabets. In Hebrew it is ד, Daleth, signifying the door of life, a representation of which was probably its original hieroglyph, as in the illustration. Here 1 shows the approximation to the Hebrew Daleth; 2, the Greek Delta, resembling the opening of a tent.

The numerical value of ד is four; as a Roman numeral it stands for 400.

DA COSTA, HIPPOLYTO JOSEPH. A native of Colonia-do-Sacramento, on the river La Plata. He was made a Freemason in Philadelphia in the United States and afterward settled in Lisbon. He was subsequently persecuted by the Inquisition, and was rescued only in time to save his life by the aid of English Brethren who got him under the protection of the British flag. He then passed over into England, where he lived for several years, becoming a zealous Freemason and devoting himself to Masonic literature. In 1811, he published in London a Narrative of his persecution in Lisbon, by the Inquisition, for the pretended crime of Freemasonry, in two volumes. He wrote also a History of the Dionysian Artificers, in which he attempts to connect Freemasonry with the Dionysian and other mysteries of the ancients. He begins with the Eleusinian mysteries, assuming that Dionysus, Bacchus, Adonis, Thammuz, and Apollo were all various names for the sun, whose apparent movements are represented by the death and resurrection referred to in the ceremonies. But as the sun is typified as being dead or hidden for three months under the horizon, he thinks that the mysteries must have originated in a cold climate as far north as latitude 66°, or among a people living near the polar circle. He therefore attributes the invention of these mysteries to the ancient Scythians or Massagetae, of whom he confesses that we know nothing. He afterward gives the history of the Dionysiac or Orphic mysteries of Eleusis, and draws a successful parallel between the initiation into these and the Masonic initiation. His disquisitions are marked by much learning, although his reasoning may not always carry conviction.

DACTYL. Priests of Cybele, in Phrygia, of whom there were five, which number could not be exceeded, and alluded to the salutation and blessing by the five fingers of the hand. The word is from the Greek daktulos, meaning a finger.

DADUCHOS. A torch-bearer.

The title given to an officer in the Eleusinian mysteries, who bore a torch in commemoration of the torch lit by Ceres at the fire of Mount Etna, and carried by her through the world in her search for her daughter.

DAEALUS. A famous artist and mechanician, whose genealogy is traced in the Greek myths as having sprung from the old Athenian race of kings, the Erechtheidae. He is said to have executed the Cretan labyrinth, the reservoir near Megaris in Sicily, the Temple of Apollo at Capua, and the celebrated altar sculptured with lions on the Libyan coast. He is said to be the inventor of a number of the Working Tools used in the various degrees of Freemasonry, the plumb-line and the ax, most of the tools used in carpentry, and of glue. Of him is told the fable of his flying safely over the Aegean by means of wings made by himself. His nephew, Perdix, is the reputed inventor of the third Great Light in Freemasonry, the Compasses, which are dedicated to the Craft. Through envy Daedalus is said to have hurled his nephew, Perdix, from the Temple Athene.

DAGGER. In the advanced degrees a symbol of Masonic vengeance, or the punishment of crime (see Vengeance).

DAGRAIN, LOUIS. A writer in the Amsterdajournal of November 3, 1735, of an article on the subject of Freemasonry, which caused an edict from the States General forbidding Masonic gatherings throughout the country (see Thory, Acta Latomorum ii, 306).

DAGRAIN, LOUIS. President of a General Assembly of thirty Lodges, held on Saint John's Day,
were permitted to organize a Grand Lodge of North South Dakota and certain Lodges in North Dakota which was Yankton, No. 1, at Yankton, chartered on chartered eight Chapters in Dakota, the first of U. D.; Huron, No. 10, U. D.; Keystone, No. 11, U. D.; Council of that State. There was no Grand Council in and, therefore, after 1889, was considered the first Grand Lodge of Dakota became the Grand Lodge of Dakota until after the division of the Territory. This was done on January 6, 1890. The Grand Commandery of North Dakota was organized three days after the division of the Territory. The first Annual Convocation was held June 8, 1885. When the division of the Congress into North Dakota and South Dakota the Masonic career of Doctor Dalcho closely connects him with York Freemasonry in South Carolina, and the Scottish Rite throughout the United States. He was born in the City of London in the year 1770, of Prussian parents. His father had been a distinguished officer under Frederick the Great and, having been severely wounded, was permitted to retire to England for his health. He was a very earnest Freemason, and transmitted his sentiments to his son. At his death, this son was sent for by an uncle, who had a few years before emigrated to Baltimore. Here he obtained a good classical education, after which he devoted himself successfully to the study of medicine, including a more extensive course of botany than has been common in medical schools.

Having received his degree of Doctor of Medicine, he took a commission in the medical department of the American army. With his division of the army he came to South Carolina, and was stationed at Fort Johnson, in Charleston harbor. Here some difficulty arose between Doctor Dalcho and his brother officers, in consequence of which he resigned his place in the army in 1799. He then removed to Charleston, where he formed a partnership in the practise of physic with Isaac Auld, and he became a member of the Medical Society, and a trustee of the Botanic Garden, established through its influence.

On the 12th of June, 1818, Doctor Dalcho was admitted to the priesthood of the Protestant Episcopal Church. On the 23d of February, he was elected assistant minister of Saint Michael's Church, in Charleston. He died on the 24th of November, 1836, in the sixty-seventh year of his age, and the seventeenth of his ministry in Saint Michael's Church.

The principal published work of Doctor Dalcho is An Historical Account of the Protestant Episcopal Church in South Carolina. He also published a work entitled The Evidence from Prophecy for the Truth of Christianity and the Divinity of Christ; besides several sermons and essays, some of which were the result of considerable labor and research. He was also the projector, and for a long time the principal conductor, of the Gospel Messenger, then the leading organ of the Episcopal Church in South Carolina.

The Masonic career of Doctor Dalcho closely connects him with York Freemasonry in South Carolina, and the Scottish Rite throughout the United States.

He was initiated in a York or Atholl Lodge at the time when the Jurisdiction of South Carolina was divided by the existence and the dissensions of two Grand Lodges, the one deriving its authority from the Grand Lodge of Free and Accepted Masons of England, and the other from the rival Atholl Grand Lodge. His constant desire appears, however, to have been to unite these discordant elements, and to uproot the evil spirit of Masonic rivalry and contention which at that time prevailed—a wish which was happily gratified, at length, by the union of the two Grand Lodges of South Carolina in 1817, a consummation to which he himself greatly contributed.
In 1801 Doctor Dalcho received the Thirty-third and ultimate Degree, or Sovereign Grand Inspector of the Ancient and Accepted Scottish Rite; and May 31, 1801, he became instrumental in the establishment at Charleston of the Supreme Council for the Southern Jurisdiction of the United States, of which Body he was appointed Grand Secretary, and afterward Grand Commander; which latter position he occupied until 1823, when he resigned.

September 23, 1801, he delivered an oration before the Sublime Grand Body in Charleston. This and another delivered March 21, 1803, before the same Body, accompanied by a learned historical appendix, were published in the latter year under the general name of Dalcho’s Orations. The work was soon after republished in Dublin by the Grand Council of Heredom, or Prince Masons of that city; and McCosh says that there were other editions issued in Europe, which, however, Brother Mackey had never seen. The oration of 1803 and the appendix furnish the best information that up to that day, and for many years afterward, was accessible to the Craft in relation to the history of the Ancient and Accepted Scottish Rite in this country.

In 1807, at the request of the Grand Lodge of York Masons of South Carolina, he published an Ahiman Rezon, which was adopted as the code for the government of the Lodges under the jurisdiction of that Body. This work, as was to be expected from the character of the Grand Lodge which it represented, was based on the previous book of Laurence Dermott.

In 1808 he was elected Corresponding Grand Secretary of the Grand Lodge of Ancient York Masons, and from that time directed the influences of his high position to the reconciliation of the Masonic difficulties in South Carolina.

In 1817 the Grand Lodge of Free and Accepted Masons and that of Ancient York Masons of South Carolina became united under the name of the Grand Lodge of Ancient Freemasons of South Carolina. Doctor Dalcho took a very active part in this reunion, and at the first annual communication he was elected Grand Chaplain. The duties of this office he faithfully performed, and for many years delivered a public address or sermon on the Festival of Saint John the Evangelist.

In 1822 he prepared a second edition of the Ahiman Rezon, which was published the following year, enriched with many notes. Some of these notes he would have hardly written, with the enlarged experience of the present day; but on the whole the second edition was an improvement on the first. Although retaining the peculiar title which had been introduced by Dermott, it ceased in a great measure to follow the principles of the “Antient Masons.”

In 1823 Dalcho became involved in an unpleasant controversy with some of his Masonic associates, in consequence of difficulties and dissensions which at that time existed in the Scottish Rite; and his feelings were so wounded by the unmanly spirit which seemed to actuate his antagonists and former friends, that he resigned the office of Grand Chaplain, and retired for the remainder of his life from all participation in the active duties of Freemasonry.

Dalmatic. A robe worn by deacons in some Christian churches. Originally made of linen, as shown by early Christian paintings on the walls of the catacombs at Rome, but now generally made of heavy woolen or silk material, as the planets or outer vestment worn by the priest. This article of dress has become quite common in many of the Degrees of various Rites.

Damascus. An ancient and important city of Syria, situated on the road between Babylon and Jerusalem, and said in Masonic tradition to have been one of the resting-places of the Freemasons who, under the proclamation of Cyrus, returned from the former to the latter city to rebuild the Temple. An attempt was made in 1868 to introduce Freemasonry into Damascus, and a petition, signed by fifteen applicants, for a Charter for a Lodge was sent to the Grand Lodge of England; but the petition was rejected on the ground that all the petitioners were members of Bodies under other Grand Lodge Jurisdictions.

Dan. One of the twelve tribes of Israel, whose blue banner, charged with an eagle, is borne by the Grand Master of the First Veil in a Royal Arch Chapter.
DANGEROUS. In all the old Constitutions and Charges, Freemasons are taught to exercise brotherly love, and to deal honestly and truly with each other, whence results the duty incumbent upon every Freemason to warn his Brother of approaching danger. That this duty may never be neglected, it is impressed upon every Master Mason by a significant ceremony.

DANIEL. The old countersign with "Darius" formerly used in the Thirty-second Degree, Ancient and Accepted Scottish Rite. A Hebrew prophet, contemporary of Ezekiel, about 600 B.C. Carried captive to Babylon in the fourth year of Jehoiakim, but selected for instruction in all the learning of the Chaldeans by order of the Court. His skill in the interpretation of dreams was famed. He became Governor of Babylon under Nebuchadnezzar, and the first ruler of the whole Medo-Persian Empire, inferior only to Darius, then the king. Under Cyrus he was Grand Master of the Palace and Interpreter of Visions, as suggested by the Fifteenth Degree, Ancient and Accepted Scottish Rite. He did not return with his countrymen to Judea when granted their liberty. It is a dispute as to when he died, or where, but the majority favor Susian, in Persia, when he was ninety years of age. At the present day a tomb is shown in this ancient city bearing his name; in fact, it is the only standing structure there. Daniel was noted and famed for his piety, and as well for his worldly possessions.

DANNEBROG. The banner of Denmark containing a white cross is founded upon the tradition, which reminds us of that of Constantine, that Waldemar II, of Denmark, in 1219 saw in the heavens a fiery cross, which betokened his victory over the Esthonians.

Brother Charles Schou, San Carlos, Occidental Negros, Philippine Islands, writes that the Danish flag is a white cross on a red field, the white cross dividing the background or field of the flag into four red squares. He says further that "the origin of this banner, or the legend of its origin as it was taught to me years ago when I went to school in Denmark is as follows: 'During the Esthonian battle in 1219, the Danish army was being hard pressed and it looked as if it would lose the battle. Bishop Absolon who was with the Army, asked to be carried up on a hill nearby and there he prayed for victory for the Danes. The Bishop was old, he had just left his sickbed and he soon became exhausted and it was necessary for the monks to hold up his arms while praying. Suddenly the heavens opened up and a large red banner with a white cross was seen floating towards earth. It was immediately caught and carried to the front of the Danish Army. The sight of the cross inspired the Army with new courage and soon the Esthonians were fleeing for their lives.'"

DANTZIC. In the year 1768, on the 3d of October, the burgomaster and magistrates of the city of Dantzic commenced a persecution against Freemasonry, which Institution they charged with seeking to undermine the foundations of Christianity, and to establish in its place the religion of nature. Hence, they issued a decree forbidding every citizen, inhabitant, and even stranger sojourning in the city, from any attempt to re-establish the society of Freemasons, which was thenceforth to be regarded "as forever abolished," under penalties of fine and imprisonment.

DAO. The Zend name for light, from Daer, meaning to shine.

DARAKIEL. A responsive word in the Twenty-third Degree of the Scottish Rite. Sometimes pronounced dar-kee-ale. The Latin expression is Diretio Dei, meaning By direction of God.

DARIUS. The successor of Cyrus on the throne of Persia, Babylon, and Media. He pursued the friendly policy of his predecessor in reference to the Jews, and confirmed the decrees of that monarch by a new edict. In the second year of his reign, Haggai and Zechariah, encouraged by this edict, induced their countrymen to resume the work of restoring the Temple, which was finished four years afterward. Darius is referred to in the Degrees of Princes of Jerusalem, the Sixteenth of the Scottish Rite, and Companion of the Red Cross in the American Rite.

DARKNESS. Darkness has, in all the systems of initiation, been deemed a symbol of ignorance, and so opposed to light, which is the symbol of knowledge. Hence the rule, that the eye should not see until the heart has conceived the true nature of those beauties which constitute the mysteries of the Order. In the Ancient Mysteries, the aspirant was always shrouded in darkness as a preparatory step to the reception of the full light of knowledge. The time of this confinement in darkness and solitude varied in the different mysteries. Among the Druids of Britain the period was nine days and nights; in the Grecian Mysteries it was three times nine days; while among the Persians, according to Porphyry, it was extended to the almost incredible period of fifty days of darkness, solitude, and fasting.

Because, according to all the cosmogonies, accounts of the universe, darkness existed before light was created, darkness was originally worshiped as the firstborn, as the progenitor of day and the state of the sons of light. Freemasonry has restored darkness to its proper place as a state of preparation; the symbol of that antemundane chaos from whence light issued at the Divine command; of the state of nonentity before birth, and of ignorance before the reception of knowledge. Hence, in the Ancient Mysteries, the release of the aspirant from solitude and darkness was called the act of regeneration, and he was said to be born again, or to be raised from the dead. And in Freemasonry, the darkness which envelops the mind of the uninitiated being removed by the bright effulgence of Masonic light, Freemasons are appropriately called the sons of light.

In Doctor Oliver's Signs and Symbols there is a lecture "On the Mysterious Darkness of the Third Degree." This refers to the ceremony of enveloping the room in darkness when that Degree is conferred—a ceremony once always observed, but now, in this country at least, frequently but improperly omitted. The darkness here is a symbol of death, the lesson taught in the Degree, while the subsequent renewal of light refers to that other and subsequent lesson of eternal life.
DARMSTADT, GRAND LODGE OF. The Grand Lodge of Darmstadt, in Germany, under the distinctive appellation of the Grand Lodge zur Eintracht (meaning of Concord), was established on the 22d of March, 1846, by three Lodges, in consequence of a dissension between them and the Eclectic Union. The latter body had declared that the religion of Freemasonry was universal, and that Jews could be admitted into the Order. Against this liberal declaration a Lodge at Frankfort had protested, and had been erased from the roll for contumacy. Two other Lodges, at Mainz and at Darmstadt, espoused its cause, and united with it in forming a new Grand Lodge for Southern Germany, founded on the dogma "that Christian principles formed the basis on which they worked." It was, in fact, a dispute between tolerance and intolerance. Nevertheless, the Body had the Grand Duke of Hesse as patron, and was recognized by most of the Grand Lodges of Germany.

DASSIGNY, FIFIELD. A Freemason and physician of Dublin, Ireland, who published, in 1744, at that city, A Serious and Impartial Enquiry into the Cause of the present Decay of Freemasonry in the Kingdom of Ireland. It contained an abstract of the history of Freemasonry, and an allusion to the Royal Arch Degree, on account of which it has been cited by Dermott in his Ahiman Rezon. The work is important on account of its reference to Royal Arch Masonry, but is given in the latter form on the title-page of the Grand Lodge of Iowa, and one to the West Yorkshire Masonic Library, of which a facsimile was published in 1893, while a third copy was discovered in 1896.

Both the spelling and the pronunciation of this name have been matters of some inquiry. The name is Dassigny on the title page of his famous Enquiry, The Ahiman Rezon of Brother Laurence Dermott, 1794 (page 47), gives the name as Dassigny. Kerling's Cyclopedia of Freemasonry spells the name Dassigny, and says of this spelling "generally so spell, but his real name seems to have been Dassigny," though Brother Woodford (page 148) spells it D'Assigny, a choice of three ways. As for the sounds in the name the following is suggested as representative of common usage: Da, as in pass or class; sig, as in see or key, and ny, as in penny or many. Doctor E. B. de Sauné prefers the following from a French point of view: Da, as the first a in lateral; ssi, as ci in city; gn, as in signor with the Spanish n, and y, as the French i. He also feels certain that the original spelling of the name was D'Assigny.

DATES, MASONIC. See Calendar.

DATHAN. A Reubenite who, with Korah and Abiram, revolted against Moses and unlawfully sought the priesthood. In the first chapter of the Book of Numbers, where the whole account is given, it is said that as a punishment the earth opened and swallowed them up. The incident is referred to in the Order of High Priesthood, an honorary Degree of the American Rite, which is conferred upon the installed High Priests of Royal Arch Chapters.

DAUGHTER, MASON'S. See Mason's Wife and Daughter.

DAUGHTER OF A FREEMASON. The daughter of a Freemason is entitled to certain peculiar privileges and claims upon the Fraternity arising from her relationship to a member of the Craft. There has been some difference of opinion as to the time and manner in which the privileges cease. Masonic jurists, however, very generally incline to the opinion that they are terminated by marriage. If a Freemason's daughter marries a profane, she absolves her connection with the Fraternity. If she marries a Freemason, she exchanges the relation of a Freemason's daughter for that of a Freemason's wife.

DAVID. David has no place in Masonic history, except that which arises from the fact that he was the father of King Solomon, and his predecessor on the throne of Israel. To him, however, were the Jews indebted for the design of a Temple in Jerusalem, the building of which was a favorite object with him. For this purpose he purchased Mount Moriah, which had been the threshing-floor of Ornan the Jebusite; but David had been engaged in so many wars, that it did not seem good to the Lord that he should be permitted to construct so sacred an edifice. This duty, therefore, he left to his son, whom, before dying, he furnished with plans and with means to accomplish the task. Though David is a favorite subject among the Cabalists and the Mohammedans, who relate many curious traditions concerning him, he is not alluded to in the legends or symbolism of Freemasonry except incidentally as the father of Solomon.

DAVID I, KING OF SCOTLAND, 1124-53; known as Protector of Freemasons and Patron of the building art (see Alexander III).

DAVID, SHIELD OF. See Shield of David.

DAZARD, MICHEL FRANÇOIS. Born at Chateaudun, in France, May 2, 1781. He was a devoted student of Freemasonry, and much occupied in the investigation of the advanced Degrees of all the Rites. He was an opponent of the Supreme Council, against which body he wrote, in 1812, a brochure in French of forty-eight pages entitled Extrait des colonnes gravées du Père de Famille, valée d'Angers (meaning Extract from the Graven Columns of the Father of the Family, Valley of Angers). Kloss calls it an important and exhaustive polemic document. It attempts to expose, supported by documents, what the author and his party called the illegal pretensions of the Supreme Council, and the arrogance of its claim to exclusive Jurisdiction in France. Dazard was the author of several other interesting discourses on Masonic subjects.

DEACON. In every Symbolic Lodge, there are two officers who are called the Senior and Junior Deacons. In America the former has been appointed by the Master and the latter by the Senior Warden, both have been elected according to the respective Codes of the Jurisdictions, Pennsylvania, for example, has the Deacons appointed, Ohio has them elected; in England both are appointed by the Master. It is to the Deacons that the introduction of visitors should be properly entrusted. Their duties comprehend, also, a general surveillance over the security of the Lodge, and they are the proxies of the officers by whom they are appointed. Hence their jewel, in allusion to the
necessary of circumscryption and justice is a square and compasses. In the center, the Senior Deacon wears a sun, and the Junior Deacon a moon, which serve to distinguish their respective ranks. In the English system, the jewel of the Deacons is a dove, in allusion to the dove sent forth by Noah. In the Rite of Mizraim the Deacons are called acolytes.

The office of Deacons in Freemasonry appears to have been derived from the usages of the primitive church. In the Greek Church, the Deacons were always the evangelists, the "pillories" or doorkeepers, and in the Apostolic Constitutions the Deacon was ordered to stand at the men's door, and the Subdeacon at the women's, to see that none came in or went out during the oblation.

In the earliest rituals of the eighteenth century, there is no mention of Deacons, and the duties of those officers were discharged partly by the Junior Warden and partly by the Senior and Junior Entered Apprentices, and they were not generally adopted in England until the Union of 1813.

Brother W. J. Chetwode Crawley has some comments upon the subject in Caementaria Hibernica (Fasciculus i, pages 9-10). He advises that:

We must carefully distinguish between the Deacon of the early Scottish Minute Books, and the Deacon of Irish ritual. The former occupied almost, if not altogether, the highest post among his Brethren, and having precedence over the Warden and presiding over the meeting when occasion required. The latter corresponded to the Dean—that is Deacon—of Faculty; the latter to the last order of the Ministry, the Deacon in Ecclesiastical parlance. The similarity does not go beyond the name.

The appointing of Deacons served in latter days, as a distinction between Irish and English work, for the Lodges under the Constitution of the Antients naturally followed the Irish use. It must be observed that the office of Deacon was confined to supporting Lodges. During the first one hundred and twenty years of its existence, the Grand Lodge of Ireland never elected Grand Deacon; when their services were required they were selected for the occasion from the Masters then present. Their first appearance as prominent Grand Officers is in the addition of the Irish Constitutions, promulgated in 1850, which first time severally and in the United Grand Lodge of England had adopted the office, in deference to the usage of the Antients.

(See also references under Titles.)

DEACON'S ROD. See Rod, Deacon's.

DEAF AND DUMB. Deaf mutes, as imperfect men, come under the provisions of the Old Constitutions, and are disqualified for initiation. At one time, however, a Lodge in Paris, captivated by the éclat of the proceeding, and unmindful of the ancient landmark, initiated a deaf mute, who was an intelligent professor in the Deaf and Dumb Asylum. All the instructions were given through the medium of the language of the deaf mutes. It scarcely need be said that this cannot be recognized as a precedent.

DEATH. The Scandians, in their Edda, describing the residence of Death in Hell, where she was cast by her father, Loke, say that she there possesses large apartments, strongly built, and fenced with gates of iron. Her hall is Grief; her table, Famine; Hunger, her knife; Delay, her servant; Fainting, her porch; Sickness and Pain, her bed; and her tent, Cursing and Howling. But the Masonic idea of death, like the Christian's, is accompanied with no gloom, because it is represented only as a sleep, from whence we awaken into another life. Among the ancients, sleep and death were fabled as twins. Old Gorgias, when dying, said, "Sleep is about to deliver me up to his brother"; but the death sleep of the heathen was a sleep from which there was no awaking. The popular belief was annihilation, and the poets and philosophers fostered the people's ignorance, by describing death as the total and irremediable extinction of life. Thus Seneca says—and he was too philosophic not to have known better—"that after death there comes nothing"; while Vergil, who doubtless had been initiated into the Mysteries of Eleusis, nevertheless calls death "an iron sleep, an eternal night": yet the Ancient Mysteries were based upon the dogma of eternal life, and their initiations were intended to represent a resurrection.

Freemasonry, deriving its system of symbolic teachings from these ancient religious associations, presents death to its neophytes as the gate or entrance to eternal existence. To teach the doctrine of immortality is the great object of the Third Degree. In its ceremonies we learn that life here is the time of labor, and that, working at the construction of a spiritual temple, we are worshipping the Grand Architect for whom we build that temple. But we learn also that, when that life is ended, it closes only to open upon a newer and higher one, where in a second temple and a purer Lodge, the Freemason will find eternal truth. Death, therefore, in Masonic philosophy, is the symbol of initiation completed, perfected, and consummated.

DEATH IN THE ANTIENT MYSTERIES. Each of the ancient religious Mysteries, those quasi-Masonic associations of the heathen world, was accompanied by a legend—which was always of a funereal character—representing the death, by violence, of the deity to whom it was dedicated, and his subsequent resurrection or restoration to life. Hence, the first part of the ceremonies of initiation was solemn and lugubrious in character; while the latter part was cheerful and joyous. These ceremonies and this legend were altogether symbolical, and the great truths of the unity of God and the immortality of the soul were by them intended to be dramatically explained.

This representation of death, which finds its analogue in the Third Degree of Freemasonry, has been technically called the Death of the Mysteries. It is sometimes more precisely defined, in reference to any special one of the Mysteries, as the Cabiric death or the Bacchic death, as indicating the death represented in the Mysteries of the Cabiri or of Dionysus.

DEBATE. Debates in a Masonic Lodge must be conducted according to the fraternal principles of the Institution. Masonic debate or discussion should not become wrangling disputes nor quarrelsome contention. In the language of Doctor Oliver, "the strictest courtesy should be observed during a debate, in a Mason's Lodge, on questions which elicit a difference of opinion; and any gross violation of decorum and good order is sure to be met by an admonition from the chair." It must be always remembered that the object of a Masonic discussion is to elicit truth, and not simply to secure victory. When, in a debate, a Brother desires to speak, he rises and addresses the chair. The presiding officer calls him by his name, and then recognizes his right to the floor. While he is speaking, he is not to be interrupted by any other member, except on a point of order. If called to order
by any member, the speaker is immediately to take his seat until the point is stated, when the Master will make his decision without debate. The speaker will then rise and resume his discourse, if not ruled out by the Master. During the time that he is speaking, no motion is permissible. Every member is permitted to speak once on the subject under discussion; nor can he speak a second time, except by permission of the Master, unless there is a more liberal provision in the by-laws of the Lodge. There are to this rule two exceptions, namely, when a member rises to explain, and when the mover of the resolution closes the debate by a second speech to which he is entitled by parliametary law.

**DECLAOGUE.** The ten commandments of the Masonic law, as delivered from Mount Sinai and recorded in the twentieth chapter of Exodus, are so called. They are not obligatory upon a Freemason as a Freemason, because the Institution is tolerant and cosmopolite, and cannot require its members to give their adhesion to any religious dogmas or precepts, excepting those which express a belief in the existence of God, and the immortality of the soul. No partial law prescribed for a particular religion can be properly excepting those which express a belief in the existence of God, and the immortality of the soul. No partial law prescribed for a particular religion can be properly selected for the government of an Institution whose great characteristic is its universality (see Moral Law).

**DECANUS.** An officer in the Knights Templar system of Baron Hund, who, in the absence of the Grand Master and his Prior, possessed the right to preside in the Chapter.

**DECATUR, STEPHEN.** There were two of this name, father and son. One, born at Newport, Rhode Island, exact date unknown, died in 1808, at Philadelphia. Captain in the United States Navy from its birth, Brother Decatur was in charge of the sloop of war, and later on commanded the Delaware, sloop of war, and later on commanded the Philadelphia, until the close of the differences with France. He moved from Philadelphia to Sinneupxent, Maryland, and there, January 5, 1779, his son, Stephen Decatur II, was born. In August, 1777, Brother Decatur, the father, was initiated in Lodge No. 16, at Baltimore, and later in the same year received the Second and Third Degrees. Baltimore Lodge No. 16 was chartered by the Provincial Grand Lodge of Pennsylvania in 1770. In 1781, its Charter was forfeited but was restored in 1785 as Saint Johns Lodge No. 20, Fells Point, Baltimore, and which later went out of existence. Grand Secretary John A. Perry, Pennsylvania, writes to us that on “referring to the Minute Book of Lodge No. 3, I find the signature of Stephen Decatur on the outside leaf. The Minutes show:

Stated Lodge opened in due form April 18, 1780. Brother Decatur of Lodge No. 16 in Maryland petitioned to become a member of this Lodge, was ballotted for and unanimously approved of. Lodge closed and a Master’s Lodge opened.

Brothers Jackway and Decatur were raised to the sublime degree of Master Mason, returned and gave thanks. Brother Decatur paid his fees $100.00 in the hands of the Treasurer.

“He no doubt previously received the Entered Apprentice Degree in Lodge No. 16, Baltimore, Maryland, whose Warrant was granted by the Grand Lodge of Pennsylvania, September 21, 1779, but was not in existence very long.” The claim is made but not fully proven that the younger Stephen Decatur was initiated in Saint Johns Lodge, either of Maryland or Rhode Island, October 12, 1799. He became a naval commander of prominence and met with great success in various enterprises (see History of Freemasonry in Maryland, E. T. Schultz, volume 1, pages 60, 102; also Builder, George W. Baird, May, 1920).

**DECLUS.** The nom de plume, meaning in French the pen name, of C. L. Reinhold, a distinguished Masonic writer (see Reinhold).

**DECLARATION OF CANDIDATES.** Every candidate for initiation is required to make, “upon honor,” the following declaration before an appropriate officer or committee.

That, unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a candidate for the Mysteries of Freemasonry; that he is prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the institution and a desire of knowledge; and that he will cheerfully conform to all the ancient usages and established customs of the Fraternity.

This form is very old. It is to be found in precisely the same words in the earliest edition of Preston. It is required by the English Constitution, that the candidate should subscribe his name to this declaration. But in America the declaration is made orally, and usually before the Senior Deacon or the Stewards.

**DECLARATION OF THE MASTER.** Every Master of a Lodge, after his election and before his installation, is required to give, in the presence of the Brethren, his assent to the following fifteen charges and regulations:

1. Do you promise to be a good man and true, and strictly to obey the moral law?
2. Do you promise to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside?
3. Do you promise not to be concerned in plots and conspiracies against the government of the country in which you live, but patiently to submit to the decisions of the law and the constituted authorities?
4. Do you promise to pay proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all means in your power?
5. Do you promise to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren in Lodge convened, in every case consistent with the constitutions of the Order?
6. Do you promise, as much as in you lies, to avoid private piques and quarrels, and to guard against intemperance and excess?
7. Do you promise to be cautious in your behavior, courteous to your Brethren, and faithful to your Lodge?
8. Do you promise to respect genuine and true Brethren, and to discountenance imposters and all dissenters from the Ancient Landmarks and Constitutions of Masonry?
9. Do you promise, according to the best of your abilities, to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, according to our statutes?
10. Do you promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons that is not subversive of the principles and groundwork of Masonry?
11. Do you admit that it is not in the power of any man or body of men, to make innovations in the Body of Masonry?
12. Do you promise a regular attendance on the committees and communications of the Grand Lodge, on
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receiving proper notice, and to pay attention to all the
duties of Masonry, on convenient occasions?
13. Do you admit that no new Lodge can be formed
without permission of the Grand Lodge; and that no
countenance ought to be given to any irregular Lodge,
or to any person clandestinely initiated therein, as being
counter to the ancient charges of the Order?
14. Do you admit that no person can be regularly
made a Freemason in, or admitted a member of, any
regular Lodge, without previous notice, and due inquiry
into his character?
15. Do you agree that no visitors shall be received into
your lodge without due examination, and producing
proper vouchers of their having been initiated in a regular
Lodge?

With very slight differences, such as might properly
be called editorial variations, these charges and regula-
tions are generally in use.

DECLARING OFF. "When a brother ceases to
visit and pay his monthly subscription, he thereby
decides himself off the Lodge" (see the Symbolical
Dictionary). In England, the Brother resigns. Various
designations rule in the United States, the chief one
being dropped from the roll. In some States the Brother
is punished by suspension. If, however, in certain
States, he is clear of the books, upon application he can
receive a certificate to that effect, and be dropped from
the roll. In England he gets a clearance certificate.
In Scotland a demit is issued by the Daugther Lodge
and countersigned by the Grand Secretary.

DECORATIONS. A Lodge-room ought, besides
its necessary furniture, to be ornamented with decora-
tions which, while they adorn and beautify it, will
not be unsuitable to its sacred character. On this sub-
ject, Doctor Oliver (in his Book of the Lodge, chapter v,
page 70) makes the following judicious remarks:

"The expert Mason will be convinced that the walls of a
Lodge room ought neither to be absolutely naked nor
too much decorated. A chaste disposal of symbolical
ornaments in the right places, and according to propriety,
relieves the dulness and vacuity of a blank space,
and, though but sparingly used, will produce a striking
impression, and contribute to the general beauty and
solemnity of the scene.

DEDICATION OF A LODGE. Among the an-
cients every temple, altar, statue, or sacred place was
dedicated to some divinity. The Romans, during the
Republic, confided this duty to their consuls, praetors,
censors, or other chief magistrates, and afterward to the
emperors. According to the Papirian law, the
regulations of a clan or group of Roman families, the
dedication must have been authorized by a decree of
the senate and the people, and the consent of the
people, and the consent of the
college of augurs. The ceremony consisted in
surrounding the temple or object of dedication with
garlands of flowers, whilst the vestal virgins poured on
the exterior of the temple the lustral water. The
dedication was completed by a formula of words
uttered by the Pontiff, and the immolation of a vic-
tim, whose entrails were placed upon an altar of turf.
The dedication of a temple was always a festival for
the people, and was annually commemorated.

While the Pagans dedicated their temples to differ-
ent deities—sometimes to the joint worship of several
—the monotheistic Jews dedicated their religious edifi-
ces to the one supreme Jehovah. Thus, David dedi-
cated with solemn ceremonies the altar which he
erected on the threshing-floor of Ornan the Jebusite,
after the cessation of the plague which had afflicted
his people; and Calmet conjectures that he composed
the thirtieth Psalm on this occasion. The Jews ex-
tended this ceremony of dedication even to their
private houses, and Clarke tells us, in reference to a
passage on this subject in the Book of Deuteronomy,
that "it was a custom in Israel to dedicate a new
house to God with prayer, praise, and thanksgiving;
and this was done in order to secure the divine pres-
ence and blessing, for no pious or sensible man could
imagine he could dwell safely in a house that was not
under the immediate protection of God."

There is a noteworthy reproduction in the Sym-
bolism of the Churches and Church Ornaments, a trans-
ation of the first book of the Rationale Divinorum
Officiorum written by William Durandus in the thir-
teenth century. Here we have the ritual of an ancient
form of dedication. There is also quoted a brief but
suggestive passage from Sugerius' book on the dedica-
tion of the Church of St. Denis:

Right early in the morning, archbishops and bishops,
archdeacon and abbots, and other venerable persons,
who had lived of their proper expense, bore themselves
right bishopfully; and took their places on the platform
raised for the consecration of the water, and placed
between the sepulchres of the holy martyrs and S.
(he holy) Saviour's altar. Then might ye have seen,
and they who stood by saw, and that with great devo-
tion, such a band of so venerable bishops, arrayed in
their white robes, sparkling in their pontifical robes and
precious orfreys, grasp their pastoral staves, call on
God in holy exorcism, pace around the consecrated en-
closure, and perform the nuptials of the Great King
with such care, that it seemed as though the ceremony
were performed by a chorus of angels, not a band of men.
The crowd, in overwhelming magnitude, rolled around
to the door; and while the aforesaid episcopal band were
sprinkling the walls with hyssop, the king and his
nobles drive them back, repress them, guard the portals.

Suger, or Sugerius, as the name is often Latinized,
was born about 1081 A.D., and died on January 31,
1151. A Frenchman who has been deemed the fore-
most historian of his time, he was in his tenth year at
school in the Priory of St. Denis near Paris. Later he
became secretary to the Abbot of St. Denis, and after
a sojourn at Rome succeeded to this office. At his
death the Abbey possessed considerable property, in-
cluding a new church of which he had written much,
including the above item of interest in regard to the
old ceremony of dedication. According to the learned Selden, there was a dis-
tinction among the Jews between consecration and
dedication, for sacred things were both consecrated
and dedicated, while profane things, such as private
dwelling-houses, were only dedicated. Dedication was,
therefore, a less sacred ceremony than consecration.
This distinction has also been preserved among
Christians, many of whom, and, in the early ages, all,
consecrated their churches to the worship of God, but
dedicated them to, or placed them under, the especial
patronage of some particular saint. A similar practise
prevails in the Masonic Institution; and therefore,
while we consecrate our Lodges "to the honor of
God's glory," we dedicate them to the patrons of our
Order.

Tradition informs us that Masonic Lodges were origi-
nally dedicated to King Solomon, because he was our
first Most Excellent Grand Master. In the sixteenth
century Saint John the Baptist seems to have been
considered as the peculiar patron of Freemasonry;
but subsequently this honor was divided between
the two Saints John, the Baptist and the Evangelist; and modern Lodges, in the United States at least, are universally erected or consecrated to God, and dedicated to the Holy Saints John. In the Hemming lectures, adopted in 1813, at the time of the union of the two Grand Lodges of England, the dedication was changed from the Saints John to King Solomon, and this usage now prevails very generally in England where Lodges are dedicated to "God and His Service, also to the memory of the Royal Solomon, under whose auspices many of our Masonic mysteries had their origin"; but the ancient dedication to the Saints John was never abandoned by American Lodges.

The formula in Webb which dedicates the Lodge "to the memory of the Holy Saint John," was, undoubtedly, inadvertence on the part of that lecturer, since in all his oral teachings Brother Mackey asserts he adhered to the more general system, and described a Lodge in his esoteric work as being "dedicated to the Holy Saints John." This is now the universal practise, and the language used by Webb becomes contradictory and absurd when compared with the fact that the festivals of both saints are equally celebrated by the Order, and that the 27th of December is not less a day of observance in the Order than the 24th of June.

In one old lecture of the eighteenth century, this dedication to the two Saints John is thus explained:

Q. Our Lodges being finished, furnished, and decorated with ornaments, furniture, and jewels, to whom were they consecrated?
A. To God.
Q. Thank you, Brother; and can you tell me to whom they were first dedicated?
A. To Noah, who was saved in the Ark.
Q. And by what name were the Masons then known?
A. Under the name of Dionysiacs, Geometricians, or Masters in Israel.
Q. And under what name were they known after the promulgation of Christianity?
A. Under the name of Essenes, Architects, or Freemasons.
Q. Why were the Lodges dedicated to Saint John the Baptist?
A. Because he was the forerunner of our Saviour, and thereby completed by his learning what the other Saint John effected by his zeal, and thus drew what Freemasons term a line parallel; ever since which time Freemasons' Lodges, in all Christian countries, have been dedicated to Saint John the Baptist and Saint John the Evangelist.

So runs the tradition, but, as it lacks every claim to authenticity, a more philosophical reason may be assigned for this dedication to the two Saints John.

One of the earliest deviations from the pure religion of the Noachidae was distinguished by the introduction of sun worship. The sun, in the Egyptian mysteries, was symbolized by Osiris, the principal object of their rites, whose name, according to Plutarch and Macrobius, signified the prince and leader, the soul of the universe and the governor of the stars. Macrobius (Saturnalia, Book I, chapter 18) says that the Egyptians worshiped the sun as the only divinity; and they represented him under various forms, according to the several phases, of his infancy at the winter solstice in December, his adolescence at the vernal equinox in March, his manhood at the summer solstice in June, and his old age at the autumnal equinox in September.

Among the Phoenicians, the sun was adored under the name of Adonis, and in Persia, under that of Mithras. In the Grecian mysteries, the orb of day was represented by one of the officers who superintended the ceremony of initiation; and in the Druidical rites his worship was introduced as the visible representative of the invisible, creative, and preservative principle of nature. In short, wherever the spurious Freemasonry existed, the adoration of, or, at least, a high respect for, the solar orb constituted a part of its system.

In Freemasonry, the sun is still retained as an important symbol. This fact must be familiar to every Freemason of any intelligence. It occupies, indeed, its appropriate position, simply as a symbol, but, nevertheless, it constitutes an essential part of the system. "As an emblem of God's power," says Hutchinson (Spirit of Masonry, Lecture IV, page 86), "His goodness, omnipresence, and eternity, the Lodge is adorned with the image of the sun, which he ordained to arise from the east and open the day; thereby calling forth the people of the earth to their worship and exercise in the walks of virtue."

"The government of a Mason's Lodge," says Oliver (Signs and Symbols of Freemasonry, page 204), "is
vested in three superior officers, who are seated in the East, West, and South, to represent the rising, setting, and meridian sun.

The sun, obedient to the all-seeing eye, is an emblem in the ritual of the Third Degree, and the sun displayed within an extended compass constitutes the jewel of the Past Master in the American system, and that of the Grand Master in the English.

But it is a needless task to cite authorities or multiply instances to prove how intimately the sun, as a symbol, is connected with the whole system of Freemasonry. It is then evident that the sun, either as an object of worship, or of symbolization, has always formed an important part of what has been called the two systems of Freemasonry, the Spurious and the Pure.

To the ancient sun worshipers, the movements of the heavenly bodies must have been something more than mere astronomical phenomena; they were the actions of the deities whom they adored, and hence were invested with the solemnity of a religious character. But, above all, the particular periods when the sun reached his greatest northern and southern declination, at the winter and summer solstices, by entering the zodiacal signs of Cancer and Capricorn, marked as they would be by the most evident effects on the nation, at the winter and summer solstices, by entering the solar bodies of the deities whom they adored, and hence could not have passed unobserved, but, on the contrary, must have occupied an important place in their ritual. Now these important days fall respectively on the 21st of June and the 21st of December. Hence, these solstitial periods were among the principal festivals observed by the Pagan nations. Du Pauw (Dissertations on Egyptians and Chinese ii, page 159) remarks of the Egyptians, that “they had a fixed festival at each new moon; one at the summer, and one at the winter solstice, as well as the vernal and autumnal equinoxes.”

The Druids always observed the festivals of midsummer and midwinter in June and December. The former for a long time was celebrated by the Christian descendants of the Druids. “The eve of Saint John the Baptist,” says Chambers (Introduction to the People, No. 89), “variously called Midsummer Eve, was formerly a time of high observance amongst the English, as it still is in Catholic countries. Bonfires were everywhere lighted, round which the people danced with joyful demonstrations, occasionally leaping through the flame.”

Godfrey Higgins (Celtic Druids, page 165) thus alludes to the celebration of the festival of midwinter in the ancient world:

The festival of the 25th of December was celebrated, by the Druids in Britain and Ireland, with great fires lighted on the tops of the hills. On the 25th of December, at the first moment of the day, throughout all the ancient world, the birthday of the god Sol was celebrated. This was the moment when, after the supposed winter solstice and the lowest point of his degradation below our hemisphere, he began to increase and gradually to ascend. At this moment, in all the ancient religions, his birthday was kept; from India to the Ultima Thule, these ceremonies partook of the same character: everywhere the god was feigned to be born, and his festival was celebrated with great rejoicings.

See, also, Dudley Wright’s Druidism, the Ancient Faith of Britain (page 24).

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Our ancestors finding that the Church, according to its usage of purifying Pagan festivals by Christian application, had appropriated two days near those solstitial periods to the memory of two eminent saints, incorporated these festivals by the lapse of a few days into the Masonic calendar, and adopted these worthies as patrons of our Order. To this change, the earlier Christian Freemasons were the more persuaded by the peculiar character of these saints. Saint John the Baptist, by announcing the approach of Christ, and by the mystic ablution to which he subjected his proselytes, and which was afterward adopted in the ceremony of initiation into Christianity, might well be considered as the Grand Hierophant of the Church; while the mysterious and emblematic nature of the Apocalypse assimilated the mode of instruction adopted by Saint John the Evangelist to that practised by the Fraternity.

We are thus led to the conclusion that the connection of the Saints John with the Masonic Institution is rather of a symbolic than of a historical character. In dedicating our Lodges to them, we do not so much declare our belief that they were eminent members of the Order, as demonstrate our reverence for the great Architect of the Universe in the symbol of His most splendid creation, the great light of day.

In conclusion it may be observed that the ceremony of dedication is merely the enunciation of a form of words, and this having been done, the Lodge is thus, by the consecration and dedication, set apart as something sacred to the cultivation of the principles of Freemasonry, under that peculiar system which acknowledges the two Saints John as its patrons.

Royal Arch Chapters are dedicated to Zerubbabel, Prince or Governor of Judah, and Commanderies of Knights Templar to Saint John the Almoner. Mark Lodges should be dedicated to Hiram the Builder; Past Masters to the Saints John, and Most Excellent Masters to King Solomon.

DEDICATION OF THE TEMPLE. There are five dedications of the Temple of Jerusalem which are recorded in Jewish history:

1. The dedication of the Solomonic Temple, 1004 B.C.
2. The dedication in the time of Hezekiah, when it was purified from the abominations of Ahaz, 726 B.C.
3. The dedication of Zerubbabel's Temple, 513 B.C.
4. The dedication of the Temple when it was purified after Judas Maccabaeus had driven out the Syrians, 164 B.C.
5. The dedication of Herod's Temple, 22 B.C.

The fourth of these is still celebrated by the Jews in their Feast of the Dedication. The first only is connected with the Masonic ritual, and is commemorated in the MostExcellentMaster's Degree of the American Rite as the Celebration of the Capstone. This dedication was made by King Solomon in the Year of the World 3000, and lasted eight days, commencing in the month of Tisri, 15th day, during the Feast of Tabernacles. The dedication of the Temple is called, in the English system of Lectures, the third grand offering which consecrates the floor of a Mason's Lodge. The same Lectures contain a tradition that on that occasion King Solomon assembled the nine Deputy Grand Masters in the holy place, from which all natural light had been carefully excluded, and
**Chevalier d'Eon**

A Freemason who dressed as a woman
which only received the artificial light which emanated from the east, west, and south, and there made the necessary arrangements. The legend must be considered as a myth; but the inimitable prayer and invocation which were offered up by King Solomon on the occasion are recorded in the eighth chapter of the First Book of Kings, which contains the Scriptural account of the dedication.

DEFAMATION. See Back.

DEFINITION OF FREEMASONRY. "The definitions of Freemasonry," says Oliver, in his Historical Landmarks of Freemasonry, "have been numerous; but they all unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder from the Lodge on earth to the Lodge in heaven. It is a mistake, however, to suppose that Freemasonry is a system of religion. It is but the handmaid to religion, although it largely and effectually illustrates one great branch of it, which is practice."

The definition in the English Lectures is often quoted, which says that "Freemasonry is a peculiar system of morality veiled in allegory and illustrated by symbols."

But Brother Mackey believed that a more comprehensive and exact definition is that it is a science which is engaged in the search after Divine Truth, and which employs symbolism as its method of instruction.

Another definition is by Dr. K. Bein, who terms Freemasonry that religious and mystical society whose aim is moral perfection on the basis of general education and intellectual as well as social and fraternal definition, historical, and traditional place; more even than mere landmarks, though these have their philosophy, though it speculatively teaches how to more than symbolism, though symbolic teaching is significant and transfigures the commonplace; more than ritualism, though the ritual, simple in its dignity though secrecy is an element in esoteric work; more than mere landmarks, though these have their ceremonial rites and symbols, though the ceremonial practice is an old and venerable institution which employs symbolism as its method of instruction. The art or mystery of the Freemasons or Free and Accepted Masons is older than the Temple of Solomon and antedate the Pentateuch of Moses. Its ceremonials were practised in the ancient mysteries when Egypt stood as the first and the most enlightened power of the then known world. Its tenets were known by the nomadic tribes of the East and transmitted from father to son, generation after generation, so that even today the Bedouin of the desert recognizes the hail of the Craftsman.

The mission of Masonry is to curb intemperate passions and to reconcile conflicting interests; to extend to nations these principles of humanity and benevolence which should actuate individuals, to destroy the pride of conquest and the pomp of war; to annihilate local prejudices and unreasonable partialities; to banish from the world every source of enmity and hostility, and to introduce those social dealings which are better calculated to preserve peace and good order than penal laws or political revolutions. The advantages which mankind in general reap from this master science are beyond calculation. Its blessings are confined to no country, but are diffused with the Institution throughout the whole world. It knows no nationalities, of all religions, of the remotest nations, and of every habit and opinion, are united in a bond of brotherly affection.

A Mason is at home in every country and with his friends in every clime. What society other than our own could make the proud boast that we know no foreign land. On the plane of Masonry we only know God and man. We know no royal blood or peasant stock. Men of wealth and simple toil, philosophers and men of low degree, royal heirs and hard-handed peasants, meet here upon a common ground as Brothers and God is Father of them all.

Live on for ever, thou Genius of Masonry! Bring light and gladness, toleration and rational liberty, to those who dwell in darkness and superstition! Teach the millions yet unborn thy Faith, thy Hope, thy Charity!

DEFORMITY. The Old Constitutions declare that the candidate for Freemasonry must be a "perfect youth, having no maim or defect in his body." The Masonic law of physical qualifications is derived from the Mosaic, which excluded from the priesthood a man having any blemishes or deformities. The regulation in Freemasonry constitutes one of the landmarks, and is illustrative of the symbolism of the Institution. The earliest of the Old Constitutions, that
in 1721, the orders or Degrees of Master and Fellow
Degrees had been as well defined as in 1738, Anderson
second edition of the Book of Constitutions, changed
fected; for Anderson, who, in that year, published the
prentices must be admitted Masters and Fellow
of the initiation in use about that time.

This question is discussed in Doctor Mackey's
Jurisprudence of Freemasonry.

DEGREES. The word degree, in its primitive
meaning, signifies a step. The degrees of Freemasonry
are, then, the steps by which the candidate ascends
from a lower to a higher condition of knowledge. It is
now the opinion of the best scholars, that the division
of the Masonic system into Degrees was the work of
the revivalists of the beginning of the eighteenth cen-
tury; that before that period there was but one Degree,
or rather one common platform of ritualism; and that
the division into Masters, Fellows, and Apprentices
was simply a division of ranks, there being but one
initiation for all. In 1717 the whole body of the Fra-
ternity consisted only of Entered Apprentices, who
were recognized by the thirty-nine Regulations, com-
piled in 1720, as among the law-givers of the Craft, no
change in those Regulations being allowed unless first
submitted "even to the youngest Apprentice."

In the Old Charges, collected by Anderson and ap-
proved in 1722, the Degree of Fellow Craft is intro-
duced as being a necessary qualification for Grand
Master, although the word degree is not used. "No
brother can be a . . . Grand Master unless he has
been a Fellow Craft before his election." And in the
Manner of constituting a New Lodge of the same date,
the Master and Wardens are taken from "among the
Fellow Crafts," which Dermott explains by saying
that "they were called Fellow Crafts because the
Masons of old times never gave any man the title of
Master Mason until he had first passed the chair."

In the thirteenth of the Regulations of 1720, approved
in 1721, the orders or Degrees of Master and Fellow
Craft are recognized in the following words: "Ap-
prentices must be admitted Masters and Fellow
Crafts only in the Grand Lodge." Between that peri-
od and 1738, the system of Degrees had been per-
fected; for Anderson, who, in that year, published the
second edition of the Book of Constitutions, changed
the phraseology of the Old Charges to suit the altered
condition of things, and said, "a Prentice, when of age
and expert, may become an Enter'd Prentice or a
Master Mason until he had first passed the chair."

In the most prominent form of initiation, and he who was an
Apprentice was, for all practical purposes, a Free-
mason. It was not until repeated improvements, by
the adoption of new ceremonies and new regulations,
that the Degree of Master Mason took the place which
it now occupies; having been confined at first to those
who had passed the chair.

DEGREES, ANCIENT CRAFT. See Ancient
Craft Masonry.

DEGREES, ANDROGYNOUS. Degrees that are
conferred on females as well as males (see Androgynous
Degrees).

DEGREES, APOCALYPTIC. See Apocalyptic
Degrees.

DEGREES, HIGH. See High Degrees.

DEGREES, HONORARY. See Honorary De-
grees.

DEGREES, INEFFABLE. See Ineffable Degrees.

DEGREES, OF CHIVALRY. The religious and
military orders of knighthood which existed in the
Middle Ages, such as the Knights Templar and
Knights of Malta, which were incorporated into the
Masonic system and conferred as Masonic degrees,
have been called Degrees of Chivalry. They are Chris-
tian in character, and seek to perpetuate in a symbolic
form the idea on which the original Orders were
founded. The Companion of the Red Cross, although
conferred in the United States of America, in a Com-
mendary of Knights Templar, and as preliminary to
that Degree, is not properly a Degree of chivalry.

DEGREES OF KNOWLEDGE. Fessler was de-
sirous of abolishing all the advanced Degrees, but being
unable to obtain the consent of the Royal York Grand
Lodge, he composed out of them a new system of five
Degrees which he called Degrees of Knowledge, the
German being the words Erkenntnis-Stufen, to each of
which was annexed a form of initiation. "The De-
grees of Knowledge," says Findel (History of Free-
masonry, page 496), "consisted of a regular detailed
course of instruction in each system of the Lodges,
whether extinct or in full activity, and were to end
with a complete critical remodelling of the history of
Freemasonry, and of the Fraternity of Freemasons
from the most ancient period down to our own day"
(see Fessler, Rite of).

DEGREES, PHILOSOPHICAL. See Philosophic
Degrees.

DEGREES, SYMBOLIC. See Symbolic Degrees.

DEISEIL. The counterpart of Tuathal. Macken-
ze, in the Royal Masonic Cyclopaedia, says:

Deiseil is used by the Druids as a term for the circum-
ambulation of the sacred cairns. Derived from deus,
south, and tul, a course; that is, in a southward direction
following the course of the sun. The opposite is Tuathal,
in a northward direction, as is observed at the present
day in approaching the grave with a corpse.

DEISM. In an abstract sense, Deism, or Theism, is
the belief in God, but the word is generally used to
designate those who, believing in God, reject a belief
in the Scriptures as a revelation. The sect of Deists—which, in the seventeenth and eighteenth centuries, enrolled among its followers many great intellects, such as Toland, Collins, Lord Herbert of Cherbury, Hume, Gibbon, and Voltaire—is said by Findel (History of Freemasonry, page 126) to have “necessarily exercised an important influence on the Fraternity of Masons”; and, he adds, that “we cannot doubt that it contributed essentially to its final transformation from an Operative to a universal Speculative Society.”

The refutation of this remarkable assertion is best found in the first of the Charges adopted at the revival in 1717, and which was published in the Constitutions of 1723: “A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine,” where the words irreligious libertine refer to the Freethinkers or Deists of that period. It is evident, then, that the Deists could have had no influence at that time in molding the Masonic organization.

There is still better evidence to be found in the old records of Freemasonry during several preceding centuries, when the Operative was its dominant character, and when the dogmas of Christianity were fully recognized, which must necessarily have been the case, since Freemasonry during that period was under the patronage of the Church. There is, in fact, no evidence to sustain Findel’s theory, that in the transition stage from the Operative to the Speculative, when such men as the deeply religious Ashmole were among its members, the Deists could have infused any of their principles into its organization or exercised any influence in changing its character.

Freemasonry, at that time sectarian, demanded almost a Christian belief—at all events, a Christian allegiance—from its disciples. It is now more tolerant, and Deism presents no disqualification for initiation. An atheist would be rejected, but none would now be refused admission on religious grounds who subscribed to the dogmas of a belief in God and a resurrection to eternal life.

DEITY. See Great Architect of the Universe.

DE KALB, BARON. See Kalb, Johann.

DELANDA, CHARLES FLORENT JACQUES. A French litterateur of the last century, who was the author of many didactic and poetic articles on Freemasonry inserted in the Miroir de la Verité, the Annales Macroniques, and other collections. He was also the author of the Défense et Apologie de la Franche-Maconnerie, ou Refutation des Accusations dirigées contre elle à différentes Époques et par divers Auteurs, meaning the Defence and Apology of Free
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except for an irregular Convocation held in 1859, nothing more was heard of a Grand Chapter of Delaware until January, 1868. A meeting of Royal Arch Masons was then held which finally proceeded to elect Grand Officers and adopt a Constitution. A Charter was issued by the Grand High Priest, and at a meeting on January 20, 1869, the Grand Chapter of Delaware was organized and the Officers installed. Delaware is one of the States which make the Order of High Priesthood an essential qualification to the installation of the High Priest elect.

Gunning Bedford Council, No. 1, at Wilmington, was granted a Dispensation on February 10, 1917, and a Charter on September 30, 1918. It has been said that Jeremy L. Cross, while on a lecture tour, conferred the Degrees on some of the Brethren in Wilmington and Newcastle, but of this there is no evidence.

A Commandery was organized in Delaware by the Grand Encampment of the United States at Wilmington, namely, Saint John's, No. 1, which was chartered on September 18, 1868.

Delaware Lodge of Perfection, chartered on September 22, 1910; Wilmington Council of Princes of Jerusalem, chartered on September 21, 1911; Wilmington Chapter of Rose Croix, chartered on September 21, 1911, and Delaware Consistory, chartered on October 3, 1912, are all at Wilmington, under the Supreme Council, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction.

DELIGHTS. Past Masters, or others, sent by a Lodge to represent it in the Grand Lodge, in place of the Master and Wardens, if these are absent, have been in some of the American Jurisdictions called delegates. The word is a modern one, and without good authority. Those who represent a Lodge in the Grand Lodge, whether the Master and Wardens or their proxies, are properly representatives.

DELIBERATION. COUNCIL OF. See Grand Consistory.

DELTA. A triangle. The name of a piece of furniture in a Commandery of Knights Templar, which, being of a triangular form, derives its name from the Greek letter δ, delta. It is also the title given, in the French and Scottish Rites, to the luminous triangle which encloses the Ineffable Name (see Triangle).

DEMETER. The Greek name of Ceres, which see.

DEMIT. A Freemason is said to demit from his Lodge when he withdraws his membership; and a demit is a document granted by the Lodge which certifies that that demission has been accepted by the Lodge, and that the demitting Brother is clear of the books and in good standing as a Freemason. To demit, which is the act of the member, is, then, to resign; and to grant a demit, which is the act of the Lodge, is to grant a certificate that the resignation has been accepted. It is derived from the French reflexive verb se demettre, which, according to the dictionary of the Academy, means to withdraw from an office, to resign an employment. Thus it gives as an example, Il s'est demis de sa charge en faveur d'un tel, meaning that he resigned (demitted) his office in favor of such a one.

The application for a demit is a matter of form, and there is no power in the Lodge to refuse it, if the applicant has paid all his dues and is free of all charges. It is true that a regulation of 1722 says that no number of Brethren shall withdraw or separate themselves from the Lodge in which they were made, without a dispensation; yet it is not plain how the law can be enforced, for Freemasonry being a voluntary association, there is no power in any Lodge to prevent a Brother continuing a connection with it which he desires to sever (see, on this subject, Doctor Mackey's Jurisprudence of Freemasonry).

The usual object in applying for a demit is to enable the Brother to join some other Lodge, into which he cannot be admitted without some evidence that he was in good standing in his former Lodge. This is in accordance with an old law found in the Regulations of 1663 in the following words: "No person hereafter who shall be accepted a Freemason, shall be admitted into any Lodge or Assembly until he has brought a certificate of the time and place of his acceptance from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept."

Brother Hunt, Grand Secretary of Iowa, wrote to us (March 21, 1923) as follows:

The word demit I believe has never been used in England, and the word demit is seldom used there, the words withdrawal or resignation being the most common ones used. In the Regulations of 1723 the only restriction on the right of a Brother to withdraw is found in Section 6 of the General Regulations, which provides that they should not withdraw in numbers unless the Lodge becomes too numerous, etc. This restriction was later withdrawn, and at the present time the rule is that Freemasonry being quite voluntary, a member of a Lodge may sever his connection with it any moment he pleases, even though his dues are unpaid or he is under charges.

When a Brother leaves a Lodge he is entitled to a certificate stating the circumstances under which he so left. This is provided by Section 213 of the Grand Lodge Constitution. It has been held that if a Brother leaves under a cloud, whether this cloud be unpaid dues or charges, that the Lodge issuing the certificate should state the circumstances under which he left, but Section 212 provides that one who has been excluded or voluntarily withdraws from a Lodge without having compiled with its By-laws or the General Regulations of the Craft shall not be made acquainted with his former neglect. If any Lodge receives a petition and accepts him, and fails to make due inquiry as to the conditions under which he left his former Lodge, they are liable to his former Lodge for any arrearages which he may have owed them at the time of his withdrawal or exclusion.

The practise seems rather strange to us in this country, but I believe that in the early days the duty of a Freemason to become affiliated with some Lodge was not emphasized as it was later or as it is at the present time. A Brother had a right to resign membership, or as it was usually called, demit from his Lodge at any time he pleased, and his letter of resignation had much the same effect as a request for a demit does at the present time, except that the moment this letter was filed with the Secretary, the act became irrevocable, and if he repented and desired to withdraw the letter, he could not do so, but must petition for membership the same as any other non-affiliate.

In the Grand Lodge of England there is the case of a Brother who wrote to his local Lodge Secretary resigning membership in the Lodge. The next day he changed his mind, and asked to be allowed to withdraw the resignation. Both letters were received by the Secretary before the next meeting of the Lodge, but the letter of resignation was held to be final. The Grand Lodge held that there was no other way in which the fact of the resignation could be undone except as a joining member. This decision also seems strange to us, because we hold that a request for a demit is inoperative until it has been read to the Lodge, and there would be nothing to prevent a secretary from returning a request for a demit to a...
DENDERAH

A ruined town of Upper Egypt, of great interest in consequence of its astronomical allusions on the ceiling of the main portico supported on twenty-four columns, which is covered with figures and hieroglyphics. This is in the principal temple, which is 220 by 50 feet. The numerous mythological figures are arranged in zodiacal fashion. Recent archeological travelers doubt the reference to astronomy, in consequence of the absence of the Crab. The temple dates from the period of Cleopatra and the earlier Roman emperors, and is one of the finest and best preserved structures of the kind in Egypt. The chief deity was Athor, the goddess of night, corresponding with the Greek Aphi'odite (see Zodiac). 

D'EON, CHEVALIER. Born October 5, 1728, at Tonnerre in Burgundy, and christened Charles Genevieve Louise Auguste Andre Timothée Deon De Beaumont. Led most singular career. After living nearly forty years an active life as a man the Chevalier voluntarily disguised as a woman. Many stories were told of his experiences although the Chevalier's personal conduct was not subject to reproach.

He left Russia in 1760 to join his regiment in the Seven Years War. D'Eon was wounded in head and thigh at Tultrop and rendered distinguished service. The Treaty of 1763 ended the Seven Years War and was largely negotiated by D'Eon who went to England. The French Ambassador soon returned to France and D'Eon was first appointed Chargé d'Affaires and later Minister Plenipotentiary. When he returned to France, England entrusted to him its official ratification to the Court of Versailles. King Louis XV gave him the Royal and Military Order of Saint Louis, and his proper title became the Chevalier D'Eon. He was superseded in the Embassy by an enemy, Count de Guerchy. The Chevalier refused to turn over some secret papers said to include charges scurrilous statements reflecting upon D'Eon. Louis XV, 1774, put an end to the invasion of England and the Treaty and plans for the invasion of England. D'Eon retained the papers, but the death of Louis XV, 1774, put an end to the invasion of England and the documents lost their value. During this period of intrigue the Chevalier never lost the confidence of Louis XV although from the time the difficulty commenced in 1763 the question was constantly to turn over some secret papers said to include charges of corruption against the Ministers who had concluded the Treaty and plans for the invasion of England. D'Eon retained the papers, but the death of Louis XV, 1774, put an end to the invasion of England and the documents lost their value. During this period of intrigue the Chevalier never lost the confidence of Louis XV although from the time the difficulty commenced in 1763 the question was constantly propagated as to the true sex of D'Eon. A pamphlet in the interests of De Guerchy was the first to print securilous statements reflecting upon D'Eon. Eliot Hodgkin, Richmond, Surrey, possessed the original manuscripts of D'Eon's account of his current expenditures from day to day. Several items clearly appear indicating his acceptance of the Masonic Fraternity and his receiving the first three Degrees. Although the question of his sex had already begun to be discussed, he was admitted to the

DENMARK. The first Masonic Lodge in Denmark was opened in Copenhagen, by Baron G. O. Münch, on the 11th of November, 1743, under a Charter, as he claimed, from the Lodge of the Three Globes in Berlin. In the next year a new Lodge named Zerubbabel was formed by three members separating from the former Lodge. Both of these Bodies, Saint Martin, received as No. 204, on October 9, 1749 a Charter, as he claimed, from the Lodge of the Three Globes in Berlin. In the next year a new Lodge named Zerubbabel was formed by three members separating from the former Lodge. Both of these Bodies, Saint Martin, received as No. 204, on October 9, 1749 a Grant to Count Danneskiold Laurvig as Provincial Grand Master that the Swedish Rite should be used in Denmark. In 1749 Lord BjTon granted a Patent to Count Danneskiold Laurvig as Provincial Grand Master of Denmark and Norway. A Lodge of Scotland, under the name of Le petit Nombre, was raised in Edinburgh by the English Register. The two Lodges united in 1767 separating from the former Lodge. Both of these Bodies, Saint Martin, received as No. 204, on October 9, 1749 a Grant to Count Danneskiold Laurvig as Provincial Grand Master of Denmark and Norway.

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French Lodge, No. 376, on the Roll of the Grand Lodge of England, known as La loge de l’Immortalité, formed June 16, and formally constituted September 8, in 1766, at the Crown and Anchor in the Strand, London. Probably Worshipful Master M. de Vignoles presided at D’Eon’s initiation and the first entry showing disbursement of funds on Freemasonry is dated May 18, 1768. In January, 1769, an item appears covering four shillings seven pence paid at time of receiving the Third Degree. Although this Lodge did not register in the Grand Lodge Books any members after 1767 and therefore the Chevalier’s name does not appear on the records of the Grand Lodge, Brother Henry Sadler located in the archives of Grand Lodge a document which supplies authoritative evidence that Chevalier D’Eon served as Junior Warden of this Lodge between 1769 and 1770. The number of the Lodge, originally 376, was about this same time changed to 303, and the records of the Grand Lodge show it was erased from the books in 1775 due to “not having contributed,” etc.

D’Eon, an exile from France then resided in England and was fortunate to have a sincere friend in Earl Ferrers, in 1762 to 1763 Grand Master of the Moderns in England, who offered shelter to the Chevalier which he gratefully accepted as he was subject to annoyance due to the notoriety given the question of his sex and the danger of kidnapping by persons financially interested. Betting on the question of the Chevalier’s sex came to such a stage that a scheme of Insurance on the sex of M. Le Chevaher, or Mile. La Chevalière, D’Eon, resulted in the policies being taken up to the amount of 120,000 pounds. It was a practise, in the endeavor to put a legal aspect on certain forms of gambling, for the speculators to issue a sort of Insurance Policy covering certain mooted questions. Until 1845 the English courts held wagers as contracts and the winner of a bet could enforce payment through a Court of Law. So much money became involved about D’Eon and so many lawsuits were imminent that it was decided to bring the case to trial. In 1777, therefore, one of the insurance brokers presented two witnesses, one a doctor named Le Goux, and the other a jeweler, M. de Morande, who swore that of their own personal knowledge D’Eon was a woman. Had the English a woman and, surprisingly, just at this time D’Eon by the jury was that the unfortunate Chevaher was with the history of these two witnesses, it would no doubt have returned a different verdict. The verdict in favor of the Chevalier, after accepting the condition that he discard male attire, never again attempted to enter a Masonic Lodge although, during the period from 1769 to 1774 at which time he spent twelve hours a day at his desk and produced scores of Lettres, Pièces Justificatives, Mémoires pour servir, Documents Authentiques, and a thirteen-volume book entitled Les Loisirs du Chevalier de Beaumont, he also wrote a rough draft of an essay attempting to compare the merits of the Society of Freemasons and the Society of Friends. This manuscript is included in the collection owned by J. Elliot Hodkin, from which the following is quoted:

Masonic and Quakerism. What I say here about Masonry is not meant to win the Gold or Silver Medal, advertised in the London Courier Français, No. . . . . of . . . . , page . . . . , but only to win, in my heart, a prize gravon on the Masonic Compass and Triangles, such prudery as which, under the Constitution of Virtue, and Benevolence, common foundations of Equality and Justice between Brothers by birth and by Christianity, as between Brethren by Masonry, end the Sun of Truth, the Son of Light, the Father of Virtue and Benevolence, the last, inasmuch as it is the light held by the primitive Christians of Jerusalem and Antioch. But since the Greek, Latin, Gallican, and Anglican Churches have organised themselves into formidable bodies, they deride, individually and collectively, the obscure Society of good Quakers, who are good only at whining, snivelling, and having no poor among them; while the Freemasons have established themselves in Worshipful Lodges in order to laugh, drink and sing at their ease, and display benevolence towards their Brethren and Fellows dispersed over the Earth, without (infringing) the Laws of Moses or of the Psasch (Covenant). They spread sunshine, God’s consolation, and true happiness in the heart of all human beings capable of appreciating simple Virtue. The happiness of mankind and the well-being of the Material World are to be found in Nature, Reason, Truth, Justice, and Simplicity, and not in huge books compiled by Philosophy and Divinity. All the State-craft of Machiavelli is only fit to drag man to . . . to the cells at Bedlam; or to lead him to Monmouth, to Montfaucon, to Tyburn, to the Panthéon or to the cells at Bedlam; or to lead him to the Grand Lodge of England, known as La Loge de l’Immortalité, formed June 16, and actually resided at La Maison des Demoiselles de Saint Cyr. However, he tendered his services to the French Fleet when the American Revolution broke out, which offer the French Government hastily declined. He returned to England in November, 1785, to settle some financial affairs and resided there until his death, never discarding his feminine garb. The French Revolution stopped his pension and it is said that he received a small pension in England from made much of this issue. The Antients claimed that here was an evidence of modern laxity which permitted the admittance into the Masonic Order of a person not fulfilling all the physical requirements of the Old Charges and the controversy subjected the Fraternity to no little criticism and satire. The Chevalier, after accepting the condition that he discard male attire, never again attempted to enter a Masonic Lodge although, during the period from 1769 to 1774 at which time he spent twelve hours a day at his desk and produced scores of Lettres, Pièces Justificatives, Mémoires pour servir, Documents Authentiques, and a thirteen-volume book entitled Les Loisirs du Chevalier de Beaumont, he also wrote a rough draft of an essay attempting to compare the merits of the Society of Freemasons and the Society of Friends. This manuscript is included in the collection owned by J. Elliot Hodkin, from which the following is quoted:

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DEPOSITE

George III but he was in straitened circumstances and maintained himself by his skill in fencing, but was compelled to sell his jewels, then his library, and other possessions. He died May 21, 1810, in seclusion and penury. After his death an autopsy was made by a celebrated surgeon, Thomas Copeland, who gave a professional certificate stating without question that the deceased had been of the male sex. This fact was confirmed by Père Elicée, a surgeon of renown who had belonged to the Fathers of Charity at Grenoble but left France when his congfrères emigrated and at the death of the Chevalier attended the Duke of Queensberry. In later years Père Elicée became King’s Surgeon to Louis XVIII. The Earl of Yarborough, Sir Sidney Smith and a number of friends inspected the body, and the question as to the sex of the Chevalier D’Eon was finally settled.

Several authors have discussed this remarkable personage, as Andrew Lang, Historical Mysteries, and the encyclopedias devote space to him; but the most satisfactory account for Freemasons is a paper by Brother W. J. Chetwode Crawley (Transactions, Quatuor Coronati Lodge, volume xvi, 1903, pages 229–59).

DEPOSITE. The deposite of the Substitute Ark is celebrated in the Degree of Select Master, and is supposed to have taken place in the last year of the building of Solomon’s Temple, or 1000 b.c. This is therefore adopted as the date in Cryptic Freemasonry.

In the legendary history of Freemasonry as preserved in the Cryptic Degrees, two deposits are spoken of; the deposite of the Substitute Ark, and the deposite of the Word, both being referred to the same year and being different parts of one transaction. They have, therefore, sometimes been confounded. The deposite of the Ark was made by the three Grand Masters; that of the Word by Hiram Abif alone.

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DEPOSITE, YEAR OF. See Anno Depositionis.

DEPTHE OF THE LODGE. This is said to be from the surface to the center, and is the expression of an idea connected with the symbolism of the form of the Lodge as indicating the universality of Freemasonry. The oldest definition was that the depth extended to the centre of the earth, which, says Dr. Oliver, is the greatest extent that can be imagined (see Form of the Lodge).

DEPUTATION. The authority granted by the Grand Master to a Brother to act as Provincial Grand Master was formerly called a deputation. Thus, in Anderson’s Constitutions (second edition, 1738, page 191) it is said, “Lovel, Grand Master, granted a Deputation to Sir Edward Matthews to be Provincial Grand Master of Shropshire.” It was also used in the sense in which Dispensation is now employed to denote the Grand Master’s authority for opening a Lodge. In German Freemasonry, a deputation is a committee of one Lodge appointed to visit and confer with some other Lodge.

DEPUTY. In French Freemasonry, the officers who represent a Lodge in the Grand Orient are called its deputies. The word is also used in another sense. When two Lodges are affiliated, that is, have adopted a compact of union, each appoints a deputy to represent it at the meetings of the other. He is also called garant d’amitié, meaning in French the pledge of friendship, and is entitled to a seat in the East.

DEPUTY GRAND MASTER. In the Constitutions adopted in January, 1738, by the Grand Royal Arch Chapter of the Northern States of America, which afterward became the General Grand Chapter, it was provided that Grand Bodies of the system should be established in the several States, which should be known as Deputy Grand Royal Arch Chapters. But in the succeeding year, on the adoption of a new Constitution, the title was changed to State Grand Chapters.

DEPUTY GRAND MASTER. The assistant and, in his absence, the representative of the Grand Master. The office originated in the year 1720, when it was agreed that the Grand Master might appoint both his Grand Wardens and a Deputy Grand Master (see Constitutions, 1738, page 111). The object evidently was to relieve a nobleman, who was Grand Master, from troublesome details of office. The Constitutions give a Deputy Grand Master no other prerogatives than those which he claims in the Grand Master’s right. He presides over the Craft in the absence of the Grand Master, and, on the death of that officer, succeeds to his position until a new election. In England, and the custom has been followed in a few States of America, he is appointed by the Grand Master; but the general usage in the United States of America is to elect him.

DEPUTY LODGE. In Germany, a Deputations-Lodge, or Deputy Lodge, was formed by certain members of a Lodge who lived at a remote distance from it, and who met under the name and by the authority of the mother Lodge, through whom alone it was known to the Grand Lodge, or the other Lodges. Such Bodies are not known in England or America, and have not been so common in Germany as formerly.

DEPUTY MASTER. In England, when a Prince of the Blood Royal is Master of a Private Lodge, his functions are performed by an officer appointed by him, and called a Deputy Master, who exercises all the prerogatives and enjoys all the privileges of a regular Master. In Germany, the Master of every Lodge is assisted by a Deputy Master, who is either appointed by the Master, or elected by the members, and who exercises the powers of the Master in the absence of that officer.

DERMOTT, LAURENCE. He was at first the Grand Secretary, and afterward the Deputy Grand Master, of that body of Freemasons who in 1751 formed the Grand Lodge of the Antients, which see, stigmatizing the regular Freemasons as Moderns. In 1756, Dermott published the Book of Constitutions of his Grand Lodge, under the title of Ahiman Reson; or a help to all that are or would be Free and Accepted Masons, containing the quintessence of all that has been published on the subject of Freemasonry. This work passed through several editions, the last of which was edited, in 1813, by Thomas Harper, the Deputy Grand Master of the Antient Masons, under the title of The Constitutions of Freemasonry, or Ahiman Reson.
Eighteenth Century, says that "Dermott was musically
Law: Dermott G. S. and His Work. Another essay,
from 1752 to 1771 at London, the Deputy Grand
equally delightful, on Laurence Dermott, is by Brother

There is perhaps much truth in this estimate of
Dermott's character. As a polemic, he was sarcastic,
bitter, uncompromising, and not altogether sincere or
veracious. But in intellectual attainments he was
inferior to none of his adversaries, and in a philosoph¬
ical appreciation of the character of the Masonic
Institution he was in advance of the spirit of his age.
It has often been asserted that he invented the Royal
Arch Degree by dismembering the Third Degree, but
that this is entirely unfounded is proved by the fact
that he was Exalted to the Royal Arch Degree in
1746, while the Degree was being conferred in London
before 1744 (see Royal Arch Degree).

Dermott was born in Ireland in 1720, initiated in
1740, installed Worshipful Master of Lodge No. 26 at
Dublin in 1746, was Grand Secretary of the Antients
from 1752 to 1771 at London, the Deputy Grand
Master from that year until 1771, then once more
Deputy from 1782 to 1787, dying in 1791. An excellent,
if brief, biography of his Masonic career has been
written by Brother W. M. Bywater and was privately
printed in 1884 at London under the title of Notes on
Law: Dermott G. S. and His Work. Another essay,
equally delightful, on Laurence Dermott, is by Brother
Richard J. Reece, Secretary of the Grand Masters
Lodge, No. 1, of England.

Brother Arthur Heiron's pamphlet, the Craft in the
Eighteenth Century, says that "Dermott was musically
inclined, and very fond of singing at the meetings of
his Grand Lodge but that he was not always popular
amongst the Antients is proved by the fact that in
1752 four of their members accused him of having
'actually sung and lectured the Brethren out of their
senses,' but in 1753 the W. M. in the chair at an
Emergency held at the King and Queen, Cable Street,
Rosemary Lane, thanked him for his last new song
and 'hoped that the applause of his Brethren would
induce Brother Dermott, G. S., to compose another
against the next St. John's Day.'"

DERWENTWATER. Charles Radcliffe, titular
Earl of Derwentwater, which title he assumed on the
death of the unmarried son of his brother, James
Radcliffe, Earl of Derwentwater, who was executed
for rebellion in 1716, in London, was the first Grand
Master of the Grand Lodge of France, to which office
he was elected on the organization of the Grand
Lodge in 1725. Charles Radcliffe was arrested with
his brother, Lord Derwentwater, in 1715, for having
taken part in the rebellion of that year to restore the
house of Stuart to the throne. Both were convicted of
treason, and the Earl suffered death, but his brother
Charles made his escape to France, and thence to
Rome, where he received a trifling pension from the
Pretender.

After a residence at Rome of some few years, he went
to Paris, where, with the Chevalier Maskelyne, Hego-
netty, and some other Englishmen, he established a
Lodge in the Rue des Boucheries, which was followed
by the organization of several others, and Radcliffe,
who had taken the title of Earl of Derwentwater on
the death of his youthful nephew, the son of the last
Earl, was elected Grand Master. Leaving France for
a time, in 1736 he was succeeded in the Grand Master¬
ship by Lord Harrowester.

So far we follow Brother Mackey but Brother
Hawkins adds the substance of this paragraph: Such
is the statement usually made, but R. F. Gould,
in his Concise History of Freemasonry, suggests that
Harrowester is a corruption of Derwentwater and that
the two persons are identical, the Earl of Derwent-
water being really elected Grand Master in 1736.

Radcliffe made many visits to England after that
time in unsuccessful pursuit of a pardon. Finally, on
the attempt of the young Pretender to excite a rebel¬
lion in 1745, he sailed from France to join him, and
the vessel in which he had embarked having been cap¬
tured by an English cruiser, he was carried to London
and beheaded on December 8, 1746.

DESAGULIERS, JOHN THEOPHILUS. Of all
those who were engaged in the revival of Freemasonry
in the beginning of the eighteenth century, none per¬
formed a more important part than he to whom may
be well applied the epithet of the Father of Modern
Speculative Freemasonry, and to whom, perhaps, more
than any other person, is the present Grand Lodge of
England indebted for its existence. A sketch of his
life, drawn from the scanty materials to be found in
Masonic records, and in the brief notices of a few of
his contemporaries, cannot fail to be interesting to the
student of Masonic history.

The Rev. John Theophilus Desaguliers, LL.D.,
F.R.S., was born on March 12, 1683, at Rochelle,
in France. He was the son of a French Protestant
clergyman; and, his father having removed to Eng¬
land as a refugee on the revocation of the Edict of
Nantes, he was educated at Christ Church, Oxford,
where he took lessons of the celebrated Keill in experi¬
mental philosophy. In 1712 he received the Degree of
Master of Arts, and in the same year succeeded Doc¬
tor Keill as a lecturer on experimental philosophy at
Hert Hall (now Hertford College). In the year 1713
he removed to Westminster, where he continued his
course of lectures, being the first one, it is said, who
ever lectured upon physical science in the metropolis.
At this time he attracted the notice and secured the
friendship of Sir Isaac Newton. His reputation as a
philosopher obtained for him a Fellowship in the Royal
Society. He was also about this time admitted to
clerical orders, and appointed by the Duke of Chandos
his Chaplain, who also presented him to the living of
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JOHN T. DESAGULIERS
Masonic Ritualist and Organizer, Fellow of Royal Society, and Lecturer on Natural Philosophy
His contributions to science consist of a Treatise on the Construction of Chimneys, translated from the French, and published in 1716; A System of Experimental Philosophy, of which a second edition was issued in 1719; A Course of Experimental Philosophy, in two volumes, published in 1734; and in 1735 he edited an edition of Gregory’s Elements of Catoptrics and Dioptrics. He also translated from the Latin Gravesandez Mathematical Elements of Natural Philosophy.

In the clerical profession he seems not to have been an ardent worker, and his theological labors were confined to the publication of a single sermon on repentance. He was in fact more distinguished as a scientist than as a clergyman, and Priestly calls him “an indefatigable experimental philosopher.”

It is, however, as a Freemason that Doctor Desaguliers will most attract our attention. But nothing is known as to his connection with Freemasonry until 1719, when he was elevated to the throne of the Grand Lodge, succeeding George Payne, and being thus the third Grand Master after the revival. He paid much attention to the interests of the Fraternity, and so elevated the character of the Order, that the records of the Grand Lodge show that during his administration several of the older Brethren who hitherto neglected the Craft resumed their visits to the Lodges, and many noblemen were initiated into the Institution.

Doctor Desaguliers was peculiarly zealous in the investigation and collection of the old records of the society, and to him we are principally indebted for the preservation of the Charges of a Freemason and the preparation of the General Regulations, which are found in the first edition of the Constitutions; which, although attributed to Doctor Anderson, were undoubtedly compiled under the supervision of Desaguliers. Anderson, we suppose, did the work, while Desaguliers furnished much of the material and the thought. One of the first controversial works in favor of Freemasonry, namely, A Deduction of Dr. Plot’s Account of the Freemasons, was also attributed to his pen; but he is said to have repudiated the credit of its authorship, of which indeed the paper furnishes no internal evidence.

In 1721 he delivered before the Grand Lodge what the records call “an eloquent oration about Masons and Masonry.” It does not appear that it was ever published, at least no copy of it is extant, although Kloss puts the title at the head of his Catalogue of Masonic Orations. It is indeed, the first Masonic address of which we have any notice, and would be highly interesting, because it would give us, in all probability, as Kloss remarks, the views of the Freemasons of that day in reference to the design of the Institution.

After his retirement from the office of Grand Master, in 1720, Desaguliers was three times appointed Deputy Grand Master: in 1725, by the Duke of Wharton; in June of the same year, by the Earl of Dalkeith; in 1725, by Lord Paisley; and during this period of service he did many things for the benefit of the Craft; among others, initiating that scheme of charity which was subsequently developed in what is now known in the Grand Lodge of England as the Fund of Benevolence.

After this, Doctor Desaguliers passed over to the Continent, and resided for a few years in Holland. In 1731 he was at The Hague, and presided as Worshipful Master of a Lodge organized under a special Dispensation for the purpose of initiating and passing the Duke of Lorraine, who was subsequently Grand Duke of Tuscany, and then Emperor of Austria as well as of Germany. The Duke was, during the same year, made a Master Mason in England.

On his return to England, Desaguliers was considered, from his position in Freemasonry, as the most fitting person to confer the Degrees on the Prince of Wales, who was accordingly entered, passed, and raised in an Occasional Lodge, held on two occasions at Kew, over which Doctor Desaguliers presided as Master.

Doctor Desaguliers was very attentive to all his Masonic duties, and punctual in his attendance on the Communications of the Grand Lodge. His last recorded appearance by name is on the 8th of February, 1742, but a few years before his death.

Of Desaguliers’ Masonic and personal character, Doctor Oliver gives, from tradition, the following description:

There were many traits in his character that redound to his immortal praise. He was a grave man in private life, almost approaching to austerity; but he could relax in the private recesses of a Tyled Lodge, and in company with brothers and fellows, where the ties of social intercourse are not particularly stringent. He considered the proceedings of the Lodge as strictly confidential; and being persuaded that his brothers by initiation actually occupied the same position as brothers by blood, he was undisguisedly frank and familiar in the mutual interchange of unrestrained courtesy. In the Lodge he was jocose and free-hearted, sang his song, and had no objection to his share of the bottle, although one of the most learned and distinguished men of his day (see Revelations of a Square, page 10).

In 1713, Desaguliers had married a daughter of William Pudsey, Esq., by whom he had two sons—Alexander, who was a clergyman, and Thomas, who went into the army, and became a colonel of artillery and an equerry to George III.

The latter days of Doctor Desaguliers are said to have been clouded with sorrow and poverty. De Feller, in the Biographie Universelle, says that he became insane, dressing sometimes as a harlequin, and sometimes as a clown, and that in one of these fits of insanity he died. Cawthorn, in a poem entitled The Vanity of Human Enjoyments, intimates, in the following lines, that Desaguliers was in very necessitous circumstances at the time of his death:

How poor, neglected Desaguliers fell!
How he who taught two gracious kings to view
All Boyle ennobled and all Bacon knew,
Died in a cell, without a friend to save,
Without a guinea, and without a grave.

But the accounts of the French biographer and the English poet are most probably both apocryphal, or, at least, much exaggerated; for Nichols, who knew him personally, and has given a fine portrait of him in the ninth volume of his Literary Anecdotes, says that he died on February 29, 1744, at the Bedford Coffee House, and was buried in the Savoy.

To few Freemasons of the present day, except to those who have made Freemasonry a subject of especial study, is the name of Desaguliers very familiar.
But it is well they should know that to him, perhaps, more than to any other man, are we indebted for the present existence of Freemasonry as a living institution, for it was his learning and social position that gave a standing to the Institution, which brought to its support noblemen and men of influence, so that the insignificant assemblage of four London Lodges at the Apple-Tree Tavern has expanded into an association which now shelters the entire civilized world. And the moving spirit of all this was John Theophilus Desaguliers.

The sounds in the French name Desaguliers as pronounced by Brother McClenachan will be found in the list of words printed at the end of the second volume of this work. A few comments may be made here upon the matter. All that can well be done is to indicate accepted custom. Doctor E. B. de Sauzé, the leading American authority on modern languages, prefers the following from a French point of view: De, as in desecrate; sa, as za, the short a as in lateral; gu, as gu, the French or German ü (the sound best imitated by shaping the lips as if to whistle and then uttering the u); li, as in lid or lit, and ers, as the French é, shorter than the first e in descrète. The reader will note that the final letters rs are not pronounced. Another and a fairly common pronunciation of the name among English-speaking Brethren is heard thus: Des, as in days or pays; ag, as in log or tag; u, as in mute or lute; li, as in lid or lit, and ers, as in pears or bears. A French naturalist of the same name is listed with the indicated pronunciation in Spier's and Surenne's Dictionary (page 175) and as nearly as we can reproduce the sounds by English words may be illustrated thus: De, as in pay and way; sa, as so in zone; gu, as in gulf or gum, the French or German ü sound being understood; li, as in lit or listen, and ers, as the a in cat or mat. Practically there is no tonic sound in French beyond a slight stress on the final syllable pronounced.

DESSERT. The outer court of a tent in the Order of Ishmael, or of Esau and Reconciliation.

DES ETangs, NICHOLAS CHARLES. A Masonic reformer, who was born at Allichamps, in the Department of Vosges, France, on the 6th of May, 1847. He was initiated, in 1822, he became the Master of the Lodge of Trinosophs, which position he held for nine years. Thinking that the ceremonies of the Masonic system in France did not correspond to the dignity of the Institution, but were gradually being diverted from its original design, he determined to commence a reform in the recognized dogmas, legends, and symbols, which he proposed to present in new forms more in accord with the manners of the present age. There was, therefore, very little of conservation in the system of Des Etangs. It was, however, adopted for a time by many of the Parisian Lodges, and Des Etangs was loaded with honors. His Rite embraced five Degrees, viz., 1, 2, 3, the Symbolic Degrees; 4, the Rose Croix Rectified; 5, the Grand Elect Knight Kadosh. He gave to his system the title of Freemasonry Restored to Its True Principles, and fully developed it in his work entitled Véritable Lien des Peuples, meaning True Bond of the Peoples, which was first published in 1823. Des Etangs also published in 1825 a very able reply to the calumnies of the Abbé Barruel, under the title of La Franc-Maçonnerie justifiée de toutes les calomnies répandues contre elle, meaning Freemasonry justified against all the falsehoods spread against her. In the system of Des Etangs, the Builder of the Temple is supposed to symbolize the Good Genius of Humanity destroyed by Ignorance, Falsehood, and Ambition; and hence the Third Degree is supposed to typify the battle between Liberty and Despotism. In the same spirit, the justice of destroying impious kings is considered the true dogma of the Rose Croix. In fact, the tumults of the French Revolution, in which Des Etangs took no inconsiderable share, had infected his spirit with a political temperament, which unfortunately appears too prominently in many portions of his Masonic system. Notwithstanding that he incorporated two of the high Degrees into his Rite, Des Etangs considered the three Symbolic Degrees as the only legitimate Freemasonry, and says that all other Degrees have been instituted by various associations and among different peoples on occasions when it was desired to revenge a death, to re-establish a prince, or to give success to a sect.

DESIGN OF FREEMASONRY. The purpose of Freemasonry is neither charity nor almsgiving, nor the cultivation of the social sentiment; for both of these are merely incidental to its organization; but it is the search after truth, and that truth is the unity of God and the immortality of the soul. The various Degrees or grades of initiation represent the various stages through which the human mind passes, and the many difficulties which men, individually or collectively, must encounter in their progress from ignorance to the acquisition of this truth.

DESTRUCTION OF THE TEMPLE. The Temple of King Solomon was destroyed by Nebuchadnezzar, King of the Chaldees, during the reign of Zedekiah, 588 B.C. and just four hundred and sixteen years after its dedication. Although the city was destroyed and the Temple burnt, the Masonic legends state that the deep foundations of the latter were not affected. Nebuchadnezzar caused the city of Jerusalem to be leveled to the ground, the royal palace to be burned, the Temple to be pillaged as well as destroyed, and the inhabitants to be carried captive to Babylon. These events are symbolically detailed in the Royal Arch, and, in allusion to them, the passage of the Book of Chronicles which records them is appropriately considered during the ceremonies of this part of the Degree.

DETACHED DEGREES. Side or honorary Degrees outside of the regular succession of Degrees of a Rite, and which, being conferred without the authority of a supreme controlling Body, are said to be the side or detached from the regular régime or customary work. The word detached is peculiar to the Ancient and Accepted Scottish Rite. Thus, in the Circular of the Southern Supreme Council, October 10, 1802, is the following: "Besides those Degrees which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them."
DEUCHAR CHARTERS. Warrants, some of which are still in existence in Scotland, and which are used to authorize the working of the Knights Templar Degree by certain Encampments in that country. They were designated Deuchar Charters, on account of Alexander Deuchar, an engraver and heraldic writer, having been the chief promoter of the Grand Conclave and its first Grand Master. To his exertions, also, the Supreme Grand Royal Arch Chapter of Scotland may be said to have owed its origin. He appears to have become acquainted with Knight Templarism early in the nineteenth century through Brethren who had been dubbed under a Warrant emanating from Dublin, which was held by Fratres serving in the Shropshire Militia. This corps was quartered in Edinburgh in 1798; and in all probability it was through the instrumentality of its members that the first Grand Assembly of Knights Templar was first set up in Edinburgh. Subsequently, this gave place to the Grand Assembly of High Knights Templar in Edinburgh, working under a Charter, No. 31, of the Early Grand Encampment of Ireland, of which in 1807 Deuchar was Grand Master. The Deuchar Charters authorized Encampments to install “Knights Templar and Knights of Saint John of Jerusalem”—one condition on which these Warrants were held being “that no communion or intercourse of Knights Templar under a Master Mason's Charter...” In 1837 the most of these Warrants were forfeited, and the Encampments erased from the roll of the Grand Conclave, on account of not making the required returns.

DEUS MEUMQUE JUS. Latin, meaning God and my right. The motto of the Thirty-third Degree of the Ancient and Accepted Scottish Rite, and hence adopted as that also of the Supreme Council of the Rite. It is a Latin translation of the motto of the royal arms of England, which is the French expression Dieu et mon droit, and concerning which we have the following tradition: Richard Coeur de Leon, besieging Gisors, in Normandy, in 1198, gave, as a parole or watchword, Dieu et mon droit, because Philip Augustus, King of France, had, without right, taken that city, which then belonged to Richard. Richard, having been victorious with that righteous parole, hence adopted it as his motto; and it was afterward marshaled in the arms of England.

DEVELOPMENT. The ancients often wrote their books on parchment, which was made up into a roll, hence called a volume, from volvere, the Latin word meaning to roll up. Thus, he who read the book commenced by unrolling it, a custom still practised by the Jews in reading their Sacred Law, and it was not until the whole volume had been unrolled and read that he became master of its contents. Now, in the Latin language, to unfold or to unroll was devolvere, whence we get our English word to develop. The figurative significance thus elicited from etymology may be well applied to the idea of the development of Freemasonry. The system of Speculative Freemasonry is a volume closely folded from unlawful eyes, and he who would understand its true intent and meaning must follow the old proverb, and “commence at the beginning.” There is no royal road of arriving at this knowledge. It can be attained only by laborious research. The student must begin as an Apprentice, by studying the rudiments that are unfolded on its first page. Then as a Fellow Craft still more of the precious writing is unrolled, and he acquires new ideas. As a Master he continues the operation, and possesses himself of additional material for thought.

But it is not until the entire volume lies unrolled before him, in the highest Degree, and the whole speculative system of its philosophy is lying open beyond him, that he can pretend to claim a thorough comprehension of its plan. It is then only that he has solved the problem, and can exclaim, “The end has crowned the work.”

The superficial Freemason who looks only on the ornamental covering of the roll knows nothing of its contents. Freemasonry is a scheme of development; and he who has learned nothing of its design, and who is daily adding nothing to his stock of Masonic ideas, is simply one who is not unrolling the parchment. It is a custom of the Jews on their Sabbath, in the synagogue, that a member should pay for the privilege of unrolling the Sacred Law. So, too, the Freemason, who would uphold the law of his Institution, must pay for the privilege, not in base coin, but in labor and research, studying its principles, searching out its design, and imbibing all of its symbolism; and the payment thus made will purchase a rich jewel.

DEVICE. A term in heraldry signifying any emblem used to represent a family, person, nation, or society, and to distinguish such from any other. The device is usually accompanied with a suitable motto applied in a figurative sense, and its essence consists in a metaphorical similitude between the thing representing and that represented. Thus, the device of a lion represents the courage of the person bearing it. The oak is the device of strength; the palm, of victory; the sword, of honor; and the eagle, of sovereign power. The several sections of the Masonic sodality are distinguished by appropriate devices.

1. Ancient Craft Masonry. Besides the arms of Speculative Freemasonry, which are described in this work under the appropriate head, the most common device is a square and compass.
2. Royal Arch Masonry. The device is a triple tau within a triangle.
3. Knight Templarism. The ancient device, which was borne on the seals and banners of the primitive Order, was two knights riding on one horse, in allusion to the vow of poverty taken by the founders. The modern device of Masonic Templarism is a cross pattee.
4. Scottish Rite Masonry. The device is a double-headed eagle crowned, holding in its claw a sword.
5. Royal and Select Masters. The device is a tringle suspended within a triangle, in which the allusion is to the tetragrammaton symbolized by the triangle or delta, and the workmen at the first Temple symbolized by the tringle.
6. Rose Croix Masonry. The device is a cross charged with a rose; at its foot an eagle and a pelican.
7. Knight of the Sun. This old Degree of philosophical Freemasonry has for its device rays of light issuing from a triangle inscribed within a circle of darkness, which “teaches us,” says Oliver, “that when man was enlightened by the Deity with reason, he became enabled to penetrate the darkness and obscurity which ignorance and superstition had spread abroad to allure men to their destruction.”

Each of these devices is accompanied by a motto which properly forms a part of it. These mottoes will be found under the head of Motto.
The Italian heralds have paid peculiar attention to the subject of devices, and have established certain laws for their construction, which are generally recognized in other countries. These laws are: That there be nothing extravagant or monstrous in the figures. That figures be never joined together which have no relation or affinity with one another. That the human body should never be used. That the figures should be few in number, and that the motto should refer to the device, and express it with a common idea. According to P. Bouhours, the figure or emblem was called the body, and the motto the soul of the device.

DEVOIR. The guilds or separate communities in the system of French compagnonage are called devoirs (see Compagnonage).

DEVOIR OF A KNIGHT. The original meaning of devoir is duty; and hence, in the language of chivalry, a knight's devoir comprehended the performance of all those duties to which he was obligated by the laws of knighthood and the vows taken at his creation. These were: The defense of widows and orphans, the maintenance of justice, and the protection of the poor and weak against the oppressions of the strong and great. Thus, in one of Beaumont and Fletcher's plays (Knight of the Burning Pestle. Act II, Scene 1), the knight says to the lady:

Madame, if any service or devoir Of a poor errant knight may right your wrongs, For to that holy end I bear my armor.

The devoir of a Knight Templar was originally to protect pilgrims on their visit to the Holy Land, and to defend the holy places. The devoir of a modern Knight Templar is to defend innocent virgins, destitute widows, helpless orphans, and the Christian religion.

DEVOTIONS. The prayers in a Commandery of Knights Templar are technically called the devotions of the knights.

DEW DROP LECTURE. An eloquent and much admired elaboration of the monitory charge appropriate for the Fellow Craft. This fine composition has been ascribed to the gifted General Albert Pike.

Geometry, the first and noblest of sciences, is the basis upon which the superstructure of Freemasonry is erected. Regarding man as a rational and intelligent being, capable of enjoyment and pleasure to an extent limited only by the acquisition of useful knowledge, our Order points him to the study of the Liberal Arts and Sciences and to the possession of knowledge as the most befitting and proper occupation for the God-like endowment with which he is gifted.

Indeed, all who frequent our Masonic Temple, are charged to labor faithfully in the wide and unbounded field of human improvement, from which they are assured of reaping a most glorious harvest, a harvest rich in happiness to the whole family of man, and in manifestation of the goodness of God. Your attention is especially directed to the science of Geometry, no royal eye, unaided, to behold, we find them all pursuing the several objects of their creation, in accordance with the fixed plan of the Almighty. Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover how the planets move in their respective orbits and demonstrate their various revolutions; by it we account for the return of the seasons and the vernal winds of scenes which each season displays to the discerning eye; by it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportionalities of nature. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse and are all governed by the same unerring law of nature. Is there not more truth than fiction in the thought of the ancient philosopher, that God geometrizes continually?

But if man would witness the highest evidence of geometrical perfection, let him step out of the rude condition of his own thought into the spreading canopy of the stars, whether fixed as centers of vast systems or all noiselessly pursuing their geometrical paths in accordance with the never-changing laws of nature. The planets are worlds more, if we may so say, as we are all formed of an infinitude of circles traced by the compass of the Almighty Architect, whose every work is set by the Level, adjusted by the Plumb, and perfected by the Square. Do this, my Brother, and you must admit that God geometrizes continually, and be assured with Job, that He who stretched the earth upon emptiness and fixeth the foundation thereof upon nothing, so it cannot be moved, can bind the sweet influence of Pleiades or loose the bands of Orion.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many artists, escaped not the unparagoning ravages of barbarous force. Freemasonry, composed of the most illustrious and useful of men, has selected by the Fraternity to imprint on the mind wise and serious truths; and thus, through a succession of
DIALECTICS

That branch of logic which teaches the rules and modes of reasoning. Dialecticke and dialecticus are used as corruptions of the Latin dialectica in some of the old manuscript Constitutions, instead of logic, in the enumeration of the seven liberal arts and sciences.

DIAMOND. A precious stone; in Hebrew, שְׁמוֹן. It was the third stone in the second row of the high priest's breastplate, according to the enumeration of Aben Ezra, and corresponded to the tribe of Zebulun.

DIDACTICAL. Hemming is credited with naming the fourth section of the first Masonic lecture, didactical, preceptive or instructive and he says that "the virtuous Mason, after he has enlightened his own mind by those sage and moral precepts, is the more ready to enlighten and enlarge the understanding of others."

DIDEROT, DENIS. French encyclopedist. Born October 5, 1713; died July 30, 1784. Credited with an address at Paris in 1778 before the famous Lodge of Nine Sisters, mentioned in the correspondence, published at Paris in 1812, between Grimm and Diderot. But the Histoire de la Franche-Maisonerie Francaise (Albert Lantoine, 1925, Paris, page 360) says Diderot was not a Freemason.

DIESELAL. A term used by the Druids to designate the circumambulation around the sacred cairns, and is derived from two words signifying on the right of the sun, because the circumambulation was always in imitation of the course of the sun, with the right hand next to the cairn or altar (see Circumambulation and Deiseil).

DIEU ET MON DROIT. French, meaning God and my Right (see Deus Meaquina Jus).

DIEU LE VEUT. A French expression for God wills it. The war-cry of the old Crusaders, and hence adopted as a motto in the Degrees of Templarism.

DIGNITARIES. The Master, the Wardens, the Orator, and the Secretary in a French Lodge are called dignitaries. The corresponding officers in the Grand Orient are called Grand Dignitaries. In English and American Masonic language the term is usually restricted to high officers of the Grand Lodge.

DIMIT. In Brother Mackey's opinion this is a modern, American, and wholly indefensible corruption of the technical word Demit. As the use of this form is very prevalent among American Masonic writers, he considered it proper that we should inquire which is the correct word, Demit or Dimit, and so he continues thus:

The Masonic world had been content, in its technical language, to use the word demit. But within a few years, a few admirers of neologisms—men who are always ready to believe that what is old cannot be good, and that new fashions are always the best—have sought to make a change in the well-established word, and, by altering the e in the first syllable into an i, they make another word dimit, which they assert is the right one. It is simply a question of orthography, and must be settled first by reference to usage, and then to etymology, to discover which of the words sustains, by its derivation, the true meaning which is intended to be conveyed.

It is proper, however, to premise that although in the seventeenth century Sir Thomas Browne used the word demit as a verb, meaning to depress, and Bishop Hall used dimit as signifying to send away, yet both words are omitted by all the early lexicographers. Neither of them is to be found in Phillips, in 1706, nor in Blunt, in 1707, nor in Bailey, in 1732. Johnson and Sheridan, of a still later date, have inserted in their dictionaries demit, but not dimit; but Walker, Richardson, and Webster give both words, but only as verbs. The verb to demit or to dimit may be found, but never the noun a demit or a dimit. As a noun substantive, this word, however it may be spelled, is unknown to the general language, and is strictly a technical expression peculiar to Freemasonry.

As a Masonic technicality we must, then, discuss it. And, first, as to its meaning:

Doctor Oliver, who omits dimit in his Dictionary of Symbolical Masonry, defines demit thus: "A Mason is said to demit from the Order when he withdraws from all connection with it." It will be seen that he speaks of it here only as a verb, and makes no reference to its use as a noun.

Macoxy, in his Cyclopaedia, omits demit, but defines dimit thus: "From the Latin dimitto, to permit to go. The act of withdrawing from membership." To say nothing of the incorrectness of this definition, which reference will hereafter be made, there is in it a violation of the principles of language which is worthy of note. No rule is better settled than that which makes the verb and the noun derived from it have the same relative signification. Thus, to discharge means to dismiss; a discharge means a discharge; to approve means to express liking; an approval means an expression of liking; to remit means to relax; a remission means a relaxation, and so with a thousand other instances. Now, according to this rule, if to demit means to permit to go, then a demit should mean a permission to go. The withdrawal is something subsequent and consequent, but it may never take place.

According to Macoy's definition of the verb, the granting of a dimit does not necessarily lead to the conclusion that the Freemason who received it has left the Lodge. He has only been permitted to do so. This is contrary to the universally accepted definition of the word. Accordingly, when he comes to define the word as a noun, he gives it the true meaning, which, however, does not agree with his previous definition as a verb.

To instituting the inquiry which of these two words is the true one, we must first look to the general usage of Masonic writers; for, after all, the rule of Horace holds good, that in the use of words we must be governed by custom or usage,

—whose arbitrary sway

Words and the forms of language must obey.

If we shall find that the universal usage of Masonic writers until a comparatively recent date has been to employ the form demit, then we are bound to believe that it is the correct form, notwithstanding a
few writers have more recently sought to intrude the form *dimit* upon us.

Now, how stands the case? The first time that we find the word *demit* used is in the second edition of Anderson's *Constitutions*, 1738, page 153. There it is said that on the 25th of November, 1723, "it was agreed that if a Master of a particular Lodge is deposed, or demits, the Senior Warden shall forthwith fill the Master's Chair."

The word continued in use as a technical word in the Freemasonry of England for many years. In the editions of the *Constitutions* published in 1756, page 311, the passage just quoted is again recited, and the word *demit* is again employed in the fourth edition of the *Constitutions* published in 1767, page 345. In the second edition of Dermott's *Ahiman Rezon*, published in 1784, page 52, and in the third edition, published in 1775, page 58, the word *demit* is employed. Oliver, it will be seen, uses it in his *Dictionary*, published in 1853. But the word seems to have become obsolete in England, and to resign is now constantly used by English Masonic writers in the place of to *demit*.

In America, however, the word has been and continues to be in universal use, and has always been spelled, until recently, *demit*. Thus we find it used by Tannehill, *Manual*, 1845, page 59; Morris, *Code of Masonic Law*, 1856, page 289; Hubbard, in *Chase, Digest*, 1859, page 104; Mitchell, *Masonic History*, volume ii, pages 556, 592, and by all the Grand Lodges whose proceedings Brother Mackey examined up to the year 1860. On the contrary, the word *demit* is of recent origin. Usage, therefore, both English and American, is clearly in favor of *demit*, and *dimit* must be considered as an interloper, and ought to be consigned to the tomb of the Capulets.

And now we are to inquire whether this usage is sustained by the principles of etymology. First, let us obtain a correct definition of the word. To *demit*, in Masonic language, means simply to resign. The Freemason who *demits* from his Lodge resigns from it. The word is used in the exact sense, for instance, in the Constitution of the Grand Lodge of Wisconsin, where it is said: "No brother shall be allowed to *demit* from any Lodge unless for the purpose of uniting with some other." That is to say: "No brother shall be allowed to *resign* from any Lodge."

Now what are the respective meanings of *demit* and *dimit* in ordinary language? There the words are found to be entirely different in signification. To *demit* is derived from the Latin *demittere*, through the French *demittre*. In Latin the prefixed particle de has the weight of down; added to the verb *mittere*, to send, it signifies to let down from an elevated position to a lower. Thus, Caesar used it in this very sense, when, in describing the storming of the walls of Avaricum (Commentarii de bello Gallico, vii, 28), he says that the Roman soldiers did not let themselves down, that is, descend from the top of the wall to the level ground. The French, looking to this reference to a descent from a higher to a lower position, made their verb *se demettre*, used in a reflexive sense, signify to give up a post, office, or occupation, that is to say, to resign it. And thence the English use of the word is reducible, which makes to *demit* signify to resign. We have another word in our language also derived from *demettre*, and in which the same idea of resignation is apparent. It is the word *demsce*, which was originally used only to express a royal death. The old maxim was that "the king never dies." So, instead of saying the death of the king, they said the demise of the king, thereby meaning his resignation of the crown to his successor. The word is now applied more generally, and we speak of the demise of Pitt, or any other person.

To *demit* is derived from the Latin *dimittere*. The prefixed particle di or dis has the effect of off from, and hence *dimittere* means to send away. Thus, Terence uses it to express the meaning of dismissing or sending away an army.

Both words are now obsolete in the English language. They were formerly used, but in the different senses already indicated. Thus, Hollinshead employs *demit* to signify a surrender, yielding up, or resignation of a franchise. Bishop Hall uses *dimit* to signify a sending away of a servant by his master.

*Demit*, as a noun, is not known in good English; the correlative nouns of the verbs to *demit* and to *dimit* are *demiission* and *dimission*. A *demit* is altogether a Masonic technicality, and is, moreover, an Americanism of recent usage. It is then evident that to *demit* is the proper word, and that to use to *dimit* is to speak and write incorrectly. When a Freemason *demits* from a Lodge, we mean that he resigns from a Lodge, because to *demit* means to resign. But what does anyone mean when he says that a Freemason *dimit* from a Lodge? To *demit* means, as we have seen, to send away; therefore he *dimit* from the Lodge is equivalent to saying he sends away from the Lodge, which of course is not only bad English, but sheer nonsense. If *dimit* is to be used at all, as it is an active, transitive verb, it must be used only in that form, and we must either say that a Lodge *demit* a Mason, or that a Mason is *dimit* by his Lodge.

Brother Mackey believed he had discovered the way in which this blunder first arose. Rob Morris (Code of Masonic Law, page 289) has the following passage:

*A demit*, technically considered, is the act of withdrawing, and applies to the Lodge and not to the individual. A Mason cannot *demit* in the strict sense, but the Lodge may *demit* (dismiss) him.

It is astonishing how the author of this passage could have crowded into so brief a space so many violations of grammar, law, and common sense. First, to *demit* means to withdraw, and then this withdrawal is made the act of the Lodge and not of the individual, as if the Lodge withdrew the member instead of the member withdrawing himself. And immediately afterward, seeing the absurdity of this doctrine, and to make the demission the act of the Lodge, he changes the signification of the word, and makes to *demit* mean to dismiss. Certainly it is impossible to discuss the law of Masonic demission when such contrary meanings are given to the word in one and the same paragraph.

But certain wiseacres, belonging probably to that class who believe that there is always improvement in change, seizing upon this latter definition of Morris, that to *demit* meant to dismiss, and seeing that this was a meaning which the word never had, and, from its derivation from *demittere*, never could
have, changed the word from demit to dimit, which really does have the meaning of sending away or dismissing. But as the Masonic act of demission does not mean a dismissal from the Lodge, because that would be an expulsion, but simply a resignation, the word dimit cannot properly be applied to the act.

A Freemason demits from the Lodge; he resigns. He takes out his dimit, a strictly technical expression and altogether confined to this country; he asks for and receives an acceptance of his resignation.

Thus far we have followed Brother Mackey who went into this matter in considerable detail. An equally impressive showing is to be found in the Builder (Volume v, page 308), where Brother C. C. Hunt discusses the same question. At the end of his article the editor, Brother H. L. Haywood, said, "A study of forty-nine codes of the Grand Lodges of the United States reveals the fact that forty-one used the word dimit while but eight used demit. Brother Hunt (page 29, volume vi, Builder) comments upon this note, in brief, as follows: "Demit came into the English language through church usage, where a priest would be sent from one diocese to another. The bishop gave him a dimit, virtually an order to go. The priest had to accept dismissal. This word is obsolete since letter of dismissal, or dimissory letter takes its place. Demit came into the language from the same Latin word, but from the late Latin and the French, and meaning a voluntary resignation. It so came to be used by Freemasons, the thought being that a member of a Lodge, in good standing, had an absolute right to relinquish his membership and obtain a certificate to that effect. Until comparatively recently the word used was demit. History of the word has been lost and ecclesiastical rather than the Masonic sense attached to the word by those that use dimit.

The Lexicographer of the Literary Digest (July 9, 1927, page 68) has this to say of the distinction between demit and dimit: '"As a verb, the word demit designates 'to give up; lay down, or resign as an appointment; to drop or cast down; depress.' As a noun, it means 'a letter of dismissal, specifically, a recommendation given to a person removing from one Masonic Lodge to another.' In the sense of 'to release or dismiss,' demit is obsolete. The verb dimit means 'to permit or to go away; dismiss; to send or give forth; to grant or lease' (see Demit)."

DIOCESAN. The Fifth Degree of Bahrdt's German Union.

DIONYSIAN ARCHITECTS. The priests of Bacchus, or, as the Greeks called him, Dionysus, having devoted themselves to architectural pursuits, established about 1000 years before the Christian era a society or fraternity of builders in Asia Minor, which is styled by the ancient writers the Fraternity of Dionysian Architects, and to this society was assimilated the secret ties of the Dionysian Architects, and to this society was assimilated the secret ties of the Dionysian Architects. In the exercise of charity, the "more opulent were sacredly bound to provide for the exigencies of the poorer brethren." For the facilities of labor and government, they were divided into communities called oouvias, each of which was governed by a Master and Wardens. They held a general assembly or grand festival once a year, which was solemnized with great pomp and splendor. They employed in their ceremonial observances many of the implements which are still to be found among Freemasons, and used, like them, a universal language, by which one Brother could distinguish another in the dark as well as in the light, and which served to unite the members scattered over India, Persia, and Syria, into one common brotherhood.

The existence of this Order in Tyre, at the time of the building of the Temple, is universally admitted; and Hiram, the widow's son, to whom Solomon entrusted the superintendence of the workmen, as an inhabitant of Tyre, and as a skilful architect and cunning and curious workman, was, very probably, one of its members. Hence, we may legitimately suppose that the Dionysians were sent by Hiram, King of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that they communicated to their Jewish fellow-laborers a knowledge of the advantages of their Fraternity, and invited them to a participation in its mysteries and privileges. In this union, however, the apocryphal legend of the Dionysians would naturally give way to the true legend of the Freemasons, which was unhappily furnished by a melancholy incident that occurred at the time.

The latter part of this statement is, it is admitted, a mere speculation, but one that has met the approval of Lawrie, Oliver, and our best writers; and although this connection between the Dionysian Architects and the builders of King Solomon may not be supported by documentary evidence, the traditional theory is at least plausible, and offers nothing which is either absurd or impossible. If accepted, it supplies the necessary link which connects the Pagan with the Jewish mysteries.

The history of this association subsequent to the Solomonic era has been detailed by Masonic writers, who have derived their information sometimes from conjectural and sometimes from historical authority. About 300 B.C., they were incorporated by the kings of Pergamos at Teos, which was assigned to them as a settlement, and where they continued for centuries as an exclusive society engaged in the erection of works of art and the celebration of their mysteries. Notwithstanding the edict of the Emperor Theodosius which abolished all mystical associations, they are said to have continued their existence down to the time of the Crusades, and during the constant communication which was kept up between the two continents passed over from Asia to Europe, where they became known as the Traveling Freemasons of the Middle Ages, into whose future history they thus became merged.

DIONYSIAN MYSTERIES. These mysteries were celebrated throughout Greece and Asia Minor, but principally at Athens, where the years were numbered by them. They were instituted in honor of Bacchus, or, as the Greeks called him, Dionysus, and were introduced into Greece from Egypt. In these mysteries, the murder of Dionysus by the Titans was commemorated, in which legend he is evidently
identified with the Egyptian Osiris, who was slain by his brother Typhon. The aspirant, in the ceremonies through which he passed, represented the murder of the god and his restoration to life, which, says the Baron de Sacy (Notes on Saint-Croix, ii 86), were the subject of allegorical explanations altogether analogous to those which were given to the rape of Proserpine and the murder of Osiris.

The commencement of the mysteries was signalized by the consecration of an egg, in allusion to the mussel egg from which all things were supposed to have sprung. The candidate having been first purified by water, and crowned with a myrtle branch, was introduced into the vestibule, and there clothed in the sacred habiliments. He was then delivered to the conductor, who, after the mystic warning, ἰκας, ἰκας, ἔτερε, βῆβγαν, meaning in English, Be gone, be gone, all ye profane! exhorted the candidate to exert all his fortitude and courage in the dangers and trials through which he was about to pass. He was then led through a series of dark caverns, a part of the ceremonies which Stobaeus calls "a rude and fearful march through night and darkness." During this passage he was terrified by the howling of wild beasts, and other fearful noises; artificial thunder reverberated through the subterranean apartments, and transient flashes of lightning revealed monstrous apparitions to his sight.

In this state of darkness and terror he was kept for three days and nights, after which he commenced the apophasis or mystical death of Bacchus. He was now placed on the pastos or couch, that is, he was confined in a solitary cell, where he could reflect seriously on the nature of the undertaking in which he was engaged. During this time, he was alarmed with the sudden flood of waters, which was intended to represent the deluge. Typhon, searching for Osiris, or Dionysus, for they are here identical, discovered the ark where Osiris had been secreted, and, tearing it violently asunder, scattered the limbs of his victim upon the waters. The aspirant now heard the loud lamentations which were instituted for the mourning of his victim. The candidate was now made to descend into the infernal regions, where he beheld the torments of the wicked and the rewards of the virtuous.

It was now that he received the lecture explanatory of the Rites, and was invested with the tokens which served the initiated as a means of recognition. He then underwent a lustration, after which he was introduced into the holy place, where he received the name of epopt, and was fully instructed in the doctrine of the mysteries, which consisted in a belief in the existence of one God and a future state of rewards and punishments. These doctrines were taught by a variety of significant symbols. After the performance of these ceremonies, the aspirant was dismissed, and the Rites concluded with the pronunciation of the mystic words, Κωνξ Ομπαξ (which see elsewhere in this work). Sainte-Croix (Mysteries of Paganism ii, 90) says that the murder of Dionysus by the Titans was only an allegory of the physical revolutions of the world; but these were in part, in the ancient initiations, significant of the changes of life and death and resurrection.

DIONYSUS. The Greek name of Bacchus (see Dionysian Mysteries).

DIPLOMA. Literally means something folded. From the Greek, ἰπόδακτος. The word is applied in Freemasonry to the Certificates granted by Lodges, Chapters, and Commanderies to their members, which should always be written on parchment. The more usual word, however, is Certificate, which see. In the Scottish Rite they are called Patents.

DIRECTOR OF CEREMONIES, GRAND. An officer in the Grand Lodge of England, who has the arrangement and direction of all processions and ceremonies of the Grand Lodge and the care of the regalia, clothing, insignia, and jewels belonging to the Grand Lodge. His jewel is two rods in saltire, or crossed, tied by a ribbon.

DIRECTORY. In German Lodges, the Master and other officers constitute a Council of Management, under the name of Directorium or Directory.

DIRECTORY, ROMAN HELVETIC. The name assumed in 1739 by the Supreme Masonic authority at Lausanne, in Switzerland (see Switzerland).

DISCALCEATION, RITE OF. The ceremony of taking off the shoes, as a token of respect, whenever we are on or about to approach holy ground. It is referred to in Exodus (iii, 5), where the angel of the Lord, at the burning bush, exclaims to Moses: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It is again mentioned in Joshua (v, 15), in the following words: "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy ground." It is referred to in the Rites concluded with the pronunciation of the mystic words, Κωνξ Ομπαξ (which see elsewhere in this work). Sainte-Croix (Mysteries of Paganism ii, 90) says that the murder of Dionysus by the Titans was only an allegory of the physical revolutions of the world; but these were in part, in the ancient initiations, significant of the changes of life and death and resurrection.

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AN EARLY AMERICAN ROYAL ARCH TEMPLED DIPLOMA

Certificate issued atCharlestown, South Carolina, 1783, from the High Priest, Captain Commandant and Captain General of Knights Templars of Saint Andrews Lodge No. 1, by authority of Grand Lodge, Ancient Masons, for Sublime Degrees of Excellent Super-Excellent Royal Arch Masons, Knight of Red Cross, Knight of the Most Holy, Invincible, and Magnanimous Order of Knights Templars, Knight Hospitaller, Knight of Rhodes and Malta.
Maimonides, the great expounder of the Jewish law, asserts (in the *Beit Habbechkrah*, chapter vii) that "it was not lawful for a man to come into the mountain of God's house with his shoes on his feet, or with his staff, or in his working garments, or with dust on his feet."

Rabbi Solomon, commenting on the command in Leviticus (xix, 30), "Ye shall reverence my sanctuary," makes the same remark in relation to this custom. On this subject, Oliver (*Historical Landmarks* ii, 471) observes: "Now the act of going with naked feet was always considered a token of humility and reverence, and the priests, in the temple worship, always officiated with feet uncovered, although it was frequently injurious to their health."

Mede quotes Zago Zaba, an Ethiopian bishop, who was ambassador from David, King of Abyssini, to John III, of Portugal, as saying: "We are not permitted to enter the church except barefooted."

The Mohammedans, when about to perform their devotions, always leave their slippers at the door of the mosque. The Druids practised the same custom whenever they celebrated their sacred rites; and the ancient Peruvians are said always to have left their shoes at the porch when they entered the magnificent temple consecrated to the worship of the sun.

Adam Clarke (*Commentary on Exodus*) thinks that the custom of worshiping the Deity barefooted, was so general among all nations of antiquity, that he assigns it as one of his thirteen proofs that the whole human race have been derived from one family.

Finally, Bishop Patrick, speaking of the origin of this Rite, says, in his *Commentaries*: "Moses did not give the first beginning to this Rite, but it was derived from the patriarchs before him, and transmitted to future times from that ancient, general tradition; for we find no command in the law of Moses for the priests performing the service of the temple without shoes, but it is certain they did so from immemorial custom; and so do the Mohammedans and other nations at this day."

**DISCIPLINA ARCANI.** See *Discipline of the Secret*.

**DISCIPLINE.** This word is used by Freemasons, in its ecclesiastical sense, to signify the execution of the laws by which a Lodge is governed and the infliction of the penalties enjoined against offenders who are its members, or, not being members, live within its jurisdiction. *To discipline a Freemason* is to subject him to punishment (see *Jurisdiction and Punishments*).

**DISCIPLINE OF THE SECRET.** There existed in the earlier ages of the Christian church a mystic and secret worship, from which a portion of the congregation was peremptorily excluded, and whose privacy was guarded, with the utmost care, from the obtrusive eyes of all who had not been duly initiated into the sacred rites that qualified them to be present.

This custom of communicating only to a portion of the Christian community the more abstruse doctrines and more sacred ceremonies of the church, is known among ecclesiastical writers by the name of *Disciplina Arcani*, or the *Discipline of the Secret*.

Converts were permitted to attain a knowledge of all the doctrines, and participate in the sacraments of the church, only after a long and experimental probation. The young Christian, like the disciple of Pythagoras, was made to pass through a searching ordeal of time and patience, by which his capacity, his fidelity, and his other qualifications were strictly tested. For this purpose, different ranks were instituted in the congregation. The lowest of these were named the *Catechumens*, meaning in English, the *beginners*, those under instruction. These were occupied in a study of the elementary principles of the Christian religion. Their connection with the church was not consummated by baptism, to which rite they were not admitted, even as spectators, it being the symbol of a higher Degree; but their initiation was accompanied with solemn ceremonies, consisting of prayer, signing with the cross, and the imposition of hands by the priest. The next Degree was that of the *Competentes*, or *seekers*.

When a Catechumen had exhibited satisfactory evidences of his proficiency in religious knowledge, he petitioned the Bishop for the sacrament of baptism. His name was then registered in the books of the church. After this registration, the candidate underwent the various ceremonies appropriate to the Degree upon which he was about to enter. He was examined by the bishop as to his attainments in Christianity, and, if approved, was exorcised for twenty days, during which time he was subjected to rigorous fasts, and, having made confession, the necessary penance was prescribed. He was then, for the first time, instructed in the words of the Apostles' Creed, a symbol of which the Catechumens were entirely ignorant.

Another ceremony peculiar to the Competentes was that of going about with their faces veiled. Saint Augustine explains the ceremony by saying that the Competentes went veiled in public as an image of the slavery of Adam after his expulsion from Paradise, and that, after baptism, the veils were taken away as an emblem of the liberty of the spiritual life which was obtained by the sacrament of regeneration. Some other significant ceremonies, but of a less important character, were used, and the Competent, having passed through them all, was at length admitted to the highest Degree.

The *Fideles*, or *Faithful*, constituted the Third Degree or Order. Baptism was the ceremony by which the Competentes, after an examination into their proficiency, were admitted into this Degree. "They were thereby," says Bingham, "made complete and perfect Christians, and were, upon that account, dignified with several titles of honor and marks of distinction above the Catechumens." They were called *Illuminati*, or *Illuminated*, because they had been enlightened as to those secrets which were concealed from the inferior orders. They were also called *Initiati*, or *Initiated*, because they were admitted to a knowledge of the sacred mysteries; and so commonly was this name in use, that, when Chrysostom and the other ancient writers spoke of their concealed doctrines, they did so in ambiguous terms, so as not to be understood by the Catechumens, excessively selves for their brief allusions, by saying, "the *Initiated* know what we mean." And so complete was the understanding of the ancient Fathers of a hidden mystery, and an initiation into them, that Saint Ambrose has written a book, the title
Fidelium, or the Mass of the Faithful. The public knewledged their faith in Christ by placing them—the lesser mysteries, or Mass of the Catechumens, entirely of a moral character. These being concluded, the service of the church consisted of the reading of the Scripture, and the delivery of a sermon, which was the Missa Catechumenorum, or Ancient Mysteries, into the lesser and the greater. The former was called Missa Fidelium, or greater mysteries, which none now remaining in the church but the Faithful were permitted to hear. Among these was: Sancta sanctis, foris canes, the Latin for Holy things for the holy, let the dogs depart, the word dogs being a term of reproach for the unworthy, the hangers-on.

The mysteries of the church were divided, like the Ancient Mysteries, into the lesser and the greater. The former was called Missa Catechumenorum, or the Mass of the Catechumens, and the latter, Missa Fidelium, or the Mass of the Faithful. The public service of the church consisted of the reading of the Scripture, and the delivery of a sermon, which was entirely of a moral character. These being concluded, the lesser mysteries, or Mass of the Catechumens, commenced. The deacon proclaimed in a loud voice, "Ne quis audientium, ne quis infidelium," that is, the Latin meaning, Let none who are simply hearers, and let no infidels be present. All them who had not acknowledged their faith in Christ by placing themselves among the Catechumens, and all Jews and Pagans, were caused to retire, that the Mass of the Catechumens might begin. For better security, a doorkeeper was placed at the men's door and a sub-deacon at the women's, for the deacons were the doorkeepers, and, in fact, received that name in the Greek church. The Mass of the Catechumens—which everyone was admitted without distinction,—had certain secret and most sacred rites, to which they gave the name of mysteries, and at the celebration of which none but persons of the most approved faith and discretion were permitted to be present, the Alexandrian Christians first, and after them others, were beguiled into a notion that they could not do better than make the Christian discipline accommodate itself to this model.

No trace of the Disciplina Arcani is found until the end of the second century and it appears to have died rapidly near the close of the sixth century. Strong traces of it are asserted by the encyclopedists to be even now in the Greek liturgy. Further details are given in the old works De Disciplina Arcani by Schelstrate, published at Rome in 1685, and that by Tertzeli, published at Leipzig in 1692.

DISCOVERY OF THE BODY. See Euresis.

DISCLOSURE. The Latin phrase Anno Inventionis, or in the Year of the Discovery, is the style assumed by the Royal Arch Masons, in commemoration of an event which took place soon after the commencement of the rebuilding of the Temple by Zerubbabel.

DISMISSRALL. The German name for what English Freemasons call a Certificate of Lodge Resignation. A Dinit.

DISPENSATION. A permission to do that which, without such permission, is forbidden by the constitutions and usages of the Order. Du Cange (in the Glossarium) defines a Dispensation to be a prudent relaxation of a general law, the
DISPENSATION

Latin expression being *Provida juris communis relaxatio*. While showing how much the ancient ecclesiastical authorities were opposed to the granting of Dispensations, since they preferred to pardon the offense after the law had been violated, rather than to give a previous license for its violation, he adds, “but, however much the Roman Pontiffs and pious Bishops felt of reverence for the ancient Regulations, they were often compelled to depart in some measure from them, for the utility of the church; and this milder measure of acting the jurists called a Dispensation.”

This power to dispense with the provisions of law in particular cases appears to be inherent in the Grand Master; because, although frequently referred to in the old Regulations, it always is as if it were a power already in existence, and never by way of a new grant. There is no record of any Masonic statute or constitutional provision conferring this prerogative in distinct words. The instances, however, in which the power has been exercised are clearly enumerated in various places of the Old Constitutions, so that there can be no difficulty in understanding to what extent the prerogative extends.

The power of granting dispensations is confided to the Grand Master, or his representative, but should not be exercised except on extraordinary occasions, or for excellent reasons. The dispensing power is confined to four circumstances:

1. A Lodge cannot be opened and held unless a Warrant of Constitution be first granted by the Grand Lodge; but the Grand Master may issue his Dispensation, empowering a constitutional number of Brethren to open and hold a Lodge until the next Communication of the Grand Lodge. At this communication, the Dispensation of the Grand Master is either revoked or confirmed. A Lodge under Dispensation is not permitted to be represented, nor to vote in the Grand Lodge.

2. Not more than five candidates can be made at the same communication of a Lodge; but the Grand Master, on showing of sufficient cause, may extend to a Lodge the privilege of making as many more as he may think necessary.

3. No Brother can, at the same time, belong to two Lodges within three miles of each other. But the Grand Master may dispense with this regulation also.

4. Every Lodge must elect and install its officers on the constitutional night, which, in most Masonic Jurisdictions, precedes the anniversary of Saint John the Evangelist. Should it, however, neglect this duty, or should any officer die, or be expelled, or removed permanently, no subsequent election or installation can take place, except under Dispensation of the Grand Master.

DISPENSATIONS, LODGES UNDER. See Lodge.

DISPENSATIONS OF RELIGION. An attempt has been made to symbolize the Pagan, the Jewish, and the Christian Dispensations by a certain ceremony of the Master's Degree which dramatically teaches the resurrection of the body and the immortality of the soul. The reference made in this ceremony to portions of the First, Second, and Third Degrees is used to demonstrate the differences of the three dispensations in the reception of these two dogmas. It is said that the unsuccessful effort in the Entered Apprentice's Degree refers to the heathen dispensation, where neither the resurrection of the body nor the immortality of the soul was recognized; that the second unsuccessful effort in the Fellow Craft's Degree refers to the Jewish dispensation, where, though the resurrection of the body was unknown, the immortality of the soul was dimly hinted; and that the final and successful effort in the Master's Degree symbolizes the Christian Dispensation, in which, through the teachings of the Lion of the tribe of Judah, both the resurrection of the body and the immortality of the soul were clearly brought to light. This symbolism, which is said by Brother Mackey to have been the invention of a peripatetic lecturer in the South many years ago, is so forced and fanciful in its character, that it did not long survive the local and temporary teachings of its inventor, and is only preserved here as an instance of how symbols, like metaphors, may sometimes run mad.

But there is another symbolism of the three Degrees, as illustrating three dispensations, which is much older, having originated among the lecture-makers of the eighteenth century, which for a long time formed a portion of the authorized ritual, and has been repeated with approbation by some distinguished writers. In this the three Degrees are said to be symbols in the progressive knowledge which they impart of the Patriarchal, the Mosaic, and the Christian dispensations.

The First, or Entered Apprentice's Degree, in which but little Masonic light is communicated, and which, indeed, is only preparatory and introductory to the two succeeding Degrees, is said to symbolize the first, or Patriarchal Dispensation, the earliest revelation, where the knowledge of God was necessarily imperfect. His worship only a few simple rites of devotion, and the religious dogmas merely a general system of morality. The Second, or Fellow Craft's Degree, is symbolic of the second or Mosaic Dispensation, in which, while there were still many imperfections, there was also a great increase of religious knowledge, and a nearer approximation to Divine truth, with a promise in the future of a better theodicy. But the Third, or Master Mason's Degree, which, in its original conception, before it was dismembered by the innovations of the Royal Arch, was perfect and complete in itsconsummation of all Masonic light, symbolizes the last, or Christian Dispensation, where the great and consoling doctrine of the resurrection to eternal life is the crowning lesson taught by its Divine Founder. This subject is very fully treated by the Rev. James Watson, in an address delivered at Lancaster, England, in 1795, and contained in Jones's *Masonic Miscellanies* (page 245); better, in Brother Mackey's opinion, by him than even by Hutchinson.

Beautiful as this symbolism may be, and appropriately fitting in all its parts to the laws of symbolic science, it is evident that its origin cannot be traced farther back than to the period when Freemasonry was first divided into three distinctive Degrees; nor could it have been invented later than the time when Freemasonry was deemed, if not an exclusively Christian organization, at least to be founded on and fitly illustrated by Christian dogmas. At present, this symbolism, though preserved in the speculations of such Christian writers as Hutchinson and Oliver, and those who are attached to their peculiar school, finds no place in the modern cosmopolitan rituals. It may belong, as an explanation, to the history of Freemasonry, but can scarcely make a part of its symbolism.
Here a brief note may be added to the above comments by Brother Mackey on this important subject to say that a notebook formerly in the possession of Brother John Barney, whose field of instruction in the Masonic ceremonies extended through Ohio, Indiana, Michigan and Illinois, has a monitory teaching pertaining to the three Dispensations concluding with Christianity, a lecture ready for use when desired but which could easily be omitted on other occasions. Such a lecture is unknown to the practise of the present generation.

**DISPERSION OF MANKIND.** The *dispersion of mankind* at the tower of Babel and on the plain of Shinar, which is recorded in the Book of Genesis, has given rise to a Masonic tradition of the following purport: The knowledge of the great truths of God and immortality were known to Noah, and by him communicated to his immediate descendants, the Noachidae or Noachites, by whom the true worship continued to be cultivated for some time after the subsidence of the deluge; but when the human race were dispersed, a portion lost sight of the Divine truths which had been communicated to them from their common ancestor, and fell into the most grievous theological errors, corrupting the purity of the worship and the orthodoxy of the religious faith which they had primarily received.

These truths were preserved in their integrity by but a very few in the patriarchal line, while still fewer were enabled to retain only dim and glimmering portions of the true light. The first class was confined to the direct descendants of Noah, and the second was to be found among the priests and philosophers, and, perhaps, still later, among the poets of the heathen nations, and among those whom they initiated into the secrets of these truths.

The system of doctrine of the former class has been called by Masonic writers the *Pure or Primitive Freemasonry* of antiquity, and that of the latter class the *Spurious Freemasonry* of the same period. These terms were first used by Doctor Oliver, and are intended to refer—the word *pure* to the doctrines taught by the descendants of Noah in the Jewish line, and the word *spurious* to those taught by his descendants in the heathen or Gentile line.

**DISPUTES.** The spirit of all the *Ancient Charges* and *Constitutions* is, that disputes among Freemasons should be settled by an appeal to the Brethren, to whose award the disputants were required to submit. Therefore, in an *Old Record* of the fifteenth century, it is provided, among other charges, that

*Yf any discorde schall be bitwene hym and his felows, he shall aby him meekly and be stede at the wyddying of his Master or of the Wardyne of his Master, in his Master's absens, to the holy day followynge, and that he accordre then at the disposition of his felows.*

A similar regulation is to be found in all the other *Charges* and *Constitutions*, and is continued in operation at this day by the *Charges* approved in 1722, which express the same idea in more modern language.

**DISSOLVED LODGES.** A Lodge in England may be dissolved by the unanimous consent of its members and can be erased or suspended by proper vote of Grand Lodge. Should a majority of the members of any Lodge decide to retire from it the rest of the members have the power of assembling. Should, however, all the members withdraw, the Lodge becomes automatically extinct.

**DISTINCTIVE TITLE.** In the rituals, all Lodges are called *Lodges of Saint John*, but every Lodge has another name by which it is distinguished. This is called its *distinctive title*. This usage is preserved in the diplomas of the Continental Freemasons, especially the French, where the specific name of the Lodge is always given as well as the general title of *Saint John*, which it has in common with all other Lodges. Thus, a Diploma issued by a French Lodge whose name on the Register of the Grand Orient would perhaps be *La Vérité*, meaning *The Truth*, will purport to have been issued by the Lodge of Saint John, under the distinctive title of *La Vérité*, or to use the full expression in French, *par la Loge de StJean sous le titre distinctif de la Vérité*. The term is never used in English or American Diplomas.

**DISTRESS, SIGN OF.** See *Sign of Distress*.

**DISTRICT DEPUTY GRAND MASTER.** An officer appointed to inspect old Lodges, consecrate new ones, install their officers, and exercise a general supervision over the Fraternity in the districts where, from the extent of the jurisdiction, the Grand Master or his Deputy cannot conveniently attend in person. He is considered as a Grand Officer, and as the representative of the Grand Lodge in the district in which he resides. In England, officers of this description are called *Provincial Grand Masters*.

**DISTRICT GRAND LODGES.** In the Constitution of the Grand Lodge of England and some other Jurisdictions, Grand Lodges in colonies and other foreign parts are called *District Grand Lodges*, to distinguish them from Provincial Grand Lodges or the sovereign governing Masonic body.

**DISTRICT OF COLUMBIA.** The District of Columbia lies partly in the State of Maryland and partly in the State of Virginia. It was set apart by Act of Congress on July 16, 1790, for the capital of the United States. Some months previously, on April 21, 1799, Potomac Lodge, No. 9, had been organized in Georgetown by the Grand Lodge of Maryland but later it ceased work. Potomac Lodge, No. 43, was warranted on November 11, 1806, was the first Lodge in the State to endure. A Convention was held on December 11, 1810, by five Lodges, namely Federal, No. 15; Brooke, No. 47; Columbia, No. 35; Washington Naval, No. 41, and Potomac, No. 43. The organization of a Grand Lodge was fully completed on February 19, 1811.

The first Chapter or Encampment, as it was called in the District of Columbia, worked under the Charter of Federal Lodge, No. 15, F. A. A. M., of the Jurisdiction of the Grand Lodge of Maryland. A meeting took place on Monday, December 14, 1795, to make arrangements for the new Chapter. Two other meetings were held, one on December 16, 1795, and one on June 17, 1797, before the Chapter was finally constituted. In February, 1799, it was decided that the Royal Arch Encampment should be broken up. A Dispensation dated August 30, 1822, was issued by the General Grand High Priest to the Chapters in the District of Columbia to organize a Grand Chapter. Representatives of Federal Chapter, No. 3; Union, No. 4; Brooke, No. 6, and Potomac, No. 8, were present at a Convention held on Tuesday, February
10, 1824. Potomac Chapter, however, decided to continue under her old Charter. After January 8, 1833, the Grand Lodge of the District of Columbia no longer existed and the Chapters were placed under the Jurisdiction of the Grand Chapter of Maryland. In the year 1867 steps were taken to reorganize a Grand Chapter by Columbia, No. 15; Washington, No. 10; Mount Vernon, No. 20, and Potomac, No. 8, and it was duly constituted in Washington at the Opera House on May 23, 1867. After encountering much trouble and opposition, the Grand Chapter of the District was admitted to the General Grand Chapter in 1868 and a short time after was joined by Potomac Chapter, No. 8.

The Select Degrees were at first conferred in Chapters. When the Grand Chapter of the District of Columbia was organized in 1867 it resolved to drop the Select Degrees from Chapter work, and Companion Benjamin B. French issued Dispensations to form three Councils for the District. These, however, ceased work after a short time.

Washington Council No. 1, chartered August 14, 1883; Adoniram Council No. 2, chartered November 9, 1900, and Columbia No. 3, chartered September 30, 1918, through their representatives at a Convention held at Washington on April 5, 1919, General Grand Master George A. Newell, presiding, formed the Grand Council, Royal and Select Masters of the District of Columbia, Companion George E. Corson being the first Grand Master and John A. Colborn, Grand Recorder.

The first Commandery organized was Washington, No. 1, in the City of Washington, December 1, 1824, chartered January 14, 1825. Representatives of Washington, No. 1; Columbia, No. 2; Potomac, No. 3; De Molay Mounted, No. 4, and Orient, No. 5, met in Convention, January 14, 1896, and constituted the Grand Commandery by authority of a Warrant dated December 2, 1895.

The Ancient and Accepted Scottish Rite was first introduced to Washington when Mithras Lodge of Perfection, No. 1; Evangelist Chapter of Rose Croix, No. 1; Robert de Bruce Council of Kadosh, No. 1, and Albert Pike Consistory, No. 1, were chartered on December 30, 1870; December 7, 1871; January 29, 1874, and January 12, 1876, respectively.

DIU. Understood to be an abbreviation meaning the Shining Light of Heaven. An Indian word applied to the Supreme God, of the same signification as the Greek words Zeus and Theos, and the Latin Deus, Jupiter or Jovis; in Sanskrit, Dewas; in Lettish, Dews; in Gothic, Thius; and in North German, Tyr.

DIVINING-ROD or PEDUM. The moderator, or Royal Master, was imaged with the ureus on his forehead, the pedum and the whip between his knees. The Divining-Rod or wand of divination, a magic wand, was a symbol of pu, Hek, signifies a law, used as a helping or leaning staff. The rod of the Rose Croix Knight is dissimilar; it is represented by a crook surmounted on a pole. The rod of the Worthy Craft of Masonry; with the Charges thereunto belonging. By a deceased Brother, for the benefit of his widow. London: printed for Mrs. Dodd at the Peacock without Temple Bar. 1739. Price, sixpence.

DOMINICANS. Founded at Toulouse, in 1215, by Dominic, or Domingo, de Guzman, who was born at Calahorra, in Old Castile, 1170. He became a traveling missionary to convert the heretical Albigenses, and established the Order for that purpose and the cure of souls. The Order was confirmed by Popes Innocent III and Honorius III, in 1216. Dress, white garment, with black cloak and pointed cap. Dominic died at Bologna, 1221, and was canonized, given saintly standing in the church, by Gregory IX in 1233.
DONATS. A class of men who were attached to the Order of Saint John of Jerusalem, or Knights of Malta. They did not take the vows of the Order, but were employed in the various offices of the convent and hospital. In token of their connection with the Order, they wore what was called the demi-cross (see Knights of Malta).

DOOR. Every well-constructed Lodge-room should be provided with two doors—one on the left hand of the Senior Warden, communicating with the preparation room; the other on his right hand, communicating with the Tiler’s apartment. The former of these is called the Inner Door, and is under the charge of the Senior Deacon; the latter is called the Outer Door, and is under the charge of the Junior Deacon. In a well-furnished Lodge, each of these doors is provided with two knockers, one on the inside and the other on the outside; and the outside door has sometimes a small aperture in the center to facilitate communications between the Junior Deacon and the Tiler. This, however, is a modern innovation, and its propriety and expediency are very doubtful. No communication ought legally to be held between the inside and the outside of the Lodge except through the door, which should be opened only after regular alarm duly reported, and on the order of the Worshipful Master.

Brother Mackey here describes the common practice in the United States of America, but the arrangement he advocates is by no means universal, Brother Clegg reporting instances found abroad where he entered at the left of the Senior Warden.

DORIC ORDER. The oldest and most original of the three Grecian orders. It is remarkable for robust solidity in the column, for massive grandeur in the entablature, and for harmonious simplicity in its construction. The distinguishing characteristic of this order is the want of a base. The fluting are few, large, and very little concave. The capital has no astragal or molding, but only one or more fillets, which separate the flutings from the torus or bead. The column of strength which supports the Lodge is of the Doric order, and its appropriate situation and symbolic officer are in the West (see Orders of Architecture).

DORMANT LODGE. A Lodge whose Charter has not been revoked, but which has ceased to meet and work for a long time, is said to be dormant. It can be restored to activity only by the authority of the Grand Master or the Grand Lodge on the petition of some of its members, one of whom, at least, ought to be a Past Master.

DORMER. In the Lectures, according to the present English system, the ornaments of a Master Mason’s Lodge are said to be the porch, dormer, and square pavement. The dormer is the window which is supposed to give light to the Holy of Holies. In the Glossary of Architecture, a dormer is defined to be a window pierced through a sloping roof, and placed in a small gable which rises on the side of the roof. This symbol is not preserved in the American system.

DOTAGE. The regulations of Freemasonry forbid the initiation of an old man in his dotage; and very properly, because the imbecility of his mind would prevent his comprehension of the truths presented to him.

DOUBLE CUBE. A cubical figure, whose length is equal to twice its breadth and height. Solomon's Temple is said to have been of this figure, and hence it has sometimes been adopted as the symbol of a Masonic Lodge. Doctor Oliver (Dictionary of Symbolic Masonry) thus describes the symbolism of the double cube:

The heathen deities were many of them represented by a cubical stone. Pausanias informs us that a cube was the symbol of Mercury, because, like the cube, he represented Truth. In Arabia, a black stone in the form of a double cube was reputed to be possessed of many occult virtues. Apollo was sometimes worshiped under the symbol of a square stone; and it is recorded that when a fatal pestilence raged at Delphi, the oracle was consulted as to the means proper to be adopted for the purpose of arresting its progress, and it commanded that the cube should be doubled. This was understood by the priests to refer to the altar, which was of a cubical form. They obeyed the injunction, increasing the altitude of the altar to its prescribed dimensions, like the pedestal in a Masons Lodge, and the pestilence ceased.

We may here add a few comments upon what Brother Mackey says of the double cube because the account may be understood in a somewhat different way. In fact, the famous problem of antiquity concerning the cube was not so simple as to give it twice the dimensions of its edges but to produce a cube twice the volume of another one, which is an entirely different proposition.

The origin of the problem is not definitely known but probably it was suggested by the one credited to Pythagoras, namely, squaring a square or constructing a square of twice the area of a given square.

The account given by Doctor Oliver is credited to Eratosthenes about 200 B.C. This authority in a letter to Ptolemy Euergetes tells the history of the problem. The Delphians, suffering a pestilence, consulted their oracles and were ordered to double the volume of the altar to be erected to their god, Apollo. An altar was built having an edge double the length of the original but the plague went on unabated, the oracles not having been obeyed. However, this story is a mere fable and is given no weight at the present time.

DOUBLE-HEADED EAGLE. See Eagle, Double-headed.

DOUGLAS, STEPHEN ARNOLD. American statesman, born at Brandon, Vermont, April 23, 1813, and died June 3, 1861, at Chicago. Resourceful in political leadership, his rise to national prominence was rapid. Representative from Illinois, 1843, he became Senator in 1847, unsuccessful candidate for President, 1852 and 1856, and in 1858 ably debated with Abraham Lincoln in seven cities. His petition to Springfield Lodge No. 4, at Springfield, Illinois, is reproduced in this work. The original hangs in the Lodge-room and the photograph was kindly furnished us by Brother H. C. McLeod.

DOVE. In ancient symbolism, the dove represented purity and innocence; in ecclesiology, especially in church decoration, it is a symbol of the Holy Spirit. In Freemasonry, the dove is only viewed in reference to its use by Noah as a messenger. Hence, in the Grand Lodge of England, doves are the jewels of the Deacons, because these officers are the messengers of the Masters and Wardens. They are not so used in America. In an honorary or side Degree

DOVE
formerly conferred in America, and called the Ark and Dove, that bird is a prominent symbol.

DOVE, KNIGHTS AND LADIES OF THE. An extinct secret society, of a Masonic model, but androgy nous, including both sexes, instituted at Versailles, France, in 1784.

DOWLAND MANUSCRIPT. First published by James Dowland, in the Gentleman's Magazine, May, 1815 (volume lxxv, page 489). “Written on a long roll of parchment, in a very clear hand, apparently early in the seventeenth century, and very probably is copied from a manuscript of earlier date.” Brother William J. Hughan says: “Brother Woodford, Mr. Sims, and other eminent authorities, consider the original of the copy, from which the manuscript for the Gentleman's Magazine was written, to be a scroll of at least a century earlier than the date ascribed to Mr. Dowland's manuscript, that is, about 1550.”
The original manuscript from which Dowland made his copy has not yet been traced. Hughan's Old Charges, the edition of 1872, contains a reprint of the Dowland Manuscript.

DRAESEKE, JUHAN HEINRICH DERNHARDT. A celebrated pulpit orator of great eloquence, born at Brunswick, 1774, and died at Potsdam, 1849, who presided over the Lodge named Oelzweig, meaning, the Olive Branch, in Bremen, for three years, and whose contributions to Masonic literature were collected and published in 1865, by A. W. Müller, under the title of Bishop Dräseke as a Mason, in German Der Bischof Dräseke als Maurer. Of this work Findel says that it "contains a string of costly pearls full of Masonic eloquence."

DRAESEKE, FRANCIS. Francis Drake, M.D., F.R.S., a celebrated antiquary and historian, was initiated in the city of York in 1725, and, as Hughan says, "soon made his name felt in Masonry." His promotion was rapid; for in the same year he was chosen Junior Grand Warden of the Grand Lodge of York, and in 1726 delivered an address, which was published with the following title: A Speech delivered to the Worshippful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchants' Hall, in the city of York, on St. John's Day, December the 27th, 1726. The Right Worshippful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden. Otim meminisse Juvabit. York. The Latin expression here is quoted from the Poet Vergil, recalling the joys of other times. The address was published in York without any date, but probably in 1727, and reprinted in London in 1729 and 1734. It has often been reproduced since and can be found in Hughan's Masonic Sketches and Reprints. In this work Brother Drake makes the important statement that the first Grand Lodge in England was held at York; and that while it recognizes the Grand Master of the Grand Lodge in London as Grand Master of England, it claims that its own Grand Master is Grand Master of all England. The speech is also important for containing a very early reference to the three Degrees of Entered Apprentice, Fellow Craft and Master Mason.

DRAMA. See Scenic Representations; Mysteries, Ancient, and Master Mason.

DRAMATIC LITERATURE OF FREEMASONRY. Freemasonry has frequently supplied the playwriters with a topic for the exercise of their genius. Kloss (Bibliographie, page 300) gives the titles of no less than forty-one plays of which Freemasonry has been the subject. Brother William Rufus Chetwood wrote the libretto of an opera entitled The Generous Freemason and this was given a first performance in London in 1730. An account of it has been printed by Brother Richard Northcott of the Covent Garden Theatre, London, England. The earliest Masonic play is noticed by Thory (Annales Originis Magni Galliarum Orientis, ou Histoire de la Fondation du Grand Orient de France, meaning the History of the Foundation of the Grand Orient of France, page 360), as having been performed at Paris, in 1739, under the title of Les Frimasons. Editions of it were subsequently published at London, Brunswick, and Strasbourg. In 1741, we have Das Geheimniss der Freimaurer, the Freemason's Secret, at Frankfurt and Leipzig. France and Germany made many other contributions to the Masonic drama. Even Denmark supplied one in 1745, and Italy in 1755. The English dramatists give us only a pantomime, Harlequin Freemason, which was brought out at Covent Garden in 1751, and Solomon's Temple, an oratorio. Templarism has not been neglected by the dramatists. Kalscheur, in 1788, wrote Die Tempelherren, meaning The Templars, a dramatic poem in the German language in five acts. Odon de Saint-Amand, Grand Maître des Templiers, the latter title meaning Grand Master of the Templars, a melodrama in three acts, was performed at Paris in 1806. Jacques Molai, a melodrama, was published at Paris in 1807, and La Mort de Jacques Molai, meaning in English the Death of James Molai, a tragedy, in 1812. Some of the plays on Freemasonry were intended to do honor to the Order, and many to throw ridicule upon it.

DRESDEN, CONGRESS OF. A General Congress of the Lodges of Saxony was held in Dresden, in 1811, where the representatives of twelve Lodges were present. In this Congress it was determined to recognize only the Freemasonry of Saint John, and to construct a National Grand Lodge. Accordingly, on September 28, 1811, the National Grand Lodge of Saxony was established in the city of Dresden, which was soon joined by all the Saxon Lodges, with the exception of one in Leipzig. Although it recognized only the Symbolic Degrees, it permitted great freedom in the selection of a ritual; and, accordingly, some of its Lodges worked in the Rite of Fessler, and others in the Rite of Berlin.

DRESS OF A FREEMASON. See Clothed.

DROP CLOTH. A part of the furniture used in the United States of America in the ceremony of the Third Degree.

DROPS, THREE. Refers to mystic number of drops of blood from the White Giant, that in the Persian mysteries restored sight to the captives in the cell of horrors when applied by the conqueror Rustam. In India, a girdle of three triple threads was deemed holy; so were three drops of water in Brittany, and the same number of drops of blood in Mexico.

DRUIDICAL MYSTERIES. The Druids were a sacred order of priests who existed in Britain and Gaul, but whose mystical rites were practised in most perfection in the former country, where the isle of Anglesea was considered as their principal seat. Godfrey Higgins thinks that they were also found in Germany, but against this opinion we have the positive statement of Caesar.

The meanings given to the word have been very numerous, and most of them wholly untenable. The Romans, seeing that they worshiped in groves of oak, because that tree was peculiarly sacred among them, derived their name from the Greek word, \( \delta \rho \sigma \varsigma, \delta \rho \upsilon \varsigma \); thus absurdly seeking the etymology of a word of an older language in one comparatively modern. Their derivation would have been more reasonable had they known that in Sanskrit \( \text{druma} \) is an oak, from \( \text{drus} \), meaning wood. It has also been traced to the Hebrew with equal incorrectness, for the Druids were not of the Semitic race. Its derivation is rather to be sought in the Celtic language. The Gaelic word \( \text{Druich} \) signifies a holy or wise man; in a bad sense, a
magician; and this we may readily trace to the Aryan
"druth", applied to the spirit of night or darkness,
whence we have the Zend "druth", a magician. Druidism
was a mystical profession, and in the olden time
mystery and magic were always confounded. Charles
Vallencey (Collectanea de Rebis Hibernicii, iii 593) says:
"Walsh, Druid, a Druid, that is the abuser or
vomitor of sins; so the Irish Druth, a Druid, most
certainly is from the Persian "druth", meaning a good
and holy man"; and Ousely (Collectanea Oriental iv,
302) adds to this the Arabic dari, which means a
wise man. Bosworth (Anglo-Saxon Dictionary) gives
dry, pronounced druth, as the Anglo-Saxon for a
magician, sorcerer, druid. Probably with the old
Celts the Druids occupied the same place as the
Magi did with the old Persians.

Druidism was divided into three orders or Degrees,
which were, beginning with the lowest, the Bards,
the Prophets, and the Druids. Godfrey Higgins
thinks that the prophets were the lowest order,
but admits that it is not generally allowed. The con-
stitution of the Order was in many respects like that
of the Freemasons. In every country there was an
Arch-Druid in whom all authority was placed. In
Britain it is said that there were under him three
arch-flamens or priests, and twenty-five flamens.
There was an annual assembly for the administra-
tion of justice and the making of laws, and, besides, four
quarterly meetings, which took place on the days
when the sun reached his equinoctial and solstitial
points. The latter two would very nearly correspond
at this time with the festivals of Saint John the Baptist
and Saint John the Evangelist. It was not lawful to
commit their ceremonies or doctrines to writing, and
Cæsar says (Commentarii de bello Gallico vi, 14) that
they used the Greek letters, which was, of course, as
a cipher; but Godfrey Higgins (page 90) says that
one of the Irish Ogum alphabets, which Toland calls
secret writing, "was the original, sacred, and secret
character of the Druids."

The places of worship, which were also places of
initiation, were of various forms: circular, because a
circle was an emblem of the universe; or oval, in
allusion to the mundane egg, from which, according
to the Egyptians, our first parents issued; or ser-
pentine, because a serpent was a symbol of Hu, the
druidical Noah; or winged, to represent the motion
of the Divine Spirit; or cruciform, because a cross was
the emblem of regeneration. Their only covering
was the clouded canopy, because they deemed it
absurd to confine the Omnypotent beneath a roof;
and they were constructed of embankments of earth,
and of unhewn stones, unpolluted with a metal tool.
Nor was anyone permitted to enter their sacred
retrievs, unless he bore a chain.

The ceremony of initiation into the Druidical
Mysteries required much preliminary mental prepara-
tion and physical purification. The aspirant was
clad with the three sacred colors, white, blue, and
green; white as the symbol of Light, blue of Truth,
and green of Hope. When the rites of initiation had
passed, the tri-colored robe was changed for one of
green; in the Second Degree, the candidate was
clad in blue; and having surmounted all the
dangers of the Third, and arrived at the summit of
perfection, he received the red tiara and flowing
mantle of purest white. The ceremonies were numer-
ous, the physical proofs painful, and the mental
trials appalling. They commenced in the First
Degree, with placing the aspirant in the pastos, bed
or coffin, where his symbolic death was represented,
and they terminated in the Third, by his regeneration
or restoration to life from the womb of the giantess
Ceridwin, and the committal of the body of the
newly born to the waves in a small boat, symbolical
of the ark. The result was, generally, that he suc-
ceded in reaching the safe landing-place, but if his
arm was weak, or his heart failed, death was the
almost inevitable consequence. If he refused the trial
through timidity, he was contemptuously rejected,
and declared forever ineligible to participate in the
sacred rites. But if he undertook it and succeeded,
he was joyously invested with all the privileges of
Druidism.

The doctrines of the Druids were the same as
those entertained by Pythagoras. They taught the
existence of one Supreme Being; a future state of
rewards and punishment; the immortality of the
soul, and a metempsychosis; and the object of their
mystic rites was to communicate these doctrines in
symbolic language, an object and a method common
alike to Druidism, to the Ancient Mysteries and to
Modern Freemasonry (see also Druidism, Dudley
Wright, London, 1924, containing a bibliography of the subject).

DRUMMOND, JOSIAH HAYDEN. Born 1827,
Brother Drummond was made a Freemason in 1849,
and died on October 25, 1902, aged seventy-five. He
served at the head of all the Masonic Bodies of his
State, Maine, and had also been Grand High Priest
of the General Grand Chapter, Grand Master of the
General Grand Council, and Grand Commander of
the Supreme Council, Northern Masonic Jurisdiction.
Ancient and Accepted Scottish Rite. A Freemason
for fifty-four years, this Grand Master of the Grand
Lodge of Maine, 1860 to 1802, was for thirty-eight
years a vigorous writer of the Foreign Correspondence
Reports and of other valuable works on Freemasonry.
Christopher Diehl of the Grand Lodge of Utah wrote
of him in the Proceedings of 1903, "His whole life was
devoted to Freemasonry and for it he did his best
work and because of that work he will live in the
hearts of his Brethren for all time to come. The world
is better off because he lived. His fame is secure.
May his last sleep be sweet." At the anniversary of
the one hundred years since the death of Washington,
conducted by the Grand Lodge of Virginia at Mount
Vernon on December 14, 1899, when no less than
seventeen Grand Masters were present together with
the President of the United States, Brother Drum-
mond was introduced by the Grand Master as
follows: "First of all I wish to call upon one whom
Freemasonry delights to honor. The most erudite and
accomplished Masonic scholar our century has known,
the charm of whose personality and the strength of
whose character, coupled with a conservative, calm
and judicious manner, has made him not only beloved
but a power of usefulness throughout the whole
Masonic Fraternity" (see Proceedings of the Grand
Lodge of Pennsylvania, 1900).

DRUSES. A sect of mystic religious sects who in-
habit Mounts Lebanon and Anti-Lebanon, in Syria.
They settled there about the tenth century, and are said to be a mixture of Cuthites or Kurds, Mardi Arabs, and possibly of Crusaders; all of whom were added, by subsequent immigrations, to the original stock to constitute the present or modern race of Druses. Their religion is a heretical compound of Judaism, Christianity, and Mohammedism; the last of which, greatly modified, predominates in their faith. They have a regular order of priesthood, the office being filled by persons consecrated for the purpose, comprising principally the emirs and sheiks, who form a secret organization divided into several Degrees, keep the sacred books, and hold secret religious assemblies. Their sacred books are written in antiquated Arabic. The Druses are divided into three classes or Degrees, according to religious distinctions. To enable one Druse to recognize another, a system of passwords is adopted, without an interchange of which no communication is made that may give an idea of their religious tenets (see Tien's Druse Religion Unveiled).

Doctor Clarke tells us in his Travels that "one class of the Druses are to the rest what the initiated are to the profane, and are called Okkals, which means spiritualists; and they consider themselves superior to their countrymen. They have various degrees of initiation."

Colonel Churchill, in his Ten Years' Residence on Mount Lebanon, tells us that among this singular people there is an order having many similar customs to the Freemasons. It requires a twelve months' probation previous to the admission of a member. Both sexes are admissible. In the second year the novice assumes the distinguishing mark of the white turban, and afterward, by Degrees, is allowed to participate in the whole of the mysteries. Simplicity of attire, self-denial, temperance, and irreproachable moral conduct are essential to admission to the order. All of these facts have led to the theory that the Druses are an offshoot from the early Freemasons, and that their connection with the latter is derived from the Crusaders, who, according to the same theory, are supposed to have acquired their Freemasonry during their residence in Palestine. Some writers go so far as to say that the Degree of Prince of Libanus, the Twenty-second in the Ancient and Accepted Scottish Rite, refers to the ancestors of these mystical mountaineers in Syria.

Several chapters deal with the Druses in the Secret Sects of Syria and the Lebanon, by Brother Bernard H. Springett, London.

DUAD. The number two in the Pythagorean system of numbers.

DUALISM. The state of being two-fold, as good and evil, for example. In the old mythologies, there was a doctrine which supposed the world to have been always governed by two antagonistic principles, distinguished as the good and the evil principle. This doctrine pervaded all the Oriental religions. Thus in the system of Zoroaster, one of the great religious teachers of the East, we have Ahriman and Ormuzd, and in the Hebrew cosmogony, their explanation of the system of the universe, we find the Creator and the Serpent. There has been a remarkable development of this system in the three degrees of Symbolic Freemasonry, which everywhere exhibit in their organization, their symbolism, and their design, the pervading influences of this principle of dualism. Thus, in the First Degree, there is Darkness overcome by Light; in the Second, Ignorance dispersed by Knowledge, and in the Third, Death conquered by Eternal Life.

DUB. In the ancient ceremonies of chivalry, a knight was made by giving him three strokes on the neck with the flat end of the sword, and he was then said to be dubbed a knight. Dubbing is from the Saxon, dubban, meaning to strike with a blow. Sir Thomas Smith (English Commonwealth), who wrote in the sixteenth century, says:

And when any man is made a knight, he, kneeling down, is strooken of the prince, with his sword naked, upon the back or shoulder, the prince saying, Sus or sois chevalier au nom de Dieu, the two expressions in French meaning Be of good cheer, Knight, in God's name, and in times past they added St. George, and at his arising the prince sayeth, Avancey. This is the manner of dubbing of knights at this present; and that term dubbing was the old term in this point, and not creation.

DUE EAST AND WEST. A Lodge is said to be situated due east and west for reasons which have varied at different periods in the ritual and lectures (see Orientation).

DUE EXAMINATION. That sort of examination which is correct and prescribed by law. It is one of the three modes of proving a strange Brother; the other two being strict trial and lawful information (see Vouching).

DUE FORM. When the Grand Lodge is opened, or any other Masonic ceremony performed, by the Deputy Grand Master in the absence of the Grand Master, it is said to be done in due form. Subordinate Lodges are always said to be opened and closed in due form. It is derived from the French word du, and that from devoir, meaning to owe, that which is owing or ought to be done. Due form is the form in which an act ought to be done to be done rightly. The French expression is En due forme (see Ample Form).

DUE GUARD. A mode of recognition which derives its name from its object, which is to duly guard the person using it in reference to his obligations, and the penalty for their violation. The Due Guard is an Americanism, and of comparatively recent origin, being unknown to the English and Continental systems. In some of the old books of the date of 1757, the expression is used, but only as referring to what is now called the Sign. Dieu garde is similar in pronunciation to Due Guard and means God preserve. This similarity is worth consideration.

DUELING. This has always been considered a Masonic crime, and some of the Grand Lodges have enacted statutes by which Freemasons who engage in duels with each other are subject to expulsion. The Monde Magonique, the Masonic World, a French publication, May, 1858, gives the following correct view on this subject:

A Freemason who allows himself to be involved in a duel, and who possesses not sufficient discretion to be able to make reparation without cowardice, and without having recourse to this barbarous extremity, destroys by that impious act the contract which binds him to his brethren. His sword or his pistol, though it may seem to spare his adversary, still commits a murder, for it destroys his brothers—from that time fraternity no longer exists for him.
DUES. The payment of annual dues by a member to his Lodge is a comparatively modern custom, and one that certainly did not exist before the revival of 1717. As previous to that period, according to Preston, Lodges received no Warrants, but a sufficient number of Brethren meeting together were competent to practise the Rites of Freemasonry, and as soon as the special business which called them together had been accomplished, they separated; there could have been no permanent organization of Speculative Freemasons, and no necessity for contributions to constitute a Lodge fund. Dues must therefore have been unknown except in the Lodges of Operative Freemasons, which, as we find, especially in Scotland, had a permanent existence. There is, accordingly, no regulation in any of the old Constitutions for the payment of dues. Brother Mackey held that it is not a general Masonic duty, in which the Freemason is affected to the whole of the Craft, but an arrangement between himself and his Lodge, with which the Grand Lodge ought not to interfere. As the payment of dues is not a duty owing to the Craft in general, so, in his opinion, the non-payment of them is not an offense against the Craft, but simply against his Lodge, the only punishment for which should be striking from the roll or discharge from membership. Brother Mackey reports that in his day it was the almost universal opinion of Masonic jurists that suspension or expulsion from the Order is a punishment that should never be inflicted for non-payment of dues. However, the reader must be referred to the Masonic Code of his own Jurisdiction for the practice prevailing there.

DUMBNESS. Inability to speak. Although the faculty of speech is not one of the five human senses, it is important as the medium of communicating instruction, admonition, or reproof, and the person who does not possess it is unfitted to perform the most important duties of life. Hence dumbness disqualifies a candidate for Masonic initiation.

DUMMY. A word that has been used in the Grand Chapter of Minnesota to signify that is more usually called a substitute in the Royal Arch Degree.

DUNCKERLEY, THOMAS. No one, among the Freemasons of England, occupied a more distinguished position or played a more important part in the labors of the Craft during the latter part of the eighteenth century than Thomas Dunckerley, whose private life was as romantic as his Masonic career was honorable.

Thomas Dunckerley was born in the city of London on the 23rd of October, 1724. He was the reputed son of a Mr. and Mrs. (Mary) Dunckerley, but really owed his birth to a personage of a much higher rank in life, being the natural son of the Prince of Wales, afterward George II, to whom he bore, as his portrait shows, a striking resemblance. It was not until after his mother’s death that he became acquainted with the true history of his birth; so that for more than half of his life this son of a king occupied a very humble position on the stage of the world, and was sometimes even embarrassed with the pressure of poverty and distress.

At the age of ten he entered the navy, and continued in the service for twenty-six years, acquiring, by his intelligence and uniformly good conduct, the esteem and commendation of all his commanders. But having no personal or family interest, he never attained to any higher rank than that of a gunner. During all this time, except at brief intervals, he was absent from England on foreign service.

He returned to his native country in January, 1760, to find that his mother had died a few days before, and that on her death-bed she had made a solemn declaration, accompanied by such details as left no possible doubt of its truth, that Thomas was the illegitimate son of King George II, born while he was Prince of Wales. The fact of the birth had, however, never been communicated by the mother to the prince, and George II died without knowing that he had such a son living.

Dunckerley, in the account of the affair which he left among his posthumous papers, says: "This information gave me great surprise and much uneasiness; and as I was obliged to return immediately to my duty on board the Vanguard, I made it known to no person at that time but Captain Swanton. He said that those who did not know me would look on it to be nothing more than a gossip's story. We were then bound a second time to Quebec, and Captain Swanton did promise me that on our return to England he would endeavour to get me introduced to the king, and that he would give me a character; but when we came back to England the king was dead."

Dunckerley had hoped that his case would have been laid before his royal father, and that the result would have been an appointment equal to his birth. But the frustration of these hopes by the death of the king seems to have discouraged him, and no efforts appear for some time to have been made by him or his friends to communicate the facts to George III, who had succeeded to the throne.

In 1761 he again left England as a gunner in Lord Anson's fleet, and did not return until 1764, at which time, finding himself embarrassed with a heavy debt, incurred in the expenses of his family, for he had married in early life, in the year 1744, knowing no person who could authenticate the story of his birth, and seeing no probability of gaining access to the ear of the king, he sailed in a merchant vessel for the Mediterranean. He had previously been granted superannuation in the navy in consequence of his long services, and received a small pension, the principal part of which he left for the support of his family during his absence.

But the romantic story of his birth began to be publicly known and talked about, and in 1766 attracted the attention of several persons of distinction, who endeavored, but without success, to excite the interest of the Princess Dowager of Wales in his behalf.

In 1767, however, the declaration of his mother was laid before the king, who was George III, the grandson of his father. It made an impression on him, and inquiry into his previous character and conduct having proved satisfactory, in May 7, 1767, the king ordered Dunckerley to receive a pension of £100, which was subsequently increased to £800, together with a suite of apartments in Hampton Court Palace. He also assumed, and was permitted to bear, the royal arms, with the distinguishing badge.
of the bend sinister, and adopted as his motto the appropriate words *Fate non merito*, meaning *By destiny, not merit*. In his familiar correspondence, and in his book-plates, he used the name of Fitz-George.

In 1770 he became a student of law, and in 1774 was called to the bar; but his fondness for an active life prevented him from ever making much progress in the legal profession.

Dunckerley died at Portsmouth in the year 1795, at the ripe age of seventy-one; but his last years were embittered by the misconduct of his son, whose extravagance and dissolute conduct necessarily afflicted the mind while it straitened the means of the unhappy parent. Every effort to reclaim him proved utterly ineffectual; and on the death of his father, no provision being left for his support, he became a vagrant, living for the most part on Masonic charity. At last he became a bricklayer's laborer, and was often seen ascending a ladder with a hod on his shoulders. His misfortunes and his misconduct at length found an end, and the grandson of a king of England died a pauper in a cellar at St. Giles.

Dunckerley was initiated into Freemasonry on January 10, 1754, in a Lodge, No. 31, which then met at the Three Tuns, Portsmouth; in 1760 he obtained a Warrant for a Lodge to be held on board the Vanguard, in which ship he was then serving; in the following year the Vanguard sailed for the West Indies, and Dunckerley was appointed to the Prince, for which ship a Lodge was warranted in 1762; this Warrant Dunckerley appears to have retained when he left the service, and in 1766 the Lodge was meeting at Somerset House, where Dunckerley was then living. In 1768 the Vanguard Lodge was revived in London, with Dunckerley as its first Master, and it exists to the present day under the name of the London Lodge, No. 108.

In 1767 he joined the present Lodge of Friendship; in 1785 he established a Lodge at Hampton Court, now No. 295. In 1767 he was appointed Provincial Grand Master of Hampshire, and in 1776 Provincial Grand Master for Essex, and at various dates he was placed in charge of the provinces of Bristol, Dorsetshire, Gloucestershire, Somersetshire, and Herefordshire. In Royal Arch Masonry Dunckerley displayed equal activity as in Craft Masonry; he was exalted at Portsmouth in 1754 and in 1796 joined the London Chapter, which in the following year became a Grand Chapter.

He was especially active in promoting Arch Masonry all over the country and was in charge of the English counties of Essex, Hants, Kent, Wilts, Dorset, Devon, Somerset, Gloucester, Suffolk, Sussex and Durham.

He was also a most zealous Knight Templar, being in 1791 the first Grand Master of the Order when the Grand Conclave was formed in London.

He was also a Mark Mason. A Charge, or Oration, is still extant, which was delivered by him at Plymouth in April, 1757, entitled *The Light and Truth of Masonry Explained*. He was also the author of *A Song for the Knights Templar*, and of an *Ode for an Exaltation of Royal Arch Masons*. These will be found in *Letters, by H. Sadler*—his Life, Labours and Letters, by H. Sadler, 1891.

Brother Hawkins in submitting the foregoing article points out that it is often asserted that Dunckerley revised the Craft Lectures and reconstructed the Royal Arch Degree, but there is no proof forthcoming of these statements. However, we may add to the comment by Brother Hawkins an observation by Brother Sadler (page 224) where he tells us that the publication of the various Charges, etc., by Brother Dunckerley are of such a character that they not unlikely thereby originated the tradition that he had revised or remodeled the Craft Lectures; but to Brother Sadler it seemed more than probable that the compiler of the Lectures made a very free use of Dunckerley's brains in the work of compilation.

DUPATY, LOUIS EMANUEL CHARLES MERCIER. The author of many Masonic songs and other fugitive pieces inserted in the *Annales Maçonniques*. He wrote in 1810, with Révérou de Saint-Cyr, a comic opera entitled *Cagliostro ou les Illuminés*. In 1818 he published a Masonic tale entitled *Harmone*. He was a poet and dramatic writer of some reputation. He was born in the Gironde in 1775, elected to the French Academy in 1835, and died in 1851.

DURER, ALBRECHT. Famous German painter and engraver. Born at Nuremberg, May 21, 1471; died April 6, 1528. His mystically symbolic copper-plates are particularly interesting and significant. The most important from a Masonic point of view is probably one entitled *Melancholy* (see illustration) in which is seen an exposition of medieval Freemasonry which suggests that Durer was familiar with the Fraternity of his time, possibly associated with the Nuremberg Lodge, and may have been a member of it (see *American Freemason*, November, 1911, page 21). A suggestive examination of the symbolism of this 1514 copper-plate engraving was made by W. P. Tuckerman and translated by R. T. House, appeared in the *Open Court*, July, 1911, and extracts from it are by permission of the editor, Brother Paul Carus, given as follows: "A promising field for investigation is furnish'd by Albrecht Durer's copper-engravings, etchings and wood-cuts which, in addition to their other great merits in the faithful portrayal of the life of his time, have caught and handed on to many old traditions. Real mines of information are Durer's mystically symbolic copper-plates. Of these puzzling will-o'-the-wisps the most important is the one entitled *Melancholy*, which was formerly considered the first picture in a cycle representing the various moods of the soul but which now, viewed in the light of the Nuremberg developments, is seen to be an exposition of medieval Freemasonry. In Strasbourg, 1598, Emperor Maximilian gave to German Lodges, whose patron and honorary brother he was, a new organization, charter, and coat of arms. The years from 1439 to 1477 were occupied in the construction of the choir of the Church of St. Lorenz in Nuremberg, with its rich, artistic Gothic vaulted roof; and when we remember the dates of Durer's birth and death, 1471 and 1528, the figures fit together so well that the probabilities seem to point to Durer's personal contact with the Nuremberg fraternity, and his knowledge of their teachings; and a closer examination of his engraving 'Melancholy' will show very clearly that he is enforcing the ethical
doctrines of Freemasonry by conventional symbolic formulas.

"Symbolism, that double form of expression, having a naive and innocent form for the larger public and a hidden meaning for the intelligent initiated, is well known to have been the resource of the medieval freethinking teacher who was forced to pick his way with the utmost care among the rocks of the Inquisition. Victor Hugo calls the images on the portals of Notre Dame the 'freedom of the press' of that epoch. It was natural that the architects, sculptors and painters of the Middle Ages, in their criticisms and satires directed at social evils, should have shielded themselves from the Church, which, moreover, employed symbolism in the promulgation of her own mystic dogmas. Hence it is that Durer avails himself of this stratagem in the promulgation of his humanistic ideas by his drawings, which were sold at the fairs under the inquisitorial eye of the Church; although the Church, in spite of her severe punishment of humanistic activities, was unable to prevent the public appearance of the Reformation in Nuremberg after the year 1524.

"During Durer's stay in Italy as a student in 1505, which took him to Bologna, he undoubtedly made the acquaintance of the academies there, as appears clearly from copper-plates like 'Great and Little Fortune.' On the other hand, in view of his extensive knowledge of mathematics and engineering he must have been associated with the Nuremberg Lodge, and was probably even a member of it. That he publicly handled the ethical doctrines of the latter, which through their agreement with teachings of the humanists were already known to a large circle of the uninitiated, in the regular symbolic language, indicates that the most severely kept secrets in the Lodge were not these teachings, but some ritual which is known no longer.

"When we examine the picture of 'Melancholy' in a purely objective fashion, we come to the conclusion, from a view of the most elevated figure, that of the writing angel, that the theme is some divine communication, a revelation or an ethical teaching. The content of the latter is given added weight by the polygonal structure with the ladder and the great building-stone leaning against it. But all this does not mean the completion of the work; it has only symbolical significance. In this three great Platonic virtues, beauty, wisdom and strength, play a leading part as the means to human perfection—just as Raphael, for instance, treats them in the Segnatura—and are here evident as the content of the three main elements in the picture. First the angel, who sits on a round stone hung with a rich fringed cover, symbolizes wisdom because he is the means of divine revelation. At his left the great winged genius, the prominent person in the picture is Beauty. In her is symbolically represented the main interest of the fraternity; she is their guide and adviser, who teaches them to handle the compasses in the production of beautiful architectural figures. Finally, at the right of Wisdom, Strength is represented, not in a personification, but by an indication of the result, by a symbolizing of labor as the principal object of the effective Masonic Lodge. This lesson is taught by the great many-sided building-stone, with the shaping-hammer at its side, the conventional symbol of labor. The logical conclusion of this ethical teaching is the landscape in the background, with a sun breaking forth from rain-clouds and a diabolical creature who has no place in the calm scene and who is hastening to leave it, bearing a sign which labels him Melancholy.

"This sad attitude of soul, which would today be called pessimism, is ascribed only to the fleeing, banished devil, not to the genius of Beauty—serious as this personage, in common with Durer's characters in general, appears—not to the picture as a whole, which is thus wrongly named. The general characterization of the engraving as the ethical content of Freemasonry is borne out by the symbolic additions. In the first place it is significant that exactly over the angel on the outer wall of the polygonal structure the scales are hung, the well-known symbol for the judgment of the world and divine justice. This arrangement therefore characterizes the polygonal structure as a temple, the symbol for the perfection of all humanity. Only two faces of the building are represented, before whose broader front sits the genius of Beauty. Beauty, according to the Platonic conception, is moderation and harmony of the soul; in technical Masonry it is rhythm in architectural proportions. This genius has a secret to guard, as is indicated by the bunch of keys and the bag suspended from her girdle. The subject of the secret is indicated again by the articles on the temple wall, especially the hour glass, the symbol of our fast fleeting life and the careful valuing of earthly and heavenly goods. On the dial above the hour-glass the hand stands between the figures three and four, which can be distinctly seen with a magnifying glass. These two numbers play an important part in the figure that follows, which is a so-called magic square—hung up likewise on the temple wall, and reading 34 in every direction. If the reader will make the trial with the numbers from 1 to 16 written in the sixteen squares he will be astonished at the result. The same sum, 34, is obtained not only in the horizontal and vertical rows, but also in the diagonals, in the four smaller squares, in the middle square, etc. In the symbolism of numbers, three is the number of completeness and four indicates the extension of space in four directions, to
the right, to the left, upward and downward. Hence four is the symbol for the world and the house, moreover, for the Masonic Lodge and the Masonic fraternity. If these symbols are combined with the bell symbol above, the meaning is this, and may be put into the mouth of the genius as follows: Here sits the genius of Beauty, whose efforts are directed toward securing harmony between God and the world, and in view of the transitory nature of life she invites an active interest in the symbolic temple structure, which represents a perfected world.

"All these explanations are taken from well-known works on Christian symbolism and the symbols of the old Christian catacombs. The seven-runged ladder also, which leads into the temple, has its significance, as have the surfaces of the great building stone. We must assume that Durer, the accurate draughtsman, has made a correct picture; and in fact anyone who goes scientifically to work to procure the projections of this stone will be surprised at the many conclusions to be derived from a study of this traditional piece of apprentice work. One surface is an equilateral triangle, another a regular pentagon, two are trapezoids and two irregular pentagons. An architect acquainted with old buildings recognizes the block as the keystone for the vaulted ceiling of a six-sided cloister room, a chapel with a round aspe in which belongs the flat circular stone, whose center where the altar stands is cut with a double opening, all with symbolic significance. The keystone is to be so placed that the triangular side comes underneath, with the point toward the altar and the base toward the entrance. It is easy to reconstruct such a building, and the result opens up a wonderful perspective into some as yet unknown connection between the Masons and the Templars, the Order which was destroyed in 1313 and whose prototype for all their chapel structures is just the plan we have described. One more symbol is to be mentioned, the melting-pot which stands beside the stone, burning vigorously and ready to fuse the lead. This symbol is unknown elsewhere, but can reasonably be assumed to indicate the Brotherhood fused together in love, as the clamps and braces are leaded and secured by the help of the flame.

"We have already spoken of the landscape in the background, but we must add that there is no evidence of a comet, as some commentators insist; it is the sun breaking through rain-clouds and sending out what exaggerated beams. If it were not the sun the rainbow could not be where it is, seen by the spectator, for the Masonic Lodge and the Masonic fraternity the right to open communication with the Most High without clerical mediation. As a pendant to this, could not the article lying near, an unused incense vessel, the symbol for the prayers which are pleasing to God, indicate that this vessel, belonging to the priesthood, is also discarded and that in its place we have the loving alliance of those who seek perfection through their own efforts, symbolized by the melting pot? The ball, elsewhere a mathematical sign of completeness, here standing for the earth, is probably also a symbol of earthly imperfection, in view of which the flight into purer regions of the spirit seems all the more necessary.

"Many scholars undervalue Durer's inventive independence. Thus we read in Dohne's Kunst und Künstler: "There is no reason for imputing profound thoughts to him; Durer was no nineteenth century philosophical thinker, but his was a genuine artist nature, and in works like 'Melancholy,' 'Nemesis,' and others, we may be sure that he was working under the orders of learned patrons.' Who of the Nuremberg humanists—Pirkheimer perhaps, or the town clerk Lazarus Spengler—could have coupled with his philosophical training so intimate a knowledge of the practical demands of stone-masonry? It is just here we have an evidence of Durer's peculiar nature, which this ethically symbolic material, appealing to his mystic bent, fitted exactly. Hence this profound artist-philosopher, who sought to train his contemporaries in wisdom and beauty to strength, becomes for us a still far from exhausted source of the highest pleasure and the noblest teaching."

DUTY

DUTY. The duty of a Freemason as an honest man is plain and easy. It requires of him honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing. To sleep little, and to study much; to say little, and to hear and think much; to learn, that he may be able to do, and then to do earnestly and vigorously whatever the good of his fellows, his country, and mankind requires, are the duties of every Freemason.

Northern Freemason is quoted in Palmer Templo- gram, September, 1926, to the following effect:
The very first duty that an Entered Apprentice acknowledges is to improve himself in Masonry. How many truly and sincerely attempt to discharge that duty? What would be the success of a lawyer who never again looked into a law book after his admission to the bar; a minister of the Gospel, who never read the Bible after his ordination; a doctor who never took up medical work after securing his sheepskin; or that of any other profession, who does not take up postgraduate studies?

And yet you find Freemasons pretending to be Masonic lights, who never read a Grand Lodge Proceedings, a report on Foreign Correspondence, or a Masonic periodical. Some of them, perhaps, can glibly repeat certain portions of the ritual, but could not give an intelligent interpretation of the same to save their lives.

EAGLE

The Hebrew letter for E is aniem. The fifth letter in the English and in the Graeco-Roman alphabets. In form the Hebrew name is quite similar to Cheth, n, which has a numerical value of eight, while that of He is five. The signification of the character is window, and in the Egyptian hieroglyphics this meaning is represented by a hand extending the thumb and two fingers. It also represents the fifth name of God، pronouncing it Ha-door, intimating the name of God.

EAGLE, DOUBLE-HEADED.

The Eagle Displayed, that is, with extended wings, as if in the act of flying, has always, from the majestic character of the bird, been deemed an emblem of imperial power. Marius, the consul, first consecrated the eagle, about eight years before the Christian era, to be the sole Roman standard at the head of every legion, and hence it became the standard of the Roman Empire ever afterward. As the single-headed eagle was thus adopted as the symbol of imperial power, the double-headed eagle naturally became the representative of a double empire; and on the division of the Roman dominions into the eastern and western empire, which were afterward consolidated by the Carlovigian race into what was ever after called the Holy Roman Empire, the double-headed eagle was assumed as the emblem of this double empire; one head looking, as it were, to the West, or Rome, and the other to the East, or Byzantium. Hence the escutcheons of many persons now living, the descendants of the princes and counts of the Holy Roman Empire, are placed upon the breast of a double-headed eagle. Upon the dissolution of that empire, the emperors of Germany, who claimed their empire to be the representative of ancient Rome, assumed the double-headed eagle as their symbol, and placed it in their arms, which were blazoned thus: Or, an eagle displayed sable, having two heads, each enclosed within an amulet, or beaked and armed gules, holding in his right claw a sword and scepter or, and in his left the celestial canopy, the firmament.

Commenting on this suggestion by Doctor Mackey, Brother David E. W. Williamson writes that:
There is no historical question whatever as to the time and occasion of the adoption of the double-headed eagle by Russia. It was taken as his device by Ivan III on his marriage with Zoe Palaeologa (Sophia), daughter of Thomas of Morea, claimant to the imperial throne of Byzantium, and the date was 1469. It was probably because he claimed to be the successor of the Eastern Emperors. As to the adoption of the device in the West, I have no original authorities, but it is stated that it is first seen in the Holy Roman arms in 1345 and it is a fact that it first appears on the seals of the Holy Roman Empire in 1414. The legend of how it came to be adopted by the Emperors at Constantinople may or may not be true, but it is certainly not correct to say that the Seljuk Turks adopted it from the ruins of Euyuk, for Tatar coins antedating the occupation of the Asia Minor country by the Seljuks have been found. As to the device at Euyuk, it is not the most ancient representation of the double-headed eagle by any means if the figure of a comb, No. 10, plate XXIX, in Petrie's "Prehistoric Egypt", be, as I think it is, an attempt to carve it.

The most ornamental, not to say the most ostentatious feature of the insignia of the Supreme Council, 33\(^{\circ}\), of the Ancient and Accepted (Scottish) Rite, is the double-headed eagle, surmounted by an imperial crown. This device seems to have been adopted sometime after 1758 by the grade known as the Emperors of the East and West; a sufficiently pretentious title. This seems to have been its first appearance in connection with Freemasonry, but history of the high grades has been subjected to such distortion that it is difficult to accept unreservedly any assertion put forward regarding them. From this imperial grade, the double-headed eagle came to the "Sovereign Prince of the Rite of Perfection." The Rite of Perfection with its twenty-five degrees was amplified in 1801, at Charleston, United States of America, into the Ancient and Accepted Rite of 33\(^{\circ}\), with the double-headed eagle for its most distinctive emblem. When this emblem was first adopted by the high grades it had been in use as a symbol of power for 5000 years, or so. No heraldic bearings, no emblematism of any sort were today antiquity can be traced in use a thousand years before the Exodus from Egypt, and more than 2000 years before the building of King Solomon's Temple.

The story of our Eagle has been told by the eminent Assyriologist, M. Thureau Dangin, in the volume of Zeitschrift fur Assyriologie, 1904. Among the most important discoveries for which we are indebted to the late M. de Sarzec, were two large terra cotta cylinders, covered with many hundred lines of archaic cuneiform characters. These cylinders were found in the brick mounds of Tello, which has been identified with certainty as the City of Lagash, the ancient center of Southern Babylonia. These cylinders, however, were not dug by M. Thureau Dangin, who displays to our wondering eyes the emblem of power that was already centuries old when Babylonia got its name to Babylonia. The cylinder in question is a foundation record deposited by Gudea, Ruler of the City of Lagash, to mark the building of the temple, about the year 2100 B.C., at the city of Tello, now called Meroe. The foundation record was deposited just as our medals, coins and metallic plates are deposited today, when the cornerstone is laid with Masonic honors. It must be born in mind that in this case, the word cornerstone may be employed only in a conventional sense, for in Babylonia all edifices, temples, palaces, and towers alike, were built of brick. But the custom of laying foundation deposits was general, whatever the building material might be, and we shall presently see what functions are attributed, by another eminent scholar, to the foundation chamber of King Solomon's Temple.

The contents of this inscription are of the utmost value to the oriental scholar, but may be briefly dismissed for our present purpose. Suffice it to say, that the King begins by reciting that a great drought had fallen upon the land. "The waters of the Tigris," he says, "fell low and the store of provender ran short in this my city," saying that he feared it was a visitation from the gods, to whom he determined to submit his evil case and that of his people. The King then tells how he came to the Divine Man, whose stature reached from earth to heaven, and whose head was crowned with a crown of a god, surmounted by resting on both heads, wings displayed, beak and claws of gold, his talons grasping a wavy sword, the emblem of cherubic fire, the hilt held by one talon, the blade by the other. The banner of the Order is also a double-headed eagle crowned.

A captivating account of the curious progress of the double-headed eagle from a remote antiquity was prepared by Brother W. J. Chetwode Crawley (Transactions, Quatuor Coronati Lodge, pages 21-4, volume xxiv, 1911). This essay in part runs as follows:

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Albrecht Dürer’s Study in the Year 1514 of the Symbolism of Wisdom
the Storm Bird that extended its wings over Lagash, and the land thereof. This Storm Bird, no other than our double-headed eagle, was the *lotem*, as ethnologists and anthropologists are fain to call it, of the mighty Sumerian City of Lagash, and stood proudly forth as the visible emblem of its power and dominion. This double-headed eagle of Lagash is the oldest Royal Crest in the world. As time rolled on, it passed from the Sumerians to the men of Akhad. From the men of Akhad to the Hittites, from the denizens of Asia Minor to the Seljukian Sultans, from whom it was brought by Crusaders to the Emperors of the East and West, whose successors today are the Hapsburgs and Romanoffs, as well as to the Masonic Emperors of the East and West, whose successors today are the Supreme Council, 33°, that have inherited the insignia of the Rite of Perfection.

**EAGLE, KNIGHT OF THE WHITE AND BLACK.** See Knight of the White and Black Eagle.

**EAGLE, KNIGHT OF THE RED.** See Knight of the Red Eagle.

**EAGLE, KNIGHT OF THE PRUSSIAN.** See Knight of the Prussian Eagle.

**EAGLE, KNIGHT OF THE GOLDEN.** See Knight of the Golden Eagle.

**EAGLE, KNIGHT OF THE TWO CROWNED.** See Knight of the Two Crowned Eagles.

**EARLY GRAND MASTER.** See E. G. M. in Abbreviations.

**EAR OF CORN.** This was, among all the ancients, an emblem of plenty. Ceres, who was represented with a garland on her head composed of wheat, or to flow abundantly; and the other name of cereal, from which it was brought by Crusaders to the East, is a generic word, and includes wheat and every other kind of grain. This is its legitimate English meaning, and hence an ear of corn, which is an old expression, and the right one, would denote a stalk, or raised platform, which is occupied only by those who have passed the Chair.

Even among those nations where sun-worship gave place to more enlightened doctrines, the respect for the place of sun-rising continued to exist. The camp of Judah was placed by Moses in the East as a mark of distinction; the tabernacle in the wilderness was placed due East and West; and the practice was continued in the erection of Christian churches. Hence, too, the primitive Christians always turned toward the East in their public prayers, which custom Saint Augustine (Serm. Dom. in Monte, chapter 5) accounts for “because the East is the most honorable part of the world, being the region of light whence the glorious sun arises.” Hence all Masonic Lodges, like their great prototype the Temple of Jerusalem, are built, or supposed to be built, due East and West; and as the North is esteemed a place of darkness, the East, on the contrary, is considered a place of light. In the primitive Christian church, according to Saint Ambrose, in the ceremonies that accompanied the baptism of a catechumen, a beginner in religious instruction, “he turned towards the West, the image of darkness, to abjure the world, and towards the East, the emblem of light, to denote his alliance with Jesus Christ.” And so, too, in the oldest lectures of the second century ago, the Freemason is said to travel from the West to the East, that is, from darkness to light. In the Prestonian system, the question is asked, “What induces you to leave the West to travel to the East?” And the answer is: “In search of a Master, and from him to gain instruction.” The same idea, if not precisely the same language, is preserved in the modern and existing rituals.

**EAST.** The East has always been considered peculiarly sacred. This was, without exception, the case in all the Ancient Mysteries. In the Egyptian rites, especially, and those of Adonis, which were among the earliest, and from which the others derived their existence, the sun was the object of adoration, and his revolutions through the various seasons were fictitiously represented. The spot, therefore, where this luminary made his appearance at the commencement of day, and where his worshipers were wont anxiously to look for the first darting of his prolific rays, was esteemed as the figurative birthplace of their god, and honored with an appropriate degree of reverence.

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The East, being the place where the Master sits, is considered the most honorable part of the Lodge, and is distinguished from the rest of the room by a dais, or raised platform, which is occupied only by those who have passed the Chair.
Bazot (Manuel, page 164) says: "The veneration which Masons have for the East confirms the theory that it is from the East that the Masonic cult proceeded, and that this bears a relation to the primitive religion whose first degeneration was sun-worship."

**EAST AND WEST, KNIGHT OF THE.** See Knight of the East and West.

**EAST, GRAND.** The place where a Grand Lodge holds its Communications, and whence are issued its Edicts, is often called its Grand East. Thus, the Grand East of Boston, according to this usage, would be placed at the head of documents emanating from the Grand Lodge of Massachusetts. Grand Orient has sometimes been used instead of Grand East, but improperly. Orient might be admissible as signifying East, but Grand Orient having been adopted as the name of certain Grand Bodies, such as the Grand Orient of France, which is tantamount to the Grand Lodge of France, the use of the term might lead to confusion. Thus, the Orient of Paris is the seat of the Grand Orient of France. The expression Grand East, however, is almost exclusively confined to America, and even there is not in universal use.

**EAST INDIES.** See India.

**EAST, KNIGHT OF THE.** See Knight of the East.

**EASTER.** Easter Sunday, being the day celebrated by the Christian church in commemoration of the resurrection of the Lord Jesus, is appropriately kept as a feast day by Rose Croix Freemasons.

The Western churches, or those not identified with the Jewish race, generally keep Easter as the first day of Holy Week following the Friday of the crucifixion, while the Eastern churches as a rule keep Easter as the fourteenth day of April, immediately following the general fast. With the Jews, the Christian thought of Easter bears significant resemblance to the Paschal Lamb. Easter signifies to the entire Western Christian world the resurrection of the Christ, the name being derived from the Latin pascha which, in turn, came from the Chaldee or Aramaean form for the Hebrew word meaning Pass-over (see Exodus, xii, 27).

According to Bede the name is derived from Eostre or Ostara, the name of the Anglo-Saxon goddess of spring. Eostur-monath or our month of April was also dedicated to this goddess. The German name for Easter is Ostern, named after this self-same goddess of Spring, the Teutonic Ostera. The New Testament makes no mention of an observance of Easter. The first Christians did not have special days held more immediately following the general fast. With the Jews, the Christian thought of Easter bears significant resemblance to the Paschal Lamb. Easter signifies to the entire Western Christian world the resurrection of the Christ, the name being derived from the Latin pascha which, in turn, came from the Chaldee or Aramaean form for the Hebrew word meaning Pass-over (see Exodus, xii, 27).

A bitter controversy ensued. Many refused to accept this solution of the difficulty, insisting upon the observance of the fourteenth day. Attempts were made to compute by means of cycles of years the correct time. At first an eight years' cycle was adopted, then the eighty-four year cycle of the Jews, and after much reckoning a cycle of nineteen years was accepted.

Owing to the lack of anything definite Saint Augustine tells us that in the year 387 Easter was kept on March 21 by the churches of Gaul, on April 18 in Italy and on April 25 in Egypt. The ancient Celtic and British Churches adhered stubbornly to the findings of the Council of Constantine and received their instructions from the Holy See at Rome. Saint Augustine of Canterbury led the opposing group and this difference of opinion had the effect in England of a Church holding Easter on one day of certain years and the other Church holding Easter on an entirely different Sunday. Bede tells us that between the years 645 and 651 Queen Eanfleda fasted and kept Palm Sunday while her husband, Oswy, then King of Northumbria, followed the rule of the British Church and celebrated the Easter festival.

In 699 this difference of opinion was ended in England, due probably to the efforts of Archbishop Theodore. In 1752 the Gregorian reformation of the calendar was adopted by Great Britain and Ireland. Easter at present is the first Sunday after the full moon which happens upon or next after the 21st of March, and if the full moon happens on a Sunday, Easter-day is the Sunday after. By full moon is meant, the fourteenth day of the moon.

The ceremonies of the Easter Sepulchre are discussed in Scenic Representations, which see.

**EASTER MONDAY.** On this day, in every third year, Councils of Kadosh in the Ancient and Accepted Scottish Rite hold their elections.

**EASTERN STAR, ORDER OF THE.** This is the very popular American Rite of Adoption to which Brother Rob Morris gave many years labor and dedicated numerous poems. There are five beautiful degrees to which Freemasons and their mothers, wives, sisters and daughters are eligible. The ceremonies are entirely different to the old Rites of Adoption practised on the Continent of Europe (see also Adoptive Masonry and Androgynous Degrees).

Degrees for women, under the title of the Masonry of Adoption, were as long ago as 1765 in vogue on the continent of Europe. These were administered under the patronage of the ruling Masonic body and especially flourished in the palmy days of the Empire in France, the Empress Josephine being at the head of the Order and many women of the highest standing were active members.

The term Adoption, so it is said, was given to the organization because the Freemasons formally adopted the ladies to whom the mysteries of the several degrees were imparted.

Albert Pike, who took great interest in this Masonry of Adoption and made a translation of the ritual into English with some elaboration dictated by his profound knowledge of symbolism and philosophy, points out the reason that in his judgment existed for the conferring of degrees upon the women of a Freemason's family. He says in the preface to his ritual of the Masonry of Adoption:
From the Holy Writings I culled four biographical sketches to correspond with my first four points, namely, Jephthah's Daughter (named Adah for want of a better), Ruth, Esther, and Martha. These four characters, with four great congeries of womanly virtues, and their selection has proved highly popular. The fifth point introduced me to the early history of the Christian Church, where, abundantly, there were many whose lives and death overflowed the cup of martyrdom with a glory not surpassed by any of those named in Holy Writ. This gave me Electa, the Elect Lady, from the Christian martyrs, whose venerable years were crowned with the utmost splendor of the crucifixion.

The colors, the emblems, the floral wreaths, the story proper to these five heroines, were easily of invention. They seemed to fall ready-made into my hands. The only piece of mechanism difficult to fit into the construction was the eulogistic motto, but this occurred to me in ample time for use.

The compositions of the lectures was but a recreation. Familiar from childhood as I had been with the Holy Scriptures, I scarcely needed to look up my proof texts, so tamely did they come to my call. A number of odes were also composed at that time, but the greater part of the three-score odes and poems of the Eastern Star that I have written were the work of subsequent years. The first Ode of the series of 1850 was one commencing—"A light from the East, 'tis gilded with hope."

The theory of the whole subject is succinctly stated in my Rosary of the Eastern Star, published in 1855: To take from the ancient writings five prominent female characters, illustrating as many Masonic virtues, and to adopt them into the fold of Masonic. The selections were:

1. Jephthah's Daughter, as illustrating respect to the binding force of engagements.
2. Ruth, as illustrating devotion to religious principles.
3. Esther, as illustrating fidelity to kindred and friends.
4. Martha, as illustrating undeviating faith in the hour of trial.
5. Electa, as illustrating patience and submission under wrong.

These are all Masonic virtues, and they have nowhere in history more brilliant exemplars than in the five characters presented in the lectures of the Eastern Star. It is a fitting comment upon these statements that in all the changes that the Eastern Star has experienced at so many hands for thirty-four years, no change in the names, histories, or moral lessons has been pronounced.

So my Ritual was complete, and after touching and retouching the manuscript, as professional authors love to do, I invited a neighboring Mason and his wife to join with my own, and to the number them, in my own parlor, communicated the Degrees. They were the first recipients—the first of twice fifty thousand who have seen the signs, heard the words, exchanged the touch, and joined in the music of the Eastern Star. When I take a retrospect of that evening—but thirty-four years ago—and consider the astounding four hundred Eastern Star Chapters at work today, my heart swells with gratitude to the God, who guided my hand during that period of convalescence to prepare a work, of all the work of my life the most successful.

Being at that time, and until a very recent period, an active traveler, visiting all countries where lodges exist—a nervous, wiry, elastic man, unwearying in work—caring little for refreshments or sleep, I spread abroad the knowledge of the Eastern Star wherever I went. Equally in border communities, where ladies came in homepun, as in cities, where ladies came in satins, the new Degree was received with arder, and eulogized in strongest terms, so that every induction led to the call for more. Ladies and gentlemen are yet living who met that immense assemblage at Newark, New Jersey, in 1853 and the still greater one in Spring Street Hall, New York City, a little earlier, where I stood up for two hours or more. Ladies and gentlemen are yet living who met that immense assemblage at Newark, New Jersey, in 1853, and the still greater one in Spring Street Hall, New York City, a little earlier, where I stood up for two hours or more.

The compositions of the lectures was but a recreation. Familiar from childhood as I had been with the Holy Scriptures, I scarcely needed to look up my proof texts, so tamely did they come to my call. A number of odes were also composed at that time, but the greater part of the three-score odes and poems of the Eastern Star that I have written were the work of subsequent years. The first Ode of the series of 1850 was one commencing—"A light from the East, 'tis gilded with hope."

The theory of the whole subject is succinctly stated in my Rosary of the Eastern Star, published in 1855: To take from the ancient writings five prominent female characters, illustrating as many Masonic virtues, and to adopt them into the fold of Masonic. The selections were:

1. Jephthah's Daughter, as illustrating respect to the binding force of engagements.
2. Ruth, as illustrating devotion to religious principles.
3. Esther, as illustrating fidelity to kindred and friends.
4. Martha, as illustrating undeviating faith in the hour of trial.
5. Electa, as illustrating patience and submission under wrong.

These are all Masonic virtues, and they have nowhere in history more brilliant exemplars than in the five characters presented in the lectures of the Eastern Star. It is a fitting comment upon these statements that in all the changes that the Eastern Star has experienced at so many hands for thirty-four years, no change in the names, histories, or moral lessons has been pronounced.

So my Ritual was complete, and after touching and retouching the manuscript, as professional authors love to do, I invited a neighboring Mason and his wife to join with my own, and to the number them, in my own parlor, communicated the Degrees. They were the first recipients—the first of twice fifty thousand who have seen the signs, heard the words, exchanged the touch, and joined in the music of the Eastern Star. When I take a retrospect of that evening—but thirty-four years ago—and consider the astounding four hundred Eastern Star Chapters at work today, my heart swells with gratitude to the God, who guided my hand during that period of convalescence to prepare a work, of all the work of my life the most successful.

Being at that time, and until a very recent period, an active traveler, visiting all countries where lodges exist—a nervous, wiry, elastic man, unwearying in work—caring little for refreshments or sleep, I spread abroad the knowledge of the Eastern Star wherever I went. Equally in border communities, where ladies came in homepun, as in cities, where ladies came in satins, the new Degree was received with arder, and eulogized in strongest terms, so that every induction led to the call for more. Ladies and gentlemen are yet living who met that immense assemblage at Newark, New Jersey, in 1853 and the still greater one in Spring Street Hall, New York City, a little earlier, where I stood up for two hours or more. Ladies and gentlemen are yet living who met that immense assemblage at Newark, New Jersey, in 1853, and the still greater one in Spring Street Hall, New York City, a little earlier, where I stood up for two hours or more.
began to see the evil of it. The cry of “Innovation” went up to heaven. Ridicule lent its aid to a grand assault upon my poor little figment. Ingenious excuses were rung upon the idea of “petticoat Masonry.” More than one writer in Masonic journals (men of an evil class—we had them; men who knew the secrets, but lawsuits, and the principles of Masonry), more than one such expressed in language indecent and shocking, his opposition to the Eastern Star and to me. Letters were written me, some signed, some anonymous, warning me that I was periling my own Masonic connexions in the advocacy of this scheme. In New York City the opponents of the Eastern Star even started a rival project to break it down. They employed a literary person, a poet of eminence, a gentleman of social merit, to prepare rituals under an ingenious form, and much time and money were spent in the effort to popularize it, but it survived only a short year and is already forgotten.

But the Eastern Star glimmered steadily in the ascendant. In 1855 I arranged the system of Constellations of the Eastern Star, of which the Mosaic Book was the index, and established more than one hundred of these bodies. Looking over that book, one of the most original and brilliant works to which I ever put my hand, I have made a history of their own better than I can write. This book of monitorial instruction has been reprinted in an informal manner as at first, but for Brother Robert Macoy of New York, who in 1868, when I had time and money were spent in the effort to popularize it, but it survived only a short year and is already forgotten.

Four years later I prepared an easier plan, styled Principles of the Eastern Star, intended, in its simplicity and brilliancy, to avoid the complexity of the “Constellations.” This ran well enough until the war broke out, when all Masonic systems fell together with a crash.

This ended my work in systematizing the Eastern Star, and I should never have done more with it, save to confer it in an informal manner as at first, but for Brother Robert Macoy of New York, who in 1868, when I had opportunity to prepare rituals under an ingenious form, and much time and money were spent in the effort to popularize it, but it survived only a short year and is already forgotten.

The statements of Brother Morris are deserving of the utmost consideration and affectionate confidence. His devotion to Masonic service was long and honorable, freely acknowledged by his Brethren with promotions to places of the highest prominence within their gift. We can thus approach his assertions confident of their accuracy so far as the intent of Brother Morris is concerned. Candor, nevertheless, compels the conclusion that our excellent Brother did not in his various and valuable contributions to the history of the Eastern Star, and the related Bodies, always clearly define his positions, and the studious reader is therefore somewhat in doubt whether on all occasions the meaning is unmistakable. For example, the foregoing references are in themselves very clear that Brother Morris was the originator of the Eastern Star. It is substantially shown in detail how the several items of consequence were actually put into practise by him.

Let us now briefly mention what may be set forth on the other side. The Mosaic Book, by Brother W. Willis Engle, and published in 1857, says in Chapter II, Section 2:

In selecting some Androgynous Degree, extensively known, ancient in date, and ample in scope, for the basis of this Rite, the choice falls without controversy, upon the “Eastern Star.” For this is a degree familiar to thousands of the most enlightened York Masons and their female relations—established in this country at least before 1778—and one which popularly bears the palm in point of doctrine and elegance over all others. Its scope, by the addition of a ceremonial and a few links in the chain of recognition, was broad enough to constitute a graceful and consistent system, worthy, it is believed, of the best intellect of either sex.

Brother Willis D. Engle, the first R. W. Grand Secretary of the General Grand Chapter of the Order, says (on page 12 of his History) that:

The fact is that Brother Morris received the Eastern Star degree at the hands of Giles M. Hillyer, of Vicksburg, Mississippi, about 1849.

Puzzling as is this mixture of statements, there is the one probable explanation that in speaking of the Order, Brother Morris had two quite different things in mind and that he may have inadvertently caused some to understand him to be speaking of the one when he referred to the other, or to both, as the case might be. We know that he had received Adoptive Degrees and we are well aware that he had prepared more than one arrangement of Eastern Star Degrees or of allied ceremonies. What more likely that in speaking of the one his thoughts should dwell upon the other; the one, Adoptive Freemasonry, being as we might say the subject in general; the other, the Eastern Star, being the particular topic. He could very properly think of the Degree as an old idea, the Freemasonry of Adoption, and he could also consider it as being of novelty in the form of the Eastern Star; in the one case thinking of it as given him, and in the second instance thinking of it as left his hands. In any event, the well-known sincerity and high repute of Brother Morris absolve him from any stigma of wilful misrepresentation. Certainly it is due his memory that the various conflicting assertions be given a sympathetic study and as friendly and harmonious a construction as is made at all possible by their terms.

Another curious angle of the situation develops in The Thesaurus (a Greek word meaning a place where knowledge is stored) of the Ancient and Honorable Order of the Eastern Star as collected and arranged by the committee, and adopted by the Supreme Council in convocation, assembled May, 1793. A copy of this eighteen-page pamphlet is in possession of Brother Alonzo J. Burton, Past Grand Lecturer, New York. This book of monitorial instruction has been reprinted and does afford a most interesting claim for the existence of an Eastern Star organization as early as the eighteenth century.
A Supreme Constellation was organized by Brother Rob Morris in 1855 with the following principal officers: Most Enlightened Grand Luminary, Rob Morris; Right Enlightened Deputy Grand Luminary and Grand Lecturer, Joel M. Spiller, Delphi, Indiana; Very Enlightened Grand Treasurer, Jonathan R. Neill, New York, and Very Enlightened Grand Secretary, John W. Leonard, New York. Deputies were appointed for several States and by the end of 1855 seventy-five charters for subordinate Constellations had been granted. These Constellations were made up of five or more persons of each sex, with a limit of no more than twenty-five of the one sex, and several Constellations might be associated with a single lodge.

There subsequently arose a second governing Body of which James B. Taylor of New York became Grand Secretary. This organization was known as the Supreme Council of the Ancient Rite of Adoptive Masonry for North America. How much of a real existence was lived by this body is now difficult of determination because of the secrecy with which its operations were conducted. Early in the seventies it expired after a discouraging struggle for life.

Brother Morris was not a partner in the above enterprise and had in 1850 begun the organizing of Families of the Eastern Star. To use his own expression, "The two systems of Constellations and Families are identical in spirit, the latter having taken the place of the former." A further statement by Brother Morris was to the effect that the ladies who were introduced to the advantages of Adoptive Freemasonry under the former system retained their privileges under the latter. During the next eight years more than a hundred Families were organized.

Brother Robert Macoy of New York had in 1866 prepared a manual of the Eastern Star. In this work he mentions himself as National Grand Secretary. He also maintained the semblance of a Supreme Grand Chapter of the Adoptive Rite. Brother Morris decided in 1868 to devote his life to Masonic exploration in Palestine. His Eastern Star powers were transferred to Brother Macoy, as has been claimed. The latter in later years described himself as Supreme Grand Patron.

Still another attempt at the formal organization of a governing Body occurred in 1873 at New York, when the following provisional officers of a Supreme Grand Council of the World, Adoptive Rite, were selected: Supreme Grand Patron, Robert Macoy, of New York; Supreme Grand Matron, Frances E. Johnson, of New York; Associate Supreme Grand Patron, Andres Cassard, of New York; Deputy Supreme Grand Patron, John L. Power, of Mississippi; Deputy Supreme Grand Matron, Laura L. Burton, of Mississippi; Supreme Treasurer, W. A. Prall, of Missouri; Supreme Recorder, Rob Morris, of Kentucky; Supreme Inspector, P. M. Savery, of Mississippi. But nothing further came of this organization except that when later on measures were taken to make a really effective controlling Body, the old organization had claimants in the field urging its prior rights, though to all intents and purposes its never more than feeble breath of life had then utterly failed.

The various Bodies of the Order under this fugitive guidance became ill-assorted of method. Laws were curiously conflicting. A constitution governing a State Grand Chapter had in one section the requirement that "Every member present must vote" on petitions; which another section of the same constitution forbade Master Freemasons "when admitted to membership" from balloting for candidates or on membership. There was equal or even greater inconsistency between the laws of one State and another. Serious defects had been discovered in the ritual. Some resentment had been aroused over the methods employed in the propaganda of the Order. The time was ripe for a radical change.

Rev. Willis D. Engle, in 1874, publicly proposed a Supreme Grand Chapter of Representatives from the several Grand Chapters and "a revision and general boiling down and finishing up of the ritual which is now defective both in style and language." Not content with saying this was a proper thing to do, Brother Engle vigorously started to work to bring about the conditions he believed to be most desirable. Delegates from the Grand Chapters of California, Illinois, Indiana, Missouri, and New Jersey, met in Indianapolis, November 15–16, 1876, on the invitation of the Grand Chapter of Indiana. Grand Patron James S. Nutt, of Indiana, welcomed the visitors and opened the meeting. Brother John M. Mayhew, of New Jersey, was elected President, and Brother John R. Parson, of Missouri, Secretary. A Constitution was adopted, a committee appointed on revision of the ritual, and a General Grand Chapter duly organized.

The second session of the General Grand Chapter was held in Chicago, May 8–10, 1878, and the name of the organization became officially The General Grand Chapter of the Order of the Eastern Star. The Most Worthy Grand Patron was then the executive head, though in later years this was decided to be the proper province of the Most Worthy Grand Matron.

The Grand Chapters with their dates of organization are as follows:

- Alabama .................................................. March 6, 1901
- Alberta ................................................... July 20, 1912
- Arizona .................................................. November 15, 1900
- Arkansas .................................................. October 2, 1876
- British Columbia ........................................... July 21, 1912
- California .................................................. May 3, 1919
- Colorado ................................................... June 6, 1892
- Connecticut .............................................. August 11, 1874
- District of Columbia ................................... April 30, 1896
- Florida ..................................................... June 7, 1904
- Georgia .................................................. February 21, 1901
- Idaho ....................................................... April 17, 1902
- Illinois .................................................... November 6, 1875
- Indiana ..................................................... May 6, 1874
- Iowa ......................................................... July 30, 1875
- Kansas ...................................................... October 18, 1878
- Kentucky .................................................. June 10, 1903
- Louisiana ................................................... October 4, 1900
- Maine ....................................................... August 24, 1892
- Maryland .................................................. December 23, 1898
- Massachusetts ............................................. December 11, 1876
- Michigan .................................................... October 31, 1867
- Minnesota .................................................. October 18, 1875
- Mississippi ............................................... May 29, 1906
- Montana .................................................... September 25, 1890
- Missouri ..................................................... October 13, 1873
- Nebraska ................................................... June 22, 1875
- Nevada ..................................................... September 19, 1905
- New Hampshire ........................................... May 12, 1891
- New Jersey ............................................... July 18, 1870
- New York .................................................. November 31, 1870
- New Mexico ............................................... April 11, 1902
- North Carolina .......................................... May 20, 1905
North Dakota ...................................... June 14, 1894
Ohio ............................................. July 28, 1889
Okahoma ....................................... February 14, 1902
Ontario ........................................ April 27, 1915
Oregon ......................................... October 3, 1889
Pennsylvania .................................. November 5, 1884
Porto Rico ..................................... February 17, 1914
Rhode Island .................................. August 22, 1905
Saskatchewan .................................. May 16, 1916
Scotland ....................................... August 20, 1904
South Carolina ................................ June 1, 1907
South Dakota .................................. July 10, 1908
Tennessee ...................................... October 18, 1900
Texas ............................................. September 20, 1905
Utah ............................................. November 12, 1873
Vermont ....................................... June 22, 1904
Virginia ....................................... June 25, 1904
Washington ................................... June 28, 1904
West Virginia .................................. September 14, 1898
Wisconsin ...................................... February 19, 1891
Wyoming ...................................... September 14, 1898

Of the above Grand Chapters there are three not constituent members of the General Grand Chapter. These independent bodies are New Jersey, New York, and Scotland.

Chapters of the Eastern Star are also to be found in Alaska, the Canal Zone at Panama, the Hawaiian Islands, the Philippine Islands, Manitoba, New Brunswick, Quebec, Cuba, Delaware, India, Mexico, and in the Yukon.

A Concordat or treaty agreement adopted by the General Chapter on September 20, 1904, and by a convention of Scottish Chapters of the Eastern Star held at Glasgow on August 20, 1904, was to the following effect:

"The Grand Chapter of Scotland shall have supreme and exclusive jurisdiction over Great Britain, Ireland, and the whole British dominion, except only those upon the Continent of America; and that a Supreme or General Grand Chapter of the British Empire shall be formed as soon as Chapters are instituted therein and it seems expedient to do so."

According to the terms of this agreement the territory in the East Indies wherein Chapters were already instituted, as at Benares and Calcutta, was ceded to the Grand Chapter of Scotland, which retains control. The other Chapters not so released are still under the jurisdiction of the General Grand Chapter.

The first eighteen Most Worthy Grand Matrons of the General Grand Chapter of the Eastern Star have been the following:

Mrs. Elizabeth Butler, Chicago, Ill. 1876
Mrs. Elmina Foley, Hannibal, Mo. 1878
Mrs. Lorraine J. Pitkin, Chicago, Ill. 1880
Mrs. Jennie E. Matthews, Rockford, Ia. 1884
Mrs. Cora A. Flint, San Juan, Oahu 1886
Mrs. Nettie Ransford, Indianapolis, Ind. 1889
Mrs. Mary C. Snedden, Wichita, Kans. 1892
Mrs. Mary E. Partridge, Oakland, Cal. 1895
Mrs. Mary Ewing, Orange, Mass. 1896
Mrs. Laura B. Hart, San Antonio, Tex. 1899
Mrs. M. B. Conkling, Checotah, Okla. 1901
Mrs. Ell S. Washburn, Racine, Wis. 1902
Mrs. Alice Miller, El Reno, Okla. 1903
Mrs. Reta A. Mills, Duke Center, Pa. 1910
Mrs. E. C. Cope, Harvard, Neb. 1916
Mrs. E. L. Chapin, Pine Meadow, Conn. 1919
Mrs. Hattie E. Cottle, Kewanee, Ill. 1920
Mrs. Clara Henrick, Newport, Ky. 1925

The first eighteen Most Worthy Grand Patrons of the General Grand Chapter of the Eastern Star have been:

Rev. John D. Vineil, St. Louis, Mo. 1876
Thomas M. Lamb, Worcester, Mass. 1877
Willis Brown, Seneca, Kansas 1878
Rollin C. Gaskill, Oakland, Calif. 1879
Jefferson S. Coover, Coldwater, Mich. 1880
Benjamin L. Lynds, Indianapolis, Ind. 1881
James R. Donnell, Conway, Ark. 1892
H. Harrison Hinds, Stanton, Mich. 1895
Nathaniel A. Gearhart, Duluth, Minn. 1898
L. Caleb Williamson, Washington, D.C. 1901
Dr. William F. Kuhn, Kansas City, Mo. 1904
William H. Norris, Manchester, Ia. 1907
Rev. Willis D. Engle, Indianapolis, Ind. 1910
G. W. Poindexter, New Orleans, La. 1915
George M. Hyland, Portland, Ore. 1916
Dr. A. G. McDaniel, San Antonio, Tex. 1919
Dr. Will W. Grow, St. Joseph, Mo. 1922
J. Ernest Teare, Cleveland, Ohio. 1925

From 1876 to 1880 Rev. Willis D. Engle of Indianapolis was the Right Worthy Grand Secretary. In 1880 Mrs. Lorraine J. Pitkin, of Chicago, became the Most Worthy Grand Matron, and afterwards the General Grand Secretary, being elected in 1889. She joined the Order in 1886. Born in 1845, she died in 1922.
EBEN BOHAN. The stone which Bohan set up as a boundary-mark, and which afterwards served as a boundary-mark on the frontier between Judah and Benjamin (see Joshua xv, 6, and xviii, 17).

EBEN-EZER. Hebrew, יִבֵּן אֵזֶר, pronounced, E'h'-ben havo-e-zer, and meaning stone of help. A stone set up by Samuel between Mizpah and Shen in testimony of the Divine assistance obtained against the Philistines (see First Samuel vii, 12).

EBLIS. The Arabian name of the prince of the apostate angels, exiled to the infernal regions for refusing to worship Adam at the command of the Supreme. Eblis claiming that he had been formed of ethereal fire, while Adam was created from clay. The Mohammedans assert that at the birth of their prophet the throne of Eblis was precipitated to the bottom of hell. Eblis of the Mohammedans is the Azazel in Hebrew, the desert spirit to whom one of the two goats was sent, laden with the sins of the people (see the Revised Version of the Bible, Leviticus xvi, 8, 10, 26). The word in the King James Version is scapegoat but in the original the word Azazel is a proper name.

EBONY BOX. A symbol, in the advanced Degrees, of the human heart, which is intended to teach reserve and taciturnity, which should be inviolably maintained in regard to the incommunicable secrets of the Order. When it is said that the ebony box contained the plans of the Temple of Solomon, the symbolic teaching is, that in the human heart are deposited the secret designs and motives of our conduct by which we propose to erect the spiritual temple of our lives.

ECBATANA. An ancient city of great interest to those who study the history of the rebuilding of the Temple. Its several names were Agbatana, Hagma-tana, and Achmeta. Tradition attributes the founding of the city to Solomon, Herodotus to Deioces, 728 B.C., the Book of Judith to Arphaxad. It was the ancient capital of Media. Vast quantities of rubbish now indicate where the palace and citadel stood. The Temple of the Sun crowned a conical hill enclosed by seven concentric walls. According to Celsus, there was thus exhibited a scale composed of seven steps or stages, with an eighth at the upper extremity. The first stage was composed of lead, and indicated Saturn; the second, of tin, denoted Venus; the third, of copper, denoted Jupiter; the fourth, of iron, denoted Mars; the fifth, of divers metals, denoted Mercury; the sixth, of silver, denoted the Moon; the seventh, of gold, denoted the Sun; then the highest, Heaven. As they rose in gradation toward the pinnacle, all the gorgeous battlements represented at once—in Sabean fashion—the seven planetary spheres. The principal buildings were the Citadel, a stronghold of enormous dimensions, where also the archives were kept, in which Darius found the edict of Cyrus the Great concerning the rebuilding of the Holy Temple in Jerusalem.


ECLECTIC BUND. See Eclectic Union.

ECLECTIC FREEMASONRY. From the Greek, ἐκλεκτικός, eklekthikos, which means selecting. Those philosophers who, in ancient times, selected from the various systems of philosophy such doctrines as appeared most conformable to truth were called Eclectic Philosophers. So the Confederation of Freemasons in Germany, which consisted of Lodges that selected the Degrees which they thought most conformable to ancient Freemasonry, was called the Eclectic Union, and the Freemasonry which it adopted received the name of Eclectic Freemasonry (see Eclectic Union).

ECLECTIC RITE. The Rite practised by the Eclectic Union, which see.

ECLECTIC UNION. The fundamental idea of a union of the German Lodges for the purpose of purifying the Masonic system of the corruptions which had been introduced by the numerous Degrees founded on alchemy, theosophy, and other occult sciences which at that time flooded the continent of Europe, originated, in 1779, with the Baron Von Ditfurth, who had been a prominent member of the Rite of Strict Observance; although Lenning attributes the earlier thought of a circular letter to Von Knigge. But the first practical step toward this purification was taken in 1783 by the Provincial Grand Lodges of Frankfort-on-the-Main and of Wetzlar. These two Bodies addressed an encyclical letter to the Lodges of Germany, in which they invited them to enter into an alliance for the purpose of “re-establishing the Royal Art of Freemasonry.” The principal points on which this union or alliance was to be founded were:

1. That the three symbolic Degrees only were to be acknowledged by the united Lodges.
2. That each Lodge was permitted to practise for itself such high Degrees as it might select for itself, but that the recognition of these was not to be made compulsory on the other Lodges.
3. That all the united Lodges were to be equal, none being dependent on any other.

These propositions were accepted by several Lodges, and thence resulted the Eclectic Bund, or Eclectic Union of Germany, at the head of which was established the Mother Grand Lodge of the Eclectic Union at Frankfort-on-the-Main. The system of Freemasonry practised by this union is called the Eclectic System, and the Rite recognized by it is the Eclectic Rite, which consists of only the three Degrees of Apprentice, Fellow Craft, and Master Mason.

ECOSSAIS. This is a French word, pronounced o-ko-say, which Masonically is generally to be translated as Scottish Master. There are numerous Degrees under the same or a similar name; all of them, however, converging in one particular, namely, that of detailing the method adopted for the preservation of the true Word. The American Freemason will understand the character of the system of Ecosssaism, as it may be called, when he is told that the Select Master of his own Rite is really an Ecosssais Degree. It is found, too, in many other Rites. Thus, in the French Rite, it is the Fifth Degree. In the Ancient and Accepted Scottish Rite, the Thirteenth Degree or Knights of the Ninth Arch is properly an Ecosssais Degree. The Ancient York Rite is without an Ecosssais Degree, but its principles are set forth in the instructions of the Royal Arch. Some idea of the extent to which these Degrees have been multiplied may be formed from the fact that Oliver has a list
of eighty of them; Ragon enumerates eighty-three; and the Baron Tschoudy, first rejecting twenty-seven which he does not consider legitimate, retains a far greater number to whose purity he does not object.

In the Ecossais system there is a legend, a part of which has been adopted in all the Ecossais Degrees, and which in fact been incorporated into the mythical history of Freemasonry. It is to the effect that the builder of the Temple engraved the word upon a triangle of pure metal, and, fearing that it might be lost, he always bore it about his person, suspended from his neck, with the engraved side next to his breast. In a time of great peril to himself, he cast it into an old dry well, which was in the south-east corner of the Temple, where it was afterward found by three Masters. They were passing near the well at the hour of meridian, and were attracted by its brilliant appearance; whereupon one of them, descending with the assistance of his comrades, obtained it, and carried it to King Solomon. But the more modern form of the legend dispenses with the circumstance of the dry well, and says that the builder deposited it in the place which had been purposely prepared for it, and where centuries afterward it was found. And this amended form of the legend is more in accord with the recognized symbolism of the loss and the recovery of the Word.

The word Ecossais has several related meanings as follows:

1. The Fourth Degree of Ramsay's Rite, and the original whence all the Degrees of Ecossaim have sprung.
2. The Fifth Degree of the French Rite.
3. The Ecossais Degrees constitute the fourth class of the Rite of Mizraim—from the Fourteenth to the Twenty-first Degree.

In the accompanying articles only the principal Ecossais Degrees will be mentioned.

ECOSSAIS ANGLAIS SUBLIME. Sublime English Scottish, the thirty-eighth grade, fifth series, Metropolitan Chapter of France.

ECOSSAIS ARCHITECT, PERFECT. The French expression is Ecossais Architecte Parfait. A Degree in the collection of M. Pyron.

ECOSSAIS D'ANGERS or ECOSSAIS D'ALCIDONY. Two Degrees mentioned in a work entitled *Philiosophical Considerations on Freemasonry.*

ECOSSAIS DES LOGES MILITAIRES. French for Scottish (Degree) of Military Lodges, a grade in three sections in M. Pyron's collection.

ECOSSAIS, ENGLISH. The French expression is Ecossais Anglais. A Degree in the Mother Lodge of the Philosophic Rite.

ECOSSAIS, FAITHFUL. The French expression is Ecossais Fidele (see Vielle Bru).

ECOSSAIS, FRENCH. The Thirty-fifth Degree of the collection of the Metropolitan Chapter of France.

ECOSSAIS, GRAND. The Fourteenth Degree of the Scottish Rite is so called in some of the French books.

ECOSSAIS, GRAND ARCHITECT. The French expression is Grand Architecte Ecossais. The Forty-fifth Degree of the Metropolitan Chapter of France.

ECOSSAIS, GRAND MASTER. Formerly the Sixth Degree of the Capitular system, practised in Holland.

ECOSSAIS, KNIGHT. A synonym of the Ninth Degree of Illuminism. It is more commonly called *Illuminatus Dirigens* in Latin.

ECOSSAIS, MASTER. The Fifth Degree of the Rite of Zinnendorf. It was also formerly among the high Degrees of the German Chapter and those of the Rite of the Clerks of Strict Observance. It is said to have been composed by Baron Hund.

ECOSSAIS NOVICE. A synonym of the Eighth Degree of Illuminism. It is more commonly called *Illuminatus Major* in Latin.

ECOSSAIS OF CLERMONT. The Thirteenth Degree of the Metropolitan Chapter of France.

ECOSSAIS OF ENGLAND. A Degree in the collection of M. Le Rouge.

ECOSSAIS OF FRANVILLE. A Degree in the collection of the Metropolitian Chapter of France.

ECOSSAIS OF HIRAM. A Degree in the Mother Lodge of the Philosophic Scotch Rite.

ECOSSAIS OF MESSINA. A Degree in the nomenclature of M. Fustier.

ECOSSAIS OF MONTPELLIER. The Thirty-sixth Degree of the Metropolitan Chapter of France.

ECOSSAIS OF NAPLES. The Forty-second Degree of the collection of the Metropolitan Chapter of France.

ECOSSAIS OF PERFECTION. The Thirty-ninth Degree of the collection of the Metropolitan Chapter of France.

ECOSSAIS OF PRUSSIA. A degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

ECOSSAIS OF SAINT ANDREW. A not unusual form of Ecossaisism, and found in several Rites as follows:

1. The Second Degree of the Clerks of Strict Observance.
2. The Twenty-first Degree of the Rite of Mizraim.
3. The Twenty-ninth Degree of the Ancient and Accepted Scottish Rite is also an Ecosais of Saint Andrew.
4. The Sixty-third Degree of the collection of the Metropolitan Chapter of France is an Ecosais of Saint Andrew of Scotland.
5. The Seventy-fifth Degree of the same collection is called Ecosais of Saint Andrew of the Thistle.

ECOSSAIS OF SAINT GEORGE. A Degree in the collection of Le Page.

ECOSSAIS OF THE FORTY. The French expression is Ecosais des Quarante. The Thirty-fourth Degree of the collection of the Metropolitan Chapter of France.

ECOSSAIS OF THE LODGE OF PRINCE EDWARD. A Degree in the collection of Pyron. This was probably a Stuart Degree, and referred to Prince Charles Edward, the young Pretender.

ECOSSAIS OF THE SACRED VAULT OF JAMES VI. The title refers to the following:

1. The Thirty-third Degree of the collection of the Metropolitan Chapter of France, said to have been composed by the Baron Tschoudy.
2. The Twentieth Degree of the Rite of Mizraim.
3. In the French work this name has been given to the Fourteenth Degree of the Scottish Rite.

Chemin Dupontès says that the Degree was a homage paid to the kings of Scotland. Nothing, however, of this can be found in its present form; but it is very probable that the Degree, in its first conception, and in some ritual that no longer exists, was an
offspring of the house of Stuart, of which James VI was the first English king.

ECOSSAIS OF THE THREE J. J. J. This refers to each of the following:
1. The Thirty-second Degree of the collection of the Metropolitan Chapter of France.
2. The Nineteenth Degree of the Rite of Mizraim.
3. The three J. J. J. are the initials of Jourdain, Jaho, Jochin.

ECOSSAIS OF THE TRIPLE TRIANGLE. The Thirty-seventh Degree of the collection of the Metropolitan Chapter of France.

ECOSSAIS OF TOULOUSE. A Degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

ECOSSAIS PARFAIT MAITRE ANGLAIS. French for Scottish Perfect English Master, a grade given by Byron.

ECOSSAIS, PARISIAN. So Thory has it; but Ragon, and all the other nomenclators, give it as Ecoisais Panissiere. The Seventeenth Degree of the Rite of Mizraim.

ECOSSAIS, PERFECT. A Degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

ECOSSISM. A name given by French Masonic writers to the thirty-three Degrees of the Ancient and Accepted Scottish Rite. This, in English, would be equivalent to Scottish Freemasonry, which see.

ECUADOR. A republic of South America. In 1857 the Grand Orient of Peru introduced Freemasonry to Ecuador by establishing Lodges at Quito and Guayaquil. The Dictator of Ecuador wished at first to join the Brotherhood but when admission to the Craft was refused him he proved a very powerful enemy. Not until after he was killed in 1875 were conditions at all favorable for the growth of the Craft in this district.

A Grand Lodge is said to have existed at Guayaquil but its history is obscure and nothing is known until the Grand Lodge of Ecuador was established there in 1918. It was formed on the lines of civil governments having executive, legislative and judicial departments, but it was not considered altogether regular by other Grand Lodges.

Lodges Luz de Guayas, No. 10; Cinco de Junio, No. 29, and Oriente Ecuadoriano, No. 30, all chartered by the Grand Lodge of Peru, sent delegates to an assembly at Guayaquil on March 5, 1921, to consider the establishment of a Grand Lodge. On June 19, 1921, by authority of the Grand Lodge of Peru, the Grand Lodge of the Ancient Free and Accepted Masons of the Republic of Ecuador was constituted.

The Grand Orient of Italy has a Lodge at Guayaquil. There is also in this city the headquarters of the Metropolitan Chapter of France.

EDDA. An Icelandic word, literally translated great-grandmother, and referred to in Scandinavian poetry. There are in reality two books of this name which were deemed inspired by the ancient Germans, Norwegians, and Swedes, and there grew out so many myths from these canonical writings, that great difficulty is now experienced as to what were apocryphal. The myths springing from the old German theology are full of beauty; they pervade Freemasonry extensively and so intimately that they are believed by many of the best students to be the origin of a large number of its legends and symbols.

The older of the two, called The Edda of Sàmund the Learned, was written in a language existing in Denmark, Sweden and Norway as early as the eighth century. Sàmund Sigfusson, an Icelandic priest born in 1056, collected thirty-nine of these poems during the earlier portion of the twelfth century. The most remarkable of these poems is the Oracle of the Prophets, containing the cosmogony, under the Scandinavian belief, from the creation to the destruction of the world. A well-preserved copy was found in Iceland in 1643.

The younger Edda is a collection of the myths of the gods, and of explanations of meters of Pagan poetry, and is intended for instruction of young scalds or poets. The first copy was found complete in 1628. The prologue is a curious compendium of Jewish, Greek, Christian, Roman, and Icelandic legend. Its authorship is ascribed to Snorro Sturleson, born in 1178; hence called Edda of Snorro.

EDITORS. The decrees of a Grand Master or of a Grand Lodge are called Edicts, and obedience to them is obligatory on all the Craft.

EDINBURGH. The capital of Scotland. The Lodge of Edinburgh, Mary's Chapel, is No. 1 on the Roll of Lodges holding under the Grand Lodge of Scotland, and is described therein as instituted “Before 1598.” Nothing more precise is known as to the date of its foundation, but it possesses Minutes commencing in July, 1599. It met at one time in a chapel dedicated to the Virgin Mary, and from this is derived the second part of its name. Its history has been written by Brother D. M. Lyon, 1873 (see Scotland).

EDINBURGH, CONGRESS OF. It was convoked, in 1736, by William Saint Clair of Roslin, Patron of the Freemasons of Scotland, whose Mother Lodge was Canongate Kilwinning, with the view of abdicating his dignity as hereditary Grand Patron, with all the privileges granted to the family of Saint Clair of Roslin by the Operative Masons of Scotland early in the seventeenth century (see Saint Clair Charters) and afterward to organize Freemasonry upon a new basis. The members of thirty-three Lodges uniting for this purpose, constituted the new Grand Lodge of Scotland, and elected Saint Clair as Grand Master on November 30, 1736 (see Saint Clair).

EDINBURGH-KILWINNING MANUSCRIPT. One of the Old Charges, probably written about 1665. It is in the custody of the “Mother Lodge Kilwinning, No. 0,” which heads the Roll of Scotch Lodges. It has been reproduced in Brother Hughan’s Masonic
EDINBURGH-KILWINNING MANUSCRIPT.

See Kilwinning Manuscript.

EDINBURGH, LODGE OF. Often called the Lodge of Mary's Chapel. This old Lodge met at one time in a chapel dedicated to the Virgin, which accounts for the second part of its name. Possesses Minutes commencing in July, 1599, and is No. 1 on the roll of the Grand Lodge of Scotland. At one time first on the list of Scotch Lodges but Mother Kilwinning Lodge was placed before it in 1807 as No. 0. Color of clothing is light blue. Date of the origin of this Lodge is not known but believed to exist before 1598. Earliest authentic record of a non-operative being a member of a Masonic Lodge is recorded in the Minutes of this Lodge, July, 1599, and their Minutes also record the first written account of an initiation by a Lodge.

EDLING, COUNT. Thory lists Edling as Chamberlain of the King of Saxony and that he, with Prince Bernhard of Saxe Weimar, received the Thirty-second Degree at Paris, 1813.

EDOM. See Tabarro.

EDUCATIONAL FOUNDATIONS. These are of various kinds to fit particular requirements. The items dealing with Colleges, Public Schools, Sunday Schools, and so on, prove that the tendency of the Masonic Brotherhood to promote proper instruction is and has ever been characteristic. A few instances here will be sufficient to show what has been undertaken.

Delaware inaugurated four scholarships in 1922 covering $125 to be awarded each year to students who would otherwise be unable to complete their education. These scholarships are in memory of the First Grand Master of the Grand Lodge of Delaware, Gunning Bedford, Jr., and they may be used at any school of college grade, but the Committee having charge of the awards prefer the University of Delaware. If proper progress is made by the student the scholarship continues four years. While these scholarships are under the jurisdiction of the Grand Lodge, contributions will be made by the subordinate Lodges of the State in proportion to their membership, thus gradually increasing the fund until eventually it will include all children and grandchildren of Freemasons who need educational assistance.

Georgia. At its 1921 Annual Communication the Grand Lodge of Georgia established an educational loan fund, and at its 1922 session made an appropriation therefor. The purpose of the loan is to enable worthy children of Freemasons to secure an education that otherwise would be denied them. Within its limits, loans are made under these conditions: Loans are made only for defraying the expenses of students in Georgia institutions. The applicant must not be under eighteen years of age at the time of entering college after the loan is authorized. The applicant must be unable to pay his own expenses in college. The applicant must be in reasonably good health. The applicant must be recommended by a Worshipful Master of a Masonic Lodge and by two other Master Masons. The applicant must be recommended as a capable and deserving student by proper school authorities. The application must receive unanimous endorsement of the Educational Commission.

Knights Templar. When the Grand Encampment of the United States met at New Orleans, Louisiana, April 25–27, 1922, action was taken on an educational movement. Bonds to the amount of one hundred thousand dollars were transferred from the Permanent Fund to the Educational Fund, the income from which was to be used in the administration of the Fund as might be determined. To carry this movement to success each Grand Commandery and each Commandery subordinate to the Grand Encampment, were required to pay to the Grand Recorder of the Grand Encampment a sum equal to one dollar for each member of the Order therein, annually until the next Triennial Conclave of the Grand Encampment, the first payment to be made on or before the 1st day of July, 1924, and the second payment on or before the 1st day of July, 1925. One-half of the sums received to be transferred to an Endowment Fund, only the income from which may be used. The other half of the sums received is called the Educational Fund and available as a Revolving Loan Fund, for the benefit of students in each jurisdiction in proportion as jurisdictions have contributed to the Fund. It was made the duty of the Committee to be appointed by the Grand Master, to organize and to prescribe rules for its procedure, and in formulating its plan of action the Committee should delegate to a Committee to be appointed by each Grand Commandery and each Commandery subordinate to the Grand Encampment, the final disposition of the funds apportioned according to the general plan of the Committees by the Grand Encampment. A Committee was appointed by the Grand Master, composed of Sir Knights Joseph K. Orr of Atlanta, Georgia, as chairman; Alexander B. Andrews of Raleigh, North Carolina; Fred A. Aldrich of Flint, Michigan; Thomas J. Jones of Cleveland, Ohio and Samuel P. Browning of Maysville, Kentucky. The committee, soon after its appointment, organized by the selection of Alexander B. Andrews as Secretary thereof. General plans of procedure were formulated for the administration, and the use and application of the Funds, and on January 1, 1923, were promulgated by the Grand Master.

National League of Masonic Clubs. At the Atlantic City, New Jersey, Convention held in 1922, the National League of Masonic Clubs decided that a worthy enterprise for their promotion would be something of an educational nature, national in scope and patriotic in character. At the Convention of 1923, at Saratoga Springs, New York, the report of a Board of Trustees, appointed to submit a concrete plan, was unanimously adopted. This project was the raising of an endowment fund of not less than $100,000 to provide for an income to maintain in perpetuity a Professorship in the George Washington University at Washington, District of Columbia, and establishing therewith a special course of instruction for students who wish to qualify to serve the United States of America at home or abroad as diplomatic or consular representatives of their country. In the case of representatives abroad of commercial interests in the United States, the plan would provide special training of importance and value. Such a scheme of instruction has existed for years at the (Roman) Catholic
Each, those receiving these sums of money to devote the plan is to establish up to fifty scholarships of $300
themselves to scholastic work in the various centers which Saint Paul mentions with such heartiness in
First Corinthians (xiii, 1-8). The basic purpose of the plan is to establish up to fifty scholarships of $300 each, those receiving these sums of money to devote themselves to scholastic work in the various centers of the Province with a view to raising the educational standard and the implanting of sound, patriotic and moral ideals. Selections have been made by representatives of the Grand Lodge in consultation with the Department of Education, the successful candidates being of high academic attainments.

Scottish Rite. At the Annual Meeting at Boston, 1921, of the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite, United States of America, the sum of $50,000 was set apart "from the income of the permanent fund for the year 1921, to be expended under the direction of the Supreme Grand Commander, the Grand Treasurer-General, and the Chairman of the Committee on Finance for such purposes of charity or relief as they may approve." On December 22, 1921, the Grand Commander Leon M. Abbott announced the plan of this Committee to establish fifteen scholarships—one for each State in their jurisdiction—providing for a deserving son or daughter of a Master Mason a four years college course of education. Brothers Frederick W. Hamilton, Edgar F. Smith and Frederic B. Stevens were appointed on April 25, 1922, a special Advisory Committee to consider the scholarship plan and their report was submitted to the Annual Meeting at Cleveland, September 19, 1922, and adopted, an Educational Fund being established under the direction of the Committee on Education. In brief (as stated on page 96 of the 1922 Proceedings) the plan is that one scholarship be awarded for each State in the Northern Masonic Jurisdiction, the recipient to choose his own college or technical school, provided it is approved by the Scholarship Committee. The amount of the scholarship for the first year is the regular college charges, together with the amount estimated by the college authorities as sufficient for a decent living. For the second year only two-thirds of the living allowance will be allowed, and for the third and fourth years only one-half the living allowance. Candidates must be sons or daughters of Master Masons, preferably of the Scottish Rite, in good standing. They must be of good moral character and of good scholarship and unable to obtain such an education without assistance. The scholarships are awarded by the Scholarship Committee, the choice of the beneficiaries being committed to their sound judgment. The bills are to be sent to the Chairman of the Scholarship Committee, to be approved by him before taking the usual course for payment.

As a memorial to Washington the Freemason—a farsighted promoter as will later be seen of education for our young people, the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, United States of America, at the biennial session of 1927 donated one million dollars to the George Washington University in the District of Columbia. This is the largest gift in the history of all the educational institutions at the City of Washington. Resolutions providing for the appropriation were introduced by Inspector General Perry W. Weidner of Southern California at the 1927 meeting and were unanimously adopted. A committee to carry the project into effect was appointed and consisted of Grand Commander John H. Cowles, with Inspector Generals Perry W. Weidner, Southern California; Edward C. Day, Montana, and Thomas J. Harksins, North Carolina. The generous offer outlined by the resolutions and as elaborated by the committee was accepted by the Trustees of George Washington University and the formal acceptance of the gift duly announced by President C. H. Marvin. This donation establishes and maintains a school of government at George Washington University, a department begun with the fall term of 1928.

The will of Brother George Washington contained a stipulation that, read by few, deserves attention from many, and particularly by the Freemasons of the United States. The item in question comes immediately after provision had been made "towards the support of a free school established at and annexed to the said Academy, for the purpose of educating such children ... as are unable to accomplish it with their own means, and who, in the judgment of the Trustees of the said Seminary, are best entitled to the benefit of this donation," stipulations quite in line, by the way, with what has been undertaken by several Masonic bodies in providing educational benefits of collegiate and university status for those unable otherwise to receive them.

Washington's services for the State of Virginia in particular were rewarded not only by formal resolutions of gratitude but by a gift of substantial money value. The latter, as he says in his will, was refused, adding to this refusal, however, an intimation that if it should be the pleasure of the Legislature to permit me to appropriate the said shares to public uses, I would receive them on these terms with due sensibility;—and this it having consented to in flatter terms as will appear by a subsequent law and sundry resolutions, in the most ample and honourable manner, I proceed after this recital, for the more correct understanding of the case, to declare:

That ... it has been my ardent wish to see a plan devised on a liberal scale which would have a tendency to spread systematic ideas through all parts of this rising Empire, thereby to do away local attachments and state prejudices, as far as the nature of things would, or, indeed, ought to admit, from our National Councils—looking anxiously forward to the accomplishment of so desirable an object as this is (in my estimation), my mind has not been able to contemplate any plan more likely to effect the measure than the establishment of a university in a central part of the United States to which the youth of fortune and talents from all parts thereof might be sent for the completion of their education in all the branches of polite literature—in arts and sciences, in
acquiring knowledge in . . . politics and good Government. . . . Under these impressions so fully dilated: I give and bequeath in perpetuity the 50 shares which I hold in the Potomac Company (under the aforesaid acts of the Legislature of Virginia) towards the endowment of a University to be established within the limits of the District of Columbia, under the auspices of the General Government, if that government should incline to extend a fostering hand towards it. . . .

But the failure of the funds due to the collapse of the company put an end for the time to the wise plans of Washington.

We must not overlook the fact that this is by no means the limit of educational work by Scottish Rite Brethren. Not only do they contribute through the medium of the other branches of the Fraternity in which they hold membership, but, as is noted elsewhere in this article, as in North Carolina, for example, they donate independently to State educational enterprise, and further, as in the following characteristic instance, it was decided at the fifty-eighth Annual Meeting in 1927, at Utica, of the New York Council of DELiberation of the Scottish Rite to award scholarships to boys and girls of the Masonic Home there, beginning that fall. Income from a $15,000 fund, known as the Scottish Rite Permanent Fund, was used for this purpose. Selection of those at the Home to receive scholarships was begun forthwith.

There is a Masonic club-house at Berkeley, California, an outstanding educational and social factor in the collegiate lives of the students. Similar enterprises are found elsewhere. A Scottish Rite dormitory in Austin, at the University of Texas, provides accommodations for several hundred girls, a benevolent provision that inspires as well as protects. The girls of that dormitory promised $1,500 to the erection of the University of Texas Memorial Stadium and this pledge was paid in full.

These scholarships awarded by leading organizations of Freemasons remind us of another instance or two worth of record. An English Lodge whose Master had been so deserving of praise during his term of office that when he came to leave the chair the Brethren subscribed for a scholarship in the University of London. This was done with the purpose of allowing this good Brother to select some young man or woman to benefit by this opportunity of studying at one of the greatest educational institutions of the world. Probably the Brother was unusually interested in education and we can understand how delighted and honored he felt at this distinction. His experience was not unique, as in 1925 we heard from Utica, New York, that, as a memorial to three Past District Deputy Grand Masters of the State, Lewis D. Collins, of Batavia, Rev. Pierre Cushing, of LeRoy, and John V. Sparrow, of Warsaw, the Past Masters' Association of the Genesee-Wyoming District voted to raise $5,000, the interest to be used for the education of a boy from the Masonic Home.

Doubt appears to have arisen as to the advisability of locating the College twenty miles from Hannibal, in Marion County, Missouri, remote from city or town, and in 1846 a circular letter was authorized to the Lodges, inviting propositions. Four towns responded, Palmyra, Hannibal, Liberty, and Lexington, the latter being chosen. Committees were appointed to select a site of not less than five nor more than twenty acres, to raise funds, start building, and dispose by rent or sale of the old property. The corner-stone of the new College was laid on May 18, 1847. Among other proceedings at the Communication of 1847 a Committee was appointed to ascertain what prominent educators were Freemasons so as to have a handy list of them for selection when the College was completed. In 1848 the Committee on Masonic Hall reported adversely and the Committee on the College at Lexington stated that it had cash to date $8,750.27, and the cost of the College would be $15,000. Salaries of College President and instructors were fixed by Grand Lodge, the highest $1,500 per year. At an adjourned session of the Grand Lodge, 1848, Brother Wilkins Tannehill of Nashville, Tennessee, was elected President, Brother Van Doren, Professor of Mathematics, and a resolution introduced to add a Medical Department to the College. A special agent for the College Endowment Fund was to receive ten per cent on all monies collected. Ninety-five students were reported in 1849.

But the succeeding meetings of the Grand Lodge show the College expenses exceeding the income, although the Endowment Fund in 1853 amounted to $53,198. We note that the average age of the college students in 1854 was fifteen and the number admitted was 175. A mortgage of $1,500 was placed by the Grand Lodge on the College property in 1855 and we see in 1857 that only eight beneficiaries were among the 175 students, the original planning of the College, to educate children of indigent brethren notwithstanding. The Grand Lodge in 1859, after a brave and benevolent purpose, pursued faithfully for years, decided that experience showed the fixed fact that the Masonic College had failed to meet the reasonable and just expectations of the Grand Lodge and of its warmest and most ardent friends, that the Grand Lodge would not put forth any further efforts to acquire knowledge in . . . politics and good Government. . . . The report adopted by the Grand Lodge, in 1872, says.

From the 1st of February, 1872, the Marvin Female Institute at Lexington, Missouri, will be known by the name of "Central Female College," and the same obligations entered into between the Grand Lodge and the Institute will be carried out by the College, viz.:
The Grand Lodge has the right to keep constantly at the College thirty daughters of deceased indigent Master Masons, free of tuition charge, they boarding in the College and paying their own expenses, except tuition. The religious proclivities of these students are not to be interfered with, contrary to such directions as their parents or guardians may dictate.

Applications for admission of Masonic beneficiaries must be made through the committee appointed by the Grand Lodge; and the fact of the father having died while in good Masonic standing, or the father now living being such, can be certified to by the nearest Lodge, or by some brother known to the committee.

The old College building still forms a part of the main structure of what is the justly celebrated Central College for Women under the control of the Methodist Church.

When the Grand Lodge of Missouri, on October 2, 1842, purchased the property in Marion County, the membership in that State was only 1139. Dr. William F. Kuhn, discussing with us the ambitions of the Brethren, alluded to the direction of their ideas, saying, "The curriculum embraced four departments, Natural Philosophy and Astronomy, Mathematics, Mental and Moral Science, Ancient Languages and Literature, six months tuition was given free, and $25.00 paid for board, room and washing for a whole session. The College in 1844 had forty students. Later, at Lexington, the enthusiasm of its projectors ran high. Hopes were entertained to have it rival Yale and Harvard but it became a burden and was an unfortunate adventure. So that is the story of a Masonic College in Missouri, and ought to be a warning for all such attempts in the future."

Because of this very point, possible recurrence anywhere and everywhere of the same sort of project, and recognizing the importance of the advice of Past Grand Master Henry Wingate on August 28, 1843, urging the fostering of local and general schools, to bring the matter of education to their attention. Revolutionary war had ended, and recognizing the importance of the advice of Past Grand Master Henry Wingate on August 28, 1843, urging the fostering of local and general schools, to bring the matter of education to their attention.

The tide turned. At the Communication of 1848 the reduction in pay students and withdrawal of scholarships by Lodges had "strained the institution in its finances" and in 1849 "four hundred dollars as an increase of appropriation to the College for the year was made." Let it not be understood that this was the sum of what the generous Grand Lodge undertook for educational labors. In 1850, realizing that much had been done for boys to the exclusion of girls, therefore $1,000 a year was set apart for the education of female children of deceased Master Masons, and a Committee was also appointed "to devise the most suitable plan for supporting and educating daughters of poor deceased Master Masons." Grand Secretary H. B. Grant says the Grand Lodge's tenorial History, page 210). The college under critical examination showed conditions not favorable to successful continuance. Brother Grant says (page 217, Centennial History), "No doubt the trouble was that as the school grew, Grand Lodge floundered about under all these names, and more of them." At last the property was leased in 1857 by the Trustees at a nominal rental for five years. Reports now came to the Grand Lodge as landlord concerning building repairs and so forth, incidentally alluding to the educational conditions and prospects, but in 1873 the report showed there had been no school there for years, the Grand Lodge surrendered the property, and with the few later allusions to legal adjustments the College came to an end.

Ohio had a like opportunity but escaped. The Grand Lodge at Columbus, 1843, received a proposi-
tion from the Trustees of Worthington College for the transfer of that property for use in founding a Masonic College. The offer was made through James Kilbourne, President, and was referred to the Committee on Education. The Brethren submitted an elaborate report to the Grand Lodge, probably too long an essay for easy rapid digestion, as no final action resulted. However, a start was made and some interest aroused. At the following Communication Brother William T. Leacock, D.D., President of the Masonic College of Kentucky, presented and read a letter from the Grand Master of Kentucky to this Grand Lodge, introducing him, and asking fraternal consideration of the object of his visit, which letter was referred to a Committee, which reported, commending Brother Leacock to the subordinate Lodges of the State. The good Brother, two days later, delivered a Masonic address in the Episcopal Church to the Grand Lodge, Grand Chapter, and Grand Encampment of Ohio. Perhaps his hearers preferred to subscribe to the College outside the State, but no action seems to have been exerted toward a Masonic College in Ohio.

Arkansas experimented with the idea. The Grand Lodge once bought a large amount of property in the east end of Little Rock, which was then merely a town, and on this site they built an institution of learning, Saint John’s College. This was a semi-military College. For some time it prospered. But the town was not big enough to support it and later on the College was abandoned. The Grand Lodge continued to own the property for many years. Finally it was sold in one lump. With the proceeds the Grand Lodge, probably too long an essay for easy rapid digestion, as no final action resulted. However, a start was made and some interest aroused. At the following Communication Brother William T. Leacock, D.D., President of the Masonic College of Kentucky, presented and read a letter from the Grand Master of Kentucky to this Grand Lodge, introducing him, and asking fraternal consideration of the object of his visit, which letter was referred to a Committee, which reported, commending Brother Leacock to the subordinate Lodges of the State. The good Brother, two days later, delivered a Masonic address in the Episcopal Church to the Grand Lodge, Grand Chapter, and Grand Encampment of Ohio. Perhaps his hearers preferred to subscribe to the College outside the State, but no action seems to have been exerted toward a Masonic College in Ohio.

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so inconsistent with the character of Athelstan, and, indeed, so slenderly attested, as to be undeserving a controversy among Masonic writers. Prince Edwin and other languages, and from these framed the communication or General Assembly, under the authority of which he summoned the Freemasons of England to meet him in a Congregation at York, where they proclaimed Athelstan. The Masonic tradition is that "but this," says Preston, "is so improbable in itself, no better foundation than some old ballads.

The Old Records say that these Freemasons brought with them many old writings and records of the Craft, some in Greek, some in Latin, some in French, and from these framed the document now known as the York Constitutions, whose authenticity has been for years so much a subject of controversy among Masonic writers. Prince Edwin died two years before his brother, and a report was spread of his being put to death by him; "but this," says Preston, "is so improbable in itself, and so inconsistent with the character of Athelstan, and, indeed, so slenderly attested, as to be undeserving a place in history." William of Malmesbury, the old chronicler, relates the story, but confesses that it had no better foundation than some old ballads.

But now come the later Masonic antiquaries, who assert that Edwin himself is only a myth, and that, in spite of the authority of a few historical writers, Athelstan had no son or brother of the name of Edwin. Woodford (Old Charges of the British Freemasons, page xiv) thinks that the Masonic tradition points to Edwin, King of Northumbria, whose renouncement was once at Auldby, near York, and who in 627 aided in the building of a stone church at York, after his baptism there, with Roman workmen. "Tradition," he says, "sometimes gets confused after the lapse of time; but I believe the tradition is in itself true which links Freemasonry to the church building at York by the Operative Brotherhood, under Edwin, in 627, and to a gild Charter under Athelstan, in 927."

The legend of Prince Edwin, of course, requires some modification, but we should not be too hasty in rejecting altogether a tradition which has been so long and so universally accepted by the Fraternity, and to which Anderson, Preston, Krause, Oliver, and a host of other writers, have subscribed their assent. The subject will be fully discussed under the head of York Legend, which see.

**EDWIN CHARGES.** The charges said to have been given by Prince Edwin, and contained in the Antiquity Manuscript, are sometimes so called (see Antiquity Manuscript).

**EFFINGHAM, CHARLES HOWARD, EARL OF.** Said to have been Grand Master of England from 1579 to 1588 (see William Preston's Illustrations of Masonry, section v). The Earl was born in 1536 and was Lord High Admiral, defeating the Spanish Armada in 1588. He died in 1624.

**EGAY, MONEY.** Thory lists Egay as Grand Master of Portugal in 1805.

**EGMUNDANE.** It was a belief of almost all the ancient nations, that the world was hatched from an egg made by the Creator, over which the Spirit of God was represented as hovering in the same manner as a bird broods or flutters over her eggs. Faber (Pagan Idolatry i, 4), who traced everything to the Arkite worship, says that this egg, which was a symbol of the resurrection, was no other than the ark; and as Dionysus was fabled in the Orphic hymns to be born from an egg, he and Noah were the same person; wherefore the birth of Dionysus or Brahma, or any other hero god from an egg, was nothing more than the egress of Noah from the ark.

Be this as it may, the egg has been always deemed a symbol of the resurrection, and hence the Christian use of Easter eggs on the great feast of the resurrection of our Lord. As this is the most universally diffused of all symbols, it is strange that it has found no place in the symbolism of Freemasonry, which deals so much with the doctrine of the resurrection, of which the egg was everywhere the recognized symbol. It was, however, used by the ancient architects, and from them was adopted by the Operative Freemasons of the Middle Ages, one of whose favorite ornaments was the ovolo, or egg-molding.

**EGLINTON MANUSCRIPT.** An old document dated December 28, 1599. It is so named from its having been discovered some years ago in the charter chest at Eglinton Castle. It is a Scottish manuscript, and is valuable for its details of early Freemasonry in Scotland. In it, Edinburgh is termed "the first and principal Lodge," and Kilwinning is called "the heid Lodge of Scotland." An exact copy of it was taken by Brother D. Murray of Brodie Lodge, No. 7, and published in his Antiquity Manuscript, are sometimes so called (see Antiquity Manuscript).

**EGYPT.** About this country of famed antiquity along the Valley of the River Nile in Northeast Africa, has clustered many suggestive allusions of interest to the Craft. The old Cooke's Manuscript tells us that from Egypt, Freemasonry "went from land to land and from kingdom to kingdom." In more modern days the claim has been made that a Lodge of the Order of Memphis, was founded by Freemasons of the prominence of Napoleon Bonaparte, General Kleber,
and others of the French Army during the Egyptian Campaign of 1798. The Grand Orient of France founded a Lodge in Egypt, La Bienfaisance, or Benevolence, of 1802, and another in 1806, Les Amis de Napoléon le Grand, Friends of Napoleon the Great, and other Lodges in 1847 and 1863, all at Alexandria; one at Cairo in 1808, and another at Alexandria in 1848, and one at Mansourah in 1882. Lodges at Alexandria were established by the Grand Lodge of France, one in 1871, the other in 1910, also three at Cairo, in 1889, 1910, and 1911, with one at Port Said in 1867. A German Lodge was set at work in Cairo in 1866, and one at Alexandria in 1908. The first of two Lodges was chartered by the Grand Lodge of Scotland in 1867 and 1884. The Grand Orient of Italy has had six Lodges at Alexandria, three at Cairo, one at Port Said, and another at Suez. The Grand Lodge of England also chartered Lodges at Alexandria in 1862 and 1865; Zetland Lodge in 1867, Alexandria Lodge in 1920, have survived; nine Lodges were chartered at Cairo, Bulwer Lodge, the oldest, 1865; Grecia Lodge, 1866; Star of the East Lodge, 1871, and Lotus Lodge, 1908, continuing; three were erected at Khartoum: Khartoum Lodge, 1901; Saint Reginald Wingate Lodge, 1908; Mahfel-el-Ittiha d Lodge, 1908, and one each at Le Caire, Port Said, Suez, and Tantah.

The Order of Memphis is said to have been revived or repeated in Egypt by J. E. Marconis, who constituted a Lodge at Cairo and founded a Supreme Council at Alexandria before 1862. After Marconis resigned his powers to the Grand Orient of France, the Body in Egypt was independent and the son of Mehmet Ali, Prince Halim Pasha, became Grand Master, the Order prospering until his exile in 1868. The Sanctuary, Patriarchs of Memphis, worked for a time in secrecy but eventually ceased operations. On December 21, 1872, the Rite of Memphis was again set at work and with the approval of the Khedive, a Grand Master, S. A. Zola, was elected over the Sanctuary of Memphis and the Grand Orient of Egypt; two years later he became Grand Hierophant, ninety-seven Degrees, the Supreme Officer. This position Zola resigned in 1883 to Professor Oddi. An Ancient and Accepted Rite of the Thirty-third Degree instituted by the Grand Orient of Naples in 1864 arranged with the Rite of Memphis of ninety-six Degrees that these two organizations should work other than the three symbolic Degrees which were to be conferred by a Grand Orient. On May 8, 1876, a reorganization resulted in three separate Grand Masonic Bodies, the National Grand Lodge of Egypt, the Supreme Council of the Scottish Rite, and the Sovereign Grand Council of the Memphis Rite. The National Grand Lodge in 1877 was proclaimed “free, sovereign and independent” of the other Bodies. There is now a Supreme Council of the Ancient and Accepted Scottish Rite instituted in 1907. Some Brethren withdrew from the National Grand Lodge in September of 1922 to form another Grand Lodge of Egypt.

EGYPTIAN HIEROGLYPHS. The extent of parallelism between the innumerable hieroglyphs or picture-writing on the tombs and monuments of India and Egypt and the symbols and emblems of Freemasonry, taken together with their esoteric interpretation, has caused very many well-thinking Freemasons to believe in an Indian or Egyptian origin of our speculative institution of the present day. So close and numerous are these symbols and their meaning that it becomes difficult for the mind to free itself from a fixed conclusion; and some of the best students feel confident in their judgment to this end, more especially when tracing the Leader, “Moses, learned in all the wisdom of the Egyptians,” from that country to Palestine with the twelve tribes of Israel and their successors building that Holy House in Jerusalem, which has become the chief Masonic symbol. Some have abominated this theory on the ground of alleged polytheism existing among the Egyptians; but this existed only at a later day in the life of the nation, as it also existed among the corrupted Jews in its worst form, for which see Second Kings, chapters 17 to 21.

Brother Thomas Pryer presents this evidence of a monotheistic belief, of pristine purity, among the early Egyptians, ages prior to Abraham’s day. We give the hieroglyphs and their interpretation in the illustration.
EDWARD VII AS GRAND MASTER OF ENGLAND
the land of the winged globe”—the land of science and philosophy, “peerless for stately tombs and magnificent temples—the land whose civilization was old and mature before other nations, since called to empire, had a name”—this system of symbols was disseminated through Greece and Rome and other countries of Europe and Asia, giving origin, through many intermediate steps, to that mysterious association which is now represented by the Institution of Freemasonry.

To Egypt, therefore, the Freemasons have always looked with peculiar interest as the cradle of that mysterious science of symbolism whose peculiar modes of teaching they alone, of all modern institutions, have preserved to the present day.

The initiation into the Egyptian Mysteries was, of all the systems practised by the ancients, the most severe and impressive. The Greeks at Eleusis imitated it to some extent, but they never reached the magnitude of its forms nor the austerity of its discipline. The system had been organized for ages, and the Priests, who alone were the hierophants—the explainers of the Mysteries, or, as we should call them in Masonic language, the Masters of the Lodges—were educated almost from childhood for the business in which they were engaged. That “learning of the Egyptians,” in which Moses is said to have been so skilled, was all imparted in these Mysteries. It was confined to the Priests and to the initiates; and the skilled, was all imparted in these Mysteries. It was for knowledge dared to undertake them or succeeded in obtaining them it was necessary to pass through an initiation which was severe and impressive. The Greeks at Eleusis imitated it to some extent, but they never reached the magnitude of its forms nor the austerity of its discipline. The system had been organized for ages, and the Priests, who alone were the hierophants—the explainers of the Mysteries, or, as we should call them in Masonic language, the Masters of the Lodges—were educated almost from childhood for the business in which they were engaged. That “learning of the Egyptians,” in which Moses is said to have been so skilled, was all imparted in these Mysteries. It was confined to the Priests and to the initiates; and the trials of initiation through which the latter had to pass were so difficult to be endured, that none but those who were stimulated by the most ardent thirst for knowledge dared to undertake them or succeeded in submitting to them.

The Priesthood of Egypt constituted a sacred caste, in whom the sacerdotal functions were hereditary. They exercised also an important part in the government of the state, and the Kings of Egypt were but the first subjects of its priests. They had originally organized, and continued to control, the ceremonies of initiation. Their doctrines were of two kinds—exoteric or public, which were communicated to the multitude, and esoteric or secret, which were revealed only to a chosen few; and to obtain them it was necessary to pass through an initiation which was characterized by the severest trials of courage and fortitude.

The principal seat of the Mysteries was at Memphis, in the neighborhood of the great Pyramid. They were of two kinds, the greater and the less; the former being the Mysteries of Osiris and Serapis, the latter those of Isis. The Mysteries of Osiris were celebrated at the autumnal equinox, those of Serapis at the summer solstice, and those of Isis at the vernal equinox. The solstice is when the sun is at its greatest declination, usually June 21 and December 22. The equinoxes are twice a year when the days and nights are equal all over the world. The vernal equinox is March 21, the autumnal is September 22. These important astronomical events observed by the ancients were deemed especially suitable occasions for the most ceremonial of their mysterious customs.

The candidate was required to exhibit proofs of a blameless life. For some days previous to the commencement of the ceremonies of initiation, he abstained from all unchaste acts, confined himself to an exceedingly light diet, from which animal food was rigorously excluded, and purified himself by repeated ablutions.

Apuleius (Metamorphosis, book xi), who had been initiated in all of them, thus alludes, with cautious reticence, to those of Isis:

The first Degree, as we may term it, of Egyptian initiation was that into the Mysteries of Isis. What was its peculiar import, we are unable to say. Isis, says Knight, was, among the later Egyptians, the personification of universal nature. To Apuleius she says: “I am nature—the parent of all things, the sovereign of the elements, the primary progeny of time.” Plutarch tells us that on the front of the Temple of Isis was placed this inscription: “I, Isis, am all that has been, that is, or shall be, and no mortal hath ever unveiled me.” Thus we may conjecture that the Isiac Mysteries were descriptive of the alternate decaying and renovating powers of nature.

Godfrey Higgins (Anacalypsis ii, 102), it is true, says that during the Mysteries of Isis were celebrated the misfortunes and tragic death of Osiris in a sort of drama; and Apuleius asserts that the initiation into her mysteries is celebrated as bearing a close resemblance to a voluntary death, with a precarious chance of recovery. But Higgins gives no authority for his statement, and that of Apuleius cannot be constrained into any reference to the enforced death of Osiris. It is, therefore, probable that the ceremonies of this initiation were simply preparatory to that of the Osirian, and taught, by instructions in the physical laws of nature, the necessity of moral purification, a theory which is not incompatible with all the mystical allusions of Apuleius when he describes his own initiation.

The Mysteries of Serapis constituted the second Degree of the Egyptian initiation. Of these rites we have but a scanty knowledge. Herodotus is entirely silent concerning them, and Apuleius, calling them “the nocturnal orgies of Serapis, a god of the first rank,” only intimates that they followed those of Isis, and were preparatory to the last and greatest initiation. Serapis is said to have been only Osiris while in Hades; and hence the Serapian initiation might have represented the death of Osiris, but leaving the lesson of resurrection for a subsequent initiation. But this is merely a conjecture.

In the Mysteries of Osiris, which were the consummation of the Egyptian system, the lesson of
death and resurrection was symbolically taught; and the legend of the murder of Osiris, the search for the body, its discovery and restoration to life is scenically represented. This legend of initiation was as follows: Osiris, a wise king of Egypt, left the care of his kingdom to his wife Isis, and traveled for three years to communicate to other nations the arts of civilization. During his absence, his brother Typhon formed a secret conspiracy to destroy him and to usurp his throne. On his return, Osiris was invited by Typhon to an entertainment in the month of November, at which all the conspirators were present. Typhon produced a chest inlaid with gold, and promised to give it to any person present whose body would most exactly fit it. Osiris was tempted to try the experiment; but he had no sooner laid down in the chest, then the lid was closed and nailed down, and the chest thrown into the river Nile. The chest containing the body of Osiris was, after being for a long time tossed about by the waves, finally cast up at Byblos in Phoenicia, and left at the foot of a tamarisk tree. Isis, overwhelmed with grief for the loss of her husband, set out on a journey, and traversed the earth in search of the body. After many adventures, she at length discovered the spot whence it had been thrown up by the waves and returned with it in triumph to Egypt. It was then proclaimed, with the most extravagant demonstrations of joy, that Osiris was risen from the dead and had become a god. Such, with slight variations of details by different writers, are the general outlines of the Osiric legend which was represented in the drama of initiation. Its resemblance to the Hircanic legend of the Masonic system will be readily seen, and its symbolism will be easily understood. Osiris and Typhon are the representatives of the two antagonistic principles—good and evil, light and darkness, life and death.

There is also an astronomical interpretation of the legend which makes Osiris the sun and Typhon the season of winter, which suspends the fecundating and fertilizing powers of the sun or destroys its life, to be restored only by the return of invigorating spring.

The sufferings and death of Osiris were the great mystery of the Egyptian religion. His being the abstract idea of the Divine goodness, his manifestation upon earth, his death, his resurrection, and his subsequent office as judge of the dead in a future state, look, says Wilkinson, like the early revelation in the abstract idea of the Divine goodness, his manifestation upon earth, his death, his resurrection, and his subsequent office as judge of the dead in a future state, look, says Wilkinson, like the early revelation of a future manifestation of the Deity converted into a mythological fable.

Into these Mysteries Herodotus, Plutarch, and Pythagoras were initiated, and the former two have given brief accounts of them. But their own knowledge must have been extremely limited, for, as Clement of Alexandria (Stromateis v, 7) tells us, the more important secrets were not revealed even to all the priests, but to a select number of them only.

**EGYPTIAN PRIESTS, INITIATIONS OF THE.**

In the year 1770, there was published at Berlin a work entitled Crata Repoa; oder Einweihungen der Egyptischen Priester; meaning in English, Crata Repoa, or Initiations of the Egyptian Priests. This book was subsequently republished in 1778, and translated into French under the revision of Ragon, and published at Paris in 1821, by Bailleul. It professed to give the whole formula of the initiation into the Mysteries practised by the ancient Egyptian Priests. Lenning cites the work, and gives an outline of the system as if he thought it an authentic relation; but Gädiche more prudently says of it that he doubts that there are more mysteries described in the book than were ever practised by the ancient Egyptian Priests. The French writers have generally accepted it as genuine.

Forty years before, the Abbé Terrasson had written a somewhat similar work, in which he pretended to describe the initiation of a Prince of Egypt. Kloss, in his Bibliography, has placed this latter work under the head of Romances of the Order; and a similar place should doubtless be assigned to the Crata Repoa. The curious may, however, be gratified by a brief detail of the system.

According to the Crata Repoa, the Priests of Egypt conferred their initiation at Thebes. The Mysteries were divided into the following seven degrees: 1. Pastophoros. 2. Neocoros. 3. Melanophoros. 4. Kistophoros. 5. Balahate. 6. Astronomos. 7. Propheta. The first degree was devoted to instructions of the physical sciences; the second, to geometry and architecture. In the third degree, the candidate was instructed in the symbolical death of Osiris, and was made acquainted with the hieroglyphical language. In the fourth he was presented with the book of the laws of Egypt, and became a judge. The instructions of the fifth degree were dedicated to chemistry, and of the sixth to astronomy and the mathematical sciences. In the seventh and last degree the candidate received a detailed explanation of all the mysteries, his head was shaved, and he was presented with a cross, which he was constantly to carry, a white mantle, and a square head dress. To each degree was attached a word and sign. Anyone who should carefully read the Crata Repoa would be convinced that, so far from being founded on any ancient system of initiation, it was simply a modern invention made up out of the high degrees of continental Freemasonry. It is indeed surprising that Lenning and Ragon should have treated it as if it had the least claims to antiquity.

Brother Hawkins says that it has been suggested that Crata Repoa may be an anagram for Arctæ Opera or close finished works. The letters of a word being so transposed as to give a different one, then the one is an anagram for the other.

**EHEYEH ASHER EHEYEH.** The pronunciation of הָיְהֵה אָשָׁר הָיְהֵה, which means, I am that I am, and is one of the pentateuchal names of God. It is related in the third chapter of Exodus, that when God appeared to Moses in the burning bush, and directed him to go to Pharaoh and to the children of Israel in Egypt, Moses required that, as preliminary to his mission, he should be instructed in the name of God, so that, when he was asked by the Israelites, he might be able to prove his mission by announcing what that name was; and God said to him, יהוה Eheyeh, or I am that I am; and he directed him to say, "I am hath sent you." Eheyeh asher eheyeh is, therefore, the name of God, in which Moses was instructed at the burning bush.

Maimonides thinks that when the Lord ordered Moses to tell the people that יהוה Eheyeh sent him, he did not mean that he should only mention his name; for if they were already acquainted with it,
he told them nothing new, and if they were not, it was not likely that they would be satisfied by saying such a name sent me, for the proof would still be wanting that this was really the name of God; therefore, he not only told them the name, but also taught them its significance. In those times, Sabaism being the predominant religion, almost all men were idolaters, and occupied themselves in the contemplation of the heavens and the sun and the stars, without any idea of a personal God in the world. Now, the Lord, to deliver his people from such an error, said to Moses, “Go and tell them I am what I am hath sent me unto you,” which name יהוה, Eheyeh, signifying Being, is derived from יה, Eheyeh, the verb of existence, and which, being repeated so that the second is the predicate of the first, contains the mystery. This is as if He had said, “Explain to them that I am what I am: that is, that My Being is within Myself, independent of every other, different from all other beings, who are so alone by virtue of My distributing it to them, and might not have been, nor could actually be such without it.” So that יהוה denotes the Divine Being Himself, by which He taught Moses not only the name, but the infallible demonstration of the Foundation of Existence, as the name itself denotes. The Cabalists say that Eheyeh is the crown or highest of the Sephiroth, and that it is the name that was hidden in the most secret place of the tabernacle.

The Talmudists had many fanciful excursions on this word יהוה, and, among others, said that it is equivalent to נא, meaning the Almighty, and the four letters of which it is formed possess peculiar properties. The letter נ is in Hebrew numerically equivalent to 1, and to 10, which is equal to 11; a result also obtained by taking the second and third letters of the holy name, or נ and ל, which are 5 and 6, amounting to 11. But the 5 and 6 invariably produce the same number in their multiplication, for 5 times 5 are 25, and 6 times 6 are 36, and this invariable product of 5 and 6 was said to denote the unchangeableness of the First Cause. Again, I am, commences with נ or 1, the beginning of numbers, and Jehovah, יהוה, with נ or 10, the end of numbers, which signified that God was the beginning and end of all things.

The phrase Eheyeh asher Eheyeh is of importance in the study of the legend of the Royal Arch system. Years ago, that learned Freemason, William S. Rockwell, while preparing his Ahiman Rezon for the State of Georgia, undertook its use in the veils.

EIGHT. Among the Pythagoreans the number eight was esteemed as the first cube, being formed by the continued multiplication of 2 by 2 by 2, and signified friendship, prudence, counsel, and justice; and, as the cube or reduplication of the first even number, it was made to refer to the primitive law of nature, which supposes all men to be equal. Christian numerical symbologists have called it the symbol of the resurrection, because Jesus rose on the 8th day, that is, the day after the 7th, and because the name of Jesus in Greek numerals, corresponding to its Greek letters, is ΙΩΝ, 10, 8, 200, 70, 400, 200, which, being added up, is 888. Hence, too, they called it the Dominical Number. As eight persons were saved in the ark, those who, like Faber, have adopted the theory that the Arkite Rites pervaded all the religions of antiquity, find an important symbolism in this number, and as Noah was the type of the resurrection, they again find in it a reference to that doctrine. It can, however, be scarcely reckoned among the numerical symbols of Freemasonry.

EIGHTY-ONE. A sacred number in the advanced Degrees, because it is the square of nine, which is again the square of three. The Pythagoreans, however, who considered the nine as a fatal number, and especially dreaded eighty-one, because it was produced by the multiplication of nine by itself.

EL, Hebrew, יהוה. One of the Hebrew names of God, signifying the Mighty One. El, the first letter with a short sound, is the common pronunciation but perhaps more correctly should be sounded as if spelled ale. It is the root of many of the other names of Deity, and also, therefore, of many of the sacred words in the high Degrees. Bryant (Ancient Mythology i, 16) says it was the true name of God, but transferred by the Sabians to the sun, whence the Greeks borrowed their helios. Here we may add that the speculations of Bryant are by a later generation deemed less valuable than formerly.

ELAI BENI ALMANAH, Hebrew, אלי בן אלמה, Huc venire filii vidua. Associated with a Degree, the Third, of the Ancient and Accepted Scottish Rite.

ELAI BENI EMETH, Hebrew, אלי בן עתי, Huc venire filii veritatis. Sometimes applied to the Twenty-sixth Degree, Ancient and Accepted Scottish Rite.

ELCHANAN, Hebrew, אלחנן. God has graciously given. In the authorized version, it is improperly translated Elhanan. Jerome says that it meant David, because in second Samuel (xxi, 19), it is said that Elchanan slew Goliath. A significant word in the advanced Degrees, which has undergone much corruption and various changes of form. In the old rituals it is Eleham. Lenning gives Elchananam, and incorrectly translates, mercy of God; Delaunay calls it Eleham, and translates it, God of the people, in which Pike concurs.

ELDERS. This word is used in some of the old Constitutions to designate those Freemasons who, from their rank and age, were deputed to oblige Apprentices when admitted into the Craft. Thus in the Constitutions of Masonry, preserved in the archives of the York Lodge, No. 236, York Roll No. 2, with the date of 1704, we find this expression, Tum unus ex Senioribus Teneat librum, etc., which in another manuscript, dated 1693, preserved in the same archives, York Roll No. 4, is thus translated: “Then one of the elders taking the Book, and that hee or shee that is to bee made Mason shall lay their hands thereon, and the charge shall be given.” These old manuscripts have been published by Brother W. J. Hughan in Ancient Masonic Rolls of Constitutions, 1894.

ELECT. See Elu.

ELECT BROTHER. The Seventh Degree of the Rite of Zinnendorf and the National Grand Lodge of Berlin.

ELECT COHENS, ORDER OF. See Paschalis, Martinez.

ELECT COMMANDER. The French term is Elu Commandeur. A ceremony mentioned in Fustier’s Nomenclature of Degrees.
ELECT, DEPOSITARY. A Degree mentioned in Pyron’s collection.

ELECT, GRAND. The French expression is Grand Elu. The Fourteenth Degree of the Chapter of the Emperors of the East and West. The same as the Grand Elect, Perfect and Sublime Mason of the Scottish Rite.

ELECT, GRAND PRINCE OF THE THREE. A Degree mentioned in Pyron’s collection.

ELECT, IRISH. In French the term is Elu Irlandais. The first of the advanced grades of the Chapters of that name.

ELECT LADY, SUBLIME. The French name is Esope, Elu Sublime. An androgynous Degree contained in the collection of Pyron.

ELECT, LITTLE ENGLISH. In French this is called the Petit Elu Anglais. The Little English Elect was a Degree of the Ancient Chapter of Clermont. The Degree is now extinct.

ELECT MASTER. Named in French the Maître Elu. 1. The Thirteenth Degree of the collection of the Metropolitan Chapter of France. 2. The Fifth Degree of the Rite of Zinnendorf.

ELECT OF FIFTEEN. The French expression is Elu des Quinze. The Tenth Degree in the Ancient and Accepted Scottish Rite. The place of meeting is called a Chapter; the emblematic color is black, strewed with tears; and the principal officers are a Thrice Illustrious Master and two Inspectors. The history of this Degree develops the continuation and conclusion of the punishment inflicted on three traitors who, just before the conclusion of the Temple, had committed a crime of the most atrocious character. The Degree is now more commonly called Illustrious Elu of the Fifteen. The same Degree is found in the Chapter of Emperors of the East and West, and in the Rite of Mizraim.

ELECT OF LONDON. Named in French Elus des Londres. The Seventieth Degree of the collection of the Metropolitan Chapter of France.

ELECT OF NINE. The French name is Elu des Neuf. The Ninth Degree of the Ancient and Accepted Scottish Rite. In the old books there were two officers who represented Solomon and Stolkin. But in one leading Jurisdiction, the principal officers are a Master and two Inspectors. The meetings are called Chapters. The Degree details the mode in which certain traitors, who, just before the completion of the Temple, had been engaged in an execrable deed of villainy, received their punishment. The symbolic colors are red, white, and black; the white emblematic of the purity of the knights; the red, of the crime which was committed; and the black, of grief. This is the first of the Elu Degrees, and the one on which the whole Elu system has been founded.

ELECT OF NINE AND FIFTEEN. The German expression is Auserwählte der Neun und der Fünfzehn. The first and second points of the Fourth Degree of the old system of the Royal York Lodge of Berlin.

ELECT OF PERIGNAN. In French the name is Elu de Perignan. A Degree illustrative of the punishment inflicted upon certain criminals whose exploits constitute a portion of the legend of Symbolic Freemasonry. The substance of this Degree is to be found in the Elect of Nine and Elect of Fifteen in the Scottish Rite, with both of which it is closely connected. It is the Sixth Degree of the Adonhiramite Rite (see Perignan).

ELECT OF THE NEW JERUSALEM. Formerly the Eighth and last of the advanced Degrees of the Grand Chapter of Berlin.

ELECT OF THE TWELVE TRIBES. Called in French the Elu des douze Tribus. The Seventeenth Degree of the collection of the Metropolitan Chapter of France.

ELECT OF TRUTH, RITE OF. The French name is Rite des Elus de la Vérité. This Rite was instituted in 1776, by the Lodge of Perfect Union, at Rennes, in France. A few Lodges in the interior of France adopted this system; but notwithstanding its philosophical character, it never became popular, and finally, about the end of the eighteenth century, fell into disuse. It consisted of twelve Degrees divided into two classes, as follows:


ELECT OF TWELVE. See Knight Elect of Twelve.

ELECT, PERFECT. Named in French the Parfait Elu. The Twelfth Degree of the Metropolitan Chapter of France, and also of the Rite of Mizraim.

ELECT, PERFECT AND SUBLIME MASON. See Perfection, Lodge of.

ELECT PHILOSOPHER. A Degree under this name is found in the instructions of the Philosophic Scottish Rite, and in the collection of Viany.

ELECT SECRET, SEVERE INSPECTOR. The French name is Elu Secret, Sévère Inspecteur. The Fourteenth Degree of the collection of the Metropolitan Chapter of France.

ELECT, SOVEREIGN. The name in French is Elu Souverain. The Fifty-ninth Degree of the Rite of Mizraim.

ELECT, SUBLIME. Expressed in French as Elu Sublime. The Fifteenth Degree of the collection of the Metropolitan Chapter of France.

ELECT, SUPREME. Named in French Elu Suprême. The Seventy-fourth Degree of the collection of the Metropolitan Chapter of France. It is also a Degree in the collection of M. Pyron, and, under the name of Tabernacle of Perfect Elect, is contained in the archives of the Mother Lodge of the Philosophic Rite.

ELECT, SYMBOLICAL. Fifth Degree of the Reformed Rite of Baron Von Tschoudy.

ELECTA. Fifth Degree in the American Adoptive System of the Order of the Eastern Star. So named from the lady, whose real name is unknown, to whom the Second Epistle of Saint John is addressed, and who, according to tradition, "joyfully rendered up home, husband, children, good name and life, that she might testify to her Christian love by a martyr's death."

ELECTION OF OFFICERS. The election of the officers of a Lodge is generally held on the meeting which precedes the festival of Saint John the Evangelist, and sometimes on that festival itself. Should a Lodge fail to make the election at that time, no election can be subsequently held except by Dis-
ELECTIVE OFFICERS. In the United States of America, nearly all the offices of a Symbolic Lodge are elected by the members of the Lodge. Such is the general practise though the several Jurisdictions have no uniform custom. In England, the rule is different. There the Master, Treasurer, and Tiler only are elected; the other officers are appointed by the Master.

ELEPHANT A. The Cavern of Elephanta, situated on the island of Gharipour, in the Gulf of Bombay, is square and eighteen feet high, supported by four massive pillars, and its walls covered on all sides with statues and carved decorations. Its adytum at the western extremity, which was accessible only to the initiated, was dedicated to the Phallic Worship. On each side were cells and passages for the purpose of initiation, and a sacred orifice for the mystical representation of the doctrine of regeneration (see Maurice's Indian Antiquities for a full description of this ancient scene of initiation).

ELEUSINIAN MYSTERIES. Of all the Mysteries of the ancient religions, those celebrated at the Village of Eleusis, near the City of Athens, were the most splendid and the most popular. To them men came, says Cicero, from the remotest regions to be initiated. They were also the most ancient, if we may believe Epiphanus, who traces them to the reign of Inachus, more than eighteen hundred years before the Christian era. They were dedicated to the goddess Demeter, the Ceres of the Romans, who was worshiped by the Greeks as the symbol of the prolific earth; and in them were scenically represented the loss and the recovery of Persephone, and the doctrines of the unity of God and the immortality of the soul were esoterically taught.

The learned Faber believed that there was an intimate connection between the Arkite Worship and the Mysteries of Eleusis; but Faber's theory was that the Arkite Rites, which he traced to almost all the nations of antiquity, symbolized, in the escape of Noah and the renovation of the earth, the doctrines of the resurrection and the immortal life. Plutarch (De Isis et Osiris) says that the travels of Isis in search of Osiris were not different from those of Demeter in search of Persephone; and this view has been adopted by Saint Croix (Mystères du Paganisme) and by Creuzer (Symbolik und Arkologie); and hence we may well suppose that the recovery of the former at Byblos, and of the latter in Hades, were both intended to symbolize the restoration of the soul after death to eternal life. The learned have generally admitted that when Virgil, in the sixth book of his Aeneid, depicted the descent of Aeneas into hell, he intended to give a representation of the Eleusinian Mysteries.

The Mysteries were divided into two classes, the lesser and the greater. The lesser Mysteries were celebrated on the banks of the Ilissus, whose waters supplied the means of purification of the aspirants. The greater Mysteries were celebrated in the temple at Eleusis. An interval of six months occurred between them, the former taking place in March and the latter in September; which has led some writers to suppose that there was some mystical reference to the vernal and autumnal equinoxes, March 21 and September 22 when the nights and days are equal all over the world. But, considering the character of Demeter as the goddess of Agriculture, it might be imagined, although this is a mere conjecture, that the reference was to seed-time and harvest. A year, however, was required to elapse before the initiate into the lesser Mysteries was granted admission into the greater.

In conducting the Mysteries, there were four officers, namely:

1. The Hierophant, or explainer of the sacred things. As the pontifex maximus in Rome, so he was the chief priest of Attica; he presided over the ceremonies and explained the nature of the Mysteries to the initiated.

2. The Dadouchus, or torch-bearer, who appears to have acted as the immediate assistant of the Hierophant.

3. The Hieroceryx, or sacred herald, who had the general care of the Temple, guarded it from the profanation of the uninitiated, and took charge of the aspirant during the trials of initiation.

4. The Epibomus, or altar-server, who conducted the sacrifices.

The ceremonies of initiation into the lesser Mysteries were altogether purificatory, and intended to prepare the neophyte for his reception into the more sublime rites of the greater Mysteries. This, an ancient poet, quoted by Plutarch, illustrates by saying that sleep is the lesser Mysteries of the death. The candidate who desired to pass through this initiation entered the modest Temple, erected for
that purpose on the borders of the Ilissus, and there submitted to the required ablutions, typical of moral purification. The Dadouchus then placed his feet upon the skins of the victims which had been immolated to Jupiter. Iseechius says that only the left foot was placed on the skins. In this position he was asked if he had eaten bread, and if he was pure; and his replies being satisfactory, he passed through other symbolic ceremonies, the mystical signification of which was given to him, an oath of secrecy having been previously administered. The initiate into the lesser Mysteries was called a mystes, a title which, being derived from a Greek word meaning to shut the eyes, signified that he was yet blind as to the greater truths thereafter to be revealed.

The greater Mysteries lasted for nine days, and were celebrated partly on the Thriasian plain, which surrounded the temple, and partly in the Temple of Eleusis itself. Of this Temple, one of the most magnificent and the largest in Greece, not a vestige is now left. Its antiquity was very great, having been in existence, according to Aristides the rhetorician, when the Dorians marched against Athens. It was burned by the retreating Persians under Xerxes, but immediately rebuilt, and finally destroyed with the city by Alaric, “the Scourge of God,” and all that is now left at Eleusis and its spacious Temple is the mere site occupied by the insignificant Greek Village of Lepsina, an evident corruption of the ancient name.

The public processions on the plain and on the sacred way from Athens to Eleusis were made in honor of Demeter and Persephone, and made mystical allusions to events in the life of both, and of the infant Iacchus. These processions were made in the daytime, but the initiation was nocturnal, and was reserved for the nights of the sixth and seventh days.

The herald opened the ceremonies of initiation into the greater Mysteries by the proclamation, θεός, θεός, ητέρ Βήσηνα, meaning “Begone, begone, O ye profane.” The old meaning, and of course the Masonic one, of profane is of a person not yet received within the temple, from the words pro meaning before, and fanum, temple. Thus were the sacred precincts tiled.

The aspirant was clothed with the skin of a calf. An oath of secrecy was administered, and he was then asked, “Have you eaten bread?” The reply to which was, “I have fasted; I have drunk the sacred mixture; I have taken it out of the chest; I have spun; I have placed it in the basket, and from the basket laid it in the chest.” By this reply, the aspirant showed that he had been duly prepared by initiation into the lesser Mysteries; for Clement of Alexandria says that this formula was a shibboleth, or password, by which the mustae, or initiates, into initiation into the lesser Mysteries; for Clement of Alexandria says that this formula was a shibboleth, or password, by which the mustae, or initiates, into the lesser Mysteries were known as such, and admitted to the epoptia or greater initiation. The gesture of spinning wool, in imitation of what Demeter did in the time of her affliction, seemed also to be used as a sign of recognition. The aspirant was now clothed in the sacred tunic, and awaited in the vestibule the opening of the doors of the sanctuary.

What subsequently took place must be left in great part to conjecture, although modern writers have availed themselves of all the allusions that are to be found in the ancients. The Temple consisted of three parts: the megaron, or sanctuary, correspond-ing to the holy place of the Temple of Solomon; the anactoron, or holy of holies, and a subterranean apartment beneath the temple. Each of these was probably occupied at a different portion of the initiation. The representation of the infernal regions, and the punishment of the uninitiated impsions was appropriated to the subterranean apartment, and was, as Sylvestre de Sacy says (Notes to Croix i, 380) an episode of the drama which represented the adventures of Isis, Osiris, and Typhon, or of Demeter, Persephone, and Pluto. This drama, the same author thinks, represented the carrying away of Persephone, the travels of Demeter in search of her lost daughter, her descent into hell; the union of Pluto with Persephone, and was terminated by the return of Demeter into the upper world and the light of day.

The representation of this drama commenced immediately after the profane had been sent from the Temple. And it is easy to understand how the groans and wailings with which the Temple at one time resounded might symbolize the sufferings and the death of man, and the subsequent rejoicings at the return of the goddess might be typical of the joy for the restoration of the soul to eternal life. Others have conjectured that the drama of the Mysteries represented, in the deportation of Persephone to Hades by Pluto, the departure, as it were, of the sun, or the deprivation of its vivific power during the winter months, and her reappearance on earth, the restoration of the prolific sun in summer. Others again tell us that the last act of the Mysteries represented the restoration to life of the murdered Zagreus, or Dionysus, by Demeter. Diodorus says that the members of the Body of Zagreus lacerated by the Titans was represented in the ceremonies of Mysteries, as well as in the Orphic hymns; but he prudently adds that he was not allowed to reveal the details to the uninitiated.

Whatever was the precise method of symbolism, it is evident that the true interpretation was the restoration from death to eternal life, and that the funereal part of the initiation referred to a loss, and the exultation afterward to a recovery. Hence it was folly to deny the coincidence that exists between this Eleusinian drama and that enacted in the Third Degree of Freemasonry. It is not doubted that the one was the uninterrupted successor of the other, but there must have been a common ideal source for the origin of both. The lesson, the dogma, the symbol, and the method of instruction are the same. Having now, as Pindar says, “descended beneath the hollow earth, and beheld those Mysteries,” the initiate ceased to be a mystes, or blind man, and was thenceforth called an epopt, a word signifying he who beholds.

The Eleusinian Mysteries, which, by their splendor, surpassed all contemporary institutions of the kind, were deemed of so much importance as to be taken under the special protection of the state, and to the council of five hundred were entrusted the observance of the ordinances which regulated them. By a law of Solon, the magistrates met every year at the close of the festival, to pass sentence upon any who had violated or transgressed any of the rules which governed the administration of the sacred rites. Any attempt to disclose the esoteric ceremonies of initia-
tion was punished with death. Plutarch tells us (Life of Alcibiades) that the votary of pleasure was indicted for sacrilege; because he had imitated the mysteries, and shown them to his companions in the same dress as that worn by the Hierophant; and we get from Livy (xiii, 14), the following relation:

Two Acamarian youths, who had not been initiated, accidentally entered the Temple of Demeter during the celebration of the Mysteries. They were soon detected by their absurd questions, and being carried to the managers of the Temple, although it was evident that their intrusion was accidental, they were put to death for so horrible a crime. It is not, therefore, surprising that, in the account of them, we should find such uncertain and even conflicting assertions of the ancient writers, who hesitated to discuss publicly so forbidden a subject.

The qualifications for initiation were maturity of age and purity of life. Such was the theory, although in practise these qualifications were not always rigidly regarded. But the early doctrine was that none but the pure, morally and ceremonially, could be admitted to initiation. At first, too, the right of admission was restricted to natives of Greece; but even in the time of Herodotus this law was dispensed with, and the citizens of all countries were considered eligible. So in time these Mysteries were extended beyond the limits of Greece, and in the days of the Empire they were introduced into Rome, where they became exceedingly popular.

The scenic representations, the participation in secret signs and words of recognition, the instruction in a peculiar dogma, and the establishment of a hidden bond of fraternity, gave attraction to these Mysteries, which lasted until the very fall of the Roman Empire, and exerted a powerful influence on the mystical associations of the Middle Ages. The beginning and we see the end of one pervading idea. The scenic representations, the participation in secret signs and words of recognition, the instruction in a peculiar dogma, and the establishment of a hidden bond of fraternity, gave attraction to these Mysteries, which lasted until the very fall of the Roman Empire, and exerted a powerful influence on the mystical associations of the Middle Ages. The bond of union which connects them with the modern initiations of Freemasonry is evident in the common thought which pervades and identifies both, though it is difficult, and perhaps impossible, to trace all the connecting links of the historic chain. We see the beginning and we see the end of one pervading idea.

For a general discussion and study of theory consult Brother Goblet d’AlvieUa’s Eleusinia.

ELEVEN. In the Prestonian lectures, eleven was a mystical number, and was the final series of steps in the winding stairs of the Fellow Craft, which were said to consist of 3, 5, 7, 9, and 11. The eleven was referred to the eleven apostles after the defection of Judas, and to the eleven sons of Jacob after Joseph went into Egypt. But when the lectures were revived by Henning, the eleven was struck out. In Templar Freemasonry, however, eleven is still significant as being the constitutional number required to open a Commandery; and here it is evidently allusive of the eleven true disciples.

ELIGIBILITY FOR INITIATION. See Qualifications of Candidates.

ELIHOREPH. One of Solomon’s secretaries (see Ahiah).

ELIOT, JOHN. Born August 5, 1604, at Widford, near London, England. Some biographies give the place of his birth as Nazing, a few miles from Widford, but John Eliot was eight years of age when his father moved to Nazing. The date of his emigra-
unreasonable to suppose that both the sender and recipient of this parcel were familiar with the peculiar significance of the emblems marked upon the package, although nothing more definite can be said on this point (see pages 1310–20, Mackey's revised History of Freemasonry).

ELIZABETH OF ENGLAND. Anderson (Constitutions, 1738, page 80) states that the following circumstance is recorded of this sovereign: Hearing that the Freemasons were in possession of secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York with intent to break up their annual Grand Lodge. This design, however, was happily frustrated by the interposition of Sir Thomas Sackville, who took care to initiate some of the chief officers whom she had sent on this duty. They joined in communication with the Freemasons, and made so favorable a report to the queen on their return that she countermanded her orders, and never afterward attempted to disturb the meetings of the Fraternity. What authority, if any, Anderson had for the story is unknown.

ELIZABETH OF PORTUGAL. In May, 1792, this queen, having conceived a suspicion of the Lodges in Madeira, gave an order to the governor to arrest all the Freemasons in the island, and deliver them over to the Inquisition. The rigorous execution of this order occasioned an emigration of many families, ten of whom repaired to New York, and were liberally assisted by the Freemasons of that city.

ELMES, JAMES. English architect. Wrote life of Sir Christopher Wren (1823).

ELOHIM. Hebrew, אֱלֹהִים. A name, pronounced El-a-heem', and applied in Hebrew to any deity, but it means the most beneficent. It is not, however, much used in Freemasonry.

EMBASSY. The Embassy of Zerrubbabel and the twelfth of the civil year of the Jews. The twelfth also, therefore, of the Masonic calendar used in the Ancient and Accepted Scottish Rite. It begins on the new moon of August or September, and consists of twenty-nine days.

ELUS. The French word elu means elected; and the Degrees, whose object is to detail the detection and punishment of the actors in the crime traditionally related among the Craft, are called Elus, or the Degrees of the Elected, because they referred to those of the Craft who were chosen or elected to make the discovery, and to inflict the punishment. They form a particular system of Freemasonry, and are to be found in every Rite, if not in all in name, at least in principle. In the York and American Rites, the Elu is incorporated in the Master's Degree; in the French Rite it constitutes an independent Degree; and in the Scottish Rite it consists of three Degrees, the Ninth, Tenth, and Eleventh. Ragon counts the five preceding Degrees among the Elus, but they more properly belong to the Order of Masters. The symbolism of these Elu Degrees has been greatly mistaken and perverted by anti-Masonic writers, who have thus attributed to Freemasonry a spirit of vengeance which is not its characteristic. They must be looked upon as conveying only a symbolic meaning. Those higher Degrees, in which the object of the election is changed and connected with Templarism, are more properly called Kadoshes. Thory says that all the Elus are derived from the Degree of Kadosh, which preceded them. The reverse, we think, is the truth. The Elu system sprang naturally from the Master's Degree, and was only applied to Templarism when De Molay was substituted for Hiram the Builder.

EMANATION. Literally, the word means a flowing forth. The doctrine of emanations was a theory predominant in many of the Oriental religions, such, especially, as Brahmanism and Parseesism, and subsequently adopted by the Cabalists and the Gnostics, and taught by Philo and Plato. It assumed that all things emanated, flowed forth, which is the literal meaning of the word, or were developed and descended by degrees from the Supreme Being. Thus, in the ancient religion of India, the anima mundi, or soul of the word, the mysterious source of all life, was identified with Brahma, the Supreme God. The doctrine of Gnosticism was that all things emanated from the Deity; that there was a progressive degeneration of these beings from the highest to the lowest emanation, and a final redemption and return of all to the purity of the Creator. Philo taught that the Supreme Being was the Primitive Light or the Archetype of Light, whose rays illuminate, as from a common source, all souls. The theory of emanations is interesting to the Freemason, because of the reference in many of the advanced Degrees to the doctrines of Philo, the Gnostics, and the Cabalists.

EMANUEL. A sacred word in some of the advanced Degrees, being one of the names applied in Scripture to the Lord Jesus Christ. It is a Greek form from the Hebrew, Immanuel, וַיְחֻנֹּֽא, and signifies God is with us.

ELUL. הקב. The sixth month of the ecclesiastical and the twelfth of the civil year of the Jews. This day, 5 November, 1133, and the twelfth of the civil year of the Jews. The twelfth also, therefore, of the Masonic calendar used in the Ancient and Accepted Scottish Rite. It begins on the new moon of August or September, and consists of twenty-nine days.
encroachments of the Samaritans, who interrupted the labors in the reconstruction of the Temple, constitutes the legend of the Sixteenth Degree of the Ancient and Accepted Scottish Rite, and also of the Red Cross Degree of the American Rite, which seems borrowed from the former. The history of this Embassy is found in the eleventh book of the Antiquities of Josephus, whence the Masonic ritualists have undoubtedly taken it. The only authority of Josephus is the apocryphal record of Esdras, and the authenticity of the whole transaction is doubted or denied by modern historians.

EMBLEM. The emblem is an occult representation of something unknown or concealed by a sign or thing that is known. Thus, a square is in Freeasonry an emblem of morality; a plumb line, of rectitude of conduct; and a level, of equality of human conditions. Emblem is very generally used as synonymous with symbol, although the two words do not express exactly the same meaning. An emblem is properly a representation of an idea by a visible object, as in the examples quoted above; but a symbol is more extensive in its application, includes every representation of an idea by an image, whether that image is presented immediately to the senses as a visible and tangible substance, or only brought before the mind by words. Hence an action or event as described, a myth or legend, may be a symbol; and hence, too, it follows that while all emblems are symbols, all symbols are not emblems (see Symbol).

EMERALD. In Hebrew, קספוק, קספוק. This or the carbuncle was the first stone in the first row of the high priest’s breastplate, and was referred to Levi. Adam Clarke says it is the same stone as the smaragdus, and is of a bright green color. Josephus, the Septuagint, and the Jerusalem Targum understood by the Hebrew word the carbuncle, which is red. The modern emerald, as everybody knows, is green (see Breastplate).

EMERGENCY. The general law of Freemasonry requires a month to elapse between the time of receiving a petition for initiation and that of balloting for the candidate, and also that there shall be an interval of one month between the reception of each of the Degrees of Craft Freemasonry. Cases sometimes occur when a Lodge desires this probationary period to be dispensed with, so that the candidate’s petition may be received and balloted for at the same Communication, or so that the Degrees may be conferred at much shorter intervals. As some reason must be assigned for the application to the Grand Master for the Dispensation, such reason is generally stated to be that the candidate is about to go on a long journey, or some other equally valid. Cases of this kind are called, in the technical language of Freemasonry, Cases of Emergency. It is evident that the emergency is made for the sake of the candidate, and not for that of the Lodge or of Freemasonry. The too frequent occurrence of applications for dispensations in cases of emergency have been a fruitful source of evil, as thereby unworthy persons, escaping the ordeal of an investigation into character, have been introduced into the Order; and even where the candidates have been worthy, the rapid passing through the Degrees prevents a due impression from being made on the mind, and the candidate fails to justly appreciate the beauties and merits of the Masonic system. Hence, these cases of emergency have been very unpopular with the most distinguished members of the Fraternity. In the olden time the Master and the Wardens of the Lodge were vested with the prerogative of deciding what was a case of emergency; but modern law and usage, in the United States, at least, make the Grand Master the sole judge of what constitutes a case of emergency. Under the English Constitution (see Rule 185) the emergency must be real in the opinion of the Master of the Lodge concerned.

EMERGENT LODGE. A Lodge held at an emergent meeting.

EMERGENT MEETING. The meeting of a Lodge called to elect a candidate, and confer the Degrees in a case of emergency, or for any other sudden and unexpected cause, has been called an Emergent Meeting. The term is not very common, but it has been used by Brother W. S. Mitchell and a few other writers.

EMERITUS. Latin; plural, emeriti. The Romans applied this word—which comes from the verb ermerere, meaning to gain by service—to a soldier who had served out his time; hence, in the Supreme Councils of the Ancient and Accepted Scottish Rite, an active member, who resigns his seat by reason of age, infirmity, or for other cause deemed good by the Council, may be elected an Emeritus Member, and will possess the privilege of proposing measures and being heard in debate, but not of voting.

EMINENT. The title given to the Commander or presiding officer of a Commandery of Knights Templar, and to all officers below the Grand Commander in a Grand Commandery. The Grand Commander is called Most Eminent, and the Grand Master of the Grand Encampment of the United States, Most Eminent. The word is from the Latin eminentis, meaning standing above, and literally signifies exalted in rank. Hence, it is a title given to the cardinals in the Roman Church.

EMOUNAH Fidelity, Truth. The name of the Fourth Step of the mystic ladder of the Kadosh of the Ancient and Accepted Scottish Rite.

EMPEROR OF LEBANON. The French is Empereur du Liban. This Degree, says Thory (Acta Latomorum i, 311), which was a part of the collection of M. Le Rouge, was composed in the isle of Bourbon, in 1778, by the Marquis de Beurnonville, who was then National Grand Master of all the Lodges in India.

EMPERORS OF THE EAST AND WEST. In 1758 there was established in Paris a Chapter called the Council of Emperors of the East and West. The members assumed the titles of Sovereign Prince Masons, Substitutes General of the Royal Art, Grand Superintendents and Officers of the Grand and Sovereign Lodge of Saint John of Jerusalem. Their ritual, which was...
EMULATION based on the Templar system, consisted of twenty-five Degrees, as follows: 1 to 19, the same as the Scottish Rite; 20, Grand Patriarch Noahite; 21, Key of Masonry; 22, Prince of Lebanon; 23, Knight of the Sun; 24, Kadosh; 25, Prince of the Royal Secret. It granted Warrants for Lodges of the advanced Degrees, appointed Grand Inspectors and Deputies, and established several subordinate Bodies in the interior of France, among which was a Council of Princes of the Royal Secret, at Bordeaux. In 1763, one Primevail, the Master of the Lodge La Can-deur, meaning in French Frankness, at Metz, began to publish an exposition of these Degrees in the serial numbers of a work entitled Conversations Allégoriques sur la Franche-Maçonnerie, or Allegorical Conversation on Freemasonry. In 1764, the Grand Lodge of France offered him three hundred livres to suppress the book. Primevail accepted the bribe, but continued the publication, which lasted until 1766. The year of their establishment in France, in 1758, as reported by Doctor Mackey, the Degrees of this Rite of Heredom, or of Perfection, as it was called, were carried by Marquis de Bernez to Berlin, and adopted by the Grand Lodge of the Three Globes.

Between the years 1760 and 1765, there was much dissension in the Rite. A new Council, called the Knights of the East, was established at Paris, in 1760, as the rival of the Emperors of the East and West. The controversies of these two Bodies were carried into the Grand Lodge, which, in 1766, was compelled, for the sake of peace, to issue a decree of opposition to the advanced Degrees, excluding the malcontents, and forbidding the symbolical Lodges to recognize the authority of these Chapters. But the excluded Freemasons continued to work clandestinely and to grant Warrants. From that time until its dissolution, the history of the Council of the Emperors of the East and West is but a history of continued disputes with the Grand Lodge of France. At length, in 1781, it was completely absorbed in the Grand Orient, and has no longer an existence.

The assertion of Thory (Acta Latomorum), and of Ragon (Orthodoxie Théophylactique), that the Council of the Emperors of the East and West was the origin of the Ancient and Accepted Scottish Rite, although it has been denied, does not seem destitute of truth. It is very certain, if the documentary evidence is authentic, that the Constitutions of 1672 were framed by this Council; and it is equally certain that under these Constitutions a patent was granted to Stephen Morin, through whom the Ancient and Accepted Scottish Rite was established in America.

EMULATION LODGE OF IMPROVEMENT. At the time of the Union of the English Lodges in 1813, a Lodge of Reconciliation was constituted with an equal number of chosen workers from each Constitution for the purpose of arranging a uniformity in the Making, Passing, and Raising of Freemasons in all of England. After this was done, the ritual and ceremonies established, the Lodge was dissolved in 1816, having received the authority and sanction of the United Grand Lodge. For making these known to the Craft generally a system of Lodges of Instruction was set up and Past Masters who were qualified went from Lodge to Lodge as teachers or Preceptors as they were later called. The most eminent and earliest of these was Peter Gilkes (which see). As a continuation of the work of the Lodge of Reconciliation the Emulation Lodge of Improvement for Master Freemasons was formed for instruction in 1823 with government entrusted to a Committee of Lecturers. The Committee is elected annually by the working members of the Lodge, the senior member acting as leader. About 1830 the Lectures began to give place to rehearsal of ceremonies. Minute Books prior to 1850 were destroyed by fire. Therefore such records as are available are from pages of the Freemasons' Quarterly Review, the Public Ledger and the Minutes of various Lodges with which Peter Gilkes was associated. The celebration of the Centenary of this school of Masonic ritualism was held in the Grand Temple at Freemasons Hall in Great Queen Street, London, on March 2, 1923, presided over by the Pro Grand Master, the Right Honorable Lord Ampthill. No English Lodge is compelled to conform to Emulation working and there are Lodges working independently, but for over a hundred years the ritual and ceremonies as taught by the Emulation Lodge of Improvement have been the standard recognized method. We are indebted to Brother George Rankin, Senior Member of Committee of Lecturers, London, for the above details (see also Illustrated History of the Emulation Lodge of Improvement, Henry Sadler, London, 1904).

ENCYCLICAL. Circular communication; sent to many places or persons. Encyclical letters, containing information, advice, or admonition, are sometimes issued by Grand Lodges or Grand Masters to the Lodges and Freemasons of a jurisdiction. The word is not in very common use; but in 1848 the Grand Lodge of South Carolina issued "an encyclical letter of advice, of admonition, and of direction" to...
the subordinate Lodges under her jurisdiction; and a similar letter was issued in 1865 by the Grand Master of Iowa.

ENDLESS SERPENT. The serpent with its tail in its mouth was an ancient emblem of eternity and chosen therefore as a pattern for the English cemetary jewel.

EN FAMILLE. French, meaning as a family. In French Lodges, during the reading of the Minutes, and sometimes when the Lodge is engaged in the discussion of delicate matters affecting only itself, the Lodge is said to meet en famille, at which time visitors are not admitted.

ENGBUND. Close union. The German Brethren organized in 1797 to restrict the esoteric teaching to the three Symbolic Degrees, eliminating higher grades and returning to the purest and simplest forms. Brothers Mosdorff, Fessler, Schroder, Schneider, Krause, and Bode were interested in the movement. At one time the society was also called Vertrauten Briider, or Trusty Brethren.

ENGLAND. The following is a brief review of the history of Freemasonry in England as it has hitherto been written, and is now generally received.

According to Anderson and Preston, the first Charter granted in England to the Freemasons, as a Body, was bestowed by King Athelstan, in 926, upon the application of his brother, Prince Edwin. "Accordingly," says Anderson, quoting from the Old Constitutions (see the Constitutions of 1738, page 64), "Prince Edwin summoned all the Free and Accepted Masons in the Realm, to meet him in a Congregation at York, who came and formed the Grand Lodge under his name as Grand Master, 926 A.D.

"They brought with them many old Writings and Records of the Craft, some in Greek, some in Latin, some in French, and other Languages; and from the Contents thereof, they framed the Constitutions of the English Lodges, and made a Law for Themselves, to preserve and observe the same in all Time coming, &c, &c, &c."

From this assembly at York, the rise of Freemasonry in England is generally dated; from the statutes there enacted are derived the English Masonic Constitutions; and from the place of meeting, the ritual of the English Lodges is designated as the Ancient York Rite.

For a long time the York Assembly exercised the Masonic jurisdiction over all England; but in 1567 the Freemasons of the southern part of the island elected Sir Thomas Gresham, the celebrated merchant, their Grand Master, according to Anderson (see Constitutions, 1738, page 81). He was succeeded by the Earl of Effingham, the Earl of Huntington, and by the illustrious architect, Inigo Jones.

In the beginning of the eighteenth century, Freemasonry in the south of England had fallen into decay. The disturbances of the revolution, which placed William III on the throne, and the subsequent warmth of political feelings which agitated the two parties of the state, had given this peaceful society a wound fatal to its success. But in 1716 "the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the Center of Union and Harmony," and so four of the London Lodges "met at the Apple Tree Tavern; and having put into the chair the oldest Master Mason, now the Master of a Lodge, they constituted themselves a Grand Lodge, pro tempore, Latin for the time being, in due form, and fortieth revived the quarterly communication of the officers of Lodges, called the Grand Lodge, resolved to hold the annual assembly and feast, and then to choose a Grand Master from among themselves, till they should have the honor of a noble brother at their head" (according to Anderson, Constitutions, 1738, page 109).

Accordingly, on John the Baptist's Day, 1717, the annual assembly and feast were held, and Brother Anthony Sayer duly proposed and elected Grand Master. The Grand Lodge adopted, among its regulations, the following: "That the privileges of assembling as Masons, which had hitherto been unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that, without such warrant no Lodge should be hereafter deemed regular or constitutional."

In compliment, however, to the four old Lodges, the privileges which they had always possessed under the old organization were particularly reserved to them; and it was enacted that "no law, rule, or regulation, to be hereafter made or passed in Grand Lodge, should deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of Masonic government" (as recorded by Preston, Illustrations, edition of 1792, pages 248 and 249).

The Grand Lodges of York and of London kept up a friendly intercourse, and mutual interchange of recognition, until the latter Body, in 1725, granted a Warrant of constitution to some Freemasons who had seceded from the former. This un-Masonic act was severely reproved by the York Grand Lodge, and produced the first interruption to the harmony that had long subsisted between them. It was, however, followed some years after by another unjustifiable act of interference. In 1736, the Earl of Crawford, Grand Master of England, constituted two Lodges within the jurisdiction, and a Grand Lodge of York was granted, without its consent, Deputations for Lancashire, Durham, and Northumberland. "This circumstance," says Preston (Illustrations, edition of..."
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1792, page 279), "the Grand Lodge at York highly
respected, and ever afterward viewed the proceedings
of the Brethren in the south with a jealous eye. All
friendly intercourse ceased, and the York Masons,
from that moment, considered their interests distinct
from the Masons under the Grand Lodge in London."

Three years after, in 1738, several Brethren, dis-
satisfied with the conduct of the Grand Lodge of
England, seceded from it, and held unauthorized
meetings for the purpose of initiation. Taking ad-


vantaging the breach between the Grand Lodges
of York and London, they assumed the character of
York Freemasons. On the Grand Lodge's determina-
tion to put strictly in execution the laws against
such seceders, they still further separated from its
jurisdiction, and assumed the appellation of Ancient
York Masons. They announced that the ancient
landmarks were alone preserved by them; and,
declaring that the regular Lodges had adopted new
plans, and sanctioned innovations, they branded them
with the name of Modern Masons. In 1739, they
established a new Grand Lodge in London, under
the name of the Grand Lodge of Ancient York Masons,
and, persevering in the measures they had adopted, held
communications and appointed annual feasts. They
were soon afterward recognized by the Freemasons of
Scotland and Ireland, and were encouraged and
fostered by many of the nobility. The two Grand
Lodges continued to exist, and to act in opposition
to each other, extending their schisms into other
countries, especially into America, until the year
1813, when, under the Grand Mastership of the
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the United Grand Lodge of England.

Such is the history of Freemasonry in England as
uninterruptedly believed by all Freemasons and
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Recent researches have thrown great doubts on its
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either traditional, or supported only by manuscripts
whose authenticity has not yet been satisfactorily
proved. Much of the history is uncertain; some of it,
especially as referring to York, is deemed apocryphal
by Brother Hughan and other industrious writers,
and Brother Henry Sadler in his Masonic Facts and
Fictions has proved that the Ancients were not really
a schismatic body of seceders from the Premier Grand
Lodge of England, but were Irish Freemasons settled
in London, who, in 1751, established a body which
assumed the character of Ancient York Masons. In 1739,
they established a new Grand Lodge in London, under
the name of the Grand Lodge of Ancient York Masons,
and, persevering in the measures they had adopted, held
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Duke of Sussex, they were united under the title of
the United Grand Lodge of England.

ENGLAND, GRAND LODGES IN. During one
period of the eighteenth century there existed four
Grand Lodges in England:
1. The Grand Lodge of England, located at
London.
2. The Grand Lodge of all England, located at
York.
3. The Grand Lodge of England according to the
Old Institutions.
4. The Grand Lodge of England south of the river
Trent.

The last two organizations had their Grand East
at London.

ENGLAND

Here we may appropriately insert the significant
information (see the Constitution of 1738, page 109):

And after the Rebellion was over, A.D. 1716, the few
lodges at London, finding themselves neglected by Sir
Christopher Wren, thought fit to cement under a Grand
Master, as the Centre of Union and Harmony, viz., the
Lodges that met—
At the Goose and Gridiron Ale-house in St. Paul's
Churchyard.
At the Crown Ale-house in Parkers Lane near Drury
Lane.
At the Apple Tree Tavern in Charles Street, Covent
Garden.
At the Rummer and Grapes Tavern in Channel Row,
Westminster.

They and some old Brethren met at the said Apple
Tree, and having put into the chair the oldest Master
(now the Master of a Lodge), they constituted a
Grand Lodge pro tempore in due form, and forthwith
rived the Quarterly Communication of the Officers of
Lodges (call'd the Grand Lodge), resolved to hold the
annual Assembly and Feast and then to chuse a Grand
Master from among themselves till they should have the
Honour of a noble Brother at their Head.

Accordingly

On St. John Baptist day, in the 3rd year of King George
the 1st, A.D., 1717, The Assembly and Feast of the Free
and Accepted Masons was held at the forsaid Goose and
Gridiron Alehouse.

The Four Old Lodges is also the title of a book by
Brother Robert F. Gould, London, 1879, treating of
the Bodies founding modern Freemasonry, and of their
descendants, the progress of the Craft in England
and of the career of every regular Lodge down to the
Union of 1813.

The first Grand Lodge was formed in 1717. The
second Grand Lodge bears date 1725, and emanated
from the immemorial Masonic Lodge that gave such
reverence to the city of York. The third was estab-
lished in 1751 by some Irish Freemasons settled in
London (see Antient Masons). And the fourth, whose
existence lasted from 1779 to 1799, was instituted by
the York Grand Lodge in compliance with the re-
quest of members of the Lodge of Antiquity, of
London; but its existence was ephemeral, in con-
sequence of the removal of the disturbing cause with
the regular Grand Lodge. Recently evidence has
been found pointing to the existence in London from
1770 to 1775 of a fifth Grand Lodge, formed by
Scotch Freemasons, with some four or five Lodges
under its control (see; Ars Quatuor Coronatorum
xviii, pages 69 to 90).

All subordinate Lodges existing at present, which
had their being prior to the Union, in December,
1813, were subjects of either the first or third of the
above designated four Grand Lodges, and known
respectively as the Moderns or the Antients, these
titles, however, having no recognized force as to the
relative antiquity of either.

ENGLAND, THE FIRST RECORD OF GRAND
LODGE OF. Brother R. F. Gould (History of Free-
masonry ii, page 373) furnishes the valuable infor-
mation that the Minutes of Grand Lodge commence
24th June, 1724, and that those bearing such date are
signed by "John Theophilus Desaguliers, Deputy
Grand Master." They are entered in a different
handwriting, under date of 25th November, 1723,
and are not signed at foot. On 24th June, 1724, the Earl of
Dulkeith presided in Grand Lodge, and the following sig-
natures are appended to the recorded Minutes thus:
ENLIGHENED. This word, equivalent to the Latin illuminatus, is frequently used to designate a Freemason as one who has been rescued from darkness, and received intellectual light. Webster's definition shows its appositeness: "Illuminated; instructed; informed; furnished with clear views." Many old Latin Diplomas commence with the heading, Omnibus illuminatis, meaning that it is addressed to all the enlightened.

ENGRAVE. In French Lodges, buriner, meaning to engrave, is used instead of écrire, to write. The engraved tablets are the written records.

ENLIGHTENMENT. See Shock of Enlightenment.

ENOCH. Though the Scriptures furnish but a meager account of Enoch, the traditions of Freemasonry closely connect him, by numerous circumstances, with the early history of the Institution. All, indeed, that we learn from the Book of Genesis on the subject of his life is, that he was the seventh of the patriarchs; the son of Jared, and the great-grandfather of Noah; that he was born in the year of the world 622; that his life was one of eminent virtue, and received the Divine mysteries from Adam, through the direct line of the preceding patriarchs. The Greek Christians supposed him to have been intimately acquainted with the nature of the stars; and they attribute to him the invention of astrology. The Rabbis maintain that he was taught by God and Adam how to sacrifice, and how to worship the Deity aright. The Cabalistic book of Raziel says that he received the Divine mysteries from Adam, through the direct line of the preceding patriarchs.

The Greek Christians supposed him to have been identical with the first Egyptian Hermes, who dwelt at Sais. They say he was the first to give instruction on the celestial bodies; that he foretold the deluge that was to overwhelm his descendants; and that he built the Pyramids, engraving thereon figures of artificial instruments and the elements of the sciences, fearing lest the memory of man should perish in that general destruction. Eupolemus, a Grecian writer, makes him the same as Atlas, and attributes to him, as the Pagans did to that deity, the invention of astronomy.

Wait (Oriental Antiquities) quotes a passage from Bar Hebraeus, a Jewish writer, which asserts that Enoch was the first who invented books and writing; that he taught men the art of building cities; that he discovered the knowledge of the Zodiac and the course of the planets; and that he inculcated the worship of God by fasting, prayer, alms, votive offerings, and tithes. Bar Hebraeus adds, that he
also appointed festivals for sacrifices to the sun at the periods when that luminary entered each of the zodiacal signs; but this statement, which would make him the author of idolatry, is entirely inconsistent with all that we know of his character, from both history and tradition, and arose, as Oliver supposes, most probably from a blending of the characters of Enos and Enoch.

In the study of the sciences, in teaching them to his children and his contemporaries, and in instituting the rites of initiation, Enoch is supposed to have passed the years of his peaceful, his pious, and his useful life, until the crimes of mankind had increased to such a height that, in the expressive words of Holy Writ, "every imagination of the thoughts of man's heart was only evil continually." It was then, according to a Masonic tradition, that Enoch, disgusted with the wickedness that surrounded him, and appalled at the thought of its inevitable consequences, fled to the solitude and secrecy of Mount Moriah, and devoted himself to prayer and pious contemplation. It was on that spot—that first consecrated by this patriarchal hermitage, and afterward to be made still more holy by the sacrifices of Abraham, of David, and of Solomon—that we are informed that the Shekinah, or sacred presence, appeared to him, and gave him those instructions which were to preserve the wisdom of the antediluvians to their posterity when the world, with the exception of but one family, should have been destroyed by the forthcoming flood. The circumstances which occurred at that time are recorded in a tradition which forms what has been called the Great Masonic Legend of Enoch, and which runs to this effect:

Enoch, being inspired by the Most High, and in commemoration of a wonderful vision, built a temple underground, and dedicated it to God. His son, Methuselah, constructed the building; although he was not acquainted with his father's motives for erecting it. This temple consisted of nine brick vaults, situated perpendicularly beneath each other and communicating by apertures left in the arch of each vault.

Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the grave he engraved, in ineffable characters, the true name of Deity, and, placing it on a cubical pedestal of white marble, he deposited the whole within the deepest arch.

When this subterranean building was completed, he made a door of stone, and attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it over that the aperture could not be discovered. Enoch himself was permitted to enter it but once a year; and on the death of Enoch, Methuselah, and Lamech, and the destruction of the world by the deluge, all knowledge of this temple, and of the sacred treasure which it contained, was lost until, in after times, it was accidentally discovered by another worthy of Freemasonry, who, like Enoch, was engaged in the erection of a temple on the same spot.

The legend goes on to inform us that after Enoch had completed the subterranean temple, fearing that the principles of those arts and sciences which he had cultivated with so much assiduity would be lost in that general destruction of which he had received a prophetic vision, he erected two pillars—the one of marble, to withstand the influence of fire, and the other of brass, to resist the action of water. On the pillar of brass he engraved the history of creation, the principles of the arts and sciences, and the doctrines of Speculative Freemasonry as they were practised in his times; and on the one of marble he inscribed characters in hieroglyphics, importing that near the spot where they stood a precious treasure was deposited in a subterranean vault.

Josephus gives an account of these pillars in the first book of his Antiquities. He ascribes them to the children of Seth, which is by no means a contradiction of the Masonic tradition, since Enoch was one of these children. "That their inventions," says the historian, "might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the flood, and at another time by the violence and quantity of water, they made two pillars—the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day."

Enoch, having completed these labors, called his descendants around him on Mount Moriah, and having warned them in the most solemn manner of the consequences of their wickedness, exhorted them to forsake their idolatries and return once more to the worship of the true God. Masonic tradition informs us that he then delivered up the government of the Craft to his grandson, Lamech, and disappeared from earth.

Doctor Mackey refers above to the discoveries made at the attempt by Julian the Apostle to rebuild the Temple. These are of especial interest to Brethren of various Degrees and the two leading accounts of these legends may well be included here as a matter of information. First we have the one given by the Greek historian Nicephorus Calistus in the fourteenth century, in his Ecclesiastical Histories. He records the following remarkable details of an occurrence that happened at the attempt to rebuild the Temple:

When the foundations were being laid, as has been said, one of the stones attached to the lowest part of the foundation was removed from its place and showed the mouth of a cavern which had been cut out of the rock. But as the cave could not be distinctly seen, those who had charge of the work, wishing to explore it, that they might be better acquainted with the place, sent one of the workmen down tied to a long rope. When he got to the bottom he found water up to his legs. Searching the cavern on every side, he found, by touching with his hands, that it was of a quadrangular form. When he was returning to the mouth, he discovered a certain pillar standing up scarcely above the water. Feeling with his hand, he found a little book placed upon it, and wrapped up in very fine and clean linen. Taking possession of it, he gave the signal with the rope that those who had sent him down should draw him up. Being received above, as soon as the book was shown, all were struck with astonishment, especially as it appeared untouched and fresh notwithstanding...
Letters supplementing the True Freemason. The design in 276 pages; 2. Lettres Magonniques pour Frère Enoch. Evidently the nom de plume, or pen name, urged against the Institution. The historical theories of all the Degrees, and an answer to the objections of the origin and object of Freemasonry, a description of the fidelity and devotion of the Operative Masons, or, more properly, dedicated. In the Koran Enoch is called Edris, from darasa, to study, which word, more literally translated, means, to read or to study with attention (see Enoch).

ENOCH, LEGEND OF. This legend is detailed in a preceding article. It never formed any part of the old system of Freemasonry, and was first introduced from Talmudic and Rabbinical sources into the advanced Degrees, where, however, it is really to be viewed rather as symbolical than as historical. Enoch himself is but the symbol of initiation, and his legend is intended symbolically to express the doctrine that the true Word or Divine truth was preserved in the ancient initiations.

ENOCHIAN ALPHABET. One of the most important alphabets, or ciphers, known to historic Freemasons is the Enochian, in consequence of the revelations made in that character. Tradition says the Christian princes were accompanied in their journey to Palestine by Freemasons, who fought by their side, and who, when at the Holy City, discovered important manuscripts, on which some of the historic Degrees were founded; that some of these manuscripts were in Syriac and others in Enochian characters; and that on their return, when at Venice, it was ascertained that the characters were identical with those in the Syriac column, spoken of by Josephus, and with the oldest copies in which the Book of Enoch was written, and are of great antiquity. The Brethren in the Ancient and Accepted Scottish Rite are largely instructed as to matters pertaining hereto in the Thirteenth and Fourteenth Degrees.

We present an exact copy of the alphabet, as may be found by comparison with that in the Bodleian Library.

The name He No C H, in Hebrew, signifies taught, or, more properly, dedicated. In the Koran Enoch is called Edris, from darasa, to study, which word, more literally translated, means, to read or to study with attention (see Enoch).

ENOCH, RITE OF. A Rite attempted to be established at Liege, in France, about the year 1773. It consisted of four Degrees, namely:

1. Manouvre, or Apprentice, whose object was friendship and benevolence.
2. Ouvrier, or Fellow Craft, whose object was fidelity to the Sovereign.
3. Maître, or master, whose object was submission to the Supreme Being.
4. Architecte, whose object was the perfection of all the virtues.

The Rite never made much progress.

EN SOPH. The pronunciation of the Hebrew word is. In the Cabalistic doctrines, the Divine Word, or Supreme Creator, is called the En Soph, or rather the Or En Soph, the Infinite Intellectual Light. The theory is, that all things emanated from this Primeval Light (see Cabala).
The Free Mason's Health

(2)
The world is in pain  
Our secret to gain
But still let them wonder and gaze on  
Till they're shown the light
They'll never know the right
Word or sign of an Accepted Mason
'Tis this and 'tis that
They cannot tell what
Why so many Great men in the nation
Should Aprons put on
To make themselves one
With a Free or an Accepted Mason

(4)
Great Kings Dukes and Lords
Have laid by their Swords
This our mystery to put a good grace on
And never been ashamed
To hear themselves named
With a Free or an Accepted Mason
Antiquities pride
We have on our side
It makes each man just in his station
There's naught but what's good
To be understood
By a Free or an Accepted Mason

(3)
Then join hand in hand
T'each other firm hand
Let's be merry and put a bright face on
What mortal can boast
So noble a Toast
As a Free or an Accepted Mason

for the FLUTE

First published in 1722 with above title, this popular song appeared with music in the 1723 Book of Constitutions as "The Enter'd 'Prentice's Song, by our late brother, Mr. Matthew Birkhead, deceased"
ENTER'D APPRENTICE'S SONG. The author was Matthew Birkhead and his effort appeared in print, Read's Weekly Journal, December 1, 1722, and has continued to be popular ever since, being frequently sung in British Lodges (see Birkhead, Matthew). The song is also called The Freemasons Health. Brother Birkhead, a singer and actor, Drury Lane Theatre, was Worshipful Master, Lodge V, London. The words and music of the song were printed in the first edition of the Book of Constitutions published by the Freemasons in 1723. Under the reference Tune, Freemasons, in this Encyclopedia we give an account of the various appearances of it in print. While the verses are frequently printed with alterations according to the taste of their respective editors, their first appearance was as follows:

Come let us prepare,
We Brothers that are
Met together on merry Occasion;
Let's drink, laugh and sing,
Our Wine has a Spring,
'Tis a Health to an accepted Mason.

The World is in pain,
Our secret to gain,
But still let them wonder and gaze on;
Till they're shown the Light
They'll ne'er know the Right
Word or Sign of an accepted Mason.

'Tis this, and 'tis that,
They cannot tell what,
Why so many great Men of the Nation,
Should Aprons put on,
To make themselves one,
With a Free or an accepted Mason.

Great Kings, Dukes and Lords,
Have laid by their swords,
This our Mistry to put a good Grace on,
And ne'er been ashamed,
To hear themselves named,
With a Free or an accepted Mason.

Antiquity's pride
We have on our side
It makes each Man just in his Station;
There's nought but what's good
To be understood,
By a Free or an accepted Mason.

Then join Hand in Hand,
T'each other firm stand,
Let's be merry, and put a bright Face on;
What mortal can boast
So noble a Toast
As a Free or an accepted Mason?

Another verse was added to the original by Brother Springett Penn, who became Deputy Grand Master of Munster, Ireland, and was also a member of a Lodge at London. This addition to the song was made about 1730 and printed by Dr. James Anderson in his edition of 1738. Brother Penn's version runs thus:

We're true and sincere
And just to the Fair;
They'll trust us on any Occasion:
No Mortal can compare
The Ladies adore,
Than a Free and an Accepted Mason.

So rousing a song did not fail of attack by the enemy and a parody upon it with the venom of the time appeared in the London Journal of 1725 entitled An Answer to the Freemasons Health, as follows:

The author
And the truth shall appear,
For we seem to put any grime on:
We've been bammed long enough,
With this damn'd silly stuff
Of a Free and an Accepted Mason.

The dear Brotherhood,
As they certainly shou'd,
Their follies do put a good face on:
But it's only a gin,
To draw other fools in,
So sly is an Accepted Mason.

With their aprons before 'em,
For better decorum,
Themselves they employ all their praise on:
In aprons array'd,
Of calves leather made,
True type of an Accepted Mason.

They know this and that,
The devil knows what,
Of secrets they talk wou'd amaze one:
But know by the by,
That no one can lye,
Like a Free and an Accepted Mason.

On a house ne'er so high,
If a Brother they spy,
As his trowel he dext'rously lays on:
He must leave off his work,
Till they're shown the Light,
At the sign of an Accepted Mason.

A Brother one time,
Being hang'd for some crime,
His Brethren did stupidly gaze on:
They made signs without end,
But fast hung their friend,
Like a Free and an Accepted Mason.

They tell us fine things
How yt lords, dukes, and kings,
Their mis'tries have put a good grace on:
For their credit be't said,
Many a skip has been made
A Free and an Accepted Mason.

From whence I conclude
Tho' it seem somewhat rude,
No credit their tribe we should place on:
Since a fool we may see,
Of any degree,
May commence an Accepted Mason.

ENTERED. When a candidate receives the First Degree of Freemasonry he is said to be entered. It is used in the sense of admitted, or introduced; a common as well as a Masonic employment of the word, as when we say, "the youth entered college"; or, "the soldier entered the service."

ENTERED APPRENTICE. See Apprentice, Entered.

ENTICK, JOHN. An English clergyman, born about 1703, who took much interest in Freemasonry about the middle of the eighteenth century. He revised the third edition of Anderson's Constitutions, by order of the Grand Lodge, which was published in 1756. The next issue of the Book of Constitutions, in 1767, also has his name on the title page as successor to Doctor Anderson, and is often attributed to him, but it is described as "A new edition . . . by a Committee appointed by the Grand Lodge," and it does not appear that he had anything to do with its preparation (see Ars Quatuor Coronatorum, 1908, xxi, page 80). Entick was also the author of many Masonic sermons, a few of which were published. Oliver speaks of him as a man of grave and sober
habits, a good Master of his Lodge, a fair disciplinarian, and popular with the Craft. But Entick did not confine his literary labors to Freemasonry. He was the author of a History of the War which ended in 1793, in five volumes, and a History of London, in four volumes. As an orthoepist he had considerable reputation and published a Latin and English Dictionary, and an English Spelling Dictionary. He died in 1773.

ENTOMBMENT. An impressive ceremony in the degree of Perfect Master of the Ancient and Accepted Scottish Rite.

ENTRANCE, POINTS OF. See Points of Entrance, Perfect.

ENTRANCE, SHOCK OF. See Shock of Entrance.

ENTRUSTING. That portion of the ceremony of initiation which consists in communicating to the candidate the modes of recognition.

ENVY. This meanest of vices has always been discouraged in Freemasonry. The fifth of the Old Charges says: "None shall discover envy at the prosperity of a brother" (see Constitutions, 1723, page 53).

EONS. In the doctrine of Gnosticism, Divine spirits occupying the intermediate state which was supposed to exist between the Supreme Being and the Jehovah of the Jewish theology, whom the Gnostics called only a secondary deity. These spiritual beings were indeed no more than abstractions, such as Wisdom, Faith, Prudence, etc. They derived their name from the Greek a'Loiy, meaning an age, in reference to the long duration of their existence. Valentinus said there were but thirty of them; but Basilides reckons them as three hundred and sixty-five, which is doubtless to be attributed to the connection of the epochs or epocha. Thus, the epoch of creation of the world; and that of Mohammedans, of the first day, which describes them as haughty, tenacious to a fault of their rights, and ever ready to resist the pretentions of the other tribes, and more especially that of Judah, of which they were peculiarly jealous. The circumstance in their history which has been appropriated for a symbolic purpose in the ceremonies of the Second Degree of Freemasonry, may be briefly related thus. The Ammonites, who were the descendants of the younger son of Lot, and inhabited a tract of country east of the river Jordan, had been always engaged in hostility against the Israelites. On the occasion referred to, they had commenced a war on the pretext that the Israelites had deprived them of a portion of their territory. Jephthah, having been called by the Israelites to the head of their army, defeated the Ammonites, but had not called upon the Ephraimites to assist in the victory. Hence, that high-spirited people were incensed, and more especially as they had had no share in the rich spoils obtained by Jephthah from the Ammonites. They accordingly gave him battle, but were defeated with great slaughter by the Gileadites, or countrymen of Jephthah, with whom alone he resisted their attack. As the land of Gilead, the residence of Jephthah, was on the west side of the Jordan, and as the Ephraimites lived on the east side, in making their invasion it was necessary that they should cross the river, and after their defeat, in attempting to effect a retreat to their own country, they were compelled to recross the river. But Jephthah, aware of this, had placed forces at the different fords of the river, who intercepted the Ephraimites, and detected their nationality by a peculiar defect in their pronunciation. For although the Ephraimites did not speak a dialect different from that of the other tribes, they had a different pronunciation of some words, and an inability to pronounce the letter or sh, which they pronounced as if it were or s. Thus, when called upon to say Shibboleth, they pronounced it Sibboleth, "which trifling defect," as we are told, "proved them to be enemies." The test to a Hebrew was a palpable one, for the two words have an entirely different signification; shibboleth meaning an ear of corn, and sibboleth, a burden. The biblical relation will be found in the twelfth chapter of the Book of Judges (see Shibboleth).

EOPHT. This was the name given to one who had passed through the Great Mysteries, and been permitted to behold what was concealed from the mystoe, who had only been initiated into the Lesser. It signifies an eye-witness, and is derived from the
GREEK, ἑποδειγμα, to look over, to behold. The epopts repeated the oath of secrecy which had been administered to them on their initiation into the Lesser Mysteries, and were then conducted into the lighted interior of the sanctuary and permitted to behold what the Greeks emphatically termed the sight, ἀποθελομενον. The epopts alone were admitted to the sanctuary, for the mystae were confined to the vestibule of the temple. The epopts were, in fact, the Master Masons of the Mysteries, while the mystae were the Apprentices and Fellow Crafts; these words being used, of course, only in a comparative sense.

EPREMENIL, JEAN JACQUES DUVAL D'. Surname sometimes spelled Esprémensil, also Esprémeniel. French magistrate. Born at Pondicherry, India, December 5, 1745; educated at Paris; member of French Parliament, he vigorously defended its rights against royalty and was imprisoned on the island of Saint Marguerite for four months. Brother Amiable says he was there a year. He returned to Paris a popular hero but on being chosen first deputy by the nobility he defended monarchy and the rising tide of revolution engulfed him. Publicly attacked by a mob, wounded seriously, rescued by the National Guard, he escaped to his property near Havre. He was arrested there, condemned to death by the revolutionary tribunal at Paris, and was guillotined on April 22, 1794. He was a member of the Lodge of the Nine Sisters at Paris, his name being on the calendar for 1788 where he ranked as the Deputy of the Lodge (see Une Loge Magonnique d' Avant 1789, Louis Amiable, Paris, 1897, page 268).

EQUALITY. Among the ancient iconologists, students of likenesses, equality was symbolized by a female figure holding in one hand a pair of scales equipoised and in the other a nest of swallows. The moderns have substituted a level for the scales. And this is the Masonic idea. In Freemasonry, the level is the symbol of that degree which is also of the Sixteenth Degree, or Prince of Jerusalem, because according to the old books, the members were Chiefs in Freemasonry, and administered justice to the inferior degrees.

EQUIVOCATION. Derived from two Latin words meaning equal and voice, and indicating doubtful interpretation, something most questionable. To equivocate is to say something with the intention to deceive. The words of the covenant of Freemasonry require that it should be made without evasion, equivocation, or mental reservation. This is exactly in accordance with the law of ethics in relation to promises made. And it properly applies in this case, because the covenant, as it is called, is simply a promise, or series of promises, made by the candidate to the Fraternity—to the Brotherhood into whose association he is about to be admitted. In making a promise, an evasion is the eluding or avoiding the terms of the promise; and this is done, or attempted to be done, by equivocation, which is by giving to the words used a secret signification, different from that which they were intended to convey by him who imposed the promise, so as to mislead, or by a mental reservation, which is a concealment or withholding in the mind of the promiser of certain conditions under which he makes it, which conditions are not known to the one to whom the promise is made. All of this is in direct violation of the law of veracity. The doctrine of the Jesuits is very different. Suarez, one of their most distinguished casuists, lays it down as good and by this name he was ever afterward known in the Order. Thus Bode, one of the founders of the Rite, was recognized as Eques à Serpente, or Knight of the Serpent, Eques ab Aquila, or Knight of the Eagle, etc., and by this name he was ever afterward known in the Order. Thus Bode, one of the founders of the Rite, was recognized as Eques à Lilii Convallicium, or Knight of the Lily of the Valleys, and the Baron Hund, another founder, as Eques ab Ense, or Knight of the Sword. A similar custom prevailed among the Illuminati and in the Royal Order of Scotland. Eques signified among the Romans a knight, but in the Middle Ages the knight was called miles; although the Latin word miles denoted only a soldier, yet, by the usage of chivalry, it received the nobler signification. Indeed, Muratori says, on the authority of an old inscription, that Eques was inferior in dignity to Miles (see Miles).

EQUES PROFESSUS. A Latin expression for Professed Knight. The seventh and last degree of the Rite of Strict Observance. This ceremony was added, it is said, to the original series by Von Hund.

EQUILATERAL TRIANGLE. See Triangle.

EQUITY. The equipoised balance, an instrument for weighing, is an ancient symbol of equity. On the medals, this virtue is represented by a female holding in the right hand a balance, and in the left a measuring wand, to indicate that she gives to each one his just measure. In the Ancient and Accepted Scottish Rite, the Thirty-First Degree, or Grand Inspector Inquisitor Commander, is illustrative of the virtue of equity; and hence the balance is a prominent symbol of that degree, as it is also of the Sixteenth Degree, or Prince of Jerusalem, because according to the old books, the members were Chiefs in Freemasonry, and administered justice to the inferior degrees.
contributions of the members. If a member was reduced to poverty, or was in temporary distress for money, he applied to the eranos, and, if worthy, received the necessary assistance, which was, however, advanced rather as a loan than a gift, and the amount was to be returned when the recipient was in better circumstances. In the days of the Roman Empire these friendly societies were frequent among the Greek cities, and were looked on with suspicion by the emperors, as tending to political combinations. Smith says (Dictionary of Greek and Roman Antiquities) that the Anglo-Saxon gilds, or fraternities for mutual aid, resembled the eranos of the Greeks. In their spirit, these Grecian confraternities partook more of the Masonic character, as charitable associations, than of the modern friendly societies, where relief is based on a system of mutual insurance; for the assistance was given only to cases of actual need, and did not depend on any calculation of natural contingencies.

ERECTING LODGES. To erect a Lodge is the authorized and time-honored formula to denote the foundation of a new Lodge of Freemasons. It is so employed in the earliest Lodge Charters, or Warrants, as they are styled nowadays, ever issued by any Grand Lodge. The very first of them opens as follows:

Whereas our Trusted and Well-Beloved Brothers . . . have besought Us that We would be pleased to Erect a Lodge of Free Masons, etc., etc. . . .

This is in the Warrant of Lodge No. 1, Grand Lodge of Ireland, February 1, 1731-2. Thus sanctioned by authority, and approved by usage, the phrase held the field among English-speaking Freemasons at home and abroad during the half century that preceded the Union of 1813, and still remains a constitutional formula among Grand Lodges that derive their powers from the Grand Lodge of Ireland, or from its step-daughter, the Grand Lodge of the Antients. In view of such unfamiliarity with the documents that embody the history of our organization, it is well to bear in mind that in 1748 there were no Lodge Charters in existence, save those issued under the seal of the Grand Lodge of Ireland. Several years had to elapse before the Irish practise, now so universal, was followed by the Grand Lodge of England. These comments were made by Brother W. J. Chetwode Crawley, 1901 (Transactions, Quatuor Coronati Lodge, volume xiv, page 15).

ERI, ROYAL ORDER OF. The legendary founder in 1695 B.C. of this organization comprising Freemasons only, was Eremon, King of Ulster, Ireland, and the Order is reputed to have ceased its military activities sometime about 1649 to 1659 A.D. An ancient book Annals of the Four Masters of Ireland, tells of the Knights of the Collar of Eri as instituted by King Emerhuin and his eight princes, the chiefs of the armies of the four provinces of Ulster, Munster, Leinster, and Connaught. Headquarters were at the city of Armagh, where a palace and royal court existed until destroyed by fire in 332 A.D. The palace of the early kings of Ireland and the Great Hall of the Knights were then located at Tara in the County Meath, with a military hospital, named Bronhasgar or House of the Sorrowful Soldier, and a famous college, a noted seat of Celtic learning. This ancient Order comprised knights and teachers, the Ollamhs, Brehons or judges, Crimtars or priest-astronomers, and Bards, poets and musicians. The modern ceremonies include the grades in order of Man-at-Arms, Esquire, and Knight, Knights Commanders, who are chosen by the Knights Grand Cross, and the latter selected by the Senior Grand Cross who represents the Sovereign, for whom an empty chair is placed at every Assembly. The latter is called the Paslaire, or Camp, and represents a green field. The General Assembly is termed the Poleith.

ERICA. The Egyptians selected the erica as a sacred plant. The origin of the consecration of this plant will be peculiarly interesting to the Masonic student. There was a legend in the mysteries of Osiris, which related that Isis, when in search of the body of her murdered husband, discovered it interred at the brow of a hill near which an erica grew; and hence, after the recovery of the body and the resurrection of the god, when she established the mysteries to commemorate her loss and her recovery, she adopted the erica as a sacred plant, in memory of its having pointed out the spot where the mangled remains of Osiris were concealed.

Ragon (Cours des Initiations, page 151) thus alludes to this mystic event:

Isis found the body of Osiris in the neighborhood of Biblos, and near a tall plant called the Erica. Oppressed with grief, she seated herself on the margin of a fountain, whose waters issued from a rock. This rock is the ema hill familiar to Freemasons; the Erica has been replaced by the Acacia, and the grief of Isis has been changed for that of the Fellow Crafts.

The lexicographers define iberis as the heath or heather; but it is really, as Plutarch asserts, the tamarisk tree; and Schwenk (Die Mythologie der Semiten, The Semitic Mythology, relating to the Assyrians, Arameans, Hebrewo-Phenicians, Arabs and Abyssinians, page 248) says that Phyloe, so renowned among the ancients as one of the burial-places of Osiris, and among the moderns for its wealth of architectural remains, contains monuments in which the grave of Osiris is overshadowed by the iberis.

ERITREA. This country is on the western shores of the Red Sea, and on the northeastern coast of Africa, between Egypt and Abyssinia. The Grand Orient of Italy instituted one Lodge in this country at Asmara.

ERLIKING. A name found in one of the sacred sagas of the Scandinavian mythology, entitled Sir Olaf and the Erlking’s Daughter, and applied to the mischievous goblin haunting the black forest of Thuringia.

ERNST AND FALK. More fully in German, Ernst und Falk, Gespräche für Freimaurer, meaning “Ernest and Falk. Conversations for Freemasons,” is the title of a work written by Gotthold Ephraim Lessing, and first published in 1778. Ernest is an inquirer, and Falk a Freemason, who gives to his interlocutor a very philosophical idea of the character, aims, and objects of the Institution. The work has been faithfully translated by Brother Kenneth R. H. Mackenzie, F.S.A., in the London Freemasons Quarterly Magazine, in 1854, and continued and finished, so far as the author had completed it, in the London Freemason in 1872. Findel says (History of Freemasonry, page 373) of this work, that it “is one of
the best things that has ever been written upon Freemasonry." A translation of it also appeared in the Builder (1915, volume i, pages 20 and 59), by Brother Louis Block, P. G. M. of Iowa.

ERWIN VON STEINBACH. A distinguished German, who was born, as his name imports, at Steinbach, near Buhl, about the middle of the thirteenth century. He was the master of the works at the Cathedral of Strasburg, the tower of which he commenced in 1275. He finished the tower and doorway before his death, which was in 1318. He was at the head of the German Fraternity of Stone-masons, who were the precursors of the modern Free-masons (see Strasburg).

ESOTERIC MASONRY. That secret portion of Freemasonry which is known only to the initiates as distinguished from Esoteric Freemasonry, or mon¬itorial, which is accessible to all who choose to read the manuals and published works of the Order. The words are from the Greek, οὐσιωδός, internal, and εξωτικός, external, and were first used by Pythagoras, whose philosophy was divided into the esoteric, or that taught to all, and the esoteric, or that taught to a select few; and thus his disciples were divided into two classes, according to the Degree of initiation to which they had attained, as being either fully admitted into the society, and invested with all the knowledge that the Master could communicate, or as merely postulants, enjoying only the public instructions of the school, and awaiting the gradual reception of further knowledge. This double mode of instruction was borrowed by Pythag¬oras from the Egyptian priests, whose theology was divided into two kinds—the one esoteric, and addressed to the people in general; the other esoteric, and confined to a select number of the priests and to those who possessed, or were to possess, the regal power. And the mystical nature of this concealed doctrine was expressed in their symbolic language by the images of sphinxes placed at the entrance of their temples. Two centuries later, Aristotle adopted the system of Pythagoras, and, in the Lyceum at Athens, delivered in the morning to his select disciples his subtle and concealed doctrines concerning God, Nature, and Life, and in the evening lectures on more elementary subjects to a promiscuous audience. These different lectures he called his Morning and his Evening Walk.

ESPERANCE. Under the name of Chevaliers et Dames de l'Espérance, a French expression meaning Knights and Ladies of Hope, was founded first in France, and subsequently and androgynous, both sexes, order in Germany. It is said to have been instituted by Louis XV, at the request of the Marquis de Chattelet, and was active about 1750. The Lodge Irene, at Hamburg, was founded in 1757.

ESSENES. Lawrie, in his History of Freemasonry, in replying to the objection, that if the Fraternity of Freemasons had flourished during the reign of Solomon, it would have existed in Judea in after ages, attempts to meet the argument by showing that there did exist, after the building of the Temple, an association of men resembling Freemasons in the nature, ceremonies, and object of their institution (see his page 33). The association to which he here alludes is that of the Essenes, whom he subsequently describes as an ancient Fraternity originating from an association of architects who were connected with the building of Solomon's Temple.

Lavrie evidently seeks to connect historically the Essenes with the Freemasons, and to impress his readers with the identity of the two Institutions. Brother Mackey was not prepared to go so far; but there is such a similarity between the two, and such remarkable coincidences in many of their usages, as to render this Jewish sect an interesting study to every Freemason, to whom therefore some account of the usages and doctrines of this holy brotherhood will not, perhaps, be unacceptable.

At the time of the advent of Jesus Christ, there were three religious sects in Judea—the Pharisees, the Sadducees, and the Essenes; and to one of these sects every Jew was compelled to unite himself. The Savior has been supposed by many writers to have been an Essene, because, while repeatedly denouncing the errors of the two other sects, he has nowhere uttered a word of censure against the Essenes; and because, also, many of the precepts of the New Testa¬ment are to be found among the laws of this sect.

In ancient authors, such as Josephus, Philo, Porphyry, Eusebius, and Pliny, who have had occasion to refer to the subject, the notices of this singular sect have been so brief and unsatisfactory, that modern writers have found great difficulty in properly understanding the true character of Essenism. And yet our antiquaries, never weary of the task of investigation, have at length, succeeded in eliciting, from the collation of all that has been previously written on the subject, very correct details of the doctrines and practices of the Essenes. Of these writers none have been more successful than the laborious German critics Frankel and Rappaport. Their investigations have been able and thoroughly condensed by Dr. Christian D. Ginsburg, whose essay on The Essenes, their History and Doctrines, published at London in 1804, has supplied the most material facts contained in the present article.

It is impossible to ascertain the precise date of the development of Essenism as a distinct organization. The old writers are exasperated in their statements, that they are worth nothing as historical authorities. Philo says, for instance, that Moses himself instituted the order, and Josephus that it existed ever since the ancient time of the Fathers; while Pliny asserts, with mythical liberality, that it has continued for thousands of ages. Doctor Ginsburg thinks that Essenism was a gradual development of the prevalent religious notions out of Judaism, a theory which Doctor Dollinger repudiates. But Rappaport, who was a learned Jew, thoroughly conversant with the Talmud and other Hebrew writings, and who is hence called by Ginsburg the Corypheus (meaning Leader or Chief, from the Latin and Greek) of Jewish critics, asserts that the Essenes were not a distinct sect, in the strict sense of the word, but simply an order of Judaism, and that there never was a rupture between them and the rest of the Jewish community. This theory is sustained by Frankel, a scholarly German, who maintains that the Essenes were simply an intensification of the Pharisaic sect, and that they were the same as the Chasidim, whom Lawrie calls the Kassideans, and of whom he speaks as the guardians of King Solomon's Temple.
If this view be the correct one, and there is no good reason to doubt it, then there will be another feature of resemblance and coincidence between the Freemasons and the Essenes; for, as the latter was not a religious sect, but merely a development of Judaism, an order of Jews entertaining no heterodox opinions, but simply carrying out the religious dogmas of their faith with an unusual strictness of observance, so are the Freemasons not a religious sect, but simply a development of the religious idea of the age. The difference, however, in Brother Mackey’s opinion, between Freemasonry and Essenes lies in the spirit of universal tolerance prominent in the one and absent in the other. Freemasonry is Christian as to its membership in general, but recognizing and tolerating in its bosom all other religions: Esseneism, on the contrary, was exclusively and intensely Jewish in its membership, its usages, and its doctrines.

The Essenes are first mentioned by Josephus as existing in the days of Jonathan the Maccabean, one hundred and sixty-six years before Christ. The Jewish historian repeatedly speaks of them at subsequent periods; and there is no doubt that they constituted one of the three sects which divided the Jewish religious world at the advent of our Savior, and of this sect he is supposed, as has been already said, to have been a member.

On this subject, Ginsburg says; “Jesus, who in all things conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would, therefore, naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the fact that Christ, with the exception of once, was not heard of in public till his thirtieth year, implying that he lived in seclusion with this Fraternity, and that, though he frequently rebuked the Scribes, Pharisees, and Sadducees, he never denounced the Essenes, strongly confirms this decision.” But he admits that Christ neither adopted nor preached their extreme doctrines of asceticism. After the establishment of Christianity, the Essenes faded out of notice, and it has been supposed that they were among the earliest converts to the new faith. Indeed, De Quincey rather paradoxically asserts that they were a disguised portion of the early Christians.

The etymology of the word has not been settled. Yet, among the contending opinions, the preferable one seems to be that it is derived from the Hebrew Chasid—meaning holy, pious—which connects the Essenes with the Chasidim, a sect which preceded them, and of whom Lawrie says, quoting from Scaliger, that they were “an order of the Knights of the Temple of Jerusalem, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay” (see Lawrie’s History of Freemasonry, page 38).

The Essenes were so strict in the observance of the Mosaic laws of purity, that they were compelled for the purpose of avoiding contamination, to withdraw altogether from the rest of the Jewish nation and to form a separate community, which thus became a brotherhood. The same scruples which led them to withdraw from their less strict Jewish Brethren induced most of them to abstain from marriage, and hence the unavoidable depletion of their membership by death could only be repaired by the initiation of converts. They had a common treasury, in which was deposited whatever anyone of them possessed, and from this the wants of the whole community were supplied by stewards appointed by the brotherhood, so that they had everything in common. Hence there was no distinction among them of rich and poor, or masters and servants; but the only gradation of rank which they recognized was derived from the Degrees or orders into which the members were divided, and which depended on holiness alone. They lived peaceably with all men, reproved slavery and war, and would not even manufacture any warlike instruments. They were governed by a president, who was elected by the whole community; and members who had violated their rules were, after due trial, excommunicated or expelled.

As they held no communication outside of their own fraternity, they had to raise their own supplies, and some were engaged in tilling, some in tending flocks, others in making clothing, and others in preparing food. They got up before sunrise, and, after singing a hymn of praise for the return of light, which they did with their faces turned to the East, each one repaired to his appropriate task. At the fifth hour, or eleven in the forenoon, the morning labor terminated. The Brethren then again assembled, and after a lustration in cold water, they put on white garments and proceeded to the refectory, where they partook of the common meal, which was always of the most frugal character. A mysterious silence was observed during this meal, which, to some extent, had the character of a sacrament. The feast being ended, and the priest having returned thanks, the Brethren withdrew and put off their white garments, resumed their working-clothes and their several employments until evening, when they again assembled as before, to partake of a common meal.

They observed the Sabbath with more than Judaic strictness, regarding even the removal of a vessel as a desecration of the holy day. On that day, each took his seat in the synagogue in becoming attire; and, as they had no ordained ministers, any one that liked read out of the Scriptures, and another, experienced in spiritual matters, expounded the passages that had been read. The distinctive ordinances of the brotherhood and the mysteries connected with the Tetragrammaton and the angelic worlds were the prominent topics of Sabbatical instruction. In particular, did they pay attention to the mysteries connected with the Tetragrammaton, or the Shem hamphorash, the Expository Name, and the other names of God which plays so important a part in the mystical theosophy of the Jewish Cabalists, a great deal of which has descended to the Freemasonry of our own age.

Josephus describes them as being distinguished for their brotherly love, and for their charity in helping the needy, and showing mercy. He says that they are just dispensers of their anger, curbers of their passions, representatives of fidelity, ministers of peace, and every word with them is of more force than an oath. They avoid taking an oath, and regard it as worse than perjury; for they say that he who is not believed without calling on God to witness, is already condemned of perjury. Josephus also states that
they studied with great assiduity the writings of the ancients on distempers and their remedies, alluding, as it is supposed, to the magical works imputed by the Talmudists to Solomon.

It has already been observed that, in consequence of the celibacy of the Essenes, it was found necessary to recruit their ranks by the introduction of converts, who were admitted by a solemn of initiation. The candidate, or aspirant, was required to pass through a novitiate of two stages, which extended over three years, before he was admitted to a full participation in the privileges of the Order. Upon entering the first stage, which lasted for twelve months, the novice cast all his possessions into the common treasury. He then received a copy of the regulations of the brotherhood, and was presented with a spade, and apron, and a white robe. The spade was employed to bury excrement, the apron was used at the daily instructions, and the white robe was worn as a symbol of purity.

During all this period the aspirant was considered as being outside the Order, and, although required to observe some of the ascetic rules of the society, he was not admitted to the common meal. At the end of the probationary year, the aspirant, if approved, was advanced to the second stage, which lasted two years, and was then called an Approacher. During this period he was permitted to unite with the Brethren in their instruction, but was not admitted to the common meal, nor to hold any office. Should this second stage of probation be passed with approval, the approacher became an Associate, and was admitted into full membership, and at length allowed to partake of the common meal.

There was a third rank or Degree called the Disciple or Companion, in which there was a still closer union. Upon admission to this highest grade, the candidate was bound by a solemn oath to love God, to be just to all men, to practise charity, maintain truth, and to subdue his passions; their heroic endurance under the most agonizing sufferings for righteousness' sake; and their cheerfully looking forward to death, as releasing their immortal souls from the bonds of the body, to be forever in a state of bliss with their Creator.—have hardly found a parallel in the history of mankind.

Lawrie, in his History of Freemasonry, gives (see pages 34 and 35) on the authority of Pictet, of Basnage, and of Philo, the following condensed recapitulation of what has been said in the preceding pages of the usages of the Essenes:

When a candidate was proposed for admission, the strictest scrutiny was made into his character. If his life had hitherto been exemplary, and if he appeared capable of curbing his passions, and regulating his conduct, according to the virtuous, though austere maxims of the Order, he was admitted, at the expiration of the novitiate, with a white garment, as an emblem of the regularity of his conduct, and the purity of his heart. A solemn oath was then administered to him, that he would never divulge the mysteries of the Order; that he would make no innovations on the doctrines of the society; and that he would continue in that honorable course of piety and virtue which he had begun to pursue. Like Freemasons, they instructed the young member in the knowledge which they derived from their ancestors. They admitted no women into their order. They had particular signs for recognizing each other, which have a strong resemblance to those of Freemasons. They had colleges or places of retirement, where they retired to practise their rites and settle the affairs of the society; and, after the performance of these duties, they assembled in a large hall, where an entertainment was provided for them by the president, or master of the college, who allotted a certain quantity of provisions to every individual. They abolished all distinctions of rank, and if preference was ever given, it was given to piety, liberality, and virtue. Treasurers were appointed in every town, to supply the wants of indigent strangers.

Dr. W. Wynn Westcott (page 72, volume xxviii, 1915, Transactions, Quatuor Coronati Lodge) takes exception to Brother Lawrie's claim that the Essenes "had particular signs for recognizing each other, which have a strong resemblance to those of Freemasons." Brother Westcott could find no such statement made either by Philo, Josephus, or Pliny.

Lawrie thinks that this remarkable coincidence between the chief features of the Masonic and Esseniastic fraternities can be accounted for only by referring them to the same origin; and, to sustain this view, he attempts to trace them to the Kasideans, or Assideans, more properly the Chassidim, "an association of architects who were connected with the building of Solomon's Temple." But, aside from the consideration that there is no evidence that the Chassidim were a Body of architects—for they were really a sect of Jewish puritans, who held the Temple in especial honor—we cannot conclude, from a mere coincidence of doctrines and usages, that the origin of the Essenes and the Freemasons is identical. Such a course of reasoning would place the Pythagoreans in the same category: a theory that has been rejected by the best modern critics.

The truth appears to be that the Essenes, the School of Pythagoras, and the Freemasons, derive their similarity from the spirit of brotherhood which
has prevailed in all ages of the civilized world, the inherent principles of which, as the results of any fraternity—all the members of which are engaged in the same pursuit and assenting to the same religious creed—are brotherly love, charity, and that secrecy which gives them their exclusiveness. And hence, between all fraternities, ancient and modern, these remarkable coincidences will be found.

The intricate and most interesting aspect of the Essenes as a monastic sort of order within the pale of Judaism is examined in Hastings's *Dictionary of the Bible*. Brother Dudley Wright considers this difficult angle of the subject in his book *Was Jesus an Essene?* 

**ES SELAMU ALEIKUM.** See *Selamu Aleikum, Es:* also Salaam.

**ESTHER.** The Third Degree of the American Adoptive Rite of the Eastern Star. It is also called the *Wife's Degree,* and in its ceremonies comprises the history of Esther the wife and queen of Ahasuerus, King of Persia, as related in the Book of Esther.

**ETERNAL LIFE.** The doctrine of *eternal life* is taught in the Master's Degree, as it was in the Ancient Mysteries of all nations (see *Immortality of the Soul*).

**ETERNITY.** The ancient symbol of *eternity* was a serpent in the form of a circle, the tail being placed in the mouth. The simple circle, the figure which has neither beginning nor end, but returns continually into itself, was also a symbol of eternity.

**ETHANIM OR TISHRI.** The seventh sacred month, or the first month of the Hebrew civil year, commencing with the new moon in September.

**ETHICS OF FREEMASONRY.** There is a Greek word, *ethos, ethos,* which signifies *custom,* from which Aristotle derives another word *ethos, ethos,* which means *ethics,* because, as he says, from the custom of doing good acts arises the habit of moral virtue. *Ethics,* then, is the science of morals teaching the theory and practise of all that is good in relation to God and to man, to the state and the individual; it is, in short, to use the emphatic expression of a German writer, "the science of the good." *Ethics* being thus engaged in the inculcation of moral duties, there must be a standard of these duties, an authoritative ground-principle on which they depend, a doctrine that requires their performance, making certain acts just those that *ought* to be done, and which, therefore, are duties, and that forbid the performance of others which are therefore, offenses. *Ethics,* therefore, as a science, is divisible into several species, varying in name and character, according to the foundation on which it is built.

Thus we have the *Ethics of Theology,* which is founded on that science which teaches the nature and attributes of God; and, as this forms a part of all religious systems, every religion, whether it be Christianity or Judaism, Brahmanism or Buddhism, or any other form of recognized worship, has within its bosom a science of theological ethics which teaches, according to the lights of that religion, the duties which are incumbent on man from his relations to a Supreme Being. And then we have the *Ethics of Christianity,* which being founded on the Scriptures, recognized by Christians as the revealed will of God, is nothing other than theological ethics applied to and limited by Christianity.

Then, again, we have the *Ethics of Philosophy,* which is altogether speculative, and derived from and founded on man's speculations concerning God and himself. There might be a sect of philosophers who denied the existence of a Superintending Providence; but it would still have a science of ethics referring to the relations of man to man, although that system would be without strength, because it would have no Divine sanction for its enforcement.

Lastly, we have the *Ethics of Freemasonry,* whose character combines those of the three others. The first and second systems in the series above enumerated are founded on religious dogmas; the third on philosophical speculations. Now, as Freemasonry claims to be a religion, in so far as it is founded on a recognition of the relations of man and God, and a philosophy in so far as it is engaged in speculations on the nature of man, as an immortal, social, and responsible being, the ethics of Freemasonry will be both religious and philosophical.

The symbolism of Freemasonry, which is its peculiar mode of instruction, inculcates all the duties which we owe to God as being his children, and to men as being their Brethren. "There is," says Doctor Oliver, "scurrelly a point of duty or morality which man has been presumed to owe to God, his neighbor, or himself, under the Patriarchal, the Mosaic, or the Christian dispensation, which, in the construction of our symbolical system, has been left untouched." Hence, he says, that these symbols all unite to form "a code of moral and theological philosophy"; the term of which expression would have been better if he had called it a "code of philosophical and theological ethics."

At a very early period of his initiation, the Freemason is instructed that he owes a threefold duty—to God, his neighbor, and himself—and the inculcation of these duties constitutes the ethics of Freemasonry.

Now, the Tetragrammaton, the letter G, and many other symbols of a like character, impressively inculcate the lesson that there is a God in whom "we live, and move, and have our being," and of whom the apostle, quoting from the Greek poet, tells us that "we are His offspring." To Him, then, as the Universal Father, does the ethics of Freemasonry teach us that we owe the duty of loving and obedient children.

And, then, the vast extent of the Lodge, making the whole world the common home of all Freemasons, and the temple, in which we all labor for the building up of our bodies as a spiritual house, are significant symbols, which teach us that we are not only the children of the Father, but fellow-workers, laboring together in the same task and owing a common servitude to God as the Grand Architect of the universe—the Algabil or Master Builder of the world and all that is therein; and thus these symbols of a joint labor, for a joint purpose, tell us that there is a brotherhood of man: to that brotherhood does the ethics of Freemasonry teach us that we owe the duty of fraternal kindness in all its manifold phases.

And so we find that the ethics of Freemasonry is really founded on the two great ideas of the universal fatherhood of God and the universal brotherhood of man.
ETHIOPIA.

A tract of country to the south of Egypt, and watered by the upper Nile. The reference to Ethiopia, familiar to Freemasons, as a place of attempted escape for certain criminals, is not to be found in the English or French accounts, and Brother Mackey was inclined to think that this addition to the Hiramic legend is an American interpolation.

The selection of Ethiopia, by the old authorities, as a place of refuge, seems to be rather inappropriate when we consider what must have been the character of that country in the age of Solomon.

ETYMOLOGY. For the etymology of the word Mason, see Mason, Derivation of the Word.

EUCLID. In the Year of the World, 3650, Anno Mundi, which was 646 years after the building of King Solomon's Temple, Euclid, the celebrated geometrician, was born. His name has been always associated with the highest lights. And after the they gave them a charge on this manner.

the science ought to be ruled.' And that the King and all his great lords: 'If ye will, take me your children to govern, and to teach them one of the Seven Sciences, wherewith they may live honestly as gentlemen should, under a condition, that ye will grant me and them a commission that I may have power to teach them after the science ought to be ruled.' And that the King and all his counsellor granted to him anone, and sealed their commission. And then this worthy Doctor took to them these seven sciences, taught them in the same symbolic manner. So interpreted, this legend corresponds to all the developments of Egyptian history, which teach us how close a connection existed in that country between the religious and scientific systems. Thus Kenrick (Ancient Egypt, 383) tells us that "when we read of foreigners in Egypt being obliged to submit to painful and tedious ceremonies of initiation, it was not that they might learn the secret meaning of the rites of Osiris or Isis, but that they might partake of the knowledge of astronomy, physic, geometry, and theology." The legend of Euclid belongs to that class of narrations which, in another work, Doctor Mackey calls The Mythical Symbols of Freemasonry.

EULOGY. Spoken or written praise of a person's life or character. Freemasonry delights to do honor to the memory of departed Brethren by the delivery of eulogies of their worth and merit, which are either delivered at the time of their burial, or at some future period. The eulogy forms the most important part of the ceremonies of a Sorrow Lodge. But the language of the eulogist should be restrained within certain limits; while the veil of charity should be thrown over the frailties of the deceased, the praise of his virtues should not be expressed with exaggerated adulation, slavish flattery. Eulogy, just and affectionate is one thing; panegyric, suggesting hypocritical compliment, is something else.

EUMOLPUS. A king of Eleusis, who founded, about the year 1374 B.C., the Mysteries of Eleusis. His descendants, the Eumolpiads, prevailed for twelve hundred years over these Mysteries as Hierophants.

EUNCH. It is usual, in the most correct Masonic instruction, especially to name eunuchs as being incapable of initiation. In none of the old Constitutions and Charges is this class of persons alluded to by name, although of course they are comprehended in the general prohibition against making Freemasons of persons who have any blemish or maim. However, in the Charges which were published by Doctor Anderson, in his second edition (see Constitutions, 1738, page 144) they are included in the list of prohibited candidates. It is probable from this evidence that at the time it was usual to name them in the point of obligation above referred to; and this presumption derives strength from the fact that Dermott, in copying his Charges from those of Anderson's second edition, added a note complaining of the Moderns for having disregarded this ancient law, in at least one instance (see Brother Lawrence Dermott's Ahiman Rezon, edition of 1778). The question is,
however, not worth discussion, except as a matter of interest in the history of our ceremonies, since the legal principle is already determined that omen cannot be initiated because they are not perfect men, “having no stain or defect in their bodies.”

EUCHARIST. One of the largest and most celebrated rivers of Asia. Rising in the mountains of Armenia and flowing into the Persian gulf, it necessarily lies between Jerusalem and Babylon. In the advanced degrees it is referred to as the stream over which the Knights of the East won a passage by their arms in returning from Babylon to Jerusalem.

EURESESIS. From the Greek, έυρεσις, meaning a discovery. That part of the initiation in the Ancient Mysteries which represented the finding of the body of the god or hero whose death and resurrection was the subject of the initiation. The Euresis has been adopted in Freemasonry, and forms an essential incident of Craft instruction.

EUROPE. An appellation or name at times given to the west end of the Lodge.

EVA. The acclamation or cry used in the French Rite of Adoption.

EVANGELICON. The gospel belonging to the so-called Ordre du Temple at Paris, and professedly a relic of the real Templars. Some believe in its antiquity; but others, from external and internal evidence, fix its date subsequent to the fifteenth century. It is apparently a garbled version of Saint John’s Gospel. It is sometimes confounded with the Leuiticon; but, though bound up in the same printed volume, it is entirely distinct.

EVANGELISM. See Saint John the Evangelist.

EYATES. The second Degree in the Druidical system. It is the first Degree that was the Bards, the second Evates or Prophets, and the third Druids or Sanctified Authorities.

EVERGETEN, BUND DER. A German expression meaning League of Doers of Good, a term taken from the Greek word εὐρήκτης, a benefactor. A secret order of the god or hero whose death and resurrection was the subject of the initiation. The Euresis has been adopted in Freemasonry, and forms an essential incident of Craft instruction.

EXAMINATION OF THE BALLOT BOX. This is sometimes done after the ballot for a candidate, by presenting the box first to the Junior Warden, then to the Senior, and lastly to the Master, each of whom proclaims the result as clear or foiled. This order is adopted so that the declaration of the inferior officer, as to the state of the ballots, may be confirmed and substantiated by his superior.

EXAMINATION OF CANDIDATES. It is an almost universal rule of the modern Constitutions of Freemasonry, that an examination upon the subjects which have been taught in the preceding Degree shall be required of every Brother who is desirous of receiving a further Degree; and it is directed that this examination shall take place in an open Lodge of the Degree upon which the examination is made, that all the members present may have an opportunity of judging from actual inspection of the proficiency and fitness of the candidate for the advancement to which he aspires. The necessity of an adequate comprehension of the mysteries of one Degree, before any attempt is made to acquire a further one, seems to have been duly appreciated from the earliest times; and hence the 13th Article of the Regius Manuscript requires that if a Master has an Apprentice he shall teach him fully, that he may know his Craft ably wherever he may go. Exaltation, therefore, technically means a rising from a lower to a higher sphere, and in Royal Arch Masonry may be supposed to refer to the being lifted up out of the first temple of this life into the second temple of the future life. The candidate is raised in the Master’s Degree, he is exalted in the Royal Arch. In both the symbolic idea is the same.

EXAMINATION OF VISITORS. The due examination of strangers who claim the right to visit, should be entrusted only to the most skilful and prudent Brethren of the Lodge. And the examining committee should never forget, that no man applying for admission is to be considered as a Freemason, however strong may be his recommendations, until by...
undeniable evidence he has proved himself to be such. All the necessary forms and antecedent cautions should be observed. Inquiries should be made as to the time and place of initiation, as a preliminary step the Tiler's pledge, of course, never being omitted.

Then remember the good old rule of "commencing at the beginning." Let everything proceed in regular course, not varying in the slightest degree from the order in which it is to be supposed that the information sought was originally received. Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final decree for rejection is uttered. And let that decree be uttered in general terms, such as, "I am not satisfied," or "I do not recognize you," and not in more specific language, such as, "You did not answer this inquiry," or "You are ignorant on that point." The candidate for examination is only entitled to know that he has not complied generally with the requisitions of his examiner. To descend to particulars is always improper and often dangerous.

Above all, never ask what the lawyers call leading questions, which include in themselves the answers, nor in any manner aid the memory or prompt the forgetfulness of the party examined, by the slightest hints. If he has it in him it will come out without assistance, and if he has it not, he is clearly entitled to no aid. The Freemason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that society whose secret modes of recognition he has so little valued as not to have treasured them in his society whose secret modes of recognition he has so

EXCALIBAR. King Arthur's famous sword, which he withdrew from a miraculous stone after the unavailing efforts of 200 of his most puissant barons. Hence, Arthur was proclaimed king. When dying, Arthur commanded a servant to throw the sword into a neighboring lake, but the servant twice eluded this command. When he finally complied, a hand and arm arose from the water, seized the sword by the hilt, waved it thrice, then sinking into the lake, was seen no more.

EXCAVATIONS. Excavations beneath Jerusalem have for years past been in progress, under the direction of the English society, which controls the "Palestine Exploration Fund," and many important discoveries, especially interesting to Freemasons, have been made.

EXCELLENT. A title conferred on the Grand Captain of the Host, and Grand Principal Sojourner of a Grand Chapter, and on the King and Scribe of a subordinate Chapter of Royal Arch Masons in America.

EXCELLENT MASON. Doctor Oliver (Historical Landmarks i, 420-8) gives a tradition that at the building of Solomon's Temple there were several Lodges of Excellent Masons, having nine members in each, which were distributed as follows: Six Lodges, or fifty-four Excellent Masons in the quarries; three Lodges, or twenty-seven Excellent Masons in the forest of Lebanon; eight Lodges, or seventy-two Excellent Masons engaged in preparing the materials; and nine Lodges, or eighty-one Excellent Masons subsequently employed in building the Temple. Of this tradition there is not the lightest support in authentic history, and it must have been invented altogether for a symbolic purpose, in reference perhaps to the mystical numbers which it details.

EXCELLENT MASTER. A Degree which, with that of Super-Excellent Master, was at one time given as preparatory to the Royal Arch. The latter Degree now forms part of what is known as Cryptic Masonry. Crypt is a word from the Latin language as well as the Greek, meaning hidden, and frequently applied to a vault or secret chamber.

EXCELLENT, MOST. See Most Excellent.

EXCELLENT, RIGHT. See Right Excellent.

EXCELLENT, SUPER. See Super-Excellent Masons.

EXCLUSION. In England the Grand Lodge alone can expel from the rights and privileges of Freemasonry. But a subordinate Lodge may exclude a member after giving him due notice of the charge preferred against him, and of the time appointed for its consideration. The name of any one so excluded, and the cause of his exclusion must be sent to the Grand Secretary and to the Provincial or District Grand Secretary if the Lodge be in a Province or District. No Freemason excluded is eligible to any other Lodge until the Lodge to which he applies has been made acquainted with his exclusion, and the cause, so that the Brethren may exercise their discretion as to his admission (Constitutions, Rules 210 and 212). However, it was enacted by the Grand Lodge of England in 1902 that when a member is three years in arrears he ceases to hold membership in his Lodge and can regain his former standing only by submitting a regular petition and passing the ballot (see Book of Constitutions, Article 175).

In the United States of America the expression used as synonymous with Exclusion is striking from the roll, except that the latter punishment is inflicted for non-payment of Lodge dues. The general practise is to suspend for non-payment of dues, the Brother regaining his standing, if there be no other objection to him, by paying the arrearages that he owed.

EXCLUSIVENESS OF FREEMASONRY. The exclusiveness of Masonic benevolence is a charge that has frequently been made against the Order; and it is said that the charity of which it boasts is always conferred on its own members in preference to strangers. It cannot be denied that Freemasons, simply as Freemasons, have ever been more constant and more profuse in their charities to their own Brethren than to the rest of the world; that in apportioning the alms which God has given them to bestow, they have first looked for the poor in their own home before they sought those who were abroad; and that their hearts have felt more deeply for the destitution of a Brother than a stranger.

The principle that governs the Institution of Freemasonry, in the distribution of its charities, and the
exercise of all the friendly affections, is that which was laid down by Saint Paul for the government of the infant church at Galatia: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians vi, 10).

This sentiment of preference for those of one's own faith, thus sanctioned by apostolic authority, is the dictate of human nature, and the words of Scripture find their echo in every heart. "Blood," says the Spanish proverb, "is thicker than water," and the claims of kindred, of friends and comrades to our affections, must not be weighed in the same scale with those of the stranger, who has no stronger tie to bind him to our sympathies, than that of a common origin from the founder of our race. All associations of men act on this principle. It is acknowledged in the church which follows with strict obedience the injunction of the apostle; and in the relief it affords to the distressed, in the comforts and consolations which it imparts to the afflicted, and in the rights and privileges which it bestows upon its own members, distinguishes between those who have no community with it of religious belief, and those who, by worshipping at the same altar, have established the higher claim of being of the household of faith.

It is recognized by all other societies, which, however they may, from time to time, and under the pressure of peculiar circumstances, extend temporary aid to accidental cases of distress, carefully preserve their own peculiar funds for the relief of those who, by their election as members, by their subscription to a written constitution, and by the regular payment of arrears, have assumed the relationship which Saint Paul defines as being of the household of faith.

It is recognized by governments, which, however liberally they may frame their laws, so that every burden may bear equally on all, and each may enjoy the same civil and religious rights, never fail, in the privileges which they bestow, to discriminate between the alien and foreigner, whose visit is but temporary or whose allegiance is elsewhere, and their own citizens.

This principle of preference is universally diffused, and it is well that it is so. It is well that those who are nearer should be dearer; and that a similitude of blood, an identity of interest, or a community of purpose, nearer should be dearer; and that a similitude of blood, a community of purpose, or a similarity of descent bind man to man. Man, in the weakness of his nature, requires this security. By his own unaided efforts, he cannot accomplish the objects of his life nor supply the necessary wants of his existence. In this state of utter helplessness, God has wisely and mercifully provided a remedy by implanting in the human breast a love of union and an ardent desire for society.

Guided by this instinct of preservation, man eagerly seeks communion of man, and the weakness of the individual is compensated by the strength of association. It is to this consciousness of mutual dependence, that nations are indebted for their existence, and governments for their durability. And under the impulse of the same instinct of society, brotherhoods and associations are formed, whose members, concentrating their efforts for the attainment of one common object, bind themselves by voluntary ties of love and friendship, more powerful than those which arise from the ordinary feelings of human nature.

EXCLUSIVE TERRITORIAL JURISDICTION.

Grand Lodges in the United States have adhered to State lines as the limits of their activities, but this has not been so strictly the custom elsewhere. Some particulars of the situations arising from the contact of different practises may be seen in the following statement of the action taken by the Grand Lodge of Pennsylvania against the Grand Orient of France.

At the Annual Grand Communication of the Grand Lodge of Free and Accepted Masons of Pennsylvania, held at Philadelphia, December 27, 1924, Right Worshipful Past Grand Master Brother Abraham M. Beiler, Chairman of Committee on Clandestine Lodges in Pennsylvania, presented the following report, when, on motion, the resolutions attached thereto were unanimously adopted.

The Grand Master of the Grand Lodge of Louisiana at its fifty-seventh Annual Communication held February, 1869, delivered an address, in the course of which he said:

"It has become my painful duty to bring to your notice the action of the Grand Orient of France, with whom we have for many years been upon the most friendly and brotherly terms of esteem and regard. The Grand Orient of France has aided and assisted this Grand Lodge in times of trouble and anxiety, by her firm adherence to constitutional law and Masonic justice. In the month of December I received from the office of the Grand Orient through the post office an official bulletin containing a decree which certainly surprised me. It has, with a strange perversion, and an unaccountable want of consistency, recognized a clandestine body in this city, calling itself the Supreme Council of the Sovereign and Independent State of Louisiana.

"It will become your painful duty to take notice of this action of the Grand Orient of France, and make such decree as in your wisdom may be found expedient and necessary, to sustain the dignity of this Grand Lodge and maintain its authority over Craft Masonry in this Jurisdiction. There can be no divided authority. Upon one principle we are all agreed, and while we have life we will sustain it. The Grand Lodge of Louisiana will never submit to a divided jurisdiction, and in this position she will be sustained by every Grand Lodge in North America, for all are interested alike in sustaining each other. This principle once abandoned, the power of Masonry for good is gone. Discord and confusion will reign supreme, and the sun of Masonry will set in a sea of darkness."

The Committee on Foreign Correspondence submitted a report on the Grand Orient's action, with full translations of the decrees and debates relating to its recognition of the "Supreme Council of the Ancient and Accepted Scottish Rite in and for the Sovereign State of Louisiana" and entering into fraternal relations with that clandestine Body. The report concluded with these words:

"This spirit, which seeks to impair the honor and subvert the dignity of this Grand Lodge, will, we doubt not, be properly appreciated by our sister Grand Lodges, and in submitting the following resolutions, our committee feel confident that the Grand Lodge will receive from her American sisters the same sympathy and support which they so generously
extended to the Grand Lodge of New York, when her jurisdiction was invaded by the Grand Lodge of Hamburg.”

The resolutions offered with the above report were:

RESOLVED, That all Masonic correspondence and fraternal relations between the Grand Lodge of Louisiana and the Grand Orient of France cease and be discontinued, and no Mason owing allegiance to that Grand Body be recognized as such in this jurisdiction.

RESOLVED, That a duly authenticated copy of the above report and resolution be transmitted to the Grand Orient of France and to all regularly constituted American and European Grand Lodges.

The report and the resolutions were adopted.

In his address at the Annual Grand Communication of the same Grand Lodge, December 27, 1869, the retiring Right Worshipful Grand Master Brother Richard Vaux, said:

“Within the past year, the action of the Grand Orient of France in recognizing a spurious Grand Lodge within the Jurisdiction of the Grand Lodge of Louisiana, has been considered by most of the Grand Lodges of the United States. In each case our sister Grand Lodges have denounced this action as un Masonic. New York and Massachusetts have exclusively discussed the question and acted accordingly. I am most happy to find that the principle the Grand Lodge of Pennsylvania has ever proclaimed, that a Grand Lodge must be supreme and sovereign within its jurisdiction, is thus acknowledged. But in the case before us, another principle which this Grand Lodge has maintained is also accepted as Masonic law. We have asserted that one Grand Lodge will not permit any interference, by any other Grand Lodge, with her sovereignty as a Grand Body; that her power within her jurisdiction tolerates no rival; and when an effort is made to that end, it is the solemn duty of all Grand Lodges to protest, and take such other action as the case demands. The facts are so clear, in this unjustifiable interference in Louisiana, that I deem it proper to state, that all correspondence between the Grand Lodge of Pennsylvania and the Grand Orient of France should cease, till the latter recalls its presumptuous meddling with the affairs of our sister Grand Lodge of Louisiana, and yields assent to that paramount principle of American Freemasonry, which lies at the foundation of the supreme sovereignty of Grand Lodges of Freemasons in the United States.”

The Grand Master of Louisiana at the fifty-eighth Annual Communication, held February 14, 1870, said:

“The Grand Orient of France still maintains the anomalous position which it so unwisely assumed more than a year ago, and still holds in its embrace a spurious and clandestine body, without any legal title whatever to be called Masonic. From our Brethren in every quarter of the globe come messages of approval of the course taken by our Grand Lodge and in no instance, where the matter of difference has been clearly understood, has Louisiana been condemned for the firm stand she has taken. Even the Supreme Council of England, of the Scottish Rite, has adopted resolutions censuring the Grand Orient of France for having accorded recognition to a spurious body of men, who indeed claim to be Masons, but who have never been elsewhere recognized as such, and who have no legal or proper right to the title, upon so specious and so false a plea as that given by Grand Master Mellinet, and for its improper infringement of the jurisdiction rights of our Grand Lodge.”

At that Annual Communication the Committee on Foreign Correspondence in its report said:

“The action of our Grand Lodge, suspending fraternal relations with the Grand Orient of France on account of its recognition of the spurious Supreme Council of Louisiana, which has established Symbolic Lodges in our jurisdiction, has been fully sustained at home and abroad. The principle, that the Grand Lodge of each state has exclusive jurisdiction over the symbolic degrees within its territorial limits, is so well established in the United States, that we confidently relied on our sister Grand Lodges extending to us the same generous sympathy and support which New York received when its jurisdictional rights were invaded by the Grand Lodge of Hamburg.

“Nor have we been disappointed; New York led the van in declaring non-intercourse with the foreign invader. Arkansas, California, Kentucky, Missouri, Tennessee, Texas, and Wisconsin have followed its example; Maine, Massachusetts, Connecticut and Ohio have protested in a firm, yet courteous manner, against the act of the Grand Orient; Vermont and a number of other states have also spoken in terms not to be misunderstood, but we have not yet received official notice of their action. So far as the proceedings received in season for this report give the action of the Grand Lodges or the views of their committees on the subject, we have submitted them without note or comment—the able manner in which the question has been discussed from every point of view, precluding any remarks of our own.

“Here, however, we may be permitted to remark that the question is one which appeals to every Grand Lodge, for if the act of the Grand Orient had been permitted to pass unrebuked, the sovereignty of each Grand Lodge would have been endangered, as what is our case today may be theirs tomorrow and in defending our rights they are maintaining their own. Yet not the less gratefully do we acknowledge the fraternal spirit which has been displayed in sustaining the action of our Grand Lodge, and, while we regret the occasion ever arose, it is a matter of congratulation that it has shown to the Masonic powers of the world that the Grand Lodges of the United States will submit to no foreign interference with their rights. It has demonstrated that any attempt in that direction will only unite them more closely together in the bonds of Masonic fellowship, and that, while “separate as the billows, they are one as the sea.”

The following further comments were made by Brother Beitler:

“Your Committee on Clandestine Lodges in Pennsylvania have within the past month learned that a clandestine body in our State calling itself ‘Ancient Accepted Scottish Rite Universal Free Masonry’ and claiming the right to confer the first three degrees in Freemasonry has been taken under the wings of the Grand Orient of France. The two bodies have entered into formal contract, some of the provisions of which are interesting.
EXCLUSIVE

“It provides that the body in our State shall pay annually to the Grand Orient of France the sum of $10, for each active lodge; that it shall buy all diplomas it may require of the Grand Orient at the price of 15 francs each, the diplomas to be on parchment, printed in both English and French.

“The body working under the Grand Orient is to have the right to institute new Lodges in the United States wherever it may deem convenient. It shall receive for them warrants issued from the Grand Orient of France, but it is not to be permitted to create Lodges in territories of the United States outside of Pennsylvania with which the Grand Orient of France is in fraternal relations. These territories are stated as being Alabama, Iowa, Minnesota, Rhode Island and New Jersey.

“It is further provided that should there be at any time in the future a cessation of the relations of the Grand Orient of France with one or more of these states, then the body in Pennsylvania shall have ‘plenitude of action.’

“The body in Pennsylvania is given the right to practise the Scottish Rite including the Symbolic Degrees.

“In the official records of the Grand Orient of France for December, 1923, the Grand Secretary submits a report which was adopted. In it he said:

“‘The Regional Grand Lodge of Pennsylvania was abandoned by the Grand Orient of Spain. They now ask the Grand Orient of France to take it under its wings. You will recall that we entered into relations with the Grand Master of this Grand Lodge through the intervention of our Brother Ben, Past Master of L’Atlantide. . . . The correspondence with the Pennsylvania Brethren was through a Brother Gould, Lawyer.’

“We feel that Pennsylvania should with the utmost emphasis denounce this action of the Grand Orient of France. We cannot acknowledge the right of any other Grand Body outside of our Grand Jurisdiction (whether regarded by us as legitimate or not) whether in fraternal relations with us or not) to invade the territory of our Grand Lodge.

“The association which the Grand Secretary of the Grand Orient of France styles the ‘Regional Grand Lodge of Pennsylvania’ and which we have called the ‘Ancient Accepted Scottish Rite Universal Freemasonry,’ is not rightfully in possession of the rights which the Grand Orient attempted to give.

“We deem it our duty to call the matter to the attention of the Grand Lodge. We ask the adoption of the following:

RESOLVED, That the Grand Secretary forward to each of the Grand Lodges in the United States a copy of this report, calling their attention to the fact that the body which the Grand Orient of France has ‘taken under its wings’ is authorized by the Grand Orient of France to create Lodges in every State, excepting Alabama, Iowa, Missouri, Rhode Island and New Jersey, and that its power is to extend to those States if and when the fraternal relations now existing between the several Grand Lodges of those States and the Grand Orient of France cease.

RESOLVED FURTHER, That this Grand Lodge, which has always firmly held and still holds the views expressed by our Right Worshipful Grand Master Brother Richard Vaux (set out in the foregoing report) respectfully and confidently asks its sister jurisdictions to adopt those views as fundamental in Freemasonry and requests those Grand Lodges which are in fraternal relations with the Grand Orient of France to give their adherence to those views and sever further relations with the said Grand Orient.

The above resolutions presented by Brother Beiler, Chairman of the Committee on Clandestine Lodges in Pennsylvania, were unanimously adopted by the Grand Lodge of that State (see Territorial Jurisdiction).

EXCUSE. Lodges in the eighteenth century and at the beginning of the nineteenth inflicted fines for non-attendance at Lodge meetings, and of course excuses were then required to avoid the penalty. But this has now grown out of use. Freemasonry being considered a voluntary institution, fines for absence are not inflicted, and excuses are therefore not now required. The infliction of a fine would, it is supposed, detract from the solemnity of the obligation which makes attendance a duty. The old Constitutions, however, required excuses for non-attendance, although no penalty was prescribed for a violation of the rule. Thus, in the Matthew Cooke Manuscript (of the fifteenth century) it is said, “that every master of this art should be warned to come to his congregation that they come duly, but if (unless) they may be excused by some manner of cause” (see lines 740-4). And in the Regius Manuscript (lines 107-12) it is written:

That every mason, that is a Mason, Must ben at the generale congregacyon, So that he hyt resonably y-told Where that the samble shall be holde; And to that samble he must neade gon, But he have a reseabul skwsacyon.

EXECUTIVE POWERS OF A GRAND LODGE. See Grand Lodge.

EXEGETICAL AND PHILANTHROPICAL SOCIETY. According to Thory (Acta Latomorum i, 312), founded at Stockholm in 1787. It united Magnetism to Swedenborgianism, the religious doctrines of the celebrated Swedish philosopher; it was at first secret, but when it became known it was killed by ridicule.

EXEMPLIFICATION OF THE WORK. This term is of frequent use in American Freemasonry. When a lecturer or teacher performs the ceremonies of a Degree for instruction, using generally one of the Freemasons present as a substitute for the candidate, he is said “to exemplify the work.” It is done for instruction, or to enable the members of the Grand or subordinate Lodge to determine on the character of the ritual that is taught by the exemplifier.

EXODUS. The date of the Exodus has been determined by the excavations recently made at Tel el-Maskhûta. This is the name of large mounds near Tel el-Kebër, excavated by M. Naville for the Egyptian Exploration Fund, wherein he found inscriptions showing that they represent the ancient City of Pithom or Succoth, the “treasure-cities” (Exodus i, 11), and that Ramses II, was the founder. This was the Pharaoh of the oppression. The walls of the treasure-chambers were about six hundred and fifty feet square and twenty-two feet thick. From Pithom, or Succoth, where the Israelites were at work, they started on their exodus toward Etham (Khefem), then to Piwhiroth (Exodus xiv, 2), and so on north and east. The exodus took place under Menepthah II, who ascended the throne 1325 B.C., and reigned but a short period. It was along the isthmus that the Egyptian army per-
EXOTERIC

EXOTERIC. From the Greek combining word, exo, meaning outside. Public, not secret, belonging to the uninstructed (see also Esoteric).

EXPERT. In Lodges of the French Rite, there are two officers called First and Second Experts, whose duty it is to assist the Master of Ceremonies in the initiation of a candidate. In Lodges of Perfection of the Scottish Rite, there are similar officers who are known as the Senior and Junior Expert.

EXPERT, PERFECT. Conferred in three grades, and cited in Fustier’s collection (see Thory, Acta Latomorum i, page 312).

EXPOSITIONS. Very early after the revival of Freemasonry, in the beginning of the eighteenth century, pretended expositions of the ritual of Freemasonry began to be published. The following catalogue comprises the most notorious of these pseudo-revelations. The leading titles only are given.

1. A Mason’s Examination, which appeared in The Flying Post for April 11–3, 1723. This has been reprinted in Brother Gould’s History of Freemasonry (iii, page 487).


5. The Grand Mystery laid open, or the Free Masons Signs and Words discovered. A sheet printed on one side only. 1726.

6. The Mystery of Freemasonry. A sheet reprinted in the Daily Journal of London, August 15, and again on August 18, 1730. Brother Lionel Vibert, Rare Books of Freemasonry, records that this is the work that with some small variations was published in the Pennsylvania Gazette, December 5 to 8, 1730, by Benjamin Franklin who later on was to be so actively identified with the Craft in the United States and in Europe. Another reprint of this work and in the same year is entitled The Puerile Signs and Wonders of a Free-Mason.

7. Masonry Dissected (second edition, Dissected), by Samuel Prichard. London, 1730. Several editions, and a French translation in 1737, and a German one in 1738. This was also reprinted by Brother Enoch T. Carson, 1867. Brother Vibert states that this book by Prichard went through twenty-one editions by 1787 and he further points out that The Secrets of Masonry, London, 1737, and The Entertaining Mystery of Freemasonry of Glasgow, 1803, are also reprints with some variation from the original. A curious reprint is in the library of the Masonic History Company and is in English but printed as part of a work in French of 1788, entitled Les Jésuites Chassés de la Maçonnerie et Leur Poignard Brisé par les Maçons, meaning The Jesuit Driven from Freemasonry and Their Weapon Broken by the Freemasons.

8. The Secrets of Masonry made known to all men, by S. P. (The initials are those of Samuel Prichard.) London, 1737.


11. Masonry Further Dissected. London, 1738. Brother Vibert says this is a translation of a French work L’Ordre des Franc-Maçons Trahi, meaning The Order of Freemasons Betrayed, but of an edition earlier than that of the same name in 1745 which is usually considered the first.


14. L’Ordre des Franc-Maçons trahi et le Secret des Mopses revélé, meaning The Order of the Freemasons Betrayed and The Secret of the Mopses Revealed. Amsterdam, 1745. There were many subsequent editions, and a German and a Dutch translation.

15. Le Maçon démasqué, meaning The Mason Unmasked. 1751.


17. The Secrets of the Free Masons Revealed by a Disgusted Brother, London, 1759.

18. A Master Key to Freemasonry. 1760.


20. Shibboleth, or Every Man a Freemason. 1765.


22. Solomon in all his Glory. 1766. This is a reprint in English of Le Maçon démasqué.

23. Mahhabone, or the Grand Lodge Door Open’d. 1766.

24. Shibboleth, or Every Man a Freemason. 1765.

25. Tubal-Kain. 1767. This is a part only of Solomon in all his Glory.


27. Récueil précieux de la Maçonnerie Adonhiramite, meaning Choice Selection of Adonhiramite Masonry, par Louis Guillaume de Saint Victor. Paris, 1781. This work was not written with an unfriendly purpose, and many editions of it were published.
EXPULSION

28. The Master Key, by I. Browne. London, 1794. Scarcely an exposition, since the cipher in which it is printed renders it a sealed book to all who do not possess the key.


31. Manual of Freemasonry, by Richard Carlisle, 1825. These essays printed in The Republican at London were collected and published in one volume in 1845.

32. Illustrations of Masonry, by William Morgan. The first edition is without date or place, but it was probably printed at Batavia, New York, in 1828.


There have been several other American expositions but the compilers have only been servile copyists of Morgan, Bernard, and Allyn. The undertaking has been, and continues to be, simply the pouring out of one vial into another.

The expositions which abound in the French, German, and other continental languages, are not attacks upon Freemasonry, but are written often under authority, for the use of the Fraternity. The usages of continental Freemasonry permit a freedom of publication that would scarcely be tolerated by the English or American Craft.

EXPULSION. Expulsion is, of all Masonic penalties, the most severe that can be inflicted on a member of the Order, and hence it has been often called a Masonic death. It deprives the expelled of all the rights and privileges that he ever enjoyed, not only as a member of the particular Lodge from which he has been ejected, but also of those which were inherent in him as a member of the Fraternity at large. He is at once as completely divested of his Masonic character as though he had never been admitted, so far as regards his rights, while his duties and obligations remain as firm as ever, it being impossible for any human power to cancel them. He can no longer demand the aid of his Brethren nor require from them the performance of any of the duties to which he was formerly entitled, nor visit any Lodge, nor unite in any of the public or private ceremonies of the Order. He is considered as being without the pale, and it would be criminal in any Brother, aware of his expulsion, to hold communication with him on Masonic subjects.

The only proper tribunal to impose this heavy punishment is a Grand Lodge. A subordinate Lodge tries its delinquent member, and if guilty declares him expelled. But the sentence is of no force until the Grand Lodge, under whose jurisdiction it is working, has confirmed it. And it is optional with the Grand Lodge to do so, or, as is frequently done, to reverse the decision and reinstate the Brother. Some of the Lodges in this country claim the right to expel independently of the action of the Grand Lodge, but the claim in Brother Mackey's opinion is not valid. He held that the very fact that an expulsion is a penalty, affecting the general relations of the punished Brother with the whole Fraternity, proves that its exercise never could with propriety be entrusted to a Body so circumscribed in its authority as a subordinate Lodge. Besides, the general practise of the Fraternity is against it. The English Constitutions vest the powers to expel exclusively in the Grand Lodge. A Private Lodge has only the power to exclude an offending member from its own meetings.

All Freemasons, whether members of Lodges or not, are subject to the infliction of this punishment when found to merit it. Resignation or withdrawal from the Order does not cancel a Freemason's obligations, nor exempt him from that wholesome control which the Order exercises over the moral conduct of its members. The fact that a Freemason, not a member of any particular Lodge, who has been guilty of immoral or unmasonic conduct, can be tried and punished by any Lodge within whose jurisdiction he may be residing, is a point on which there is no doubt.

Immoral conduct, such as would subject a candidate for admission to rejection, should be the only offense visited with expulsion. As the punishment is general, affecting the relation of the one expelled with the whole Fraternity, it should not be lightly imposed for the violation of any Masonic act not general in its character. The commission of a grossly immoral act is a violation of the contract entered into between each Freemason and his Order. If sanctioned by silence or impunity, it would bring discredit on the Institution, and tend to impair its usefulness. A Freemason who is a bad man is to the Fraternity what a mortified limb is to the body, and should be treated with the same mode of cure—he should be cut off, lest his example spread, and disease be propagated through the constitution.

Expulsion from one of what is called the higher Degrees of Freemasonry, such as a Chapter or an Encampment, does not affect the relations of the expelled party to Blue Masonry. A Chapter of Royal Arch Masons is not and cannot be recognized as a Masonic Body by a Lodge of Master Masons by any of the modes of recognition known to Freemasonry. The acts, therefore, of a Chapter cannot be recognized by a Master Mason's Lodge any more than the acts of a literary or charitable society wholly unconnected with the Order. Besides, by the present organization of Freemasonry, Grand Lodges are the supreme Masonic tribunals. If, therefore, expulsion from a Chapter of Royal Arch Masons involved expulsion from a Blue Lodge, the right of the Grand Lodge to hear and determine causes, and to regulate the internal concerns of the Institution, would be interfered with by another Body beyond its control. But the converse of this proposition does not hold good. Expulsion from a Blue Lodge involves expulsion from all the other Degrees; because, as they are composed of what Brother Mackey here terms Blue Masons, the members could not of right sit and hold communications on Masonic subjects with one who was an expelled Freemason.

EXTENDED WINGS OF THE CHERUBIM.

An expression used in the ceremonies of Royal Master, a Degree of the American Rite, and intended to teach symbolically that he who comes to ask and to seek Divine Truth symbolized by the True Word, should
Faith

Hope

Charity

The Three Graces
begin by placing himself under the protection of that Divine Power who alone is Truth, and from whom alone Truth can be obtained. Of Him the cherubim with extended wings in the Holy of Holies were a type.

**EXTENT OF THE LODGE.** The extent of a Freemason’s Lodge is said to be in height from the earth to the highest heavens; in depth, from the surface to the center; in length, from east to west; and in breadth, from north to south. The expression is a symbolic one, and is intended to teach the extensive boundaries of Freemasonry and the coterminous extension of Masonic charity (see Form of the Lodge).

**EXTERIOR.** The name of the First Degree of the Rite d’Orient, or East, according to the nomenclature of M. Fustier (see Thory, Acta Latomorum i, 312).

**EXTERNAL QUALIFICATIONS.** The external qualifications of candidates for initiation are those which refer to their outward fitness, based upon the exhibited moral and religious character, the established reputation, the frame of body, the constitution of the mind, and social position. Hence they are divided into Moral, Religious, Physical, Mental, and Political for which see Qualifications of Candidates. The expression in the instruction, that “it is the internal and not the external qualifications that recommend a man to be made a Freemason,” it is evident, from the context, refers entirely to “worldly wealth and honors,” which, of course, are not to be taken into consideration in inquiring into the qualifications of a candidate.

**EXTINCT LODGE.** A Lodge is said to be extinct which has ceased to exist and work, which is no longer on the registry of the Grand Lodge, and whose Charter had been revoked for misuse or forfeited for non-use.

**EXTRA COMMUNICATION.** The same as Special Communication (see Communication).

**EXTRANEOUS.** From the Latin and applied to that which is outside, and thus said among the Craft to be not regularly made; clandestine. The word is now obsolete in this signification, but was so used by the Grand Lodge of England in a motion adopted March 31, 1735, and reported by Anderson in his 1738 edition of the Constitutions (page 182). “No extraneous brothers, that is, not regularly made, but clandestinely, . . . shall be ever qualified to partake of the Mason’s general charity.”

**EXTRUSION.** Used in the Constitution of the Royal Order of Scotland for expulsion. “If a brother shall be convicted of crime by any Court of Justice, such brother shall be permanently extruded” (see Section 29). Not in use elsewhere as a Masonic term.
F. The sixth letter in the English and Latin alphabets, and the same as the Greek digamma or the φ or ϕ, and the waw of the Hebrew, which has a numerical value of six.

F.: In French Masonic documents the abbreviation of Frère, or Brother. F.P.: is the abbreviation of Frères, or Brethren.

FABRE-PALAPRAT, BERNARD RAYMOND. The restorer, or, to speak more correctly, the organizer of the Order of the Temple at Paris, of which he was elected Grand Master in 1804. He died at Pau, in the lower Pyrénées, February 18, 1838 (see Temple, Order of the).

FACTORIAL OF ABRAH. In the so-called Leland Manuscript, it is said that Freemasons "conceal the way of winning the faculty of Abrac." That is, that they conceal the method of acquiring the powers bestowed by a knowledge of the magical talisman that is called Abracadabra (see Abracadabra and Leland Manuscript).

FAITH. In the theological ladder, the explanation of which forms a part of the instruction of the First Degree of Masonry, faith is said to typify the lowest rung. Faith, here, is synonymous with confidence or trust, and hence we find merely a repetition of the lesson which had been previously taught that the first, the essential qualification of a candidate for initiation, is that he should trust in God.

In the lecture of the same Degree, it is said that "Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity." And this is said, because faith is "the evidence of things not seen," when we see we no longer believe by faith but through demonstration; and as hope lives only in the expectation of possession, it ceases to exist when the object once hoped for is at length enjoyed, but charity, exercised on earth in acts of mutual kindness and forbearance, is still found in the world to come, in the sublimer form of mercy from God to his erring creatures.

FAITHFUL BREAST. See Breast, the Faithful.

FALK, RABBI DE. A native Israelis of Furth, who attracted attention in London at the close of the eighteenth century in consequence of his presumed extraordinary powers, acquired through the secrets of the Cabala, as a Thaumaturgist, a worker of wonders. It was alleged, among other surprising stories that he could and did transmute metals, making one into another, and thereby acquired large sums with which he was liberal to the poor. A merry incident is preserved of his leaving upon his death a sealed box to his particular friend, Aaron Goldsmid, stating that to open it portended evil. Aaron could not withstand his curiosity, and one day opened it, and ere the night came Aaron was picked up dead.

Brother Gordon P. G. Hills (Transactions, Quatuor Coronati Lodge, 1913, volume xxvi, pages 93-130) says:

MacKenzie in his Royal Masonic Cyclopaedia appears to make three individuals out of the one personality. His dates are wrong and he evidently has a suspicion that two of the characters, Rabbi de Falk and Cain Chenuel Falk, or Falcon, may be the same person, as they undoubtedly are; but he further refers to John Frederick Falk a son of the preceding, born at Hambourg of Jewish parents, to have been the head of the Cabalist college in London and to have died about 1824. As Doctor Falk had no children this seems another confusion.

The description would fit Falk himself. But see paper by Doctor Adler (Transactions Jewish Historical Society of England, volume v, page 148) entitled the "Baal Shen of London," Baal Shen meaning Master of the Name—or one able to work miracles through the Name of God. This expression became a professional designation for a practitioner combining quack doctor, physician and cabalist in his art. Born in Podhayce, in Podolia, a portion of Poland, a territory afterwards included in the Austrian Empire, he came to London in 1742 where he gained a position of notoriety by his practices and strange stories were told of supernatural achievements which evidently lost nothing in the telling. He died on April 17, 1782.

FALL OF WATER. See Waterfall.

FAMILY LODGE. A Lodge held especially for the transaction of private and local business of so delicate a nature that it is found necessary to exclude, during the session, the presence of all except members. In France a Lodge when so meeting is said to be en famille, or in the family, a private affair, and the meeting is called a tenue de famille or family session; in Germany such Lodges are called, sometimes, Familienlogen, but more generally Conferenz-Logen (see Conference Lodges).

FANATICISM. The English interpretation of the name of the second assassin of the Grand Master, or of mankind. The frenzy that over-balances the mind. The Gravelot or Romvel of philosophical Freemasonry.

FANOR. The name given to the Syrian Freemason, who is represented in some legends as one of the assassins, Amru and Metusael being the other two.
of the General Assembly met the beginning of this month, and agreed on an act for a national fast, to implore the blessing of God for success to his Majesty's arms, &c. At the same time, they humbly addressed his Majesty for that effect. In consequence of this, the King has been pleased, by a proclamation, to order its observance in England and Wales.

The Right Worshipful toasted and drunk the usual healths upon this occasion, and the Lodge was closed by the proper officers and adjourned till Thursday the tenth day of January 1740 the Wednesday preceding being a National fast day therefore we could have no meeting in the January number of the same magazine:

A reference to the holding of the Fast is contained in the January number of the same magazine:

Agreeable to the address of the Commission of the General Assembly, and the royal proclamation consequent thereupon, the 9th of January was observed as a day of fasting, humiliation, and prayer. The Minute of Saint John the Evangelist day, December 27, 1739, concludes as follows:

The Right Worshipful toasted and drunk the usual healths upon this occasion, and the Lodge was closed by the proper officers and adjourned till Thursday the tenth day of January 1740 the Wednesday preceding being a National fast day therefore we could have no meeting as usual.

From the Scots Magazine we learn the reason for the observance of this “Nationall fast day”:

Edinburgh, November 1739. The Reverend Commission of the General Assembly met the beginning of this month, and agreed on an act for a national fast, to implore the blessing of God for success to his Majesty’s arms, &c. At the same time, they humbly addressed his Majesty to nominate the day on which it should be observed, and further to interpose his royal authority for that effect. In consequence of this, the King has been pleased, by a proclamation, to order its observance on the 9th day of January next, thro’ Scotland; as also in England and Wales.

A reference to the holding of the Fast is contained in the January number of the same magazine:

Agreeable to the address of the Commission of the General Assembly, and the royal proclamation consequent thereupon, the 9th of January was observed as a day of fasting, humiliation, and prayer, to implore the blessing of God on his Majesty’s arms, &c.

War was declared in October, 1739, between the forces of George II, of Great Britain and Ireland, and of Philip V, of Spain, and only came to an end with the Treaty of Peace signed in October, 1748. In consequence of the war, and the weather, the regular meetings of the Lodge in April and October 1744 were given up altogether. “April 10th, 1744 Noe Lodge being the day appointed for a National fast.” The date, which should really be April 11, was fixed by royal proclamation to be observed as in the former instance “as a fast throughout G. Britain, on account of the war with Spain.”

Cannongate Kilwinning from Leith 10th of Octr. 1744 Year of Masonry, 5744 This being the Day immediately after the fast appointed by the Presbytery for the Judgement like weather it was thought proper to hold no Lodge but adjourned to the 14th Novr. next.

From what are termed “Poetical Essays” printed in the October number of the Scots Magazine of that year we obtain some idea of “the judgment like weather”:

ON THE INCLEMENTY OF THE WEATHER

We rural swains lament, in plaintive strains,
The dismal ruins of our wasted plains.
Tempestuous winds, who in hurricanes, have torn
From 'mongst our reapers hands our richest corn;
Strange and impetuous deluges of rain,
Have spread a mournful aspect o'er the plain;
While raging floods, in rapid surges, sweep
Our hapless harvest to the foaming deep:

Yet let's resign'dly bear
'Tis for our crimes.

The author of these lines appears to have had no doubt as to the cause of the ruined harvest—“'Tis for our crimes” but as referred to in Graham’s Social Life of Scotland in the Eighteenth Century, the folks of these days seemed sometimes to find it very difficult to decide whether a calamity was due to the devil who is vexing a man, or due to Heaven which is punishing him. To quote further from the same book:

In the religious life of Scotland in the early decades of the eighteenth century, the intense religious fervour and faith which characterised the covenanting days retained an all-influence and held over great masses of the people of all classes, and the belief in the constant interference of Providence with every act of existence, however minute, was unbounded.

That there were unbroken, unbreakable laws, a succession of physical cause and effect, inevitable, changeless, passing on their silent course unbending to mortal prayers, unfyielding to human needs—this, of course, was a conception of the material world unknown to those days, incredible to these men.

When calamities befell the country it was not easy to discriminate for which or for whose particular sins the wrath was shown. When therefore a Fast and day of humiliation was appointed to avert the hand of Providence, there was always announced a list of various alternative sins for which penitence was due.

When the “ill years” came with frost and haar, snow and rain, destroying crops and starving the people, the General Assembly ordered a Fast, comprehensively “to appease the anger of God for the sins of Sabbath breaking, profanity, drunkenness, uncleanness and infidelity.”

A. M. Mackay, p. M. 36.

The above information furnished to us by Past Master A. M. Mackay; Royal Lodge of Saint David, No. 36.

FAVORITE BROTHER OF SAINT ANDREW. The Ninth Degree of the Swedish Rite.

FAVORITE BROTHER OF SAINT JOHN. The Eighth Degree of the Swedish Rite.
FEAST. The convocation of the Craft together at an annual feast, for the laudable purpose of promoting social feelings, and cementing the bonds of brotherly love by the interchange of courtesies, is a time-honored custom, which is unfortunately growing into disuse. The Assembly and Feast are words constantly conjoined in the Book of Constitutions. At this meeting, no business of any kind, except the installation of officers, was transacted, and the day was passed in innocent festivity. The election of officers always took place at a previous meeting, in obedience to a regulation adopted by the Grand Lodge of England, in 1720, as follows: "It was agreed, in order to avoid disputes on the annual feast-day, that the new Grand Master for the future shall be named and proposed to the Grand Lodge some time before the feast" (see Constitutions, 1738, page 111).

FEASTS OF THE ORDER. The festivals of Saint John the Baptist and Saint John the Evangelist, June 24 and December 27, are so called.

FEELING. One of the five human senses, and esteemed by Freemasons above all the others. For as Anthony Brewer, an old dramatist, says: Though one hear, and see, and smell, and taste, if he wants touch, he is counted but a block.

FEES OF HONOR. In the Grand Lodge of England every Grand Officer, on his election or re-election, is required to pay a sum of money, varying from two to twenty guineas, an amount ranging from say ten to one hundred dollars. The sums thus paid for honors bestowed are technically called Fees of Honor. A similar custom prevails in the Grand Lodges of Ireland and Scotland; but the usage is unknown in America.

FEE, TEST. See Test Fee.

FEIX-FEAX. A term signifying School of Thought, which is found in the First Degree of the French Adoptive Rite.

FELD LOGE. What is designated in England and America as a Military or Traveling Lodge is called in Germany a Feld Loge. Sometimes, ein ambulante Loge.

FELICITAIRES, ORDRE DES. French for the Order of Happy People. An Order established in Paris in 1742 or 1743 by Brother de Chambonnet and several officers of marine. All the emblems of the Order, the ritual and expressions were nautical in character. The Order, which for a long time conducted its proceedings without reproach, numbered at first many noblemen and distinguished women amongst its members but later the meetings became so grossly immoral in character that, within two years of its foundation, it was dissolved, to be succeeded in 1745 by L'Ordre des Chevaliers et Chevalieres de l'Ancre, the latter meaning anchor. The principal features of The Order of Happy People were followed, their four Degrees being Cabin-boy, Captain, Commodore, and Vice-Admiral. Only the passwords and regalia were changed. The cable was replaced by an anchor, this becoming the jewel of the Order.

FELICITY, ORDER OF. An androgynous, or both sexes, secret society, founded in 1743, at Paris, by M. Chambonnet. It was among the first of the pseudo-Masonic associations, or coteries, invented by French Freemasons to gratify the curiosity and to secure the support of women. It had a ritual and a vocabulary which were nautical in their character, and there was a rather too free indulgence in the latitude of gallantry. It consisted of fourDegrees, Cabin Boy, Master, Commodore, and Vice Admiral. The chief of the order was called Admiral, and this position was of course occupied by M. Chambonnet, the inventor of the system (Clavel, Historie Pittoresque, page 111).

FELLOW. The Saxon word for fellow is felaw. Spelman derives it from two words fe and loy, which signifies bound in mutual trust; a plausible derivation, and not unsuited to the meaning of the world. But Hicks gives a better etymology when he derives it from the Anglo-Saxon folgian, meaning to follow and thus a fellow would be a follower, a companion, an associate. In the Middle Ages, therefore, the Operative Masons were divided into Masters and Fellows. Thus in the Harleian Manuscript, No. 2054, it is said: "Now I will rehearse other charges in singular for Maisters & fellows." Those who were of greater skill held a higher position and were designated as Masters, while the masses of the Fraternity, the commonalty, as we might say, were called Fellows. In the Matthew Cooke Manuscript this principle is very plainly laid down. There it is written that Euclid "ordained that they who were passing of cunning should be passing honored, and commanded to call the cunninger Master . . . . and commanded that they that were less of wit should not be called servant nor subject, but Fellow, for nobility of their gentle blood" (see lines 675–88). From this custom has originated the modern title of Fellow Craft, given to the Second Degree of Speculative Freemasonry; although not long after the revival of 1717 the Fellows ceased to constitute the main Body of the Fraternity, the Masters having taken and still holding that position.

FELLOW CRAFT. The Second Degree of Freemasonry in all the Rites is that of the Fellow Craft. In French it is called Compagnon; in Spanish, Compañero; in Italian, Compagno; and in German, Gesell; all of which the radical meaning of the word is a fellow workman, thus showing the origin of the title from an operative institution. Like the Degree of Apprentice, it is only preparatory in the higher initiation of the Master; and yet it differs essentially from it in its symbolism. For, as the First Degree was typical of youth, the Second is supposed to represent the stage of manhood, and hence the acquisition of science is made its prominent characteristic. While the former is directed toward the purification of the heart, the latter is intended by its lessons to train the reasoning faculties and improve the intellectual powers. Before the eighteenth century, the great Body of the Fraternity consisted of Fellow Crafts, who are designated in all the old manuscripts as Fellows. After the revival in 1717, the Fellow Crafts, who then began to be called by that name, lost their prominent position, and the great body of the brotherhood was, for a long time, made up altogether of Apprentices, while the government
of the institution was committed to the Masters and Fellows, both of whom were made only in the Grand Lodge until 1725, when the regulation was repealed, and subordinate Lodges were permitted to confer those two Degrees (see Middle Chamber Lecture and the Dew Drop Lecture).

FELLOW CRAFT PERFECT ARCHITECT. The French expression being Compagnon Parfait Architect. The Twenty-sixth Degree of the Rite of Mizraim. There are several other Degrees which, like this, are so called, not because they have any relation to the original Second Degree of Symbolic Freemasonry, but to indicate that they constitute the second in any particular series of Degrees which are preparatory to the culmination of that series. Thus, in the Rite of Mizraim, we have the Master Perfect Architect, which is the Twenty-seventh Degree, while the Twenty-fifth and Twenty-sixth are Apprentice and Fellow Craft Perfect Architect. So we have in other rites and systems the Fellow Craft Cohen, Hermetic, and Cabalistc Fellow Craft, where Master Cohen and Hermetic and Cabalistic Master are the topmost Degrees of the different series. Fellow Craft in all these, and many other instances like them, means only the second preparation toward perfection.

FELLOWS, COLONEL JOHN. The author of An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids, also an Inquiry into the Origin, History, and Purport of Freemasonry, New York, 1835. A similar volume published at London in 1857 and followed by other editions in 1860, 1866, 1871, and 1880, was entitled The Mysteries of Freemasonry. Moncure D. Conway, biographer of Thomas Paine, credits Colonel Fellows with the authorship of the preface to Paine's essay on Freemasonry.

FELLOWSHIP, FIVE POINTS OF. See Points of Fellowship, Five.

FELLOWSHIP OF MASONS. See Masons, Company of.

FEMALE FREEMASONRY. See Adoptive Freemasonry.

FEMALE FREEMASONS. The landmarks of Speculative Freemasonry peremptorily exclude females from any active participation in its mysteries. But there are a few instances in which the otherwise unalterable rule of female exclusion has been made to yield to the peculiar exigencies of the occasion; and some cases are well authenticated where this Salic law has been violated from necessity, and females have been permitted to receive at least the First Degree. The Salic regulation, law of the Salian Franks excluded women from the throne of France. Such, however, have been only the exceptions which have given confirmation to the rule (see Altworth, Beaton, and Xaintrailles).

FENCING THE LODGE. The name of an old ceremony in the Scottish Operative Lodges. There was prayer to God for power to impartially deal with what might be brought before the Brethren and there was also a solemn obligation that all the participants should be purged of the evils of prejudice and injustice in making their decisions (see also Purging the Lodge).

FENDEURS. More fully in French, L'Ordre des Fendeurs, meaning the Order of Woodcutters, was a secret society, established at Paris, in 1743, by the Chevalier Beauchaine. The Lodge represented a forest, and was generally held in a garden. It was androgynous, for both sexes, and held secret signs and words, and an allegorical language borrowed from the profession of woodcutting. The Abbe Barruel (tome ii, page 350, edition of 1797) thought that the Order originated in the forests among the actual woodcutters, and that many intelligent inhabitants of the city having united with them, the operative business of felling trees was abandoned and Philosophic Lodges were established—a course of conversion from Operative to Speculative precisely like that, he says, which occurred in Freemasonry, and this conversion was owing to the number of Fendeurs who were also Freemasons. A complete ritual of the Fendeurs is given in the Transactions of Quatuor Coronati Lodge (volume xxi, pages 37-52).

FENDEURS, ORDER OF. Ordre des Fendeurs et Fendeuses. Also known as the Forest Masons. A French Order accepting both men and women as members, though not necessarily connected with the Masonic Fraternity. They traced their Order back to the time of Alexander the Great. They were, in all probability, a branch of the Carbonari, or Charcoal Burners, a political league which made its appearance in the twelfth century. In 1747 there was a revival of this society and it became popular with ladies and gentlemen of high rank and distinction. Meetings were held in rooms decorated to represent a forest or in the summer time, when the weather permitted, the meetings were held outdoors. In their ritual they used implements connected with woodcutting, such as axes, logs, tree stumps, stone cups, whistles, and their regalia included a carpenter's apron and a russet-colored sash edged with green. The Master was called Père Maître or Parent Master, and the other offices were Cousin Hermit, Cousin Winedresser, Cousin Bear, Cousin Elm, Cousin Oak, and so forth. A woman candidate was called a Briquette and a man, Briquet.

FERDINAND IV. This King of the two Sicilies, on the 12th of September, 1775, issued an edict forbidding the meeting of Freemasons in Lodges in his dominions, under penalty of death. In 1777, at the solicitation of his queen, Caroline, this edict was repealed, and Freemasonry was once more tolerated; but in 1781 the decree was renewed.

FERDINAND VI. In 1751, Ferdinand VI, King of Spain, at the solicitation of Joseph Torrubia, Visitor of the Holy Inquisition, enforced in his dominions the Bull of excommunication of Pope Benedict XIV, and forbade the congregation of Freemasons under the highest penalties of law. In the Journal of Freemasonry, Vienna, 1784 (pages 176-224), will be found a translation from Spanish into German of Torrubia's Act of Accusation, which gave rise to this persecution.

FERDINAND VII. The King of Spain who bore this title was one of the greatest bigots of his time. He had no sooner ascended the throne in 1814, than he re-established the Inquisition, which had been abolished by his predecessor, prescribed the exercise of Freemasonry, and ordered the closing of all the Lodges, under the heaviest penalties. In September following, twenty-five persons, among whom were several distinguished noblemen, were arrested as "suspected of
Freemasonry. On March 30, 1818, a still more rigorous edict was issued, by which those convicted of being Freemasons were subjected to the most severe punishments, such as banishment to India and confiscation of goods, or sometimes death by a cruel form of execution. But the subsequent Revolution of 1820 and the abolition of the Inquisition removed these blots from the Spanish records.

Fernow, Karl Ludwig. Painter and author on ancient art, was born on November 19, 1763, at Pomerania, Germany; was at Rome from 1785 and lectured there on archaeology; returning to Germany, 1802, he became a professor of Italian literature at Jena; then in 1804 was librarian for the Duchess Amalia at Weimar. Fernow was a member of the Lodge Amalia, which honored his memory by a special assembly in 1809, he having died on December 4, 1808.

Ferry, Jules François Camille. A French statesman, born at Saint Diô, April 5, 1832, studied law, entered politics at Paris, protested against war of 1870 but administered that city during the siege by the German army. Twice Premier, he had been Minister of Education and Minister of Foreign Affairs; in the latter positions he organized public education on a non-clerical basis and provided for colonial growth. He made elementary education free, obligatory, and non-clerical, and urged the removal from religious orders of a right to teach. On March 17, 1893, from a pistol shot. He was an associate of Emile Littre and Leon Gambetta and died in 1893.

Fervency. From the middle eighteen century, ardent devotion to duty, fervor or fervency, was described as a Masonic virtue in the lectures of the First Degree, and symbolized by charcoal, because, as later instructions say, all metals were dissolved by the fervor of ignited charcoal. Subsequently, in further Degrees, fervency and zeal were symbolized by the color scarlet, which is the appropriate tincture of Royal Arch Masonry.

Fessler, Ignaz Aurelius. A distinguished German writer and Masonic reformer, who was born at Czarendorf, in Hungary, in 1756. He was the son of very poor parents. His mother, who was a bigoted Catholic, had devoted him to a monastic life, and having been educated at the Jesuit School of Raab, he took holy orders in 1772, and was removed to the Capuchin monastery in Vienna. In consequence, however, of his exposure to the Emperor Joseph II of monastic abuses, he incurred the persecutions of his superiors. But the emperor, having taken him under his protection, nominated him, in 1753, as co-professor of the Oriental languages in the University of Lemberg. But the monks having threatened him with legal proceedings, he fled to Breslau in 1788, where he subsequently was appointed the tutor of the son of the Prince of Corolath. Here he established a secret Order, called by him the Evergreen, which bore a resemblance to Freemasonry in its organization, and was intended to effect moral reforms, which at the time he thought Freemasonry incapable of producing. The Order, however, never really had an active existence, and the attempt of Fessler failed by the dissolution, in 1793, of the society. In 1791 he adopted the Lutheran faith, and, having married, settled in Berlin, where until 1806, he was employed as a superintendent of schools. He wrote during this period several historical works, which gave him a high reputation as an author.

But the victorious progress of the French army in Prussia caused him to lose his official position. Having been divorced from his wife in 1802, he again married, and retiring in 1803 from Berlin, betook himself to the quietude of a country life. Becoming now greatly embarrased in pecuniary matters, he received adequate relief from several of the German Lodges, for which he expressed the most lively gratitude. In 1808 he accepted the position of a professor in the University of St. Petersburg, which, however, he was soon compelled to relinquish in consequence of the intrigues of the clergy, who were displeased with his liberal views. Subsequently he was appointed superintendent of the evangelical community, over nine Russian departments, and Ecclesiastical President of the Consistory at Saratow, with a large salary. In 1827, on the invitation of the Emperor Alexander, he removed permanently to St. Petersburg, where, in 1833, he received the appointment of Ecclesiastical Counsellor, and died there December 15, 1839, at the advanced age of eighty-three years.

Fessler was initiated in Freemasonry at Lemberg, in 1783, and immediately devoted himself to the study of its science and history. In June, 1796, he affiliated with the Lodge Royal York, zur Freundschaft, in Berlin, and having been made one of its Sublime Council, was invested with the charge of revising and remodeling the entire ritual of the Lodge, which was based on the advanced Degrees of the French system.

To the accomplishment of this laborious task, Fessler at once, and for a long time afterward, devoted his great intellect and his indefatigable energies. In a very short period he succeeded in a reformation of the symbolic Degrees, and finding the Brethren unwilling to reject the high Degrees, which were four in number, then practised by the Lodge, he remodeled them, retaining a considerable part of the French ritual, but incorporated with it a portion of the Swedish system. The work thus accomplished met with general approbation. In his next task of forming a new Constitution he was not so successful, although at length he induced the Royal York Lodge to assume the character and rank of a Grand Lodge, which it did in 1798, with seven subordinate Lodges under its obedience. Again Fessler commenced the work of a revision of the ritual. He had always been opposed to the high Degree system. He proposed, therefore, the abolition of everything above the Degree of Master. In this, however, he was warmly opposed, and was compelled to abandon his project of reducing German Freemasonry to the simplicity of the English system. Yet he was enabled to accomplish something, and had the satisfaction, in 1800, of metamorphosing the Eli, the Escossais, and the Rose Croix, of the old ritual of the Royal York Lodge, into the "degrees of knowledge," which constitute the system known as the Rite of Fessler.

In 1798, Fessler had been elected Deputy Grand Master when there were but three Lodges under
FESSLER, RITE OF. This Rite, which was prepared by Fessler at the request of the Grand Lodge Royal York of Berlin, consisted of nine Degrees, as follows:

1. Entered Apprentice
2. Fellow Craft
3. Master Mason
4. The Holy of Holies. This Degree is occupied in a critical exposition of the various hypotheses which have been proposed as to the origin of Freemasonry; as, whether it sprang from the Templars, from the Cathedral of Strasburg, from the Rose Croix of the seventeenth century, from Oliver Cromwell, from the Cathedral of Saint Paul’s at London, from that of the Palace of Kensington, or from the Jesuits.
5. Justification. Critical examination of the origin of certain of the advanced Degrees, such as the Ecossais and the Chapter of Clermont.
7. True Light. Critical examination of the Swedish System, the System of Zinnendorf, the Royal Arch of England, of the succession of the Mysteries, and of all systems and their ramifications.
8. The Country. Examination of the origin of the Mysteries of the Divine Kingdom, introduced by Jesus of Nazareth; of the exoteric doctrines communicated by him immediately to his disciples, and of those which sprang up after his death, up to the time of the Gnostics.

Both Clavel and Ragon say that the rituals of these Degrees were drawn up from the work of the Golden Rose Croix, of the Rite of Strict Observance, of the Illuminated Chapter of Sweden, and the Ancient Chapter of Clermont. Fessler’s Rite was, perhaps, the most abstrusely learned and philosophical of all the Masonic systems; but it did not have a long existence, as it was abandoned by the Grand Lodge, which had at first accepted it, for the purpose of adopting the Ancient York Rite under the Constitutions of England.

FESTIVALS. All religions have had certain days consecrated to festive enjoyment, hence called festivals. Sir Isaac Newton (on Daniel, page 204) says:

The heathen were delighted with the festivals of their gods, and unwilling to part with these delights; and, therefore, Gregory Thaumaturgus, who died in 263, and was Bishop of Neocaesarea, to facilitate their conversion, instituted annual festivals to the saints and martyrs. Hence it came to pass that, for exploding the festivals of the heathens, the principal festivals of the Christians succeeded in their room; as the keeping of Christmas with joy, and feasting, and playing, and sports, in the room of the Bacchalia and Saturnalia; the celebrating of May day with flowers, in the room of the Floralia; and the keeping of festivals to the Virgin Mary, John the Baptist, and divers of the apostles, in the room of the solemnities at the entrance of the sun into the signs of the Zodiac, in the old Julian Calendar.

The Freemasons, borrowing from and imitating the usage of the Church, have also always had their festivals or days of festivity and celebration. The chief festivals of the Operatives or Stonemasons of the Middle Ages were those of Saint John the Baptist on June 24, and the Four Crowned Martyrs on the 8th of November. The latter was, however, discarded by the Speculative Freemasons; and the festivals now most generally celebrated by the Fraternity are those of Saint John the Baptist, June 24, and Saint John the Evangelist, December 27. These are the days kept in the United States. Such, too, was formerly the ease in England; but the annual festival of the Grand Lodge of England now falls on the Wednesday following Saint George’s day, April 23, that Saint being the patron of England. For a similar reason, Saint Andrew’s day, November 30, is kept by the Grand Lodge of Scotland. In Ireland the festival kept is that of Saint John on December 27.

FEUILLANTS. An androgynous, both sexes, system, found in Fustier’s collection, and governed by the statutes of Saint Bernard.

FEUILLANTS, or DAMES PHLEIADES. An organization established about the middle of the eighteenth century in Brittany, France. The grip was given by shaking hands with the fingers interlaced three times reciprocally. The sign was made by the hands being raised to a level with the eyes, the palms turned upwards with the fingers interlaced. The pass-words were—Have you gathered the roses? The correct response was—Also the grapes.

FIAT LUX ET LUX FIT. A Latin motto frequently written Sit Lux et Lux Fuit, referring to Genesis (i, 3), “Let there be light, and there was light” (see True Light).
**FIDELITY**

See Fides.

**FIDELITY OF BADEN DURLACH, ORDER OF.** Instituted in 1716 by Charles Margrave of Baden Durlach. The members of the Order were knighted, selections being made only from the nobles of ancient family. The reigning princes were hereditary Grand Masters.

**FIDES.** In the instruction of the First Degree, it is said that “our ancient Brethren worshipped deity under the name of Fides or Fidelity, which was sometimes represented by two right hands joined, and some times by two human figures holding each other by the right hands.” The deity here referred to was the goddess Fides, to whom Numa first erected temples, and whose priests were covered by a white veil as a symbol of the purity which should characterize Fidelity. No victims were slain on her altars, and no offerings made to her except flowers, wine, and incense. Her statues were represented clothed in a white mantle, with a key in her hand and a dog at her feet. The virtue of Fidelity is, however, frequently symbolized in ancient medals by a heart in the open hand, but more usually by two right hands clasped. Horace calls her Incepta Fides, and makes her the sister of Justice; while Cicero says that that which is religion toward God and piety toward our parents is fidelity toward our fellow-men. There was among the Romans another deity called Fidius, who presided over oaths and contracts, a very usual form of imprecation thus explained by Doctor Oliver (Dictionary of Symbolic Masonry).

The fiducial sign shows us if we prostrate ourselves with our face to the earth, we thus throw ourselves on the mercy of our Creator and Judge, looking forward with humble confidence to his holy promises, by which alone we hope to pass through the Ark of our redemption into the mansion of eternal bliss and glory to the presence of Him who is the great I AM, the Alpha and Omega, the Beginning and the Ending, the First and the Last.

**FIDUCIAL SIGN.** That is, the sign of confiding trust, called also the sign of Truth and Hope. One of the signs of the English Royal Arch system, which is intended for the tented field, and have been of the greatest service to humanity in its trying hours, when the worst of passions are appeased.

**FIELD LODGE, or ARMY LODGE.** A Lodge duly instituted under proper authority from a Grand Body of competent jurisdiction, and authorized to exercise during its peripatetic existence all the powers and privileges that it might possess if permanently located. Charters of this nature, as the name implies, are intended for the tented field, and have been of the greatest service to humanity in its trying hours, when the worst of passions are appeased.

**FIFTEEN.** A sacred number symbolic of the name of God, because the letters of the holy name נוֹר, יָה, are equal, in the Hebrew mode of numeration by the letters of the alphabet, to fifteen; for י is equal to ten, and נ is equal to five. Hence, from veneration for this sacred name, the Hebrews do not, in ordinary computations, when they wish to express the number fifteen, make use of these two letters, but of two others, which are equivalent to nine and six (see also Fourteen).

**FIJI ISLANDS.** See Oceania.

**FINANCES.** According to universal usage on Freemasonry, the Treasurer of the Lodge or other Body is the banker or depository of the finances of the Lodge. They are first received by the Secretary, who receipts for them, and immediately pays them over to the Treasurer. The Treasurer distributes them under the orders of the Master and the consent of the Lodge. This consent can only be known officially to him by the statement of the Secretary, and hence all orders drawn on the Treasurer for the disbursement of money should be countersigned by the Secretary.

**FINCH, WILLIAM.** A Masonic charlatan, or fraud, who flourished at the end of the preceding and the beginning of the nineteenth century. Finch was a tailor in Canterbury, who, having been expelled for some misconduct by the Grand Lodge, commenced a system of practical Freemasonry on his own account, and opened a Lodge in his house, where he undertook to initiate candidates and to give instructions in Freemasonry. He published a great number of pamphlets, many of them in a cipher of his own, which he pretended were for the instruction of the Fraternity. Among the books published by him are: A Masonic Treatise, with an Elucidation on the Religious and Moral Beauties of Freemasonry, etc.; printed at Canterbury in 1802. The Lectures, Laws, and Ceremonies of the Holy Arch Degree of Freemasonry, etc., Lambeth, 1812. The Origin of Freemasons, etc.; London, 1816.

Finch found many dupes, and made a great deal of money. But having on one occasion been sued by an engraver named Smith, for money due for printing his plates, Finch pleaded an offset of money due by Smith for initiation and instruction in Freemasonry. Smith brought the Grand Secretary and other distinguished Freemasons into court, who testified that Finch was an impostor. In consequence of this exposure, Finch lost credit with the community, and, sinking into obscurity, died sometime after, in abject poverty.

As it is impossible to read Finch’s Treatises without a knowledge of the cipher employed by him, the following key will be found useful. We owe it to the researches of Brother H. C. Levander (Freemasons Magazine and Review, 1859, page 490). In the first part of the book the cipher used is formed by reversing the alphabet, writing z for a, y for b, etc. The cipher used on the title-page differs somewhat from this, as will be seen from the following:

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**FOR THE TITLE-PAGE**

*Cipher.* a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

*Key.* b, d, f, h, j, l, n, p, r, t, v, w, x, y, z, u, s, q, o, m, k, g, e, c, a.

**FOR THE FIRST PART**

*Cipher.* a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

*Key.* z, y, x, w, v, u, t, s, r, q, p, o, n, m, l, k, j, h, g, f, e, d, c, b, a.

In the second part of the work, a totally different system is employed. The words may be deciphered by taking the last letter, then the first, then the last but one, then the second, and so on. Two or three words...
The purifying power of fire is naturally deduced from this symbol of the holiness of the element. And in the advanced Degrees of Freemasonry, as in the ancient institutions, there is a purification by fire, coming down to us insensibly and unconsciously from the old Magian cultus. In the Medieval ages there was a sect of fire-philosophers—philosophi per ignem—who were a branch of offshoot of Rosicrucianism, with which Freemasonry has so much in common. These fire-philosophers kept up the veneration for fire, and cultivated the fire-secret, not as an idolatrous belief, but modified by their hermetic notions. They were also called theosophists, and through them, or in reference to them, we find the theosophic Degrees of Freemasonry, which sprung up in the eighteenth century. As fire and light are identical, so the fire, which was to the Zoroastrians the symbol of the Divine Being, is to the Freemason, under the equivalent idea of light, the symbol of Divine Truth, or of the Grand Architect.

FIRRAO, JOSEPH. A cardinal priest who, in 1738, published the edict of Pope Clement XII against Freemasonry.

FIRST MASONIC OPERA. See Generous Freemasonry.

FISH. The Greek word for fish is ἸΧΘΥΣ. Now these five letters are the initials of the five words Ἰησοῦς Χριστὸς Θεοῦ Φίλος Σωτήρ, that is, Jesus Christ the Son of God, the Saviour. Hence the early Christians adopted the fish as a Christian symbol; and it is to be found on many of their tombs, and was often worn as an ornament. Clement of Alexandria, in writing of the ornaments that a Christian may constantly wear, mentions the fish as a proper device for a ring, as serving to remind the Christian of the origin of his spiritual life, the fish referring to the waters of baptism. The Vesica Piscis, which is an oval figure, pointed at both ends, and representing the air bladder of a fish, was adopted, and is still often used as the form of the seal of religious houses and con-fraternities, Margoliouth (Vestiges of General Freemasonry, 45) says: “In former days, the Grand Master of our Order used to wear a silver fish on his person; but it is to be regretted that, amongst the many innovations which have been of late introduced into the Society to conciliate the prejudices of some who cannot consistently be members of it, this beautiful emblem has disappeared.”

FITZ PETER, GEOFFREY. Anderson, 1738, shows this English Chief Justice as Deputy Grand Mason.
FIVE

master, or Chief Surveyor, under Peter de Rupibus, Bishop of Dorchester, Grand Master, in the reign of King John of England, until the death of Geoffrey, 1213.

FIVE. Among the Pythagoreans, five was a mystical number, because it was formed by the union of the first even number and the first odd, rejecting unity; and hence it symbolized the mixed conditions of order and disorder, happiness and misfortune, life and death. The same union of the odd and even, or male and female, numbers made it the symbol of marriage. Among the Greeks it was a symbol of the world, because, says Diodorus, it represented ether and the four elements. It was a sacred round number among the Hebrews. In Egypt, India, and other Oriental nations, says Gesenius, the five minor planets and the five elementary powers were accounted sacred. It was the pentas of the Gnostics and the Hermic Philosophers; it was the symbol of their quintessence, the fifth or highest essence of power in a natural body. In Freemasonry, five is a sacred number, inferior only in importance to three and seven. It is especially significant in the Fellow Craft's Degree, where five are required to hold a Lodge, and where, in the winding stairs, the five steps are referred to the orders of architecture and the human senses. In the Third Degree we find the reference to the five points of fellowship and their symbol, the five-pointed star. Geometry, too, which is deemed synonymous with Freemasonry, is called the fifth science; and, in fact, throughout nearly all the Degrees of Freemasonry, we find abundant allusions to five as a sacred and mystical number.

FIVE-POINTED STAR. The five-pointed star, which is not to be confounded with the blazing star, is not found among the old symbols of Freemasonry; indeed, some writers have denied that it is a Masonic emblem at all. It is undoubtedly of recent origin, and was probably introduced by Jeremy Cross, who placed it among the plates in the emblems of the Third Degree prefixed to his Hieroglyphic Chart. It is not mentioned in the ritual or the lecture of the Third Degree, but the Freemasons of the United States have, by tacit consent, referred to it as a symbol of the Five Points of Fellowship. The outlines of the five-pointed star are the same as those of the pentagram of Pythagoras, which was the symbol of health. M. Jomard, in his Description de L'Egypte (tome viii, page 423) says that the star engraved on the Egyptian monuments, where it is a very common hieroglyphic, has constantly five points, never more nor less.

FIVE POINTS. See Chromatic Calendar.

FIVE POINTS OF FELLOWSHIP. See Points of Fellowship, Five.

FIVE SENSES. The five senses of Hearing, Seeing, Feeling, Tasting, and Smelling are introduced into the lecture of the Fellow Craft as a part of the instructions of that Degree (see each word in its appropriate place). In the earlier lectures of the eighteenth century, the five senses were explained in the First Degree as referring to the five who make a Lodge. Their subsequent reference to the winding stairs, and their introduction into the Second Degree, were modern improvements. As these senses are the avenues by which the mind receives its perceptions of things exterior to it, and thus becomes the storehouse of ideas, they are most appropriately referred to that Degree of Freemasonry whose professed object is the pursuit and acquisition of knowledge.

FIXED LIGHTS. In the old lectures of the eighteenth century, the fixed lights were the three windows always supposed to exist in the East, South, and West. Their uses were, according to the old instructions "to light the men to, at, and from their work." In the modern lectures they have been omitted, and their place as symbols supplied by the lesser lights.

FLAG CEREMONY. A formal reception of the National Flag was especially frequent in all fraternal Bodies during the World War and ceremonies of most impressive character were noted in leading Masonic organizations as in the Grand Lodges of Iowa, Indiana, and elsewhere. The making of the first "Stars and Stripes" is credited to Mrs. Elizabeth Ross of Philadelphia. We have seen on the door posts of the old ancestral home of the Washingtons at Sulgrave Manor, England, two shields each bearing three stars surmounting a horizontal bar or stripe. Doubtless this had a suggestive force in designing the new flag. When the National Flag is hung either horizontally or vertically across a wall, the union (the stars on the blue field or background) should be uppermost and to the flag's own right, that is to the observer's left. When displayed from a staff projecting horizontally or at an angle from a window sill or the front of a building, the same rule should be followed. The union should go down to the truck (as the peak or point of the staff is called) unless the flag is at half-mast position.

A Service Flag was designed by Brother Robert L. Queisser, Captain, Fifth Ohio Machine Gun Company, in honor of those in the military or naval service. This flag was used in the United States during the World War. The flag had a center field of white with a red border. On the white field blue stars were placed for those in service, gold stars for the dead.

At the fifty-fourth annual session held at Miami, Florida, May 1-3, 1928, of the Imperial Council, Nobles of the Mystic Shrine, the Committee on Revision of Ritual reported that some Temples were using elaborate and beautiful flag ceremonies. In a great many cases bugle calls were used in connection with the activities of the Color Guard and bands rendered patriotic airs in keeping with the spirit of the occasion. Usually the National Anthems were sung by the entire membership present. The Committee submitted a minimum requirement to be made applicable to all the Temples of the Order with the understanding that the following simple ceremony might be developed and elaborated:

When the Color Guard, or Marshal, with his assistants presents the Colors at the altar after the Temple has been duly opened, the Potentate will cause the Nobility to come to attention and salute. After the salute is rendered, the following pledge will be recited in concert:

"I pledge allegiance to my flag, to the principles for which it stands, one Brotherhood indivisible, with liberty and justice for all."

The Color Guard will then escort the Colors to their proper position while the Nobility continue at attention. The Color Guard will then return to the altar and the Potentate will seat the Temple.

The suggestion of the Committee was recommended to the Subordinate Temples.

FLAMING SWORD. A sword whose blade is of a spiral or twisted form is called by the heralds a flam-
sword, from its resemblance to the ascending curvature of a flame of fire. Until very recently, this was the form of the Tiler's sword. Carelessness or ignorance has now in many Lodges substituted for it a common sword of any form. The flaming sword of the Tiler refers to the flaming sword which guarded the entrance to Paradise, as described in Genesis (iii, 24): "So he drove out the man; and he placed at the east of the garden of Eden cherubim and a flaming sword which turned every way, to keep the way of the tree of life;" or, as Raphall has translated it, "the flaming sword which revolveth, to guard the way to the tree of life." In former times, when symbols and ceremonies were more respected than they are now; when collars were worn, and not ribbons in the button-hole; and when the standing column of the Senior Warden, and the recumbent one of the Junior during labor, to be reversed during refreshment, were deemed necessary for the complete furniture of the Lodge, the cavalry sword was unknown as a Masonic implement, and the Tiler always bore a flaming sword. It were better if we could get back to the old customs.

FLEMING, DR. WALTER MILLARD. Established the Ancient Arabic Order of the Nobles of the Mystic Shrine in the United States. In 1867 Brother William J. Florence made a trip to the Old World and is reported to have secured there useful information for the introduction and establishment of the Shrine. When he returned to the United States with all the data obtainable he communicated the particulars to Doctor Fleming, and thereby after further consultation with Brother Charles T. McClennach and other able Masonic ritualists, they prepared the way to establish the Shrine in the United States. On June 16, 1871, Doctor Fleming, assisted by Brother Florence, conferred the Degrees upon four Knights Templar and seven members of Aurora Grata Consistory, Thirty-second Degree, and September 26, 1872, the organization was effected and officers elected.

Doctor Fleming was born on June 13, 1838, in Portland, Maine, and died at Mount Vernon, New York, September 9, 1913, being buried in Kensico Cemetery. He was a prominent medical man; joined the Masonic Fraternity February 13, 1869, was raised in Rochester Lodge No. 660 of Rochester, New York. He removed his office and residence to New York City and associated himself with Aurora Grata Consistory, Thirty-second Degree, and September 26, 1872, the organization was effected and officers elected.

Brother Fleming held his original office from the time of its inception until December, 1887. He was elected Grand Imperial Potentate at the first Session of the Imperial Grand Council of the Order, June 6, 1876, and retained this office until June 14, 1886. The name Grand was after a time dropped from the titles (see Doctor Mackey's revised History of Freemasonry, pages 1973-83, for a detailed account of the Order of the Mystic Shrine. See also Florence, William Jermy, and Shrine).

FLOATS. Pieces of timber, made fast together with rafters, for conveying burdens down a river with the stream. The use of these floats in the building of the Temple is thus described in the letter of King Hiram to Solomon: "And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in flottes by sea to Joppa; and thou shalt carry it up to Jerusalem" (Second Chronicles ii, 10).

FLOQUET, French Freemason and musician; composer of the Te Deum (a term based on the opening words in Latin of an early hymn, Te Deum Laudamus, We Praise Thee, O God, and often applied to any thanksgiving song or service), which the Mother Lodge of the Scottish Philisophic Rite sang in 1781 at the Church of Notre Dame, Paris, in honor of the birth of the Dauphin, the first-born son of the King of France.

FLOOR. The floor of a properly constructed Lodge-room should be covered with alternate squares of black and white, to represent the Mosaic pavement which was the ground floor of King Solomon's Temple.

FLOOR-CLOTH. A framework of board or canvas, on which the emblems of any particular Degree are inscribed, for the assistance of the Master in giving a lecture. It is so called because formerly it was the custom to inscribe these designs on the floor of the Lodge-room in chalk, which were wiped out when the Lodge was closed. It is the same as the Carpet, or Tracing-Board.

The washing out of the designs chalked upon the floor is seen in the early caricatures of the Craft where a mop and pail are illustrated. These would soon be put aside when Lodges met in carpeted rooms. Then the symbols were shown by marking out the Lodge with tape and nails or shaving the symbols in wood or metal to be laid upon the floor or table or pedestal as the case might be in the Lodge. Such use of separate symbols we have seen in English Lodges, as at Bristol, where the ancient ceremonies are jealously and successfully preserved. An easy development would be to picture the designs on a cloth to be spread out on floor when in use or folded up for storage. Then there would be the further movement to the stereopticon slides of a similar character, and which find frequent use in the United States. Brother John Harris in 1820 designed and made a set of Tracing Boards for the three Degrees. These designs were never authorised by the Grand Lodge of England, the
individual Lodges employed their own artists and the results varied accordingly, though the influence of Brother Harris tended to the uniformity that practically now prevails among the Tracing-Board makers. Articles of much interest and value on the subject are "Evolution and Development of the Tracing or Lodge Board," by Brother E. H. Dring (Transactions, Quatuor Coronati Lodge, 1916, volume xxix, pages 243 and 275), and "Some Notes on the Tracing Board of the Lodge of Union, No. 38," by Brother O. N. Wyatt (Transactions, Quatuor Coronati Lodge, 1910, volume xxiii, page 191). The latter article refers particularly to the work of Brother Josiah Bowring, a portrait painter of London, who painted the Boards for the Chichester Lodge in 1811, himself being initiated in 1795.

FLOORING. The same as Floor-cloth, which see. FLORENCE, WILLIAM J. William J., or Billy, Florence was the professional name used by William Jermy Conlin, a popular actor, and a Freemason whose name is romantically as well as practically associated with the founding of the Ancient and Arabic Order of the Nobles of the Mystic Shrine. This organization was doubtless erected upon a ritual and ceremonies established and brought into being by Brother Florence and his co-workers, Dr. Walter M. Fleming, with their immediate Masonic friends. Little of the actual detail of the work at headquarters was done by Florence himself, that being left to Doctor Fleming, due to Brother Florence’s enforced long absences while touring the United States or foreign lands in following his profession. He, however, lent his popular name to the cause and enthusiastically contributed what assistance he could to the propagation of the Order.

Brother Florence was born July 26, 1831, at Albany, New York. Adopted the stage as a profession and met with immediate success and continuous popularity until the time of his death, which occurred at the Continental Hotel, Philadelphia, November 19, 1891. His body was interred in Greenwood Cemetery—Protestant—in Brooklyn, in a plot which Florence had purchased years before and which was the burial place of his mother, although his wife was a Roman Catholic who had the last rites performed over him by the priesthood of her choice in Saint Agnes Church.

Brother Charles Thomas McClenachan, Thirty-third Degree, and closely associated with Brothers Florence and Fleming in the founding of the Mystic Shrine, conferred the Scottish Rite upon all the Continental Hotel, Philadelphia, November 19, 1891. His body was interred in Greenwood Cemetery—Protestant—in Brooklyn, in a plot which Florence had purchased years before and which was the burial place of his mother, although his wife was a Roman Catholic who had the last rites performed over him by the priesthood of her choice in Saint Agnes Church. Brother Charles Thomas McClenachan, Thirty-third Degree, and closely associated with Brothers Florence and Fleming in the founding of the Mystic Shrine, conferred the Scottish Rite upon all 1891.

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Noble Florence conferred the Degrees of the Shrine upon Sam Briggs, who was Potentate of Al Koran Temple from 1876 to 1901, and Imperial Potentate from 1886 to 1892, as well as on Brenton D. Babcock and three other Clevelanders at the Opera House and at the Kennard Hotel on October 21 and 22, 1876. When the Al Koran Temple of Cleveland was instituted, Florence was an honored visitor, he having suggested its name.

Noble Florence was known as "in art admirable; in life gentle; he was widely known, and he was known only to be loved.”

By Virtue cherished, by Affection mourned. By Florence hallowed and by Florence revered. Here Florence sleeps, and over his sacred rest Each word is tender and each thought is blest. Long, for his loss, shall pensive Memory show Through the visionary mask of humor’s veil, her woes—

"Evolution and Development of the Tracing or Lodge Board," by Brother E. H. Dring (Transactions, Quatuor Coronati Lodge, 1916, volume xxix, pages 243 and 275), and "Some Notes on the Tracing Board of the Lodge of Union, No. 38," by Brother O. N. Wyatt (Transactions, Quatuor Coronati Lodge, 1910, volume xxiii, page 191). The latter article refers particularly to the work of Brother Josiah Bowring, a portrait painter of London, who painted the Boards for the Chichester Lodge in 1811, himself being initiated in 1795.

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FLUDD

James Grant was appointed Provincial Grand Master over the Lodges in the Southern District of North America. This Grand Lodge, however, became extinct with the Spanish succession at St. Augustine in 1786. Saint Andrew's Lodge, No. 1, then applied for authority to the Grand Lodge of Philadelphia to continue the work. In 1783 this Lodge came under the jurisdiction of South Carolina, but in 1790 it became dormant and dropped from the roll. On July 5, 1830, Jackson, Washington and Harmony Lodges sent representatives to a Convention for forming a Grand Lodge of Florida. A Constitution was framed and adopted on the following day and the Grand Officers elected and installed.

Two Chapters, Magnolia, No. 16, and Florida, No. 32, were chartered in Florida by the Grand Chapter of Virginia, and one at St. Augustine by the Grand Chapter of South Carolina. Delegates from these three Chapters met on January 11, 1847, and resolved to form a Grand Chapter for Florida. On the 21st of the month they elected officers and organized the Grand Chapter. After some delay, due to their not having furnished particulars of the Chapters who took part in the Convention, the General Grand High Priest was authorized in 1856 to recognize the Grand Chapter of Florida.

For some years the Council Degrees were conferred in the Chapters. Companion Albert G. Mackey then organized a Council of Royal and Select Masters, Columbia Council at Lake City. The records of this and of the establishment of two other Councils were lost, but Companion Mackey, to whom an appeal for dates was made, said that the probable date of Columbia Council was 1852. At a meeting held at Tallahassee on January 12, 1858, Columbia, Mackey and Douglas Councils opened a Grand Council and appointed a Committee to draft a Constitution and By-Laws. These were adopted the following day and Brother Thomas Hayward, then Grand High Priest, was elected Grand Master.

A Dispensation was granted on March 17, 1851, to De Molay Commandery, No. 1, at Quincy. When the hall of this Commandery was destroyed by fire permission was given to hold several meetings at Tallahassee. Representatives of five Commanderies, namely, Coeur de Lion, No. 1; Damascus, No. 2; Olivet, No. 4; Palatka, under Dispensation, and Plant City, under Dispensation, took part in the organization of a Grand Commandery on August 15, 1895.

The first introduction of the Ancient and Accepted Scottish Rite to Florida was the establishment on October 19, 1892, of the Ponce de Leon Lodge of Perfection, No. 3, at Ocala. On October 20, 1899, the McLean Chapter of Rose Croix, No. 1, was opened, and on October 24, 1901, the Bruce Council of Kadosh, No. 1, and the Tampa Consistory, No. 1, began work.

FOLKES, MARTIN. From his acquaintance with Sir Christopher Wren, and his intimacy with Doctor Desaguliers, Martin Folkes was induced to take an active part in the reorganization of Freemasonry in the beginning of the last century, and his literary attainments and prominent position in the scientific world enabled him to exercise a favorable influence on the character of the Institution. He was descended from a good family, being the eldest son of Martin Folkes, Counsellor at Law, and Dorothy, the daughter of Sir William Howell, of the County of Norfolk. He was born in Queen Street, Leicester Inn Fields, Westminster, October 29, 1690. In 1707 he was entered at Clare Hall, Cambridge, and in 1713 elected a Fellow of the Royal Society, of which, in 1723, he was appointed Vice-President. In 1727, on the death of Sir Isaac Newton, he became a candidate for the Presidency, in which he was defeated by Sir Hans Sloane, who, however, renewed his appointment as
Vice-President, and in 1741, on the resignation of Sloane as President, he was elected his successor. In 1742 he was elected a member of the Royal Academy of Sciences of Paris, and in 1746 received the degree of Doctor of Laws from the Universities of Oxford and Cambridge.

In 1750, he was elected President of the Society of Antiquaries. To this and to the Royal Society he contributed many essays, and published a work entitled, A Table of English Silver Coins, which is still much esteemed as a numismatic authority. On September 26, 1751, he was struck with paralysis, from which he never completely recovered. On November 30, 1753, he resigned the Presidency of the Royal Society, but retained that of the Society of Antiquaries until his death. In 1753, he visited Italy, and remained there until 1735, during which time he appears to have ingratiated himself with the Freemasons of that country, for in 1742 they struck a medal in his honor, a copy of which is to be found in Thory's History of the Foundation of the Grand Orient of France. On one side is a pyramid, a sphinx, some Masonic ciphers, and the two pillars, and on the obverse a likeness of Folkes.

Of the Masonic life of Folkes we have but few records. In 1725, he was appointed Deputy Grand Master of the Grand Lodge of England, and is recorded as having paid great attention to the duties of his office. Anderson says that he presided over the Grand Lodge in May of that year, and "prompted a most agreeable Communication" (see Constitutions, 1738, page 119). But he held no office afterward; yet he is spoken of as having taken great interest in the Institution. Of his literary contributions to Freemasonry nothing remains.

The Pocket Companion cites an address by him, in 1725, before the Grand Lodge, probably at that very Communication to which Anderson has alluded, but it is unfortunately no longer extant. He died June 28, 1754, and was buried in the Chancel of Hillington Church near Lynn, Norfolk. He left a wife and two daughters, an only son having died before him.

Nichols, who knew him personally, says in his Literary Anecdotes (ii, 591) of him: "His knowledge was very extensive, his judgment exact and accurate, and the precision of his ideas appeared from the perspicuity and conciseness of his expression in his discourses and writings on abstruse and difficult topics. . . . He had turned his thoughts to the study of antiquity and the polite arts with a philosophical spirit, which he had contracted by the cultivation of the mathematical sciences from his earliest youth." His valuable library of more than five thousand volumes was sold for £3090 at auction after his decease.

FONTANES, MARQUIS LOUIS DE. Born at Niort, France, March 6, 1757; he died at Paris, March 17, 1821. Poet and statesman; President of the Corps Legislatif, head of the Imperial University and Senator under Napoleon I; a member of the famous Lodge of Nine Sisters, his name appears on the lists of members for 1783, 1784, and 1806 (see Une Loge Maçonnique, Louis Amiable, 1897, page 308). Created a marquis and a peer by Louis XVIII.

FOOL. A fool, as one not in possession of sound reason, a natural or idiot, is intellectually unfit for initiation into the mysteries of Freemasonry, because he is incapable of comprehending the principles of the Institution, and is without any moral responsibility for a violation or neglect of its duties.

FOOTSTONE. The Corner-stone. To lay the Footstone means to lay the corner-stone of the Temple in the fourth year of his reign.

FOOT TO FOOT. The old lectures of the eighteenth century descanted on the symbolism of foot to foot as teaching us "that indolence should not permit the foot to halt or wrath to turn our steps out of the way; but forgetting injuries and selfish feelings, and remembering that man was born for the aid of his fellow-creatures, not for his own enjoyments only; but to do that which is good, we should be swift to extend our mercy and benevolence to all, but more particularly to a Brother Mason." The latter lecture on the same subject gives the same lesson more forcibly and more emphatically, when it says, "we should never halt nor grow weary in the service of a Brother Mason."

FORDS OF THE JORDAN. The slaughter of the Ephraimites at the passages or fords of the River Jordan, which is described in the twelfth chapter of the Book of Judges, is referred to in the Fellow Craft's Degree. Brother Rob Morris, in his Freemasonry in the Holy Land (page 316) says:

The exact locality of these fords or "passages," as the Bible terms them, cannot now be designated, but most likely they were those nearly due east of Seikoot and opposite Mirpah. At these fords, in summer time, the water is not more than three or four feet deep, the bottom being composed of a hard limestone rock. If, as some think, the fords, thirty miles higher up, are those referred to, the same description will apply. At either place, the Jordan is about eighty feet wide, its banks encumbered by a dense growth of tamarisks, cane, willows, thorn-bushes, and other low vegetation of the shrubby and thorny sorts, which make it difficult even to approach the bank. The Arabs cross the river at the present day, at stages of low water, at a number of fords, from the one near the point where the Jordan leaves the Sea of Galilee down to the Pilgrims' Ford, six miles above the Dead Sea.

FOREIGN COUNTRY. A certain Degree lecture begins by declaring that the recipient was induced to seek that sublime Degree "that he might perfect himself in Masonry, so as to travel into foreign countries, and work and receive wages as a Master Mason." Thousands have often heard this expression in connection with a Master's Lodge, without dreaming for a moment of its hidden and spiritual meaning, or, if they think of any meaning at all, they content themselves by interpreting it as referring to the actual travels of the Freemasons, after the completion of the Temple, into the surrounding countries in search of employment, whose wages were to be the gold and silver which they could earn by the exercise of their skill in the operative art.

But the true symbolic meaning of the foreign country into which the Master Mason travels in search of wages is far different. The symbolism of this life terminates with the Master's Degree. The completion of that degree is the lesson of death and the resurrection to a future life, where the True Word, or Divine Truth, not given in this, is to be received as the reward of a life worthily spent in its search.
Heaven, the future life, the higher state of existence after death, is the foreign country in which the Master Mason is to enter, and there he is to receive his wages in the reception of that Truth which can be imparted only in that better land.

FORESTERS DEGREES. This title has been given to certain secret associations which derive their symbols and ceremonies from trades practised in forests, such as the Carbonari, or Charcoal-burners; the Fendeurs, or Woodcutters; the Sawyers, etc. They are all imitative of Freemasonry.

FOREST MASON. See Fendeurs, Order of.

FOREST OF LEBANON. See Lebanon.

FOREFEITURE OF CHARTER. A Lodge may forfeit its Charter for misconduct, and when forfeited, the Warrant or Charter is revoked by the Grand Lodge.

FORM. In Freemasonry, an official act is said to be done, according to the rank of the person who does it, either in ample form, in due form, or simply in form. Thus, when the Grand Lodge is opened by the Grand Master in person, it is said to be opened in ample form; when by the Deputy Grand Master, it is said to be in due form; when by any other qualified officer, it is said to be in form. The legality of the act is the same whether it be done in form or in ample form; and the expression refers only to the dignity of the officer by whom the act is performed. The terms Ample and Due Form appear to have been introduced by Anderson in the 1738 edition of the Constitutions (page 110).

FORM OF THE LODGE. The form of a Free-mason’s Lodge is said to be an oblong square, having its greatest length from east to west, and its greatest breadth from north to south. This oblong form of the Lodge, has, as Brother Mackey thought, a symbolic illusion that has not been adverted to by any other writer.

If, on a map of the world, we draw lines which shall circumscribe just that portion which was known and inhabited at the time of the building of Solomon’s Temple, these lines, running a short distance north and south of the Mediterranean Sea, and extending from Spain to Asia Minor, will form an oblong square, whose greatest length will be from east to west, and whose greatest breadth will be from north to south, as is shown in the annexed diagram.

There is a peculiar fitness in this theory, which is really only making the Masonic Lodge a symbol of the world. It must be remembered that, at the era of the Temple, the earth was supposed to have the form of a parallelogram, or oblong square. Such a figure inscribed upon a map of the world, and including only that part of it which was known in the days of Solomon, would present just such a square, embracing the Mediterranean Sea and the countries lying immediately on its northern, southern, and eastern borders. Beyond, far in the north, would be Cimmerian deserts as a place of darkness, while the pillars of Hercules in the west, on each side of the Straits of Gades—now Gibraltar—might appropriately be referred to the two pillars that stood at the porch of the Temple. Thus the world itself would be shown to the true Freemason’s Lodge, in which he was to live and labor. Again: the solid contents of the earth below, “from the surface to the centre,” and the profound expanse above, “from the earth to the highest heavens,” would give to this parallelogram definition which says that “the form of the Lodge ought to be a double cube, as an expressive emblem of the powers of light and darkness in the creation.”

FORMULA. A prescribed mode or form of doing or saying anything. The word is derived from the technical language of the Roman law, where, after the old legal actions had been abolished, suits were practised according to certain prescribed forms called formulae. Formulas in Freemasonry are very frequent. They are either oral or monitorial. Oral formulas are those that are employed in various parts of the ritual, such as the opening and closing of a Lodge, the investiture of a candidate, etc. From the fact of their oral transmission they are frequently corrupted or altered, which is one of the most prolific sources of nonconformity so often complained of by Masonic teachers. Monitorial formulas are those that are committed to writing, and are to be found in the various Monitors and Manuals. They are such as relate to public installations, to laying foundation-stones, to dedications of halls, to funerals, etc. Their monitorial character ought to preserve them from change; but uniformity is not even here always attained, owing to the whims of the compilers of manuals or of monitors, who have often unnecessarily changed the form of words from the original standard.

FORT, GEORGE FRANKLIN. Masonic author. Born at Absecon, New Jersey, November 20, 1848, and died at Atlantic City, March 30, 1909. Edited the Keystone, Philadelphia, and wrote Early History and Antiquities of Freemasonry, A Historical Treatise on Early Builders’ Marks, Medieval Builders, and other works of Masonic worth. Initiated in Camden Lodge No. 15, Camden, New Jersey, a founder member and second Master, 1871, of Trumble Lodge No. 117, also of Camden, New Jersey (see Builder, 1918, pages 171 and 210).

FORT HIRAM. An earthwork erected on October 3, 1814, at Fox Point, Rhode Island, by the Grand Lodge, with the members of the subordinate Lodges, about two hundred and thirty in number. The object was to build a fortification for the defense of the harbor of Providence, and the Grand Lodge, of which Thomas Smith Webb was Grand Master, through its Deputy, Senior Grand Warden, and Worshipful Brother Carlisle, were authorized to work on the defenses. They formed a procession, marched in the early morning to the Point, and by sunset had
completed their labors, consisting of a breastwork four hundred and thirty feet in length, ten wide, and five high. They then marched and countermarched upon the parapet from one extremity to the other, when the Grand Master gave the work the appellation of Fort Hiram, which was approved and sanctioned by the Governor.

**FORTITUDE.** One of the four cardinal virtues, whose excellencies are dilated on in the First Degree. It not only instructs the worthy Freemason to bear the ills of life with becoming resignation, “taking up arms against a sea of trouble,” but, by its intimate connection with a portion of our ceremonies, it teaches him to let no dangers shake, no pains dissolve the inviolable fidelity he owes to the trusts reposed in him. Or, in the words of the old Prestonian lecture, it is “a fence or security against any attack that might be made upon him by force or otherwise, to extort from him any of our Royal Secrets.”

Spence, in his *Polymetis* (page 139), when describing the moral virtues, says of Fortitude: “She may be easily known by her erect air and military dress, the spear she rests on with one hand, and the sword which she holds in the other. She has a globe under her feet; I suppose to show that the Romans, by means of this virtue, were to subdue the whole world.”

**FORT MASONIC.** A redoubt of the fortifications on what was known as the Heights of Brooklyn, located between, what was later, Bond and Nevins Streets, Brooklyn, the south point of the quadrangle resting on State Street and extending north nearly to Schermerhorn Street. This Fort Masonic was built by members of the fourteen Lodges located in New York City, who, agreeable to a resolution of the Grand Lodge, of which Brother De Witt Clinton was Grand Master, adopted August 22, 1814, assembled at sunrise on the morning of Thursday, September 1. Accompanied by the officers of the Grand Lodge, they proceeded to Brooklyn where they were joined by the members of Fortitude and Newton Union Lodges, marched to the Height and performed one day’s work on the fortifications. The redoubt was not completed, however, until September 17, when another day’s labor was performed.

**FORTY.** The multiple of two perfect numbers—four and ten. This was deemed a sacred number, as commemorating many events of religious significance, some of which are as follows: The alleged period of probation of our first parents in Eden; the continuous deluge of forty days and nights, and the same number of days in which the waters remained upon the face of the earth; the Lenten season of forty days’ fast observed by Christians with reference to the fast of Jesus in the Wilderness, and by the Hebrews to the earlier desert fast for a similar period; of the forty years spent in the Desert by Moses and Elijah and the Israelites, which succeeded the concealment of Moses the same number of years in the land of Midian. Moses was forty days and nights on the Mount. The days for embalming the dead were forty. The forty years of the reign of Saul, of David, and of Solomon; the forty days of grace allotted to Nineveh for repentance; the forty days’ fast before Christmas in the Greek Church; as well as its being the number of days of mourning in Assyria, Phenicia, and Egypt, to commemorate the death and burial of their Sun God; and as well the period in the festivals of the resurrection of Adonis and Osiris; the period of forty days thus being a bond by which the whole world, ancient and modern, Pagan, Jewish, and Christian, is united in religious sympathy. Hence, it was determined as the period of mourning by the Supreme Council of the Ancient and Accepted Scottish Rite of the Northern Jurisdiction, United States of America.

**FORTY-SEVENTH PROBLEM.** The *forty-seventh problem* of Euclid’s first book, which has been adopted as a symbol in the Master’s Degree, is thus enunciated: “In any right-angled triangle, the square which is described upon the side subtending the right angle is equal to the squares described upon the sides which contain the right angle.” Thus, in a triangle whose perpendicular is three feet, the square of which is nine, and whose base is four feet, the square of which is sixteen, the hypothenuse, or subtending side, will be five feet, the square of which will be twenty-five, which is the sum of nine and sixteen. This interesting problem, on account of its great utility in making calculations and drawing plans for buildings, is sometimes called the Carpenter’s Theorem.

For the demonstration of this problem the world is indebted to Pythagoras, who, it is said, was so elated after making the discovery, that he made an offering of a hecatomb, or a sacrifice of a hundred oxen, to the gods. The devotion to learning which this religious act indicated in the mind of the ancient philosopher has induced Freemasons to adopt the problem as a memento, instructing them to be lovers of the arts and sciences.

The triangle, whose base is four parts, whose perpendicular is three, and whose hypothenuse is five, and which would exactly serve for a demonstration of this problem, was, according to Plutarch, a symbol frequently employed by the Egyptian priests, and hence it is called by M. Jomard, in his *Exposition du Systeme Metrique des Anciens Egyptiens*, *Exposition of the Ancient Egyptians System of Measurements*, the Egyptian triangle. It was, with the Egyptians, the symbol of universal nature, the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypothenuse, Horus, their son, or the produce of the two principles. They added that three was the first perfect odd number, that four was the square of two, the first even number, and that five was the result of three and two.

But the Egyptians made a still more important use of this triangle. It was the standard of all their measures of extent, and was applied by them to the building of the pyramids. The researches of M. Jomard, on the Egyptian system of measures, published in the magnificent work of the French savants on Egypt, has placed us completely in possession of the uses made by the Egyptians of this forty-seventh problem of Euclid, and of the triangle which formed the diagram by which it was demonstrated.

If we inscribe within a circle a triangle, whose perpendicular shall be 300 parts, whose base shall be 400 parts, and whose hypothenuse shall be 500 parts, which, of course, bear the same proportion to each other as three, four, and five; then if we let a perpendicular fall from the angle of the perpendicular and base to the hypothenuse, and extend it through
the hypothesis to the circumference of the circle, this chord or line will be equal to 480 parts, and the two segments of the hypothesis, on each side of it, will be found equal, respectively, to 180 and 320. From the point where this chord intersects the hypothesis let another line fall perpendicularly to the shortest side of the triangle, and this line will be equal to 144 parts, while the shorter segment, formed by its junction with the perpendicular side of the triangle, will be equal to 108 parts.

Hence, we may derive the following measures from the diagram: 500, 480, 400, 320, 180, 144, and 108, and all these without the slightest fraction. Supposing, then, the 500 to be cubes, we have the measure of the base of the great pyramid of Memphis. In the 400 cubits of the base of the triangle we have the exact length of the Egyptian stadium. The 320 gives us the exact number of Egyptian cubits contained in the Hebrew and Babylonian stadium. The stadium of Ptolemy is represented by the 480 cubits, or the length of the line falling from the right angle to the circumference of the circle, through the hypothesis. The number 180, which expresses the smaller segment of the hypothesis being doubled, will give 360 cubits, which will be the stadium of Cleomedes. By doubling the 144, the result will be 288 cubits, or the length of the stadium of Archimedes; and by doubling the 108 the product 216 cubits, or the precise value of the lesser Egyptian stadium.

Thus we get all the length measures used by the Egyptians; and since this triangle, whose sides are equal to three, four, and five, was the very one that the Egyptians; and since this triangle, whose sides are equal to three, four, and five, was the very one that the Egyptians, the Geos of the Greeks, the Deus of the nations of antiquity the name of God consists of four letters, as the Adad, of the Syrians, the Amum of the Egyptians, the Os of the Greeks, the Deus of the Romans, and pre-eminently the Tetragrammaton or four-lettered name of the Jews. But in Symbolic Freemasonry this number has no special significance.

FOUR CROWNED MARTYRS. The legend of the Four Crowned Martyrs should be interesting to Masonic scholars, because it is one of the few instances, perhaps the only one, in which the church has been willing to do honor to those old workers in stone, whose services it readily secured in the Medieval ages, but with whom, as with their successors the modern Freemasons, it has always appeared to be in a greater or less degree of antagonism. Besides, these humble but true-hearted confessors of the faith of Christianity were adopted by the Stonemasons of Germany as the patron saints of Operative Masonry, just as the two Saints John have been since selected as the patrons of the Speculative branch of the Institution.

Dr. Christian Ehrmann, of Strasburg, who for thirty years had devoted his attention to this and to kindred subjects of Masonic archology, has supplied us with the most interesting details of the life and death of the Four Crowned Martyrs. The Roman Church has consecrated November 8 to the commemoration of these martyrs, and yearly,
on that day, offers up the prayer: "Grant, we beseech thee, O Almighty God, that as we have been informed of the constancy of the glorious martyrs in the profession of Thy faith, so we may experience their kindness in recommending us to Thy mercy." The Roman Breviary of 1474 is more explicit, and mentions them particularly by name.

It is, therefore, somewhat remarkable, that, although thus careful in their commemoration, the Missals of the Roman Church give us no information of the deeds of these holy men. It is only from the Breviaries that we can learn anything of the act on which the commemoration in the calendar was founded. Of these Breviaries, Ehrmann has given full citations from two: the Breviary of Rome, published in 1474, and the Breviary of Spire, published in 1478. These, with some few extracts from other books on the subject, have been made accessible to us by George Kloss, in his interesting work entitled, Freemasonry in ihrer wahren Bedeutung, or Freemasonry in its true significance.

The Breviarius Romanum is much more complete in its details than the Breviarius Spirense; and yet the latter contains a few incidents that are not related in the former. Both agree in applying to the Four Crowned Martyrs the title of quadratarii. Now quadratarius, in the Latin of the lower age, signified a Stone-squarer or a Mason. This will remind us of the passage in the Book of Kings, thus translated in the authorized version: "And Solomon's builders and Hiram's builders did hew them, and the stone-squarers." It is evident from the use of this word quadratarii in the ecclesiastical legends, as well as from the incidents of the martyrdom itself, that the four martyrs were not simply sculptors, but stone-cutters and builders of temples; in other words, Operative Masons. Nor can we deny the probability of the supposition, that they were members of one of those colleges of architects, which afterward gave birth to the gilds of the Middle Ages, the corporations of builders, and through these to the modern Lodges of Freemasons. Supposing the legend to be true, or even admitting that it is only symbolical, we must acknowledge that there has been good reason why the Operative Masons should have selected these martyrs as the patron saints of their profession.

Now let us apply ourselves to the legend. Taking the Roman Breviary as the groundwork, and only interpolating it at the proper points with the additional incidents related in the Breviary of Spire, we have the following result as the story of the Four Crowned Martyrs. In the last quarter of the third century Diocletian was Emperor of the Roman Empire. In his reign commenced that series of persecutions of the Christian church, which threatened at once the lives of the disciples of the prophet of Nazareth.

Diocletian went to the Province of Pannonia, that he might by his own presence superintend the bringing of metals and stones from the neighboring mines of Noricum, wherewith to construct a temple consecrated to the sun-god, Apollo. Among the six hundred and twenty-two artisans whom he had collected together for this purpose were four—by name Claudius, Castorius, Symphorianus, and Nichostratus—said to have been distinguished for their skill as Stonemasons. They had abandoned the old heathen faith and were in secret Christians, doing all their work as Masons in the name of the Lord Jesus Christ.

The Breviary of Spire relates here an additional occurrence, which is not contained in the Breviary of Rome, and which, as giving a miraculous aspect to the legend, must have made it doubly acceptable to the pious Christians of the fifteenth century, upon whose religious credulity one could safely draw without danger of a protest.

It seems that, in company with our four blessed martyrs, there worked one Simplicius, who was also a mason, but a heathen. While he was employed in labor near them, he wondered at the great spirit of skill and cunning all the other artisans. They succeeded in all that they attempted, while he was unfortunate, and always breaking his working tools. At last he approached Claudius, and said to him:

"Strengthen, I beseech thee, my tools, that they may no longer break."

Claudius took them in his hands, and said:

"In the name of the Lord Jesus Christ be these tools hallowed, and let them do service for our work." From this time, Simplicius did his work well, and succeeded in all that he attempted to do. Amazed at the change, Simplicius was continually asking his fellow-workers how it was that the tools had been so strengthened that now they never broke. At length Claudius replied:

"God, who is our Creator, and the Lord of all things, has made His creatures strong."

Then Simplicius inquired:

"Was not this done by the God Zeus?"

To this Claudius replied:

"O my brother, of what thou hast said, for thou hast blasphemed God, our Creator, whom alone we worship; that which our own hands have made we do not recognize as a God."

To these and such sentences they converted Simplicius to the Christian faith, who, being baptized by Cyrilus, bishop of Antioch, soon afterward suffered martyrdom for his refusal to sacrifice to the pagan gods.

One day Diocletian issued an order, that out of the marble should be constructed a noble statue of Apollo sitting in his chariot. And now all the workmen and the philosophers began to consult on the subject, and each one had arrived at a different opinion. And when in length they had found a huge block of stone, which had been brought from the Island of Thasos, it proved that the marble was not fit for the statue which Diocletian had commanded; and now began a great war of words between the masters of the work and the philosophers. But one day the whole of the artisans, six hundred and twenty-two in number, with five philosophers, came together, that they might examine the defects and the veins of the stone, and there arise a still more wonderful contest between the workmen and the philosophers.

Then began the philosophers to rail against Claudius, Symphorianus, Nichostratus, and Simplicius, and said:

"Why do ye not hearken to the command of our devout Emperor, Diocletian, and obey his will?"

Claudius answered and said:

"Because we cannot offend our Creator and commit a sin, while we should serve and gild in His sight."

Then said the philosophers:

"From this it appears that you are Christians."

Claudius replied:

"Truly we are Christians."

Nor can we deny the probability of the supposition, that they were members of one of those colleges of architects, which afterward gave birth to the gilds of the Middle Ages, the corporations of builders, and through these to the modern Lodges of Freemasons. Once they had abandoned the old heathen faith, became the victims of the bigotry and intolerance, the hatred and the cruelty, of the Pagan priests and the Platonic philosophers; and the scourge, the cross, or the watery grave daily testified to the constancy and firmness of the disciples of the prophet of Nazareth.
Hereupon the philosophers chose other masons, and caused them to make a statue of Esculapius out of the stone which had been rejected, which, after thirty-one days, they finished and presented to the philosophers. These then informed the Emperor that the statue of Esculapius was finished, when he ordered it to be brought before him for inspection. But as soon as he saw it he was greatly satisfied, and addressed them:

"This is a proof of the skill of these men, who receive my approval as sculptors."

It is very apparent that this, like all other legends of the church, is insufficient in its details, and that it leaves many links in the chain of the narrative to be supplied by the fancy or the judgment of the readers. It is equally evident from what has already been said, in connection with what is subsequently told, that the writer of the legend desired to make the impression that it was through the influence of Claudius and the other Christian Masons that the rest of the workmen were persuaded that the Thasian stone was defective and unfit for the use of a sculptor; that this was done by them because they were unwilling to engage in the construction of the statue of a Pagan god; that this was the cause of the controversy between the workmen and the philosophers; that the latter denied the defectiveness of the stone; and, lastly, that they sought to prove its fitness by causing other masons, who were not Christians, to make out the proclamation of the herald, and showed them many instruments for the punishment of martyrs, and then he said to them: "Hearken to me and avoid the doom of martyrs, and be obedient to the mighty prince, and offer a sacrifice to the God that the Emperor commanded you to consecrate your skill in their art to the construction of Pagan temples, they have been adopted by the Freemasons of Germany as the Patron Saints of Operative Masonry. Thus the oldest Regulation of the Freemasons of Strasburg, which has the date of the year 1459, commences with the following invocation: "In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary, and also of her Blessed Servants, the Four Crowned Martyrs of everlasting memory."

Such allusions are common in the German Masonic documents of the Middle Ages. It is true, however, that the English Freemasons ceased at a later period to refer in their Constitutions to those martyrs, although they undoubtedly borrowed many of their usages from Germany. Yet the Regius Manuscript of the Constitutions of Freemasonry, the oldest of the English records, which is supposed to have been written about the year 1390, under the title of Ars Quatuor Coronatorum, gives a rather copious detail of the legend (lines 497 to 534), which is here inserted with only those slight alterations of its antiquated phraseology which are necessary to render it intelligible to modern readers, although in doing so the rhyme of the original is somewhat destroyed:

Pray we now to God Almighty,
And to His Mother, Mary bright,
That we may keep these articles here
And these points well altogether,
As did those holy martyrs four
That in this Craft were of great honour,
They were as good Mason as on earth shall go,
Gravers and image makers they were also,
For they were workmen of the best,
The emperor had them in great liking;
He willed of them an image to make,
That might be worshiped for his sake;
Such idols he had in his day
To turn the people from Christ's law,
But they were steadfast in Christ's law
And to their Craft, without denial.
They loved well God and all his lore,
And were in his service evermore.
True men they were, in that day,
And lived well in God's law;
They thought no idols for to make,
For no good that they might take;
To believe on that idol for their god,
They would not do so, though he were mad,
For they would not forsake their true faith,
And believe on his false law.
The emperor caused to take them at once
And put them in a deep prison.
The soror he punished them in that place,
The more joy was to them of Christ's grace.
Then when he saw no other one,
To death he let them then go.
Who so will of their life more know.
By the book he may it show,
In the legends of the saints.
The names of the four crowned ones.
Their fate will be, without denial,
After All Hallows, the eighth day.
The devotion of these saints, which led to the introduction of their legend into an ancient Constitution of Freemasonry, shows how much they were revereden by the Craft. In fact, the Four Crowned Martyrs were to the Stone-cutters of Germany and to the earlier Operative Masons of England what Saint John the Baptist and Saint John the Evangelist became to their successors, the Speculative Freemasons of the eighteenth century. From them the famous literary Lodge—the Quatuor Coronati, of London, England—has been so named.

FOURFOLD CORD. In the instructions of the Past Master's Degree in America we find the following expression: "A twofold cord is strong, a threefold cord is stronger, but a fourfold cord is not easily broken." The expression is taken from a Hebrew proverb which is to be found in the Book of Ecclesiastes (iv, 12): "And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." The form of the Hebrew proverb was changed to suit the symbolism of the Degree.

FOUR NEW YEARS. According to the Talmud there were four New Years. The first of Nisan was the new year for kings and festivals; the reign of a king was calculated from this date. The first of Elul was a new year for the tithing of cattle. The first of Tishri was a new year for civil years, for years of release, jubilees, and planting. The first of Shebat was a new year for the tithing of trees.

FOUR OLD LODGES. Of the four old Lodges which constituted the Grand Lodge of England, on Saint John the Baptist's day, 1717, the Lodge of Antiquity, No. 2, London, was the first. The Lodge meets by "Time Immemorial Constitution," having no Warrant, and, until the "Union," was first on the roll; a decision, however, by ballot, lost it its numerical priority. As Lodges were known by the house in which they met, Antiquity Lodge was designated The West India and American.

FOURTEEN

The Royal Somerset House and Inverness, No. 4, London, is the junior of the four Lodges which constituted the Grand Lodge. At that time it met at the Rummer and Grapes Tavern, Westminster, and subsequently at the Horn, which latter gave the Lodge a name for many years. This Lodge now represents three united Lodges, the names of two of which are to be found in its present designation.

Of the four original Lodges, two only have been on the roll from 1740 as of "Time Immemorial Constitution." The original No. 2 ceased working about 1736 and was erased in 1740, and No. 3 accepted a "New Constitution," now No. 12, and is known as Fortitude and Cumberland. The four original Lodges, after the issue of the Regulations of 1723, simply enjoyed the advantage of being ahead of all the Warrant Lodges, the privilege of assembling by "Time Immemorial Constitution," and the honor of having established the first Grand Lodge in the universe (see Freemasonry, Early British).

FOURTEEN. It is only necessary to remind the well-informed Freemason of the fourteen days of burial mentioned in the legend of the Third Degree. Now, this period of fourteen was not in the opinion of Masonic symbologists, an arbitrary selection, but was intended to refer to or symbolize the fourteen days of lunary darkness, or decreasing light, which intervene between the full moon and its continued decrease until the end of the lunar month. In the Egyptian mysteries, the body of Osiris is said to have been cut into fourteen pieces by Typhon, and thrown into the Nile. Plutarch, speaking of this in his treatise On Isis and Osiris, thus explains the symbolism of the number fourteen, which comprises the Masonic idea:

The body of Osiris was cut into fourteen pieces; that is, into as many parts as there are days between the full moon. The moon, at the end of fourteen days, enters Taurus, and becomes united to the sun, from whom she collects fire upon her disk during the fourteen days which follow. She is then found every month in conjunction with him in the superior parts of the signs. The equinoctial year finishes at the moment when the sun and moon are coextensive with each other, and they are united with each other, and the stellation placed under Taurus, which unites itself to the Neomenia of spring. The moon renews herself in Taurus, and a few days afterward is seen, in the form of a crescent, in the following sign, that is, Gemini, the horsehead of Mercury. Then Orion, united to the sun in the attitude of a formidable warrior, precipitates Scorpio, his rival, into the shades of night; for he sets every time Orion appears above the horizon. The day becomes lengthened, and the germs of evil are by degrees destroyed. It is thus that the poet Nonnus pictures to us Typhon conquered at the end of winter, when the sun arrives in Taurus, and when Orion mounts into the heavens with him.

The first few lines of this article, Fourteen, prompted a discussion in the Builder of November, 1927 (page 352), and in the Sandusky Masonic Bulletin, December 1927 (page 149), relative to fourteen or fifteen days of burial. The former quotes Prichard of 1730 in favor of fifteen; that several Masonic Jurisdictions in the United States prefer fifteen as the number; that Webb and Cross so taught; that England has no definite period but mentions a considerate time; that Doctor Mackey was probably right in assuming an astronomical significance—the lunar period between the full and the new moon—but the fifteenth day is nevertheless the first day of the new moon. Doctor Mora in the Bulletin, however, quotes Fellows in favor
of fourteen days, mentions the Great Pyramid and its latitude as providing that fourteen days before the Vernal Equinox, the sun would cease to cast a shadow at noon and would not again cast it for fourteen days after the Autumnal Equinox, and that the significant conformity of the legends of Osiris and of Hiram deserves favor. The Builder suggests further that altogether too many alterations in the ritual have been made in the interests of schemes of interpretation and of superficial consistency, that the thing to do is to discover the oldest available wording and then try to assign a meaning to it, the first duty being to preserve the tradition, a conclusion in which Doctor Merz and the rest of us will join cordially with Brother Meekren (see Fifteen).

FOWLE, HENRY. A native of Medford, Massachusetts, born in September, 1766, went to Boston at fourteen years of age and served an apprenticeship as a pump and block maker, which occupation he followed in after life. Better educated than most mechanics of his time, he had good knowledge of the French language and spoke it with the same fluency as his mother tongue. He was initiated into the Lodge of Saint Andrew, Boston, April 10, 1793; was first Master of Mount Lebanon Lodge, Boston, the Lodge of Saint Andrew, Boston, April 10, 1793; was admitted a Master of Arts in Harvard College, May 27, 1796; was second Grand Warden of the Grand Lodge of Massachusetts, May 25, 1797; was elected Senior Grand Warden of the Grand Lodge of Massachusetts, January 28, 1795, and first Priest of the Chapter and remaining in this position for several years, and for several years an officer of high rank in the General Grand Royal Arch Chapter of the United States. Received Knight Templar Degree in Arch Chapter, Boston, 1866 (pages 106 and 107) where his activity he served almost constantly on various Committees of the Grand Lodge and records show his name on each and every Committee appointed which had anything whatever to do with matters pertaining to regalia, and his correspondence shows that he personally submitted designs to the Grand Lodge for many of the official Jewels of Office. Right Worshipful Brother Henry Fowle died in Boston, at the age of seventy-one, March 10, 1837.

FRANCE. The early history of Freemasonry in France is, from the want of authentic documents, in a state of much uncertainty. Kloss, in his Geschichte der Freimaurerei in Frankreich or History of Freemasonry in France (volume i, page 14), says, in reference to the introduction of Freemasonry into that kingdom, that the earliest date of any certainty is 1725. Yet he copies the statement of the Seceu Rompu, meaning the Broken Seal—a work published in 1745—that the earliest recognized date of its introduction is 1718; and the Abbé Robin says that nothing of it is to be found further back than 1720.

Brother Lalande, the great astronomer, was the author of the article on Freemasonry in the Encyclopédie Méthodique, and his account has been generally recognized as authentic by succeeding writers. According to him, Lord Derwentwater, the Chevalier Maskeleyne, a Mr. Heguety, and some other Englishmen, the names being corrupted, of course, according to French usage, founded, in 1725, the first Lodge in Paris. It was held at the house of an English confectioner named Hire, in the Rue de Boucheries. In ten years the number of Lodges in France had increased to six, and there were several also in the provincial towns.

As the first Paris Lodge had been opened by Lord Derwentwater, he was regarded as the Grand Master of the French Freemasons, without any formal recognition on the part of the Brethren, at least until 1736, when the six Lodges of Paris formally elected Lord Harnouester as Provincial Grand Master; in 1738, he was succeeded by the Duke d'Antin; and on the death of the Duke, in 1743, the Count de Clermont was elected to supply his place. Brother R. F. Gould, in his Concise History of Freemasonry (page 355), considers that the name Harnouester is probably a corruption of Derwentwater.

Organized Freemasonry in France dates its existence from this latter year. In 1735, the Lodges of Paris had petitioned the Grand Lodge of England for the establishment of a Provincial Grand Lodge, which, on political grounds, had been refused. In 1743, however, it was granted, and the Provincial Grand Lodge of France was constituted under the name of the Grande Loge Anglaise de France. The Grand Master, the Count de Clermont, was, however, an inefficient officer; anarchy and confusion once more invaded the Fraternity; the authority of the Grand Lodge was prostrated; and the establishment of Mother Lodges in the provinces, with the original intention of superintending the proceedings of the distant provincial Lodges, instead of restoring harmony, as was vainly expected, widened still more the breach. For, assuming the rank and exercising the functions of Grand Lodges, they ceased all correspondence with the metropolitan Body, and became in fact its rivals.
Under these circumstances, the Grand Lodge declared itself independent of England in 1765, and assumed the title of the Grande Loge de France. It recognized only the three Degrees of Apprentice, Fellow Craft, and Master Mason, and was composed of the Grand Officers to be elected out of the body of the Fraternity, and of the Masters for life of the Parisian Lodges; thus formally excluding the provincial Lodges from any participation in the government of the Craft.

But the proceedings of this Body were not less stormy than those of its predecessor. The Count de Clermont appointed, in succession, two Deputies, both of whom had been displeasing to the Fraternity. The last, Lacorne, was a man of such low origin and rude manners, that the Grand Lodge refused to meet him as their presiding officer. Irritated at this pointed disrespect, he sought in the taverns of Paris those Masters who had made a traffic of initiations, but who, heretofore, had submitted to the control, and been checked by the authority of the Grand Lodge. From among them he selected officers devoted to his service, and undertook a complete reorganization of the Grand Lodge.

The retired members, however, protested against these illegal proceedings; and in the subsequent year, the Grand Master consented to revoke the authority he had bestowed upon Lacorne, and appointed as his deputy, M. Chaillou de Jonville. The respectable Masters now returned to their seats in the Grand Lodge; and in the triennial election which took place in June, 1765, the officers who had been elected during the Deputy Grand Mastership of Lacorne were all removed. The displaced officers protested, and published a defamatory memoir on the subject, and were in consequence expelled from Freemasonry by the Grand Lodge. Ill feeling on both sides was thus engendered, and carried to such a height, that, at one tenant of police issued an edict, forbidding the future meetings. The Count de Clermont died in 1771; and the Deputy, M. Chaillou de Jonville. The respectable Masters who had made a traffic of initiations, but who, heretofore, had submitted to the control, and been checked by the authority of the Grand Lodge. From among them he selected officers devoted to his service, and undertook a complete reorganization of the Grand Lodge.

The expelling party, however, still continued their meetings. The Count de Clermont died in 1771; and the excluded Brethren having invited the Duke of Chartres, afterward Duke of Orleans, to the Grand Mastership, he accepted the appointment. They now offered to unite with the Grand Lodge, on condition that the latter would revoke the decree of expulsion. The proposal was accepted, and the Grand Lodge went once more into operation.

Another union took place, which has since considerably influenced the character of French Freemasonry. During the troubles of the preceding years, Masonic Bodies were instituted in various parts of the kingdom, which professed to confer Degrees of a higher nature than those belonging to Craft Freemasonry, and which have since been so commonly known by the name of the High Degrees. These Chapters assumed the right to organize and control Symbolic or Blue Lodges, and this assumption has been a fertile source of controversy between them and the Grand Lodge. By the latter Body they had never been recognized, but the Lodges under their direction had often been declared irregular, and their members expelled. They now, however, demanded a recognition, and proposed, if their request was complied with, to bestow the government of the Hauts Grads, or High Degrees, upon the same person who was at the head of the Grand Lodge. The compromise was made, the recognition was decreed, and the Duke of Chartres was elected Grand Master of all the Councils, Chapters, and Scotch Lodges of France.

But peace was not yet restored. The party who had been expelled, moved by a spirit of revenge for the disgrace formerly inflicted on them, succeeded in obtaining the appointment of a committee which was empowered to prepare the new Constitution. All the Lodges of Paris and the provinces were requested to appoint Deputies, who were to form a Convention to take the new Constitution into consideration. This Convention, or, as they called it, National Assembly, met at Paris in December, 1771. The Duke of Luxembourg presided, and on the twenty-fourth of that month the Ancient Grand Lodge of France was declared extinct, and in its place another substituted with the title of Grand Orient de France.

Notwithstanding the declaration of extinction by the National Assembly, the Grand Lodge continued to meet and to exercise its functions. Thus the Fraternity of France continued to be harassed, by the bitter contentions of these rival Bodies, until the commencement of the Revolution compelled both the Grand Orient and the Grand Lodge to suspend their labors.

On the restoration of civil order, both Bodies resumed their operations, but the Grand Lodge had been weakened by the death of many of the perpetual Masters, who had originally been attached to it; and a better spirit arising, the Grand Lodge was, by a solemn and mutual declaration, united to the Grand Orient on the 28th of June, 1799.

Dissensions, however, continued to arise between the Grand Orient and the different Chapters of the high Degrees. Several of those Bodies had at various periods given in their adhesion to the Grand Orient, and again violated the compact of peace. Finally, the Grand Orient, perceiving that the pretensions of the Scottish Rite Freemasons would be a perpetual source of disorder, decreed on the 16th of September, 1805, that the Supreme Council of the Thirty-third Degree should thenceforth become an independent Body, with the power to confer Warrants of Constitution for all the Degrees superior to the Eighteenth, or Rose Croix; while the Chapters of that and the inferior Degrees were placed under the exclusive control of the Grand Orient.

But the Concordat was not faithfully observed by either party, and dissensions continued to exist with intermittent and unsuccessful attempts at reconciliation, which was, however, at last effected in some sort in 1841. The Masonic Obedience of France was later on more amicably divided between the two Bodies, and the Grand Orient and the Supreme Council exist as independent powers in French Freemasonry. The constant tendency of the former to interfere in the administration of other countries would furnish an unpleasant history for the succeeding thirty years, at last terminated by the general refusal of the Grand Lodges in the United States, and some in Europe, to hold further Masonic communication.
with it; a breach which every good Freemason must desire to see eventually healed. One of the most extraordinary acts of the Grand Orient of France has been the abolition in 1871 of the office of Grand Master, the duties being performed by the President of the Council of the Order.

Discussion and an attempted avoidance of a threatening Masonic calamity by a large number of the Fraternity of France did not avail to prevent the General Assembly of the Grand Orient from completing its overthrow and that of its subordinates by the almost unanimous adoption of the new famous amendment of Article I of the Constitution of Freemasonry, on September 14, 1877.

The following is the text of the amendment and of the original second paragraph which was expunged:

Original paragraph: "Freemasonry has for its principles the existence of God, the immortality of the soul, and the solidarity of mankind."

Substituted amendment: "Whereas, Freemasonry is not a religion, and has therefore no doctrine or dogma to affirm in its Constitution, the Assembly adopting the Vœu IX has decided and decreed that the second paragraph of Article I of the Constitution shall be erased, and that for the words of the said article the following shall be substituted:

"Being an institution essentially philanthropic, philosophical, and progressive, Freemasonry has for its object, search after truth, study of universal morality, sciences and arts, and the practice of benevolence. It has for its principles, absolute liberty of conscience and human solidarity, it excludes no person on account of his belief and its motto is Liberty, Equality, and Fraternity."

The adoption of the above was after a full and deliberate consideration by its constituents, who for more than a year were in the throes of deep deliberation and judgment.

The Grand Lodge of England appointed a Committee to consider this action of the Grand Orient in thus expunging the existence of T. G. A. O. T. U. from its tenets, and they reported that such alteration is "opposed to the traditions, practice and feelings of all true and genuine Masons from the earliest to the present time"; and it was resolved that foreign brethren could only be received as visitors if they had been initiated in a Lodge professing belief in T. G. A. O. T. U., and would themselves acknowledge such belief to be an essential landmark of the Order. Similar action was taken by other Grand Lodges.

Since the above article was prepared by Brother E. L. Hawkins, and Grand Lodge came into being in France. This is the Grande Loge Nationale Indépendante et Régulière pour la France et les Colonies Françaises, or the National Independent and Regular Grand Lodge for France and the French Colonies as constituted and recognized by the Grand Lodge of England. From the Manifesto issued to the Brethren on December 27, 1913, at Paris by Grand Master E. L. Hawkins, and from the Histoire de la Franc-Maçonnerie Française by Albert Lantoine, 1925 (pages 410–5) we learn that a Lodge at Paris, named the Centre des amis, the Center of Friends, worked the Degrees of the Rectified Scottish Rite, in French the Rite Écossais Rectifié, from 1910 under the auspices of the Diriéatoire Helvéétique of Geneva, Switzerland, but joined the Grand Orient of France in 1911 with the understanding that it could continue to practise its old ritualistic customs. The Lodge was accordingly constituted as a subordinate Lodge of the Grand Orient on May 12, 1911, by Gaston Bouley, President of the Council. This Lodge in 1913 wished to establish a Chapter of Saint Andrew which in operation we may say in passing is deemed by the Grand Orient and similar Bodies to be equivalent, to use Brother Albert Lantoine's expression in his History (page 411), to the Eighteenth Degree, the completion of the series contemplated by the usual ceremonies of the Rectified Scottish Rite that the Lodge practised. When the rituals were supplied through the Grand Orient they were discovered to omit mention of the Grand Architect of the Universe. Against this omission the Lodge protested but in vain. Accordingly the Lodge Centre des Amis of Paris with the Lodge Anglaise (meaning English) of Bordeaux formed the new Grand Lodge as is said by the Manifesto, "to safeguard the integrity of our Rectified Rituals and preserve in France the true Masonry of Tradition."

Brother W. J. Coombs, commenting on the situation in a letter read in 1927 before the literary Lodge, Saint Claudius, No. 21, Paris, had this to say:

Our position (that of the National, Independent and Regular Grand Lodge) is clear for the Grand Orient forbids the use of the phrase concerning the G. A. O. T. U. (Grand Architect of the Universe) and Juvenon, in his Vers la Lumière (meaning in French, Towards the Light) purged the status of Freemasonry in England in 1734 before the Grand Orient (this when he says (page 81) that the Grand Lodge of France has in order to attract the sympathy of the Anglo-Saxons, authorized its Lodges to use or to reject, as they please, the formula of the Grand Architect of the Universe, and has even permitted certain Lodges to place the V. S. L. (the Volume of the Sacred Law, the Bible) on the pedestal of the Worshipful Master, and on its Master Masons Diplomas puts M. G. A. D. L. (the initials of the French words meaning To the Glory of the Grand Architect of the Universe) leaving every member to interpret the phrase as he pleases.

This Grand Lodge formed the Provincial Grand Lodge of Neustrie with headquarters at Paris, and the Provincial Grand Lodge of Aquitaine under Bordeaux, having several Lodges at Paris, as well as at Boulogne, Havre, Dunkirk, Rouen, Bordeaux, etc. (see Independent and Regular National Grand Lodge of France).

An essay read by Brother N. Choumitsky, Saint Claudius Lodge, No. 21, Paris, 1927, deals with the matter of mutual recognition and was based on some twenty documents in the archives of the Grand Lodge of the Ukraine. From these we find the Grand Lodge of France early in 1764 asked the Grand Lodge at London to supply a list of the Lodges she had warranted. On July 15, 1764, these details were sent showing that of 340 Lodges only three were constituted in France by her: The Lodge, No. 49, Paris, a la Ville de Tonnerre, July 3, 1732; Lodge, No. 60, Valenciennes, in Hainault, 1733, and Lodge No. 73, Chateau d'Aubigny (in Artois or Berry, probably the latter), October 12, 1735. These Lodges were erased from the English list and the two Grand Lodges agreed not to create Lodges on each other's territory. In 1765 the French Grand Lodge sent a list of her Lodges to England, and a new list early in 1767 with copy of rules and a form of Deputation. These were welcomed and the reply to them promised various documents. But operations in France were suspended by the authorities, February 21, 1767.

The official relations of the two Grand Bodies ceased. Freemasonry again showed signs of life in
France in 1771 and in 1772 there was submitted to the Grand Lodge of England the subject of a treaty drawn up by Lebady. Brother Choumitsky says the Grand Lodge of England no longer wished to treat as between peers, but attempted to enjoy certain prerogatives. This did not meet with approval but efforts toward establishing mutual relations continued and December 1, 1773, prompted by La Chaussee, Baron de Toussaint, Grand Secretary, wrote to the Marquis de Vignoles, of the Grand Lodge of England, but his letter remained unanswered. Again he wrote on December 17 to the Marquis as well as to Brother Charles Dillon, D.G.M., also to Lord Petre, Grand Master, and to the Grand Lodge of England itself. To each one of them he sent a report of his Masonic organization.

A treaty was sent from France on June 13, 1775, and we may also note that on June 28, in the name of the Grand Lodge of England, Brother Vignoles complained of the establishment at Naples of a Lodge, Saint John of Secret and Perfect Friendship, by the French authorities. On August 8, 1775, Vignoles wrote to La Chaussee expressing a belief that the treaty would be acceptable. Three items were announced on September 5, by Brother Heseltine, as being inadmissible because of the same objections as were made to Lebady's project in 1772.

The difficulty really arose by the word equality. Brother Heseltine, as reported by Vignoles, was of the opinion that that basis could not hold good since Germany, Sweden, Holland, etc., recognized their Mother in the Grand Lodge of London, and the latter had proofs of its pioneer Masonic labors in France. Vignoles planned to meet this in a complimentary way by suggesting that the reference to English authorities should be to the Sublime Grand Lodge of the Noble and the Ancient Society of Free and Accepted Masons, established at the East of London, etc. However, Brother Guillotin, Orator of the Chamber of Provinces and member of the Commission charged to examine this, offered advice that the best course would be not to speak about equality at all, taking care at the same time to insert nothing whatever in the treaty which might confirm the idea of any claim for superiority. Vignoles again wrote, June 4, 1776, announcing that the Grand Lodge of England remained steadfast in her decision. Brother Choumistsky tells of the upheaval in their plans made by the struggle for American Independence followed by the French Revolution and the Wars of the Empire. He quotes Rebold about the later and undated sending of Brother Morand to London unsuccessfully to negotiate an alliance with the Grand Lodge of England, and that in 1851 Brother Razy also failed. He therefore makes the claim that while French Freemasons were individually welcome, the Grand Bodies in France were not recognized until the formation of the National and Independent Grand Lodge in October, 1913.

Of the Grande Loge Mixte in France, and the steps leading up to this curious situation, the proposed initiation of women, see Co-Masonry. The Histoire de la Franc-Maconnerie Francaise by Brother Albert Lantoine (pages 383-93) points out that the Grand Orient of France in the General Assembly of 1920 recognized the Lodge Droit Humain (Human Right or Equity) a leading Co-Masonic Lodge at Paris but that this recognition was limited. Brothers but not Sisters might visit Grand Orient Lodges. The Grand Lodge of France has since the Convention of October 25, 1903, declared members of any Co-Masonic Bodies as irregular and by a decision of the Federal Council of September 15, 1913, refused to make any distinction between the Bodies claiming to be Co-Masonic.

FRANCIS I, EMPEROR OF AUSTRIA. Eldest son of the Duke of Lorraine, born December 8, 1708, succeeding his father in 1729. Also Duke of Tuscany. He married the famous Maria Theresa, Empress of Austria, and in 1745 became Emperor of Germany. Initiated at The Hague, 1731, and made a Master Mason at a Special Lodge held at Houghton Hall that year while visiting England. During the reign of Maria Theresa Freemasonry was tolerated in Vienna, due, no doubt, to the patronage of the Emperor. His death occurred at Innsbruck, Austria, August 18, 1775, when he was Grand Master (see Dr. A. Mackey's History of Freemasonry, 1921, pages 2236 and 2255).

FRANCIS II. This Emperor of Germany, was a bitter enemy of Freemasonry. In 1789, he ordered all the Lodges in his dominions to be closed, and directed all civil and military functionaries to take an oath never to unite with any secret society, under pain of exemplary punishment and destitution of office. In 1794, he proposed to the Diet of Ratisbon the suppression of the Freemasons, the Illuminati, and all other secret societies. Diet, by the way, is from the Latin dies, meaning a day, and formerly applied to the period of a session or sitting of delegates or other persons of importance was given to the group of individuals and in Austria and Germany particularly the name has been attached to assemblies of parliament. The Diet, controlled by the influence of Prussia, Brunswick, and Hanover, refused to accede to the proposition, replying to the emperor that he might interdict the Lodges in his own states, but that others claimed Germanic liberty. In 1801, he renewed his opposition to secret societies, and especially to the Masonic Lodges, and all civil, military, and ecclesiastical functionaries were restrained from taking any part in them under the penalty of forfeiting their offices.

FRANCKEN, HENRY A. The first Deputy Inspector General appointed by Stephen Morin, under his Commission from the Emperors of the East and West. Francken received his Degrees and his appointment at Kingston, Jamaica. The date is not known, but it must have been between 1762 and 1767. Francken soon afterward repaired to the United States, where he gave the appointment of a Deputy to Moses M. Hayes, at Boston, and organized a Council of Princes of Jerusalem at Albany. He may be considered as the first propagator of the advanced Degrees in the United States.

FRANC-MACON, FRANC-MACONNERIE. The French names of Freemason and of Freemasonry. The construction of these words is not conformable to the genius or the idiom of the French language, which would more properly employ the terms Maçon libre, and Maçonnerie libre; and hence Laurens, in his Essais historiques et critiques sur la Franc-Maconnerie, meaning Essays, Historical and Critical, on Freema-
Benjamin Franklin
Statesman and Scientist, Worshipful Master of Lodges in America and France, First American Masonic Publisher
FRANÇOIS DE NEUFCHATEAU, LE COMTE.
In the memoirs of Dixmerie, the surname is shortened to Chateau. Member of the famous Lodge of Nine Sisters and a renowned man of letters in France, as well as an able statesman. Born at Saffais, Lorraine, France, April 17, 1750; died at Paris, January 10, 1838. His real name was François but he was authorized by the Nancy Parliament in 1777 to take the name of Neufchateau. He was twice Minister of the Interior, President of the Senate, 1804 and 1814, and in 1806, together with Comte Lacepede, he revived the Lodge first founded in 1776. His name is on the Lodge lists of members in 1783, 1784, and on both issued for 1806. In the calendar of the Grand Orient for 1814, he figures as one of the three Conservators of the Grand Chapter (see Une Loge Maconnique, Louis Amiable, 1897, page 304–7).

FRANKFORT-ON-THE-MAIN.
A Provincial Grand Lodge was established in this city, in 1766, by the Grand Lodge of England. In the dissensions which soon after prevailed among the Freemasons of Germany, the Provincial Grand Lodge of Frankfort, not finding itself supported by its mother Grand Lodge, declared itself independent in 1783. Since 1823, it has worked under the title of the Grosse Mutterloge des Eklektischen Freimaurerverbundes zu Frankfort a. M.

FRANKLIN, BENJAMIN.
Greatest of American authors and statesmen, hero of the War of Independence, distinguished also as publisher and printer, editor and author, a notable philosopher whose instructive wisdom always charms and edifies, a scientist whose valuable discoveries are even today highly esteemed, made fundamental additions to practical knowledge—he was a devoted Freemason occupying for many years places of official prominence and serving his Brethren with conspicuous Masonic zeal and aptitude. Born at Boston, Massachusetts, he had only two years of school and at the age of ten left to work for his father in soap and candlemaking. At thirteen apprenticed to his brother James, a printer and publisher who started in 1721 a newspaper, the New England Courant, Franklin soon commenced to write verse and prose, the latter quaint and vigorous of expression. In 1724 he started the Junto—a compact debating club, he was the organizer of the Junto—a compact debating club, an academy that became the University of Pennsylvania, a promoter of the American Philosophical Society, the organizer of the Junto—a compact debating club, an evidence that the Institution in France was somehow curiously resembling in its practices the same exchange of thought characterizing many past and present French Lodges to which Franklin may have contributed some influence if only by example. Active in forming the first police force in the Colonies, starting the fire department, the militia, improving street paving, bettering the street lighting, introducing hospital service, and so forth, it has truly been said of him that he gave in his day the impulse to nearly every project for the welfare of his city. A member of the General Assembly of Pennsylvania, for almost twenty years in joint charge of the mails in the Colonies, delegated to the Albany Convention where he submitted a plan for colonial union, he was later entrusted with the raising of troops and the building of forts in the wilderness against the Indians. Recalled from this western responsibility, he was sent eastward, to England, as the agent of the protesting Colonies. Honored by the freedom of the city of Edinburgh, made a Doctor of Laws by the University of Saint Andrews, Doctor of Civil Law by Oxford, he was already a Master of Arts at Harvard, at Yale, and at the College of William and Mary. Returning to handle successfully public service at home, he was once more employed abroad to represent the Colonies at a Committee of the English Parliament, and was back in Philadelphia in 1775. A delegate to the Continental Congress, Post-Master General, on the Commission to Canada, one of the five to prepare the Declaration of Independence, President of the Constitutional Convention of Pennsylvania, chosen by Congress one of three to discuss terms of peace with Admiral Howe in 1776, Commissioner to France where John Adams wrote of him “Franklin’s reputation was more universal than that of Leibnitz or Newton, Frederick or Voltaire; and his character more esteemed and beloved than all of them.” Of his shrewd forcefulness we may read the dramatic estimate of Thackeray in the Virginianas (chapter 9). A member appointed in 1781 of the Commission to make peace with England, he also made treaties with Sweden and Prussia. Going home he at once was elected on the Municipal Council of Philadelphia and its chairman, then President of the Supreme Executive Council, and twice re-elected Delegate to the Convention of 1787 framing the Federal Constitution, President of the Pennsylvania Society for Promoting the Abolition of Slavery—signing a petition to Congress in 1790 and six weeks later in his old spirited style he defended with wit and literary art this plea. Last of his remarkable exploits for the public good these efforts just preceded his serene death in his home at Philadelphia on April 17, 1790.

Franklin’s Masonic connections are discussed in Beginnings of Freemasonry in America by Brother Melvin M. Johnson, P. G. M.; Benjamin Franklin as a Freemason by Brother Julius F. Sachse; Une Loge Maconnique d’Avant 1789, by Brother Louis Mülterloge des Eklektischen Freimaurer Ferdz zu Frankfort a. M. Written for a quarter of a century averaged a sale of 10,000 copies annually. Postmaster in 1737, he also with twenty-three other citizens in 1749 founded an academy that became the University of Pennsylvania, a promoter of the American Philosophical Society, the organizer of the Junto—a compact debating club somehow curiously resembling in its practices the same exchange of thought characterizing many past and present French Lodges to which Franklin may have contributed some influence if only by example.
FRANKLIN

Amiable, the latter work being the history of the Lodge of the Nine Sisters, or Muses, at Paris. Other sources of information are mentioned in the text. A concise statement of Franklin's activities of leading interest to Freemasons is as follows:

1705-6, January 6, Old Style, born at Boston, Massachusetts (New Style, January 17, 1706).
1727, organized the Leather Apron Club, a secret society, at Philadelphia (see Franklin in a Freemason, pages 7-9; Annals of Philadelphia and Pennsylvania, 1850, volume ii, page 495).
1730-1, February, initiated in Saint John's Lodge, Philadelphia (see Liber B in Collection of the Historical Society of Pennsylvania; also An Account of Saint John's Lodge, Philadelphia, and Its Liber B).
1732, June, drafted a set of By-laws for Saint John's Lodge (see Proceedings, Grand Lodge of Pennsylvania, 1855, pages 37-39).
1734, June 24, elected Junior Grand Warden (see Pennsylvania Gazette, No. 187, June 26, 1732).
1734, June 24, elected Grand Master of Pennsylvania (see Pennsylvania Gazette, No. 290, June 27, 1734).
1734, August 30, joined Masonic Lodge Quest and Brother Henry Price at Boston two fraternal letters, one officially regarding Masonic affairs and the other less formal (see Price, Henry).
1734-5, the State House, Independence Hall, built during Franklin's administration as Grand Master. According to the old Masonic and family traditions, the cornerstone was laid by him and the Brethren of Saint John's Lodge, Assembly; Etting's History of Independence Hall, also date on water spouts of the Hall).
1735-8, served as Secretary of Saint John's Lodge (see Lib. B, 1731-1734).
1738, April 13, Franklin, in a letter to his mother, wrote, "Freemasons have no principles or practices that are inconsistent with religion and good manners." (See original draft in Franklin's handwriting in his Commonplace Book in Collection of Historical Society of Pennsylvania.)
1743, May 25, visited First Lodge (Saint John's) Boston (see Proceedings, Grand Lodge of Massachusetts, 1753-92, page 390).  
1750, March 12, appointed on Committee for building the "Freemason's Lodge" in Philadelphia (see original manuscript in Masonic Temple Library, Philadelphia).
1752, October 25, visited the Tun Tavern Lodge (see manuscript, Minutes of the Tun Tavern Lodge).
1754, October 11, present at Quarterly Communication of the Grand Lodge of Massachusetts held in Philadelphia, Boston (see Proceedings, Grand Lodge of Massachusetts, 1753-92, page 34, and 1781, page 361).
1755, June 24, took a prominent part in the Grand Anniversary and Dedication of the "Freemason's Lodge" in Philadelphia, the first Masonic building in America (see Pennsylvania Gazette, No. 1384, July 3, 1755; also A Sermon preached in Christ Church, Philadelphia, 1755, in Collection of Historical Society of Pennsylvania).
1759, October 10, visitor to Lodge Saint David, Edinburgh, Scotland (see Ars Quatuor Coronatorum, 1908, volume xxii, Part 3, page 270).

FRASER

1760, November 17, present at Grand Lodge of England, held at Crown & Anchor, London. Entered upon the degree of "Provincial Grand Master" (see Minutes Book of Grand Lodge of England).
1762, addressed as Grand Master of Pennsylvania (see letters to Franklin from Brother Valents in Collection of American Philosophical Society).
1776, affiliated with Masonic Lodges in France (see documents in Collection of American Philosophical Society).
1777, April 7, assisted at the initiation of Voltaire in the Lodge of the Nine Sisters, Loge des Neuf Sœurs, meaning Nine Sisters or Muses, a famous Lodge at Paris (see Amiable's Une Loge Maçonnique d'Avant 1787, page 65; Lantoin's Histoire de la Franois-Maçonnique Franklin).  
1778, affiliated with Loges des Neuf Sœurs at Paris "Presumably the example of Franklin was not without influence on the resolution taken by the leader of philosophy to be accepted a Freemason; and on the other hand it is certain that the initiation of Voltaire determined the illustrious American to become affiliated with the Nine Sisters (Lodge)." The name of Franklin comes a little after that of Voltaire on the printed list of 1779 (see Une Loge Maçonnique d'Avant 1789, page 145).
1778, November 28, officiated at the Lodge of Sorrows or Masonic funeral services of Voltaire (see manuscript in Collection of American Philosophical Society). A Grand Lodge of Mecklenburg, Germany, Medallion struck in honor of the occasion in Masonic Temple Library, Philadelphia. Brother Hawkins states that another specimen of this rare medal is in the possession of the Grand Lodge of Pennsylvania, the occasion being to observe the two hundredth anniversary of the birth of Brother Benjamin Franklin.
1779, May 21, elected Worshipful Master of the Lodge of the Nine Sisters and the committee in notifying him at Passy, near Paris, spoke of the important and many affairs in which he was engaged and that notwithstanding his responsibility he could find time to "follow the sessions of the Freemasons as though a brother of utmost leisure. Franklin was Worshipful Master for two years, his authority being removed in 1780 (see Une Loge Maçonnique d'Avant 1789, by Brother Louis Amiable, 1897, pages 136, 145).
1782, elected Venerable, meaning Worshipful Master, of Loge des Neuf Sœurs, Grand Orient de Paris (see documents in Collection of American Philosophical Society).
1782, July 7, member of the Respectable Lodge de Saint Jean de Jerusalem (see documents in Collection of American Philosophical Society).
1785, April 24, elected Vénérable d'Honneur of Respectable Lodge de Saint Jean de Jerusalem (see documents in Collection of American Philosophical Society).
1785, Novembbrown, an honorary member of Loge des Bon Amis, Good Friends, Rouen, France (see documents in Collection of University of Pennsylvania).
1786, December 27, in the dedication of a sermon delivered at the request of the R. W. Grand Lodge of Pennsylvania, by Reverend Joseph Filmore in Saint Paul's Church, Philadelphia, Franklin is referred to as "an illustrious Brother whose distinguished merit among Masons entitled him to their highest veneration" (see manuscript, the book is in Collection of Historical Society of Pennsylvania and in Masonic Temple Library, Philadelphia).
1790, April 17, Benjamin Franklin passed to the Grand Lodge above.
1906, April 19, memorial services at his grave in Christ Church yard, S. E. corner Fifth and Arch Sts., Philadelphia, by the officers of the R. W. Grand Lodge of Pennsylvania, the occasion being to observe the two hundredth anniversary of the birth of Brother Benjamin Franklin.

FRANKS, ORDER OF REGENERATED. A political brotherhood that was instituted in France in 1815, flourished for a while, and imitated in its ceremonies the Masonic Fraternity.

FRASER, GEORGE. On November 30, 1736, when William Saint Clare of the Hereditary Grand Mastership of Scottish Freemasons resigned, the resignation being signed on November 24, Brother Fraser was present and his name was attached as a witness to the document. He was Deputy-Auditor
of the Excise and Worshipful Master, Canongate Kilwinning Lodge (see History of Freemasonry and Grand Lodge of Scotland, William A. Laurie, 1859, page 100).

FRATER. Latin, meaning Brother. An expression borrowed from the monks by the Military Orders of the Middle Ages, and applied by the members to each other. It is constantly employed in England by the Masonic Knights Templar, and is beginning to be adopted, although not as generally, in the United States. When speaking of two or more, it is an error to call them Fraters. The correct plural is Fratres.

FRATERNALLY. Doctor Mackey records the usual mode of subscription to letters in his day written by one Freemason to another as, "I remain, fraternally, yours," custom and preference that continues to be frequently adopted.

FRATERNITY. The word was originally used to designate those associations formed in the Roman Catholic Church for the pursuit of special religious and ecclesiastical purposes, such as the nursing of the sick, the support of the poor, the practice of particular devotions, etc. They do not date earlier than the thirteenth century. The name was subsequently applied to secular associations, such as the Freemasons. The word is only a Latin form of the Anglo-Saxon Brotherhood.

In the earliest lectures of the eighteenth century we find the word fraternity alluded to in the following formula:

How many particular points pertain to a Freemason? Three: Fraternity, Fidelity, and Taciturnity.

What do they represent? Brotherly Love, Relief, and Truth among all Right Masons.

FRATERNIZE. To recognize as a Brother; to associate with Masonically.

FREDERICK, DUKE OF YORK. Born 1763, second son of George III; died in 1827. Made a Freemason, November 21, 1787, at the Star and Garter Tavern, London, England, at a Special Lodge held for that purpose by the Duke of Cumberland, then Grand Master. The Prince of Wales, afterwards George IV, acted as sponsor for his brother.

FREDERICK HENRY LOUIS, Prince of Prussia, was received into Freemasonry at Berlin by Frederick the Great, his brother, in 1740.

FREDERICK OF NASAU. Prince Frederick, son of the King of the Netherlands, and for many years the Grand Master of the National Grand Lodge of that kingdom. He was ambitious of becoming a Masonic reformer, and in addition to his connection with the Charter of Cologne, an account of which has been given under that head, he attempted, in 1819, to introduce a new rite. He denounced the advanced Degrees as being contrary to the true intent of Freemasonry; and in a circular to all the Lodges under the obedience of the National Grand Lodge, he proposed a new system, to consist of five Degrees, namely, the three symbolic, and two more as complements or illustrations of the third, which he called Elect Master and Supreme Elect Master. Some few Lodges adopted this new system, but most of them rejected it. The Grand Chapter, whose existence it had attacked, denounced it. The Lodges practising it in Belgium were dissolved in 1830, but a few of them probably remain in Holland. The full rituals of the two supplementary Degrees are printed in the second volume of Hermes, and an attentive perusal of them does not give an exalted idea of the inventive genius of the Prince.

FREDERICK, PRINCE OF WALES. Father of King George III. Made a Freemason November 5, 1737, in a Special Lodge at Kew, Doctor Desaguliers presiding. He died in 1751. Three of his sons became members of the Craft, the Dukes of York and Gloucester initiated in 1766, the Duke of Cumberland, 1767 (see Royal Freemasons, George W. Speth, 1885).

FREDERICK THE GREAT. Frederick II, King of Prussia, surnamed the Great, was born on January 24, 1712, and died on August 17, 1786, at the age of seventy-four years and a few months. He was initiated as a Freemason, at Brunswick, on the night of August 14, 1738, not quite two years before he ascended the throne.

In English, we have two accounts of this initiation,—one by Campbell, in his work on Frederick the Great and his Times, and the other by Carlyle in his History of Frederick the Second. Both are substantially the same, because both are merely translations of the original account given by Bielfeld in his Freund-schaftliche Briefe, or Familiar Letters. The Baron von Bielfeld was, at the time, an intimate companion of the Prince, and was present at the initiation.

Bielfeld tells us that in a conversation which took place on August 6 at Loo—although Carlyle corrects him as to time and place, and says it probably occurred at Minden, on July 17—the Institution of Freemasonry had been enthusiastically lauded by the Count of Lippe Buckeburg. The Crown Prince soon after privately expressed to the Count his wish to join the society. Of course, this wish was to be gratified. The necessary furniture and assistance for conferring the Degrees were obtained from the Lodge at Hamburg. Bielfeld gives an amusing account of the embarrassments which were encountered in passing the chest containing the Masonic implements through the Custom-House without detection. Campbell, quoting from Bielfeld, says:

The whole of August 14 was spent in preparations for the Lodge, and at twelve at night the Prince Royal arrived, accompanied by Count Wartenslieben, a captain in the king's regiment at Potsdam. The Prince introduced him to us as a candidate whom he very warmly recommended, and begged that he might be admitted immediately after himself. At the same time, he desired that he might be treated like any private individual, and that none of the usual ceremonies might be altered on his account. Accordingly, he was admitted in the customary form, and I could not sufficiently admire his fearlessness, his composure, and his address. After the double reception, a Lodge was held. All was over by four in the morning, and the Prince returned to the ducal palace, apparently as well pleased with us as we were charmed with him.

Of the truth of this account there never has been any doubt. Frederick the Great was certainly a Freemason. But Carlyle, in his usual sarcastic vein, adds:

The Crown Prince prosecuted his Masonry at Reinsberg or elsewhere, occasionally, for a year or two, but was never ardent in it, and very soon after his accession left off altogether. . . . A Royal Lodge was established at Berlin, of which the new king consented to be patron; but
he never once entered the palace, and only his portrait, a welcome good one, still to be found there, presided over the mysteries of that establishment.

Now how much of truth with the sarcasm, and how much of sarcasm without the truth, there is in this remark of Carlyle, is just what the Masonic world is bound to discover. Until further light is thrown upon the subject by documentary evidence from the Prussian Lodges, the question can not be definitely answered. But what is the now known further Masonic history of Frederick?

Bielfeld tells us that the zeal of the Prince for the Fraternity induced him to invite the Baron Von Oberg and himself to Reinsberg, where, in 1739, they founded a Lodge, into which Keyserling, Jordan, Moolendorf, Queis, and Frederdsdorff, Frederick's valet, were admitted.

Bielfeld is again our authority for stating that on June 20, 1740, King Frederick—for he had then ascended the throne—held a Lodge at Charlottenburg, and, as Master in the chair, initiated Prince William of Prussia, his brother, the Margrave Charles of Brandenburg, and Frederick William, Duke of Holstein. The Duke of Holstein was seven years afterward elected Adjutant Grand Master of the Grand Lodge of the Three Globes at Berlin.

We hear no more of Frederick's Freemasonry in the printed records until the 16th of July, 1774, when he granted his protection to the National Grand Lodge of Germany, and officially approved of the treaty with the Grand Lodge of England, by which the National Grand Lodge was established. In the year 1777, the Mother Lodge, Royal York of Friendship, at Berlin, celebrated, by a festival, the king's birthday, on which occasion Frederick wrote the following letter, which, as it is the only printed declaration of his opinion of Freemasonry that is now extant, is well worth copying:

I cannot but be sensible of the new homage of the Lodge Royal York of Friendship on the occasion of the anniversary of my birth, bearing, as it does, the evidence of its zeal and attachment for my person. Its orator has well expressed the sentiments which animate all its labors; and a society which employs itself only in sowing the seed and bringing forth the fruit of every kind of virtue in my dominions may always be assured of my protection. It is the glorious task of every good sovereign, and I will never cease to fulfil it. And so I pray God to take you and your Lodge under his holy and deserved protection. Potsdam, this 14th of February, 1777.—Frederick.

Brother E. E. Cauthorne submits here that, Frederick did not in his latter days take the active interest in Freemasonry that he had during the early part of his reign. It is true that the Grand Lodge of the Three Globes at Berlin, as well as many European historians, have often shown this to have been impossible.

But we must not forget that the adoption of the Constitutions makes them legally binding upon the Freemasons who subscribe to this document, no matter whether it was or was not the creation of Frederick. Further, in reference to the above comments by Brother Cauthorne, the subject of Frederick's Masonic activity and the Constitutions has been given critical study by Brothers General Albert Pike, Enoch T. Carson and Dr. Wilhelm Bogemann (see their various conclusions in Mackey's revised History of Freemasonry, pages 1828-39).

FREDERICK WILLIAM III. King of Prussia, and, although not a Freemason, a generous patron of the Order. On December 29, 1797, he wrote to the Lodge Royal York of Friendship, at Berlin, these words: "I have never been initiated, as every one knows, but I am far from conceiving the slightest distrust of the intentions of the members of the Lodge. I believe that its design is noble, and founded on the cultivation of virtue; that its methods are legitimate, and that every political tendency is banished from its operations. Hence, I shall take pleasure in manifesting on all occasions my good-will and my affection to the Lodge Royal York of Friendship, as well as to every other Lodge in my dominions." In a similar tone of kindness toward Freemasonry, he wrote three months afterward to Fessler. And when he issued, October 20, 1798, an Edict forbidding secret societies, he made a special exemption in favor of the Masonic Lodges. To the time of his death, he was always the avowed friend of the Order.

FREE. The word Free, in connection with Mason, originally signified that the person so called was free, entrusted with certain rights, of the Company or Gild of Incorporated Masons. For those Operative Masons who were not thus made free of the gild, were not permitted to work with those who were. A similar regulation still exists in many parts of Europe, although it is not known to the United States. The term appears to have been first thus used in the tenth century, when the traveling Freemasons we are told were incorporated by the Roman Pontiff (see Traveling Freemasons).

In reference to the other sense of free as meaning not bound, not in captivity, it is a rule of Freemasonry that no one can be initiated who is at the time restrained of his liberty. The Grand Lodge of England extends this doctrine, that Freemasons should be free in all their thoughts and actions, so far, that it will not permit the initiation of a candidate who is only temporarily in a place of confinement. In the year 1783, the Master of the Royal Military Lodge at Woolwich, No. 371, being confined, most probably for debt, in the King's Bench prison, at London, the Lodge, which was itinerant in its character and allowed to move from place to place with its regiment, adjourned, with its Warrant of Constitution, to the Master in prison, where several Freemasons were made. The Grand Lodge, being informed of the circumstances, immediately summoned the Master and Wardens of the Lodge "to answer for their conduct in making Masons in the King's Bench prison," and, at the same time, adopted a resolution, affirming that "it is inconsistent with the principles of Masonry for any Freemasons' Lodge to be held, for the purposes of making, passing, or raising Masons, in any prison or place of confinement" (see Constitutions, 1784, page 349).

FREE AND ACCEPTED. The title Free and Accepted first occurs in the Roberts Print of 1722, which is headed The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons, and was adopted by Doctor Anderson in the second edition of the Book of Constitutions, published.
Free and Accepted Americans. Formed about 1853 as a native American patriotic secret society by William Patton, who became its first president, the first meeting being held in a stable, the second in Convention Hall, New York City. By 1855 there were fifty-nine Temples of the organization in New York City and Kings County. Later on the society was absorbed by the Know-nothing Party which flourished in the ten years preceding 1860, and did not survive that movement. Its first name was the American Brethren, afterwards the Wide Awakes, but most commonly the Templars Order of the American Star, Free and Accepted Americans. While the style adopted for the name might suggest that the institution of the same.

The object of this organization shall be to protect and serve and uphold the Union of these States and the Constitution of the United States in all lawful ways; to place in all offices of honor, trust or profit, in the gift of the people, or by appointment, none but native-born Protestant citizens, and to protect, preserve and uphold the Union of these States and the Constitution of the same.

The name, Know-nothing, came from that or an equivalent expression being used by the members in reply to questions concerning the organization.
the application of the words free-born and free man, we use them in their usual legal acceptation, we combine freedom with fervency and zeal as embodying a symbolic idea. Gädicke, under the word Freiheit, in his Freimaurer-Lexicon, thus defines the word:

A word that is often heard among us, but which is restricted to the same limitation as the freedom of social life. We have in our assemblies no freedom to act each one as he pleases. But we are, or should be, free from the dominion of passion, pride, prejudice, and all the other follies of human nature. We are free from the false delusion that we need not be obedient to the laws.

Thus he makes it equivalent to integrity; a sense that Brother Mackey believed it to bear in the following article.

Fisk has some observations on the freeing of slaves among the Romans that are of value here. The liberating of slaves took place in several ways. The most usual mode seems to have been by will, freedom by bequest, manumissio per testamentum, on the death of the owner. There were two other modes; census, the listing, and per vindicatum, by the freedom of the rod; the former was when the slave with the master's consent, was enrolled in the taxation list as a freedman; the latter was a formal and public enfranchisement before the praetor (a Roman magistrate). In the last case, the master appeared with his slave, before the tribunal, and commenced the ceremony by striking him with a rod, vindicta; thus treating him as still his slave. Then a protector or defender, assertor libertatis, steps forward and requests the liberation of the slave, by saying hunc hominem liberum esse volo. A declaration by the praetor, that the slave should be free, is given under the word Free. In the old lectures of the eighteenth century a Freemason was described as being “a freeman, born of a freewoman, brother to a king, fellow to a prince, or companion to a beggar, if a Mason,” and this was meant to indicate the universality of the Brotherhood.

The word Freemason was until recently divided into two words, sometimes with and sometimes without a hyphen; and we find in all the old books and manuscripts Free Mason or Free-Mason. But this usage has generally been abandoned by writers, and Freemason is usually spelled as one word. The old Constitutions constantly used the word Mason. Yet the word was employed at a very early period in the parish registers of England, and by some writers. Thus, in the register of the parish of Astonbury we find these items:


But the most singular passage is one found in Cawdray’s Treasurie of Similies, published in 1609, and which he copied from Bishop Coverdale’s translation of Werdmuller’s A Spiritual and most Precious Perle, which was published in 1550. It is as follows:

As the Free-Mason heweth the hard stones . . . even so God the Heavenly Free-Mason buildeth a Christian church.

But, in fact, the word was used at a much earlier period, and occurs, Steinbrenner says in his Origine and Early History of Masonry (page 110), for the first time in a statute passed in 1350, in the twenty-fifth year of Edward I, where the wages of a Master Freemason are fixed at 4 pence, and of other Masons at 3 pence. The original French text of the statute is “Mestre de franche-peur.” “Here,” says Steinbrenner, “the word Freemason evidently signifies a free-stone mason—one who works in free-stone, the French franche-peur, meaning franche-pierre, as distinguished from the rough mason, who merely builds walls of rough, unhewn stone.” This latter sort of workmen was that class called by the Scotch Mason cowans, whom the Freemasons were forbidden to work with, whence we get the modern use of that word.

Ten years after, in 1360, we have a statute of Edward III, in which it is ordained that “every Mason shall finish his work, be it of free-stone or a rough-stone,” where the French text of the statute is “de franche-pere ou de grosse-pere.” Thus it seems evident that the word free-mason was originally used in contradistinction to rough-mason. The old Consti
The precise import with which the adjective was originally used in this designation has been much disputed. Three views have been propounded.

1. The suggestion that freestone masons for free-stone masons work without an advance of wages, when summoned from several counties by writs of Edward III, to rebuild and enlarge Windsor Castle, under the direction of William of Wykeham, has been placed at the same date. It is said also that these masons agreed on certain signs and tokens by which they might know one another, and render mutual assistance against impressment, and further agreed not to work unless free and on their own terms. Hence they called themselves Free-Masons.

A child's book, Dives Pragmaticus, printed in the year 1563, and reproduced in 1910 by the owner, the John Rylands Library at Manchester, England, contains a list of occupations and line 97 is:

Al Free masons, bride layers and dawbers of walls.

The earliest instance quoted of the word in this sense is in a list of the London City Companies of 1376.

2. A member of the Fraternity, called more fully Free and Accepted Masons. Early in the seventeenth century, the Societies of Freemasons, in sense 1, began to unite and to employ connected with the building trade, and so to assume the name free-stone masons. A member was permitted to travel and render their services wherever any great building was in progress of construction.

And then the following meanings are given:

1. A member of a certain class of skilled workers in stone, in the fourteenth and following centuries often mentioned in contradistinction to rough masons, tapers, masons, or workmen who undertook not to work without an advance of wages, when summoned from several counties by writs of Edward III, to rebuild and enlarge Windsor Castle, under the direction of William of Wykeham, has been placed at the same date. It is said also that these masons agreed on certain signs and tokens by which they might know one another, and render mutual assistance against impressment, and further agreed not to work unless free and on their own terms. Hence they called themselves Free-Masons.

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The belief is that the identity was purposely disguised (see Slade, Alexander).

FREEMASONRY, EARLY BRITISH. Brother Robert Freke Gould, in his History of Freemasonry (volume i, page 381), says:

The Minutes of Scottish Lodges from the sixteenth century, and evidences of British Masonic life dating further back by some two hundred years than the second decade of the eighteenth century, were actually left unheeded by our premier historiographer, although many of such authentic and invaluable documents lay ready to hand, only awaiting examination, amongst the muniments in the old Lodge chests. By the collection and comparatively recent publication of many of the interesting records above alluded to, so much evidence has been accumulated respecting the early history, progress, and character of the craft as to be almost embarrassing, and the proposition may be safely advanced that the Grand Lodges of Great Britain are the direct descendants, by continuity and absorption, of the ancient Freemasonry which immediately preceded their institution, which will be demonstrated without requiring the exercise of either dogmatism or credulity. The oldest Lodges in Scotland possess registers of members and meetings, as well as particulars of their laws and customs, ranging backward nearly three hundred years. These will form an important link in the chain which connects what is popularly known as the Lodges of Modern Freemasonry, with their operative and speculative ancestors.

Early Freemasonry and the customs of the Craft in that country are discussed at length in Mackey's revised History of Freemasonry (pages 663–99). There are no Lodge records in England of the sixteenth century, and records of only one between 1700 and 1717. The original Saint Clair Charters now in the custody of the Grand Lodge of Scotland, dated, respectively, 1601, 1602, and 1628, are referred to by Gould. They are considered the Schaw Statutes, No. 1, of 1599 A.D. (see Schaw Manuscript), the Schaw Statutes, No. 2, of 1599 A.D. and their relevancy to Mother Kilwinning.
Lodge, Ayrshire, No. 0, with an important certificate from William Schaw, which proves that the document of 1599 was intended exclusively for the Freemasons under the Jurisdiction of the Kilwinning Lodge. The subject of the Lodge of Edinburgh, No. 1, and its career from its earliest records, dating back to 1599, down to the year 1736, when the Grand Lodge of Scotland was inaugurated, as most fully described in Lyon's history of this ancient Lodge, passes under review; then appears, as Brother Gould says, one of the adornments of that history in the facsimile of the record of that Lodge, showing that the earliest Minute of the presence of a speculative freeman Mason in a Lodge, and taking part in its deliberations, is dated June 8, 1600 (see his History of Freemasonry i, 406). It is to be noted that "the admission of General Alexander Hamilton, on May 20, 1640, and of the Right Honorable Sir Patrick Hume, Baronet, on December 27, 1667, are specially recorded as constituting the intrants "Fellow of craft" and "Fellow of craft (and Master) of this Lodge," respectively" (Gould's History of Freemasonry i, page 408). It is assumed that Master simply meant a compliment; certainly, there was nothing now known to us as corresponding with the ceremony of a Master Mason's Degree at that time. But the allusion starts some speculation. Many of the operatives did not view the introduction of the speculative element with favor, and at one time they were arrayed in hostile camps; but eventually those who supported the Gentlemen or Geomatic Masons won the day, the Domatics having to succumb. In the Lodge of Aberdeen, the majority in 1670 A.D. were actually nonoperative or speculative members.

On March 2, 1653, appears the important fact of the election of a joining member. Again, Lyon declares that the reference to frie mesones, in the Minute of December 27, 1636, is the earliest instance yet discovered of Free-Mason being applied to designate members of the Mason craft, and considers that it is used as an abbreviation of the term Freemen Masons. But while concurring therein, as did Brother Hughan, Gould thinks the word freemason may be traced back to 1551, when the Melrose version of the Old Charges was originally written.

Canongate Kilwinning Lodge, No. 2, was Commissioned or Warranted by the Lodge of Kilwinning, No. 0, granting powers to several of their own members resident in the Canongate, Edinburgh, and dated December 20, 1677. This, Brother Gould says (page 410) was a direct invasion of Jurisdiction, for it was not simply a Charter to enable their members to meet as Freemasons in Edinburgh, but also to act as independently as "Mother Kilwinning" herself, with a separate existence, which was the actual result that ensued.

Secon and Perth Lodge, No. 3, is much older than No. 2, although fourth on the roll, though the authorities state that it existed before 1658, and the Grand Lodge acknowledges this date at the present time, placing Nos. 0 and 1, however, as before 1598, and No. 57, Haddington, at 1599, there being also many bearing seventeenth century designations.

The Lodge of Glasgow Saint John, No. 3, bis, is the one next mentioned as "an old Lodge, undoubtedly, though its documents do not date back as far as some of its admirers have declared." The Rev. A. T. Grant is quoted as saying that every line is inconsistent with the charter phraseology of the period to which it has been assigned. But W. P. Buchan states that the first notice in the Minutes of the Glasgow Incorporation of Masons bears date September 22, 1620, namely, "Entry of Apprentices to the Lodge of Glasgow, the last day of Dec., 1613 years, compared John Stewart, &c." It was placed on the roll of the Grand Lodge of Scotland in 1580 as No. 3, bis; it was exclusively operative.

Glasgow Kilwinning Lodge, No. 4, dates from 1673.

Canongate and Leith, Leith and Canongate Lodge, No. 5, is authoritatively acknowledged as dating from 1688.

Lodge of Old Kilwinning Saint John, at Inverness, No. 6, was granted a Charter of Confirmation on November 30, 1737, its existence being admitted from the year 1678, but a cloud rests upon the latter record.

Hamilton Kilwinning Lodge, No. 7, is considered to date from the year 1695.

Brother Gould, in his examination of Brother Lyons and other authorities, relating to the above records, thus dissects largely from the conclusions of Brother George F. Fort in his Early History and Antiquities of Freemasonry, as from the Antiquities of Freemasonry, by Brother J. G. Findel (see also Four Old Lodges in this Encyclopedia). The organization of the Grand Lodge of Scotland is discussed in detail in Mackey's revised History of Freemasonry (pages 1152–78).


FREEMASONRY, PROGRESSIVE. See Progressive Freemasonry.

FREEMASONS AUTHORIZED BY POPE. There is a curious reference in the History of Wiltshire by John Aubrey. This book of 1691 contains this statement by Aubrey, "Sir William Dugdale told me many years since that about Henry III's time the Pope gave a Bull to . . . Freemasons to travel up and down all Europe to build Churches. From those are derived the Fraternity of Adopted Masons." Such a Bull from the Pope is still undiscovered. Aubrey refers to a period long prior to his own lifetime, namely the reign of Henry III stretching through the years 1216–72 A.D. Sir William Dugdale (1605–85 A.D.) was the Garter King-at-Arms from 1677, an officer of the Order of the Garter or Order of Saint George, a Knightly organization founded in England about 1344 A.D., and still ranking first among such institutions in Europe. Sir William Dugdale was an antiquarian of note whose pains-
taking zeal would have added much to the worth of Aubrey's assertion had it been recorded by him with further particulars of the Bull in question. Of Aubrey (1626-97 A.D.) there is every evidence of industry in the collection of his materials but his readiness to freely accept and confidently believe the gossip of his day earned for his comments a verdict of un-reliability. As the matter stands, his allusion has aroused speculations but gained no further proof than what is here recorded.

FREEMASONS, CLASSIFICATION OF. See Classification of Freemasons.

FREEMASON'S HEALTH. See Enter'd Apprentice's Song and Birkehead, Matthew.

FREEMASONS MEDAL AND HALL. Silver medal suspended from the arms of the Master's square. On one side a winged figure, Fame, writes on a column In Honour of the Subscriber, and has a trumpet and a design of a temple in her left hand. In the background a building under erection bears the date MDCCCLXXX. The other side has the subscription acknowledgment with subscriber's name surrounded by the phrase Grand Lodge of Freemasons in England. This method was decided upon in 1779 to pay off the balance due on grounds and buildings. Subscribers were given this medal and one went to every subscribing Lodge to be worn by the Master. Every subscribing Lodge in 1783 was allowed to send an extra representative to the Grand Lodge besides the Master and Wardens until the money should be repaid, and each subscriber was also made a member of the Grand Lodge. There existed a Freemasons Coffee Tavern in Wild Court, before the Grand Lodge in 1774 acquired property in Great Queen Street, London, England, on which to erect a Freemasons Hall. Lord Peter as Grand Master laid the foundation stone on May 1, 1775, and in 1777 the building was dedicated. On April 27, 1864, the day of Grand Festival, the Earl of Zetland, Grand Master for a quarter of a century, laid the foundation stone of the new Hall, but owing to many difficulties, financial and structural, it was not for five years that the work was completed. In 1919 the Duke of Connaught, as Grand Master, in a message to the Special Grand Lodge held at the Royal Albert Hall on June 27, for the celebration of Peace, expressed the earnest hope that the Craft, "as a fitting sequel to the proceedings, would determine to create a perpetual Memorial of its gratitude to Almighty God, for the special blessings He has been pleased to confer upon us, both as Englishmen and as Masons, whereby we can render fitting honour to the many Brethren who fell during the War. The great and continued growth of Freemasonry amongst us demands a central Home." He suggested that the most fitting Masonic Peace Memorial would be "the erection of that Home in the metropolis of the Empire dedicated to the Most High, and worthy of the traditions of the United Grand Lodge of England." The largest gathering of its kind ever held in the City of London met on August 8, 1925, in joint celebration of the anniversary of the twenty-fifth year as Most Worshipful Grand Master of the Duke of Connaught, and the culmination of six years' labor on the part of the Fraternity in raising the $5,000,000 required for building the Masonic Peace Memorial in London.
preconceived notions, and consider it their duty to exert all their influence in persuading their friends to become members of the Craft. Men who thus misunderstand the true policy of our Institution should be instructed by their older and more experienced Brethren that it is wholly in opposition to all our laws and principles to ask any man to become a Freemason, or to exercise any kind of influence upon the minds of others, except that of a truly Masonic life and a practical exemplification of its tenets, by which they may be induced to ask admission into our Lodges. We must not seek—we are to be sought.

And if this were not an ancient law, embedded in the very cement that upholds our system, policy alone would dictate an adherence to the voluntary usage. We need not now fear that our Institution will suffer from a deficiency of members. Our greater dread should be that, in its rapid extension less care may be given to the selection of candidates than the interests and welfare of the Order demand. There can, therefore, be no excuse for the practise of persuading candidates, and every hope of safety in avoiding such a practise. It should always be borne in mind that the candidate who comes to us not of his own free will and accord, but induced by the persuasions of his friends—no matter how worthy he otherwise may be—violates, by so coming, the requirements of our Institution on the very threshold of its temple, and, in ninety-nine cases out of a hundred, fails to become imbued with that zealous attachment to the Order which is absolutely essential to the formation of a true Masonic character.

**FREIMAURER.** German for Freemason. Mauer means a wall, and mauen, to build a wall. Hence, literally, freimaurer is a builder of walls, who is free of his gild, from the fact that the building of walls was the first occupation of masons.

**FREIMAUREREREI.** German for Freemasonry.

**FREIMAURERISCHE WELTGESCHAFTSSTELLE, DIE.** See International Bureau for Masonic Affairs.

**FREIMAURER, VEREIN DEUTSCHER.** See Union of German Freemasons.

**FRENCH, BENJAMIN BROWN.** A distinguished Freemason of the United States, who was born at Chester, in New Hampshire, September 4, 1800, and died at the City of Washington, where he had long resided, on August 12, 1870. He was initiated into Freemasonry in 1825, and during his whole life took an active interest in the affairs of the Fraternity. He served for many years as General Grand Secretary of the General Grand Chapter, and Grand Recorder of the Grand Encampment of the United States. In 1846, soon after his arrival in Washington, he was elected Grand Master of the Grand Lodge of the District, a position which he repeatedly occupied. In 1859, he was elected Grand Master of the Templars of the United States, a distinguished position which he held for six years, having been re-elected in 1862. His administration, during a period of much excitement in the country, was marked by great firmness, mingled with a spirit of conciliation. He was also a prominent member of the Ancient and Accepted Scottish Rite, and at the time of his death was the Lieutenant Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States.

Brother French was possessed of much intellectual ability, and contributed no small share of his studies to the literature of Freemasonry. His writings, which have not yet been collected, were numerous, and consisted of Masonic odes, many of them marked with the true poetical spirit, eloquent addresses on various public occasions, learned dissertations on Masonic law, and didactic essays, which were published at the time in various periodicals. His decisions on Templar Law have always been esteemed of great value.

**FRENCH GUIANA.** See Cayenne.

**FRENCH GUIANA.** The capital of this district, Konakry, on the west coast of Africa, has one Lodge, No. 468, which is controlled by the Grand Lodge of France, since 1916, and is named L’Etoile de Guinée, meaning the Star of Guineea.

**FRENCH INDO CHINA.** See Indo-China, French, also Cochín China.

**FRENCH PRISONERS’ LODGES.** Between 1740 and 1815, almost constant warfare between France and Britain resulted in a large number of French prisoners of war, who, from 1759 onwards, established Masonic Lodges, working without Warrant or authority. Freemasonry was exceedingly popular with the army of France and, while some French officers visited and joined the local Lodges in England where they were being held, most of them belonged to these French Prisoners’ Lodges conducted by themselves (see French Prisoners’ Lodges, an account of twenty-six Lodges established by them in England and elsewhere, John T. Thorp, 1900, Leicester, England).

**FRENCH RITE.** The French term is Rite Français ou Moderne. The French or Modern Rite is one of the three principal Rites of Freemasonry. It consists of seven Degrees, three symbolic and four higher, namely, 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Elect; 5. Scotch Master; 6. Knight of the East; 7. Rose Croix. This Rite is practised in France, in Brazil, and in Louisiana. It was founded in 1786 by the Grand Orient of France, who, unwilling to destroy entirely the advanced Degrees which were then practised by the different Rites, and yet anxious to reduce them to a smaller number and to greater simplicity, extracted these Degrees out of the Rite of Perfection, making some few slight modifications. Most of the authors who have treated of this Rite have given to its symbolism an entirely astronomical meaning. Among these writers, we may refer to Ragon, in his Cour Philosphique, as probably the most scientific.

Ragon, in his Tuileur général, meaning Handbook to the Degrees (page 51), says that the four Degrees of the French Rite, which were elaborated to take the place of the thirty Degrees of the Scottish Rite, have for their basis the four physical proofs to which the reciprocally submits in the First Degree. And that the symbolism further represents the sun in its annual progress through the four seasons. Thus, the Elect Degree represents the element of Earth and the season of Spring; the Scottish Master represents Air and the Summer; the Knight of the East represents Water and Autumn; and the Rose Croix represents Fire; but he does not claim that it is consecrated to Winter, although that would be the natural conclusion.

The original Rose Croix was an eminently Christian Degree, which, being found inconvenient, was in 1880
substituted by the Philosophic Rose Croix, which now forms the summit of the French Rite.

FRERES PONTIFES. See Bridge Builders of the Middle Ages.

FREY or FREIA. Grimm, in his Deutsche Mythologie (pages 191, 279), traces the name Freia through the ancient Teutonic dialects and explains it to signify plenty and beauty (see Thorpe, Northern Mythology, volume i, pages 197-8, for further information). The column or pillar set apart to the goddess Frey in the temple of Upsala became the pillar of beauty or plenteousness. Brother Fort says, in his Antiquities (chapter 27) the three divinities in the Norse temple at Upsala, in Denmark, Odin, Thor, and Frey, were typical supports of the universe—Wisdom, Strength, and Beauty—or the three of the ten columns in the Hebrew Sephiroth, in the Jewish philosophy, designated as Sapientia, Pulchritudo, and Fundamentum, which, like the three columns existing in a Lodge of Freemasons, symbolize the moralistic pillars of the world, represented by the Lodge itself. An additional significant fact confronts us at this point: the column of Beauty or Plenty, originally emblematic of Frey, is situated in the south of the Lodge. Masonic symbol—sheaf of grain—always suspended above that station, denoted plenteousness. Freia may also be comparatively described as the Scandinavian Isis, the principal goddess of Egyptian mythology.

FRIENDLY SOCIETIES. Societies first established toward the end of the eighteenth century, in England, for the relief of mechanics, laborers, and other persons who derived their support from their daily toil. By the weekly payment of a stipulated sum, the members secured support, and assistance from the society when sick, and payment of the expenses of burial when they died. These societies gave origin to the Odd Fellows and other similar associations, but the weekly fund was an additional furniture of a Lodge. They are respectively dedicated to God, the Master of the Lodge, and the Craft. Our present, to which the petitioner does or did belong, or from some other contributing Lodge, certifying that they have known him to have been in reputable or at least tolerable, circumstances, and that he has been not less than five years a subscribing member to a regular Lodge.

FRIENDLY SOCIETY OF FREE AND ACCEPTED MASTERS. Brother W. Wonmacott (on page 45, Transactions, Quatuor Coronati Lodge volume xxvii, 1914) mentioned a Society conducted as a club for mutual benefit, which in 1737 met at the White Swan tavern in New Street, Covent Garden, London, and went by the name of the Friendly Society of Free and Accepted Masons (see also Miscellanea Latomorum, August, 1913, page 13).

FRIEND OF ST. JOHN. The Sixth Degree of the system practised by the Grand Lodge of Sweden. It is comprehended in the Degree of Knight of the East and West.

FRIEND OF TRUTH. The Fifth Degree of the Rite of African Architects.

FRIENDSHIP. Leslie, in 1741, delivered the first discourse on Friendship, as peculiarly a Masonic virtue. He was followed by Hutchinson, Preston, and other writers, and now in the modern lectures it is adopted as one of the precious jewels of a Master Freemason. Of universal friendship, blue is said to be the symbolic color. "In regulargradation," says Munkhouse (Discussions i, 17), "and by an easy descent, brotherly love extends itself to lesser distinct societies or to particular persons, because thus becomes friendship either of convenience or personal affection," Cicero says, "Amicitia nisi inter bonos non potest," meaning, "Friendship can exist only among the good."

FUND, GRAND MASTERS. A fund over which the Grand Master of the United Grand Lodge of England exercises exclusive control. It originated with a sum of £2,730 subscribed by the Craft in 1870, when the Earl of Zetland retired from the Grand Mastership, and is known as the Zetland Fund.

FUND OF BENEVOLENCE. A fund established in 1727 by the Grand Lodge of England, and solely devoted to charity. The regulations for its management are as follows: Its distinction and application is directed by the Constitutions to be monthly, for which purpose a Board of Benevolence is holden on the last Wednesday of every month except December, when it is on the third Wednesday. This Lodge consists of all the present and past Grand Officers, all actual Masters of Lodges, and twelve Past Masters.

FUND OF THE LODGE. The funds of the Lodge are placed in the keeping of the Treasurer, to whom all moneys received by the Secretary must be immediately paid. Hence each of these officers is a check on the other. And hence, too, the Thirty-nine Regulations of 1721 say that the Grand Treasurer should be "a Brother of good worldly substance" (see Constitutions, 1728) lest impudence and the urge of poverty should tempt him to make use of the Lodge funds.

FUNERAL LODGE. See Sorrow Lodge.

FUNERAL RITES. See Burial.

FURLAC. A word in the advanced Degrees, whose etymology is uncertain, but probably from the Arabic. It is said to signify the Angel of the Earth.

FURNITURE OF A LODGE. The Bible, Square, and Compasses are technically said to constitute the furniture of a Lodge. They are respectively dedicated to God, the Master of the Lodge, and the Craft. Our English Brethren differ from those in the United States in their explanation of the furniture. Brother George Oliver gives their illustration, from the English lectures (in his Landmarks i, 169) as follows:

The Bible is said to derive from God to man in general, because the Almighty has been pleased to reveal more of His divine will by that holy book than by any other means. The Compasses, being the chief implement used in the construction of all architectural plans and designs, are assigned to the Grand Master in particular as emblems of his dignity, he being the chief head and ruler of the Craft. The Square is given to the whole Masonic body, because the Almighty has been pleased to reveal more of his divine will by that holy book than by any other means.

But the lecture of the early part of the eighteenth century made the furniture consist of the Mosaic Pavement, Blazing Star, and the Indented Tarsel, while the Bible, Square, and Compasses were considered as additional furniture.
the German for Encyclopedia of Freemasonry) that Fustier was a dealer in Masonic decorations and in the transcription of rituals, of which he had made a collection of more than four hundred, which he sold at established prices.

FUTURE LIFE. Lorenzo de Medici said that all those are dead, even for the present life, who do not believe in a future state. The belief in that future life, it is the object of Freemasonry, as it was of the ancient initiations, to teach (see Immortality of the Soul).

FYLFO To. An ancient symbol well known in the science of coats of arms and the other details of heraldry. It is sometimes known as the crucis dissimulata, found in the catacombs of Rome, and forms one of the symbols of the Degrees of Prince of Mercy, Scottish Rite System. It is a form of the Svastika (see Jaina Cross).

G. In the Hebrew, represented by נ. The seventh letter of the English, Latin, and Romance alphabets. In the Greek and many other alphabets it is the third in place; in the Russian, Wallachian, and some others it is the fourth; in the Arabic the fifth, and in the Ethiopic the twentieth. In Hebrew it is called Ghéemel, is of the numerical value of three, and its signification is camel. It is associated with the third sacred name of God, in Hebrew, איה, Ghadol, or in Latin magnus, the Mighty. In Freemasonry it is given as the initial of the word God. The Masonic use of the letter tends to the belief of a modern form in the ceremony of the Fellow Craft Degree (see G. O. D.). As in all Roman Catholic and in many Protestant churches the cross, engraved or sculptured in some prominent position, will be found as the expressive symbol of Christianity, so in every Masonic Lodge a letter G may be seen in the East, either painted on the wall or sculptured in wood or metal, and suspended over the Master's chair. This is, in fact, if not the most prominent, certainly the most familiar, of all the symbols of Freemasonry. It is the one to which the poet, Brother Robert Burns, alluded in those well-known and often-quoted lines, in which he speaks of

G—In the midst of Solomon's Temple there stands a G,
Which none but Craftsmen ever saw;"
Geometry. But this veneration could not have been

gamma, and where the word for geometry was en¬
gamma is said to have been venerated by the Pythag¬
oreans because it was the initial of yeuykrpia, or

therefore, as a symbol, the necessary characteristics
of it as an initial would necessarily confine it to the
hidden things about the symbol.

English language and to modern times. It wants
which, that explanation was obtained are the only
meaning. The mode in which, and the purpose for
has hesitated openly to give an explanation of its
esoteric or secret part of the ritual. No Masonic writer
the earhest times, since the adoption of the letter

The term G. A. 0. Being, designated by the letter G,
be calculated and formed; and to Masons, con-
tains the determination, definition, and proof of the
order, beauty, and wonderful wisdom of the power of God
in His creation.

Lastly, Doctor Oliver has said, in his Golden Remains
of the Early Masonic Writers, that "the term G. A. O.
T. U. is used among Masons for this great and glorious
Being, designated by the letter G, that it may be
applied by every brother to the object of his adora-
 tion."

More quotations are unnecessary to show that from
the earliest times, since the adoption of the letter
as a symbol, its explanation has not been deemed an
esoteric or secret part of the ritual. No Masonic writer
has hesitated openly to give an explanation of its
meaning. The mode in which, and the purpose for
which, that explanation was obtained are the only
hidden things about the symbol.

It is to be regretted that the letter G, as a symbol,
was ever admitted into the Masonic system. The use
of it as an initial would necessarily confine it to the
English language and to modern times. It wants
therefore, as a symbol, the necessary characteristics
of both universality and antiquity. The Greek letter
gamma is said to have been venerated by the Pythag-
ogreens because it was the initial of γεωμετρία, or
Geometry. But this veneration could not have been
shared by other nations whose alphabet had no
gamma, and where the word for geometry was en-
tirely different.

There can be no doubt that the letter G is a very
modern symbol, not belonging to any old system
anterior to the origin of the English language. It is, in
fact, a corruption of the old Hebrew Cabalistic sym-
bol, the letter יוד, by which the sacred name of
God—in fact, the most sacred name, the Tetragram-
aton—is expressed. This letter יוד is the initial
letter of the word יהוה, or Jehovah, and is constantly
to be met with among Hebrew writers, as the abbrevia-
tion or symbol of that most holy name, which, indeed,
was never written at length. Now, as G is in like man-
ner the initial of God, the English equivalent of the
Hebrew Jehovah, the letter has been adopted as a
symbol intended to supply to modern Lodges the
place of the Hebrew symbol. First adopted by the
English ceremony makers, it has without remark,
been transferred to the Freemasonry of the Continent,
and it is to be found as a symbol in all the systems of
Germany, France, Spain, Italy, Portugal, and every
other country where Freemasonry has been intro-
duced; although in Germany only can it serve, as it
does in England, for an intelligent symbol.

The letter G, then has in Freemasonry the same
force and significature that the letter יוד had among
the Cabalists. It is only a symbol of the Hebrew
letter, and, as that is a symbol of God, the letter G
is only a symbol of a symbol. As for its reference
to geometry, Kloss, the German Masonic historian,
says that the old Operative Masons referred the en-
tire science of geometry to the art of building, which
gave to the modern English Freemasons occasion to
embrace the whole system of Freemasonry under the
head of Geometry, and hence the symbol of that
science, as well as of God, was adopted for the purpose
of giving elevation to the Fellow Craft's Degree.

Indeed, the symbol, made sacred by its reference
to the Grand Geometrician of the universe, was well
worthy to be applied to that science which has, from
the remotest times, been deemed synonymous with
Freemasonry.

GABAON. A significant word in the advanced
Degrees. Oliver says (Landmarks i, 333), "in philo-
sophical Masonry, heaven, or, more correctly speak-
ing, the third heaven, is denominated Mount Gabaon,
which is feigned to be accessible only by the seven
degrees that compose the winding staircase. These
are the degrees terminating in the Royal Arch."
Gabaon is defined to signify a high place. It is the
Septuagint and Vulgate form of גבעה, Gibeon, which
was the city in which the tabernacle was stationed
during the reigns of David and Solomon. The word
means a city built on a hill, and is referred to in Second
Chronicles (i, 3). "So Solomon, and all the congrea-
gation with him, went to the high place that was at
Gibeon; for there was the tabernacle of the congrea-
gation of God."

In a ritual, middle of the eighteenth century, it is
said that Gabanon is the name of a Master Mason.
This word is a striking evidence of the changes which
Hebrew words have undergone in their transmission
to Masonic ceremonies, and of the almost impossibility
of tracing them to their proper root. It would
seem difficult to find a connection between Gabanon
and any known Hebrew word. But if we refer to
Guilemain's Ritual of Adonhiramite Masonry (page
95) we will find the following passage:
How is a Master called?

Gabaon, which is the name of the place where the Israelites deposited the ark in the time of trouble.

What does this signify?

That the heart of a Mason ought to be pure enough to be a temple suitable for God.

There is abundant internal evidence that these two rituals came from a common source, and that Gabaon is a French distortion, as Gabaon is an English one, of some unknown word—connected, however, with the Ark of the Covenant as the place where that article was deposited.

Now, we learn from the Jewish records that the Philistines, who had captured the ark, deposited it "in the house of Abinadab that was in Gibeah," and that David, subsequently recapturing it, carried it to Jerusalem, but left the tabernacle at Gibeon. The ritualist did not remember that the tabernacle at Gibeon was without the ark, but supposed that it was still in that sacred shrine. Hence Gabaon or Gabanon must have been corrupted from either Gibeah or Gibeon, because the ark was considered to be at some time in both places. But Gibeon had already been corrupted by the Septuagint and the Vulgate versions into Gabaon; and this undoubtedly is the word from which Gabanon is derived, through either the Septuagint or the Vulgate, or perhaps from Josephus, who calls it Gabao.

GABAONNE. In French Masonic language the widow of a Master Mason. Derived from Gabao.

GABOR. Hebrew, יַסִּר, strong. A significant word in the advanced Degrees.

GABRIEL. Hebrew, ‏גָּבִרְיָא, a man or hero of God. The name of one of the archangels, referred to in some of the advanced Degrees. He interpreted to Daniel the vision of the ram and the he-goat, and made the prophecy of the "seventy weeks" (Daniel viii and ix); he announced the future appearance of the Messiah (Daniel ix, 26). Among the Rabbis Gabriel is entrusted with the care of the souls of the dead, and is represented as the Prince of Fire, the Spirit presiding over the Last Supper, and in its preservation to have been the Keeper of the Seals in the Scottish Degree of Knights of the Ninth Arch or Sacred Vault of James VI.

GAMBETTA, LÉON. French statesman, born at Cahors on April 2, 1838, the son of a Genoese grocer and a Frenchwoman. Studied for the law at Paris and although hindered by the accidental loss of an eye, his energy won for him prominence. Opposing the rupture with Germany in 1870, he patriotically gave every aid to France during the war, escaped in a balloon from the besieged Paris, raised another army, fighting to the finish. He founded the influential journal, La République française, succeeded in the adoption of a new constitution, massed an effective opposition to the restoration of the Pope's temporal power, became memorable as president of the Chamber of Deputies, formed a ministry, sought to establish friendly relations between France and former foes, and was ever powerful, progressive, and persevering in public service. His career was cut short at the age of forty-four by the accidental discharge of a revolver in his home at Ville d'Avray near Sèvres on December 31, 1882. He was initiated in a Masonic Lodge at Bordeaux and on July 8, 1875, with Emile Littré and Jules Ferry affiliated with the Lodge La Clemente Amitie at Paris.

GANGLER. The title given to the candidate in the Scandinavian Mysteries, signifying wanderer. The application is also made to the sun.


GARIBALDI, GIUSEPPE (Joseph). Renowned Italian patriot, born at Nice, July 4, 1807, died June 2, 1882, at Caprera, a small island off the north coast of Sardinia in the Mediterranean Sea. Son of a sailor, he commanded a vessel in 1830; was condemned to death in 1834 as a revolutionist but escaped to South America; his limbs were dislocated by torture while a prisoner in the revolt against Brazil, and regaining his liberty he enabled Uruguay to secure independence and returned to Italy, refusing any recompense. Forming a new army he was pursued by the forces of France, Spain, Austria, and Naples, lost his wife and most of his followers by death and escaped to New York, where he prospered, and returned to Italy in 1854. Took command of Alpine infantry in war of 1859 and was from that time successfully engaged in the many struggles for a united Italy. His biography in the books by G. M. Trevelyan is most exhilarating reading. As a Freemason he was Grand Master at Palermo, 1860, and called a convention in 1867 to unite all the Italian Bodies, a project not then fully successful. Through the courtesy of Brother Melvin M. Johnson, Past Grand Master, Massachusetts, an incident relating to General Garibaldi was verified for us. Brother Curtis Guild,
Jr., died in 1915, had been governor of Massachusetts for three years and later was Ambassador to Russia, his last year as Governor was also the first of his two years as Thrice Potent Master of Boston Lafayette Lodge of Perfection. He had a sister and brother, Courtenay Guild, 32°. The account that follows is as both remember their father telling it a number of times:

My father, Curtis Guild, who died in 1911, was a Knight Templar, 33° Mason and Past Thrice Potent Master of Boston Lafayette Lodge of Perfection. My brother, Curtis Guild, who died in 1915, was a Knight Templar, 33° Mason and Past Thrice Potent Master of Boston Lafayette Lodge of Perfection. The story of my father's meeting with Garibaldi was told by my father and by my brother at various Masonic meetings, and the desire to preserve an accurate record of the incident is my reason for writing out the story that I heard many times from the lips of my father.

In 1867 my father and mother made their first visit to Europe, and after travel in England, France and Switzerland had arrived in Florence, with the intention of continuing the journey to Rome. It was summer, and there was some talk of an epidemic of cholera in Rome, although little was said about the scourge in the newspapers. Travellers were an actual epidemic of cholera in Rome it would be most interesting for American travelers to visit the city, but how could one learn the truth? General Giuseppe Garibaldi, with his army of red-shirted soldiers, was preparing his campaign for a united Italy, and this traveler felt that he had the benefit of a pass that the General would receive the American gentleman and ask his advice.

The idea of an American traveler making a social call on the chief of a revolutionary army was ridiculed, but this traveler felt that he had the benefit of a pass that would gain him admission. He went to the General's headquarters where there were about twenty men before him awaiting an audience. On his card that he handed to the Orderly were these words:

Curtis Guild,
Boston, America,

It was a surprise to the traveler as well as to the others when the Orderly returned from an inner room and said that the General would receive the American gentleman at once. The General spoke excellent English. "What can I do for you, Mr. Guild?" were his first words after greetings had been exchanged. He was quite willing to discuss the inquiry about the cholera he said: "Don't go to Rome. The local government tries to keep the facts out of the headlines, but in the walls of the building itself there were about a hundred new cases of cholera a day there, and there is a better reason why you should not go to Rome. Under pledge of Masonic secrecy I tell you that you might find it easier to get into Rome than to get out."

My father thanked the General and could only say to his wife and friends that he had decided not to go to Rome. The following week the army of Garibaldi began its advance from Rome, and many American travelers in the city were shut up there and delayed so that they missed the steamer on which they had engaged rooms for the return journey to America. The pledge of secrecy was, of course, removed after the siege of Rome was begun, as it was in 1870, and his headquarters were established in Florence. General Garibaldi was at one time Grand Master of the Grand Lodge of Italy. My father knew him to be a Mason, and had double-storied a seat in a Lodge with him during one of his visits to America, so he decided to call on the General and ask his advice.

"What's the use of Masonry?"

As a part of the costume of a Knights Templar, under a regulation of the Grand Encampment, which directed them to be "of buff leather, the flap to extend four
inches upwards from the wrist, and to have the appropriate cross embroidered in gold, on the proper colored velvet, two inches in length." As to uniforms of the Order, see The Habit of a Templar Knight, by Brother Ray V. Denlow for the Grand Commandery of Missouri, a valuable and stimulating report.

**GAVEL.** The common gavel is one of the working tools of an Entered Apprentice. It is made use of by the Operative Mason to break off the corners of the rough ashlar, and thus fit it the better for the builder's use, and is therefore adopted as a symbol in Speculative Freemasonry, to admonish us of the duty of divesting our minds and consciences of all the vices and impurities of life, thereby fitting our bodies as living stones for that spiritual building not made with hands, eternal in the heavens. It borrows its name from its shape, being that of the gable or gavel end of a house; and this word again comes from the German *gipfel*, a summit, top, or peak—the idea of a pointed extremity being common to all.

The true form of the gavel is that of the stonemason's hammer. It is to be made with a cutting edge,

![Common Gavel](image)

as in the engraving, that it may be used to break off the corners of rough stones, an operation which could never be effected by the common hammer or mallet. The gavel thus shaped will give, when looked at in the corners of rough stones, an operation which could never be effected by the common hammer or mallet. The true form of the gavel is that of the stone-mason's hammer. It is to be made with a cutting edge,

![Common Gavel](image)

Jeremiah to death, from which he was rescued only by the intercession of a eunuch of the palace.

The other Gedaliah was the son of Ahikam. He seems to have been greatly in favor with Nebuchadnezzar, for after the destruction of Jerusalem, and the deportation of Zedekiah, he was appointed by the Chaldean monarch as his Satrap or Governor over Judea. He took up his residence at Mizpah, where he was shortly afterward murdered by Ishmael, one of the descendants of the house of David.

The question now arises, which of these two is the one referred to in the ceremonies of a Council of Super-Excellant Masters? I think there can be no doubt that the founders of the Degree intended the second officer of the Council to represent the former, and not the latter Gedaliah—the son of Pashur, and not Gedaliah the son of Ahikam; the Prince of Judah, and not the Governor of Judea.

We are forced to this conclusion, continues Brother Mackey, by various reasons. The Gedaliah represented in the Degree must have been a resident of Jerusalem during the siege, and at the very time of the assault, which immediately preceded the destruction of the Temple and the city. Now, we know that Gedaliah the son of Pashur was with Hezekiah as one of his advisers. On the other hand, it is most likely that Gedaliah the son of Ahikam could have been a resident of Jerusalem, for it is not at all probable that Nebuchadnezzar would have selected such a one for the important and confidential office of a Satrap or Governor. We should rather suppose that Gedaliah the son of Ahikam had been carried away to Babylon after one of the former sieges; that he had there, like Daniel, gained by his good conduct the esteem and respect of the Chaldean monarch; that he had come back to Judea with the army; and that, on the taking of the city, he had been appointed Governor by Nebuchadnezzar. Such being the facts, it is evident that he could not have been in the Council of King Zedekiah, advising and directing his attempted escape.

The modern revivers of the Degree of Super-Excellant Master have, therefore, been wrong in supposing that Gedaliah the son of Ahikam, and afterward Governor of Judea, was the person represented by the second officer of the Council. He was Gedaliah the son of Pashur, a wicked man, one of Zedekiah's princes, and was most probably put to death by Nebuchadnezzar, with the other princes and nobles whom he captured in the plains of Jericho.

**GEMARA.** See Talmud.

**GEMATRIA.** Means in Hebrew to reckon by letters as well as numbers, a cabalistic method of interpreting the Scriptures by interchanging words whose letters have the same numerical value when added (see Numbers).

**GENERAL ASSEMBLY.** See Assembly.

**GENERAL GRAND CHAPTER.** Until the year 1797, the Royal Arch Degree and the Degrees subsidiary to it were conferred in America, either in irresponsible Bodies calling themselves Chapters, but obedient to no superior authority, or in Lodges working under a Grand Lodge Warrant. On October 24, 1797, a Convention of Committees from three Chapters, namely, the Saint Andrew's Chapter of Boston, Temple Chapter of Albany, and Newburyport Chapter, was held at Boston, which recommended to the several Chapters within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York to hold a Convention at...
Hartford on the fourth Wednesday of January ensuing, to form a Grand Chapter for the said States. Accordingly, on January 24, 1798, delegates from Saint Andrew's Chapter of Boston, Massachusetts; King Cyrus Chapter of Newburyport, Massachusetts; Providence Chapter of Providence, Rhode Island; Solomon Chapter of Derby, Connecticut; Franklin Chapter of Norwich, Connecticut, and Hudson Chapter of Hudson, New York; to which were the next day added Temple Chapter of Albany, New York, and Horeb Chapter of Whitestown, New York, assembled at Hartford in Convention and, having adopted a Constitution organized a governing Body which they styled The Grand Royal Arch Chapter of the Northern States of America. This Body assumed in its Constitution jurisdiction over only the States of New England and New York, and provided that Deputy Grand Chapters, subject to its obedience, should be organized in those States. Ephraim Kirby, of Litchfield, Connecticut, was elected Grand High Priest; and it was ordered that the first meeting of the Grand Chapter should be held at Middletown, Connecticut, on the third Wednesday of September next ensuing.

On that day the Grand Chapter met, but the Grand Secretary and Grand Chaplain were the only Grand Officers present. The Grand King was represented by a proxy. The Grand Chapter, however, proceeded to an election of Grand Officers, and the old officers were elected. The Body then adjourned to meet in January, 1799, at Providence, Rhode Island.

On January 9, 1799, the Grand Chapter met at Providence, the Deputy Grand Chapters of Massachusetts, Rhode Island, and New York being represented. At this meeting, the Constitution was very considerably modified, and the Grand Chapter assumed the title of The General Grand Chapter of Royal Arch Masons for the six Northern States enumerated in the preamble. The meetings were directed to be held septennially; and the Deputy Grand Chapters were in future to be called State Grand Chapters. No attempt was, however, made in words to extend the jurisdiction of the General Grand Chapter beyond the States already named.

On January 9, 1806, a meeting of the General Grand Royal Arch Chapter was held at Middletown, representatives being present from the States of Rhode Island, Connecticut, Vermont, and New York. The Constitution was again revised. The title was for the first time assumed of The General Grand Chapter of Royal Arch Masons for the United States of America, and jurisdiction was extended over the whole country. This year may, therefore, be considered as the true date of the establishment of the General Grand Chapter. In 1826 the septennial meetings were abolished, and the General Grand Chapter has ever since met triennially. The General Grand Chapter consists of the present and past Grand High Priests, Deputy Grand High Priests, Grand Kings and Scribes of the State Grand Chapters, and the Past Grand General Officers. The officers are a General Grand High Priest, Deputy General Grand High Priest, General Grand King, General Grand Scribe, General Grand Treasurer, General Grand Secretary, General Grand Chaplain, General Grand Captain of the Host, and General Grand Royal Arch Captain. It originally possessed large prerogatives, extending even to the suspension of Grand Chapters; but by its present organization it has "no power of discipline, admonition, censure, or instruction over the Grand Chapters, nor any legislative powers whatever not specially granted" by its Constitution. It may, indeed, be considered as scarcely more than a great Masonic Congress meeting every three years for consultation. But even with these restricted powers, it is capable of doing much good.

**GENERAL GRAND HIGH PRIEST.** The presiding officer of the General Grand Chapter of the United States of America. He is elected every third year by the General Grand Chapter. The title was first assumed in 1799, although the General Grand Chapter did not at that time extend its jurisdiction beyond six of the Northern States.

**GENERAL GRAND LODGE.** Ever since the Grand Lodges of the United States of America began, at the commencement of the Revolutionary War, to abandon their dependence on the Grand Lodges of England and Scotland—that is to say, as soon as they emerged from the subordinate position of Provincial Grand Lodges and were compelled to assume a sovereign and independent character—attempts have, from time to time, been made by members of the Craft to destroy this sovereignty of the State Grand Lodges, and to institute in its place a superintending power, to be constituted either as a Grand Master of North America or as a General Grand Lodge of the United States. Led, perhaps, by the analogy of the united Colonies under one federal head, or, in the very commencement of the Revolutionary struggle, controlled by long habits of dependence on the Mother Grand Lodges of Europe, the contest had no sooner begun, and a disseverance of political relations between England and America taken place, than the attempt was made to institute the office of Grand Master of the United States, the object being—of which there can hardly be a doubt—to invest Washington with the distinguished dignity.

The effort emanated, it appears, with the Military Lodges in the Army. Provincial Grand Master John Rowe, of the then dormant Saint John's Grand Lodge of Boston, had granted a Charter to American Union Lodge, "now erected at Roxbury, or wherever your body shall remove on the continent of America, provided it is where no Grand Master is appointed." This Lodge was part of the American Army which, toward the close of the year 1779, took up winter quarters at Morristown, New Jersey. The Minute Book of this Military Lodge, covering the period from February 5, 1779, to April 23, 1783, has been preserved and published (see Early Records of Freemasonry in Connecticut, by E. G. Storer). From it we learn that the Festival of Saint John the Evangelist was celebrated in camp at Morristown, December 27, 1779. A large number of Brothers assembled on that occasion, among them being George Washington and others prominent in the councils of the Army. A petition addressed to the several Provincial Grand Masters was formulated at this meeting. The document set forth the deplorable condition of Freemasonry in America, and urged action looking to the unification of the Fraternity and the appointment of a Grand Master for the United States. The reasons for such suggestion are thus given:
With sincere regret we contemplate the misfortunes of war which have unhappily separated us from the Grand Lodge of Europe, and deprived us of the benefits arising therefrom, so essentially necessary for the well-being of Masonry, and which has in many instances been the cause of very serious inconvenience to our Brothers. At the same time we lament that political disputes and national quarrels should influence the exercise of charity and benevolence, and their several virtues, so necessary for the present and future happiness. Yet, considering the present situation of our Lodges, and Masonry in general, the necessity for the honor of the Craft, and the importance of enjoying the benefits of so valuable an institution at so favorable a period, we have endeavored to make for correcting the present irregularities, restoring peace and harmony to the Lodges, for opening a way to the enjoyment of the fruits of Benevolence, Charity and Brotherly Love, and for the re-establishment of the Order on the ancient and respectable foundation, which we conceive can never be done more effectually than by the appointment of a Grand Master in and over the United States of America.

We therefore most earnestly request that the present Provincial Grand Masters in the respective United States, would take some measures for the appointment of a Grand Master in and over the said thirteen United States of America, either by nominating a person proper for that office, whose abilities and rank in life shall answer the importance of that conspicuous and elevated station, and transmitting such nomination to our Mother Lodge, or in such other manner as shall to them appear most eligible. And we further beg leave to express our wishes, that the several Provincial Grand Masters in these States would, at the same date, unite, in adopting and vigorously measures for checking the growing irregularities in the Society, cementing the different branches, erasing the distinction between Ancient and Modern in the Craft, that the Craft may be established in unanimity, the established principles of its institutions more universally extended, and that our conduct may not only be the admiration of men in this world, but receive the final applause of the Grand Architect of the Universe in the other, where there is nothing but Light and Love.

In pursuance of action taken at this meeting the Masonic organizations of the Army appointed members of a Committee to consider the foregoing petition. The Committee, thus constituted, met as "a Convention Lodge from the different lines of the Army and the Departments, held in due form under the authority of the American Union Lodge, at Morristown, the 6th day of March, in the year of Salvation 1780." As a result of its labors the following report was presented and adopted (see Origin of Masonry in the State of New Jersey, Trenton, 1870):

To the Right Worshipful the Grand Masters of the Several Lodges in the Respective United States of America: UNION

The subscribers, Ancient, Free and Accepted Masons in convention, to you, as the patrons and protectors of the Craft upon the continent, prefer their humble address.

As far as the distinctions of interest, the political views and national disputes existing between Great Britain and these United States have involved us, not only in the general calamities that disturb the tranquility in Britain, that have in this our happy state, but in a peculiar manner affects our society, by separating us from the Grand Mother Lodge in Europe, by disturbing our connection with each other, impeding the progress and preventing the perfection of Masonry in America.

We deplore the miseries of our countrymen, and particularly lament the distresses which many of our Brothers in the Southern States have suffered, and the temporary relief as for the want of a source of light to govern their pursuits and illustrate the path of happiness. And we ardently desire to restore, if possible, that fountain of charity from which, to the unspeakable benefit of mankind, comes benevolence and love. Considering with anxiety these disputes, and the many irregularities and improprieties committed by weak or wicked Brethren, which too manifestly show the present dissipated and almost abandoned condition of our lodges in America, as well as the relaxation of virtue amongst individuals.

We think it our duty, Right Worshipful Brothers and Seniors in the Craft, to solicit your immediate interposition to put a stop to the danger of schism and apostasy. To obtain security from these fatal evils, with affectionate humility we beg leave to recommend the adopting and pursuing the most necessary measures for establishing one Grand Lodge in America, to preside over and govern all other Lodges of whatever degree or denomination, licensed or to be licensed, upon this Continent; that the ancient principles and discipline of Masonry being restored, we may mutually and universally enjoy the advantages arising from frequent communion and social intercourse. To accomplish this beneficial and essential work, permit us to propose that you, the Right Worshipful Grand Masters, or a majority of your number, may nominate as Most Worshipful Grand Master of said lodge a Brother whose merit and capacity may be adequate to a station so elevated and important, and transmitting the name and nomination of such Brother, together with the name of the Lodge to be established, to our Grand Mother Lodge in Europe for approbation and confirmation, and that you adopt and execute, by the Lodge, such measures as may appear most eligible for preventing impositions, correcting abuses and for establishing the general principles of Masonry, etc.

In the interval of these two meetings of Army Freemasons at Morristown the Grand Lodge of Pennsylvania convened a "Grand Lodge of Emergency," January 13, 1780, to consider the subject of a supreme Governing Body for the American Craft. "From the records," wrote the late Josiah H. Drummond (see Symbolic Masonry in the United States), "it might well be inferred that the movements by the Lodge and the Grand Lodge were entirely independent of each other; but Morristown, where the Lodge met, is sufficiently near Philadelphia to justify the influence that this action was soon known to the Grand Lodge; and as the Grand Secretary of the Grand Lodge, in his letter to the Grand Master of Massachusetts, says, 'It has been a measure long wished for among the Brethren especially in the Army, and from them the request came originally to us,' it is quite certain that the movement by the Grand Lodge was in consequence of the action of this Lodge."

There is here a slight discrepancy of dates, which may affect by a few days the question of priority of action by these two Bodies. Brother Julius F. Sachse has this in the preface to his account of the "Emergent" meeting at Philadelphia (see Freemasonry in Pennsylvania, 1727-1907, volume i, page 96):

Washington, from his affiliation with our Pennsylvania Grand Lodge, was naturally in the South and when his brethren in Pennsylvania, and from almost the very day of the procession to Christ Church, in Philadelphia, on Saint John the Evangelist's Day, 1779, in which Washington participated, his name was suggested as a General Grand Master and Lodge in America, Colonies. The movement continued to find favor amongst the Craft, and culminated in a motion to that effect at a General Grand Communication of the Grand Lodge of Pennsylvania, December 26, 1779.

As stated above, the first meeting at Morristown was held December 27, 1779. Brother Sachse's last quoted statement, therefore, gives priority of action to the Grand Lodge of Pennsylvania, but against this is the statement of the Grand Secretary of Pennsylvania of the time, as quoted above, that the first
motion came to Grand Lodge from Brothers in the Army. The point, however, is of minor, even negligible, importance. The action was almost simultaneous, was presumably concerted, and reveals the sentiment of the time as favoring a national governing Body, and an equally strong sentiment favoring Washington as the first General Grand Master. Still following Brother Sachse's reproduction of the old records of the Grand Lodge of Pennsylvania, we have this of the "Emergent" session of that Body:

The Lodge being called to order by the Grand Master, upon the request of sundry Brothers, and also in pursuance of a motion made at the last General Communication, to consider the United States as well as the necessity of appointing a Grand Master over all the Grand Lodges formed or to be formed in these United States, as the consequence whereof the rules of Masonry require cannot now be carried on with the Grand Lodge of London, under whose jurisdiction the Grand Lodges in these States were originally constituted; the ballot was put upon the question: Whether it is for the benefit of the Brethren, and Grand Master of Masons throughout the United States, shall be now nominated on the part of this Grand Lodge; and it was unanimously determined in the affirmative.

Sundry respectable Brethren being then put in nomination, it was moved that the ballot be put for them separately, and His Excellency George Washington, Esquire, General and Commander-in-Chief of the Army, it having been a measure long wished for among the Brethren, especially in the army, and from them the request came originally to us, that we might improve the opportunity which our central situation gave us of setting this measure on foot.

From these considerations, joined to an earnest desire of advancing and doing honor to Masonry, and not from any affectation of superiority or of dictating to any of the Brethren, we have prepared this proposition communicated to you from the Grand Lodge of this State.

The Lodge being called to order by the Grand Master, was as follows:

Boston, September 4, 1780.

Sir—Your agreeable favor of the 19th ult. I duly received the 31st, covering a printed abstract of the proceedings of your Grand Lodge. I had received one before, near three months, from the Master of a travelling Lodge of the Connecticut line, but not coming officially, did not lay it before the Grand Lodge, but the evening after I received yours, it being Grand Lodge, I laid it before and had some debate on it, whereupon it was agreed to adjourn the Lodge for three weeks, to the 22d inst., likewise to write to all the Lodges under this jurisdiction to attend themselves, if convenient, by their Masters and Wardens, and if not, to give instructions to their proxies here concerning their acquiescence in the proposition communicated to you from the Grand Lodge of this State.

We are happy to find that you agree with us in the necessity of having one complete Masonic Jurisdiction, under some one grand head throughout the United States. This proposal was long wished for among the Brethren, especially in the army, and from them the request came originally to us, that we might improve the opportunity which our central situation gave us of setting this measure on foot.

From these considerations, joined to an earnest desire of advancing and doing honor to Masonry, and not from any affectation of superiority or of dictating to any of the Brethren, we have prepared this proposition communicated to you from the Grand Lodge of this State.

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We are happy to find that you agree with us in the necessity of having one complete Masonic Jurisdiction, under some one grand head throughout the United States. This proposal was long wished for among the Brethren, especially in the army, and from them the request came originally to us, that we might improve the opportunity which our central situation gave us of setting this measure on foot.

From these considerations, joined to an earnest desire of advancing and doing honor to Masonry, and not from any affectation of superiority or of dictating to any of the Brethren, we have prepared this proposition communicated to you from the Grand Lodge of this State.

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to grant a Charter to the Lodge, taking it under his
royal protection, at the same time investing the new
Grand Master with an emblazoned fane cloak, after which he
was presented by the Grand Lodge, clothed in the mantle of
his new dignity, and there received the compliments of all
the members, who, according to their rank, were ad-
mittance to kiss the hand, sceptre or medal, struck to
perpetuate the memory of this solemnity, which was thereafter
received by all the Lodges, either Provincial or Independent that existed in
Pennsylvania, and recognized the Moderns as Masons, and it had endeav-
ored for years to establish mutual visitation with the
Lodges under the Saint John's Grand Lodge. When the correspondence took place, the Grand Lodges of Penn-
sylvania and Massachusetts were all the Antient Grand
Lodges, either Provincial or Independent that existed in
the state of activity in America. Pennsylvania contem-
plated the formation of the National organization by
those two Grand Lodges, unless it should appear that
there were other Antient Grand Lodges in the country. But Massachusetts evidently contemplated the union of
all the Grand Lodges, whether Antient or Modern, the postponement of the matter for such a purpose was
equivalent to an absolute rejection of the plan of
Pennsylvania.
But the attempt to form a General Grand Lodge, although, on this occasion, unsuccessful, was soon to
be renewed. In 1790, the proposition was again made
by the Grand Lodge of Georgia, and here, true to the
Roman axiom, Tempora mutantur et nos mutamur in illis, Times change and we change with them, the Grand
Lodge of Pennsylvania became the opponent of the
measure, and declared it to be impracticable.
From that time the Grand Lodge of Pennsylvania set itself against any attempts to revivify the move-
ment of Freemasonry in the infant States, and also reveals
how vague was the knowledge of the Craft, its tradi-
tions and its history possessed by the leaders and
spokesmen of their time. Brother Joseph E. Mor-
combe published in the American Freemason (from
November, 1909, to October, 1910, inclusive), a dis-
cussion of the various attempts at forming a General
or National Grand Lodge in the United States of
America. To these essays we are indebted for many
particulars of this important movement.

Doctor Mackey thought it possible that there was
some concert of action between the Grand Lodge of
Pennsylvania and the Freemasons at Morristown.
Perhaps, the initiative having been taken by the latter
in December, the former determined to give its in-
fluence, in January, to the final recommendations
which were to be made in the following February.
All this, however, although plausible, is but conjec-
ture. Nothing appears to have resulted from the
action of either Body. A further documentary refer-
ence to the subject is the declaration of a Convention
held in 1785, to organize a Grand Lodge of Masons
in the United States, and it is said that "another Grand
Lodge was requisite before an election could be had of
a Grand Master for the United States."

Brother Josiah H. Drummond, writing of the failure
of the Grand Lodges of Pennsylvania and Massa-
achusetts to agree on the project of a General Grand
Lodge, throws some needed light upon the subject.
He refers the plan, indeed, in its motive, to the strife
or jealousy then existing between Antients and Mod-
erns, and says:
The Massachusetts Grand Lodge was not willing to
adopt the plan proposed by American Union Lodge,
even as modified by the Grand Lodge of Pennsylvania,
without the concurrence of other Grand Lodges, and as
their sentiments could not then be ascertained, consider-
ation of the matter was postponed "until a general peac-
shall happily take place through the Continent." This
action of Massachusetts was more significant than at
first appears. The Grand Lodge of Pennsylvania was an
Antient Grand Lodge, and the members of its obedien-
ced did not recognize the Moderns as regular Masons; it
proposed to limit the National organization to Antient
Grand Lodges, and it had endeav-
ored for years to establish mutual visitation with the
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Carolina, and with a like want of success. Again made in 1803, by the Grand Lodge of North Carolina, a proposition for holding a Convention, although they believed the scheme of a "Superintending Grand Lodge of America." The reasons assigned by the Grand Lodge of Georgia declared itself as favoring a General Grand Lodge, and out a circular letter to other Jurisdictions proposing its establishment, upon receipt of which the Grand Lodge of Pennsylvania resolved unanimously—

That the constituting of a Federal or Supreme Grand Lodge, to have jurisdiction over the respective Grand Lodges throughout the Continent, as proposed by the R. W. Grand Lodge of Georgia, is inexpedient and appears impracticable; but that a Convention of Deputies from the several Grand Lodges of the United States for the purpose of forming a more intimate union and establishing a regular and permanent intercourse betwixt the said Grand Lodges, would be highly advantageous to the Fraternity, and that Grand Lodge will appoint Deputies to such Convention for the aforesaid purposes.

Again, in 1799, the Grand Lodge of South Carolina renewed the proposition, and recommended a Convention to be held at the City of Washington for the purpose of establishing a "Superintending Grand Lodge of America." The reasons assigned by the Grand Lodge of South Carolina for making this proposition are set forth in the circular which is issued on receipt of which the Grand Lodge of Pennsylvania resolved unanimously—

To draw closer the bonds of union between the different Lodges of the United States, and to induce them to join in some systematic plan whereby the drooping spirit of the Ancient Craft may be revived and become more generally useful and beneficial, and whereby Ancient Masonry, so excellent and beautiful in its primitive institution, may be placed upon such a respectable and firm basis in this western world as to bid defiance to the shafts of malice or the feeble attempts of any foreign dissemblers to bring it into disrepute.

The allusion here is to the Abbé Barruel, who had just published his abusive and anti-Masonic History of Jacobinism. Several Grand Lodges acceded to the proposition for holding a Convention, although they believed the scheme of a "Superintending Grand Lodge" inexpedient and impracticable; but they were willing to send delegates for the purpose of producing uniformity in the Masonic system. The Convention, however, did not assemble.

Again, in 1806, the subject of a General Grand Lodge was again presented to the consideration of the Grand Lodges of the Union, and propositions were made for Conventions to be held in Philadelphia in 1807, and in Washington City in 1808, neither of which was con-vened. The Proceedings of the various Grand Lodges in the years 1806, 1807, and 1808 contain allusions to this subject, most of them in favor of a Convention to introduce uniformity, but unfavorable to the permanent establishment of a General Grand Lodge. North Carolina, however, in 1807, expressed the opinion that "a National Grand Lodge should possess controlling and corrective powers over all Grand Lodges under its jurisdiction."

An unsuccessful attempt was again made to hold a Convention at Washington in January, 1811, "for the purpose of forming a Superintending Grand Lodge of America." After the failure of this effort, the Grand Lodge of North Carolina, which seems to have been earnest in its endeavors to accomplish its favorite object, again proposed a Convention, to be convoked at Washington in 1812. But the effort, like all which had preceded it, proved abortive. No Convention was held.

The effort seems now, after all these discouraging attempts, to have been laid upon the shelf for nearly ten years. At length, however, the effort for a Convention which had so often failed was destined to meet with partial success, and one rather extemporaneous in its character was held in Washington. In the National Intelligencer of March 9, 1822, there appeared the following notice:

Masonic Notice. Those members of Congress who belong to the Masonic Fraternity, and those visitors of the city who are or have been members of any State Grand Lodge are respectfully invited to attend a meeting, to be held in the Senate Chamber this evening at seven o'clock, to take into consideration matters of general interest to the Masonic institution.

In answer to this invitation, as stated in the rare pamphlet preserved by the Grand Lodge of Iowa,

A number of members of Congress, and strangers, assembled at the Capitol, in the City of Washington, on March 9, 1822. Brother Thomas R. Ross of Ohio was appointed Chairman, and Brother William Darlington, Member of Congress, of Pennsylvania, Secretary, and it was unanimously resolved, That it be proposed to the several Grand Lodges in the United States to take the subject into their respective consideration at their next Annual Communications; and that, if they approve of the formation of a General Grand Lodge, it be recommended to them to appoint one or more Delegates, to assemble in the City of Washington, on the second Monday of February next, to agree on the organization of such a Grand Lodge.

Resolved, That if two-thirds of the Grand Lodges within the United States concur in the propriety of establishing a General Grand Lodge, it be recommended to them to instruct their representatives to proceed to the formation of a Constitution of a General Grand Lodge, to be subsequently submitted to the several Grand Lodges in the Union, for their ratification, and which, being ratified by a majority of them, shall be considered as thenceforth binding on all the Grand Lodges assenting thereto.

Resolved, That the Most Worshipful John Marshall, of Virginia, Henry Clay, of Kentucky; William H. Winder of Maryland; William S. Cardell of New York; Joel Abbott of Georgia; John Holes of Maine; John H. Eaton of Tennessee; William W. Sexton of Washington; Christopher Rankin of Mississippi; Thomas R. Ross of Ohio; H. G. Burton of North Carolina, and the Rev. Theonius M. Harris, D. D., of Massachusetts, be, and they hereby are, appointed a Committee to open a correspondence with the respective Grand Lodges within the United States, and to take such measures therein, as they may deem expedient to carry the aforesaid resolutions into effect.
The Committee, in performing the duty thus imposed upon it, issued an address to the Masonic Fraternity of the United States. Henry Clay of Kentucky, was the Chairman, and it is not doubted that the brilliant sentences which make up this address are from his pen. The full text of this document, apart from its connection with our subject, deserves to be read by the present generation of Freemasons.

The address follows:

The Committee, in complying with the above resolutions, are aware that a meeting of individual Masons, however respectable and of good repute, would delegate no regular authority in behalf of the Masonic Body, and if they could, it was unnecessary. This paper will therefore be understood as it is intended, a proceeding originated by the Committee, to adopt some mode by which the general views of Masons in the different States of the American Union may be ascertained. The history of the Masonic Institutions in that, though established among various nations, it was, in each country, confined to a comparatively small number. The jurisdiction exercised by Grand Lodges, like almost every exertion of power or of moral influence, was concentrated in the different capital cities. There were few numbers, and their connection with the supreme head was very direct. Till within a recent period, it is believed, no great number of Lodges have been united under a single Jurisdiction. This...
work in the Lodges became more and more glaring. It was realized that some sort of standard should be set, or otherwise the eccentricities of conceits of individuals might be perpetuated to the injury of the Craft. Brother Morcombe says it is true that "uniformity of work" was, at the time mentioned, and has been since, a fetish, and the letter of Freemasonry was exalted to the position of all-importance, while the spirit of the Institution was neglected and in many cases entirely lost sight of.

With the object of fixing a Standard Work, the Grand Lodge of Alabama in 1841 urged an assemblage of delegates, accredited from the various jurisdictions, "to decide upon a uniform mode of work for the Grand Lodges of the United States and for the making of other lawful regulations for the interest and security of the Craft." With this object in view representatives gathered at Washington on Monday, March 7, 1842, from the Grand Lodges of Maryland, Rhode Island, New Hampshire, Massachusetts, New York, District of Columbia, Connecticut, Alabama, and Virginia. Delegates appeared also from the Grand Lodge of Michigan, but their credentials were not recognized, because of the then alleged irregularity of that Body. Of this Convention Brother Charles Gilman of Maryland was chosen President and Brother John Dove of Virginia, Secretary. After sessions covering four days the representatives were able to do little beyond passing a series of rather conventional resolutions, and recommended the appointment of Grand Lecturers, who should meet and agree upon instruction to be given.

There was at this gathering no mention of a General Grand Lodge, at least as recorded in the published proceedings. But judging from the Grand Lodges participating and the distinguished Brothers who constituted the Convention, we cannot avoid a conclusion that one of the motives was to familiarize American Freemasons with national gatherings of Craftsmen, to the end that a way might be prepared for a governing body embracing the whole of the Fraternity in the United States. An account of the Convention is detailed in Schultz's History of Freemasonry in Maryland, which work also deals at length with the propositions for a General Grand Lodge in the United States.

As a result of this Convention, and of the resolution that the first meeting of said Grand Lecturers be held in the city of Baltimore on the second Monday in May, 1843, such meeting convened on the date named. Brother John Dove of Virginia was made President; Brother the Rev. Albert Case of South Carolina, Secretary. It assembled May 8, 1843, the following Grand Lodges being represented: New Hampshire, Massachusetts, Rhode Island, New York, Maryland, Virginia, North Carolina, South Carolina, Georgia, Mississippi, Florida, Ohio, District of Columbia, Missouri, Alabama, Tennessee. Thus sixteen of the twenty-three Grand Lodges of the United States sent delegates to a gathering which had as the objects—

I. To produce uniformity of Masonic work.
II. To recommend such measures as shall tend to the elevation of the Order to its due degree of respect throughout the world at large.

As result of the deliberations an authorized form of monitorial work was prepared and disseminated, which for years was referred to as "the Baltimore Work," and enjoyed some measure of authority.

But again there is no mention made of a General Grand Lodge, though by these two gatherings the way had been prepared. The subject was again brought to the attention of the Fraternity by the Grand Lodge of Maryland, which Body, at its Communication in May, 1845, invited its sister Grand Lodges to meet in Convention at Baltimore on September 23, 1847, for the purpose of reporting a Constitution of a General Grand Lodge. This Convention met at the appointed time and place, but only seven Grand Lodges were represented by twice that number of Delegates. A Constitution was formed for a "Supreme Grand Lodge of the United States," which was submitted for approval or rejection to the Grand Lodges of the Union.

The opinion expressed of that Constitution by the Grand Lodge of Ohio, "that it embraced, in several of its sections, indefinite and unmeaning powers, to which it was impossible to give a definite construction, and that it gave a jurisdiction to the body which that Grand Lodge would in no event consent to," seems to have been very generally concurred in by the other Grand Bodies, and the "Supreme Grand Lodge of the United States" never went into operation. The formation of its Constitution was its first and its only act.

The next action was by the Grand Lodge of New York, which Body recommended, in 1848, that each of the Grand Lodges should frame the outlines of a General Grand Constitution such as would be acceptable to it, and send it with a Delegate to a Convention to be held at Boston in 1850, at the time of meeting of the General Grand Chapter and General Grand Encampment. The Committee of the Grand Lodge of New York, who made this recommendation, also presented the outlines of a General Grand Constitution. This instrument defines the Jurisdiction of the proposed General Grand Lodge as intended to be "over all controversies and disputes between the different Grand Lodges which may become parties to the compact, when such controversies are referred for decision; and the decisions in all cases to be final when concurred in by a majority of the Grand Lodges present;" but it disclaims all appeals from State Grand Lodges or their subordinates in matters relating to their internal affairs. It is evident that the friends of the measure had abated much of their pretensions since the year 1779, when they wanted a Grand Lodge of America, "to preside over and govern all other Lodges of whatsoever degree or denomination, licensed or to be licensed, on the continent."

The Grand Lodge of Rhode Island also submitted the draft of a General Grand Constitution, more extensive in its details than that presented by New York, but substantially the same in principle. The Grand Lodge of the District of Columbia also concurred in the proposition. The Convention did not, however, meet; for the idea of a Supreme Grand Lodge was still an unpopular one with the Craft. In January, 1850, Texas expressed the general sentiment of the Fraternity when it said: "The formation of a General Grand Lodge will not accomplish the desired end. The same feeling and spirit that now lead to difficulties between the different Grand Lodges would
produce insubordination and disobedience of the Edicts of a General Grand Lodge.

But the subject was not allowed to lie dormant. We come next upon an action of the Grand Lodge of Maine. At its Annual Communication for 1851 the Committee on Foreign Correspondence was instructed "to correspond with the several Grand Lodges of the United States, recognized by this Grand Lodge, as such, urging upon them the necessary steps for forming a General Grand Lodge of the United States." In conformity with such instruction the Committee, consisting of Brothers Cyril Pearl, Allen Haines and F. Bradford, presented a report, which is important for our purpose. This was issued as a circular letter, and distributed to the Grand Lodges and their principal officers, that so the matter might be thoroughly discussed and clearly understood.

It will have been noticed so far in this review that the proposals for a General Grand Lodge had come from Grand Lodges in the Southern States, and the chief support of the movement had been from that section. The members of the Grand Lodge of Maine Committee were especially careful to avoid all possible subjects of controversy, setting forth their opinions of the benefits to be derived from a General Grand Lodge, and leaving for a representative gathering any real discussion of the subject. The opening paragraphs of the report merely recited the instructions under which it was prepared, and expressed the natural hesitancy of the Committee as to the best method of procedure. The report, bearing the date of May 6, 1852, then continued:

From the result of efforts thus far made to secure a General Grand Lodge, the Committee were satisfied that nothing could be gained by precipitation, but that if such a body was to be formed, with any prospect of success, it must be a work of time and mature deliberation. It has seemed to them desirable that if another attempt were made to organize such a body, it should be done when this branch of the Masonic Fraternity could be generally and ably represented, and without involving heavy expense to the several State and Local Lodges. It has also seemed desirable that such an attempt should be made when there were no exciting influences or perplexing controversies to disturb the deliberations of a preliminary character, and enlist any of the Grand Lodges against the measure, or against each other. The Committee have also desired to profit by the experience of the General Grand Lodges in the other departments of Masonry, and by whatever light the communications from the several Grand Lodges and Grand Chapters of the Union might incidentally reflect on this subject the present year. They have believed that the most favorable time for attempting an organization would be at the time of the Triennial Meeting of the General Grand Chapter and General Grand Encampment, which Bodies are to assemble at Lexington, Kentucky, in September, 1853.

For these and other reasons, your Committee have thought proper to delay addressing the sister Grand Lodges on the subject till their views could be better matured and submitted to this Grand Lodge; and, if approved, to send them out in connection with the Proceedings of this Annual Communication, and also in the form of a circular, to all the elective officers of the several Grand Lodges of the United States, inviting the early attention and reply of their respective Bodies to this proposition. Such being the views of the Committee, they will indicate briefly the outlines of the question as they have been brought forward.

1. They believe the interests of Freemasonry in our country, in all its departments, would be greatly promoted by the formation of a General Grand Lodge of the United States, with appropriate powers and limitations.

2. That a voice of decided majority of the Grand Lodges of this country has been clearly expressed in favor of such an organization.

3. That the diversities of sentiment as to the precise duties, powers and limitations of such a Body, so far as they have been indicated, are not at all in such a degree of essential agreement on a satisfactory basis, whenever a suitable meeting of delegates can be assembled.

4. That the progress already made in the settlement of long-standing difficulties in some of the States, is one of the most encouraging evidences that a General Grand Lodge may be harmoniously and successfully organized.

5. If all the difficulties of Jurisdiction and the intestine strifes in the several States could be healed, so far from diminishing the necessity for a General Grand Lodge the difficulties in the way of its organization would be removed, and the way successfully opened for its beneficial career.

6. That such an organization is highly desirable, that it may complete our national Masonic organization, and co-operate successfully with the other national Bodies—the General Grand Chapter and General Grand Encampment. Such an organization should hold its sessions in connection with the other two, and in some cases the same individuals should represent each department under both the Grand and the General Grand Bodies, and they would be shared equitably by their several Bodies. In this way all the interest of Masonry would be brought into notice, and in a way most likely to harmonize and promote the interests of Masonry and its prosperity. The progress of a gathering of the Masonic family, in all its branches, would bring together Masons of high character, talent and moral worth, familiar with the wants of the various departments of the Order, to the promotion of whose interests the happiest results might be anticipated from their labors.

7. Your Committee believe that such an organization, with proper regulations, would be of great value, not only to the Masonic Fraternity in this country, but to the interests of our Order throughout the world. It would be the center of correspondence for all the Grand Lodges of the world, and a Masonic union of these United States would present to our Brethren of all lands, a most happy illustration of our national motto, E pluribus unum out of many, one.

In conclusion the Committee suggests that such an organization, meeting regularly with the General Grand Chapter and General Grand Encampment, and bringing together from all parts of the country noble-minded men, imbued with the spirit of Masonry, and charged with the responsibilities of legislating for its welfare, should have as its central object the establishment of a National Grand Lodge, consisting of Brothers Cyril Pearl, Allen Haines and F. Bradford. It was approved by Grand Lodge, and was thereupon sent out to all the governing Bodies of American Freemasonry. From the arguments, admissions and inferences of the foregoing document we become aware of a new factor in the controversy. The national Bodies of allied or concordant organizations are constantly referred to, their examples are quoted with emphatic approval, and there is manifested a desire that "Masonry, in all its departments," should progress along identical lines. We find, as a result of the invitation extended by the Grand Lodge of Maine, several of the sister Bodies took favorable action. Delegates were appointed by these, principally New England Jurisdictions. The Convention met at Lexington, Kentucky, September 17, 1853, and Grand Lodges of Alabama, Connecticut, District of Columbia, Georgia, Illinois, Indiana, Kentucky, Maine, Michigan, Missouri, Mississippi, New York, Ohio, Rhode Island, Virginia, and Vermont, were represented.

This report is signed by Brothers Cyril Pearl, Allen Haines and F. Bradford. It was approved by Grand Lodge, and was thereupon sent out to all the governing Bodies of American Freemasonry. From the arguments, admissions and inferences of the foregoing document we become aware of a new factor in the controversy. The national Bodies of allied or concordant organizations are constantly referred to, their examples are quoted with emphatic approval, and there is manifested a desire that "Masonry, in all its departments," should progress along identical lines. We find, as a result of the invitation extended by the Grand Lodge of Maine, several of the sister Bodies took favorable action. Delegates were appointed by these, principally New England Jurisdictions. The Convention met at Lexington, Kentucky, September 17, 1853, and Grand Lodges of Alabama, Connecticut, District of Columbia, Georgia, Illinois, Indiana, Kentucky, Maine, Michigan, Missouri, Mississippi, New York, Ohio, Rhode Island, Virginia, and Vermont, were represented.
Nathan B. Haswell, Grand Master of Vermont, was chosen as President of the Convention, with Brothers John L. Lewis, Jr., of New York, and Eliphalet Storrs of Connecticut as Secretaries. The President of the Convention stated the objects of meeting to be the "consideration of a suitable plan to be presented for a National Grand Lodge, an Confederation of Grand Lodges of the Masonic Fraternity in the United States, for the speedy and final adjustment and decision of matters in difference, which may arise between the various Grand Lodges—to promote uniformity in work, and to cultivate the general good of the Fraternity." The proceedings of this Convention were brief, being concluded in two short sessions. A Committee was raised to propose a definite plan, constituted of the following named Brothers: Most Worshipful A. B. Thompson, Maine; Most Worshipful William Field, Rhode Island; Most Worshipful Benjamin B. French, District of Columbia; Most Worshipful David Clark, Connecticut, and Right Worshipful John L. Lewis, Jr., New York. This Committee submitted the following report:

The Committee appointed by the Delegates of several Grand Lodges of the United States, assembled in Convention at Lexington, Kentucky, September, 1853, for the purpose of taking into consideration the proposition submitted by the Grand Lodge of Maine, to form a General Grand Lodge of the United States, having duly considered the proposition, ask to leave to report:

That in their opinion it is inexpedient at this time to attempt the formation of a General Grand Lodge, but, from a free interchange of opinion among the Delegates assembled, you your Committee believe that a proposition for a National Confederation for specific objects, would meet the approbation of the several Grand Lodges of the Union. They therefore submit the following plan:

First—That all matters of difficulty which may hereafter arise in any Grand Lodge, or between two or more Grand Bodies of the same Order, which cannot, by their own action, be satisfactorily adjusted or disposed of, shall, if the importance of the case or the common welfare of the Fraternity demand it, be submitted to Grand Bodies, the approbation of the several Grand Lodges of the Union, as specifically stated by the Lexington Convention. Such a Committee was accordingly erected, consisting of Brothers Clopton, King, Smith, Ames, and Gilman.

Second—That from and after the adoption of the foregoing proposition by two thirds of the several Grand Lodges, its provision shall be considered radical, and all matters therein contemplated for adjustment shall then and thereafter take the course prescribed.

Resolved: That each of the Grand Lodges be requested to adopt a resolution, if they acceed to the proposed measure, pledging themselves to abide by the concurrent decisions of two thirds of the several Grand Lodges, relating to all matters submitted to their action.

For the purpose of further maturing the plan for the proposed Confederation, your Committee propose that the several Grand Lodges be respectfully requested to send one or more Delegates each to a Convention to be held at Washington, District of Columbia, on the first Wednesday of January, 1855, to consider such propositions as may be submitted by the several Grand Lodges in relation thereto. The Committee further recommends that the proceedings of this Convention be officially communicated to the several Grand Lodges of the United States.

As suggested by the Lexington Convention, another gathering of leaders of the American Craft was held at Washington on Wednesday, January 3, 1855. David Clopton, Past Grand Master of Alabama, was chosen President, with Finlay W. King, Senior Grand Warden of New York, as Secretary. The Vice-Presidents were Charles Gilman and Benjamin B. French, Past Grand Masters of Maryland and the District of Columbia respectively. The Committee on Credentials reported the Grand Lodges that were represented, and by Brothers, as follows:

California—Milton S. Latham; James A. McDougall, District of Columbia—Benjamin B. French, P.G.M.; William B. Magruder, P.G.M.; Charles S. Frailey, G.M.
Maryland—Charles Gilman, P.G.M.
Michigan—Albert C. Smith, P.G.S.
Minnesota—Alfred E. Ames, District of Columbia—Benjamin B. French, P.G.M.; Finlay M. King, S.G.W.; James H. Perry, Grand Chaplain; James M. Austin.

Immediately upon opening the Convention the subject matter of the meeting was brought forward in a resolution offered by the Michigan Delegate, as follows:

Resolved: That to form a more perfect union, establish uniformity, insure domestic as well as foreign Masonic tranquility, and secure for the blessings flowing from the perpetuity and diffusion of the principles embraced in the ancient ritual of the Order, it is eminently expedient to organize a Federative National Head, with well-defined and limited powers, reserving to the several Grand Lodges, or to the Fraternity, all powers, privileges and prerogatives not expressly deputed.

For this a substitute was offered, and prevailed, that the whole matter involved be referred to a Committee of five, with the President of the Convention as chairman, "to mature the plan of a Confederation, as contemplated by the Lexington Convention." Such a Committee was accordingly erected, consisting of Brothers Clopton, King, Smith, Ames, and Gilman.

Pending the formulation of their report a communication was read from Brothers Nathan B. Haswell and Philip C. Tucker, Past Grand Masters of Vermont. These had been appointed Delegates from their Grand Lodge, but were unable to attend. This document indicates the reservations suggested to the minds of these distinguished Freemasons. The Convention was warned that the only authority to be conferred upon the Confederation, as specifically stated by the Lexington gathering, was to settle "all matters of difficulty which may arise in any Grand Lodge, or between two or more Grand Bodies of the same Order, which cannot, by their own action, be satisfactorily adjusted or disposed of." The writers are careful to point out that the words Grand Bodies can apply only to Grand Lodges. The letter thus concludes:

It is, we think, entirely obvious, that to carry out the plan proposed, to the efficiency of which it aims, particular care will be required in establishing the details for its practical action. Who or what Bodies are to decide when the importance of the case or the common welfare of the Fraternity demand that action is necessary, under the confederate regulations, and what shall be the manner of proceeding to bring about that action, are things important to be specified with clearness, and appear to us to present strong difficulties in their satisfactory adjustment.

Upon the day following its appointment the Committee on Plan was ready with its report. This formulates a plan for a Court of Final Appeal and Arbitration, without power to interfere between disputants unless specially invoked.
PREAMBLE—For the purpose of establishing a unity of interest among the Grand Lodges of the United States—a unity of design and purpose—and of securing mutual confidence between them, and promoting the general welfare of the Fraternity, said Grand Lodges do ordain and establish the following

ARTICLES OF CONFEDERATION

I. All matters of difficulty which may hereafter arise in any Grand Lodge, or between two or more Grand Lodges of the United States, which cannot, by their own action, be satisfactorily adjusted or disposed of, shall, if the importance of the case, or the common welfare of the Fraternity demand it, be submitted, with accompanying evidence and documents, to the several Grand Lodges in their individual capacities, and the concurrent decision thereon of two-thirds of the whole number, officially communicated, shall be held authoritative and binding upon each and every member of the Confederacy

II. When any matter of difficulty shall arise, in any Grand Lodge, belonging to this Confederacy, between such Grand Lodge and its subordinates, of a revolutionary character, and when any difficulty, if it have arisen in any Grand Lodge, or between two or more Grand Lodges, as mentioned in Article I, it shall be so submitted upon the request or direction of either of the Grand Lodges immediately interested therein.

III. Any member of the Confederacy shall have the right to submit to the several members of the same any question of Masonic jurisprudence, or Masonic action, contemplated within its own Jurisdiction, which may be deemed of sufficient importance to call the united opinions of the members thereof; and in all such cases, the like action shall be had by the said Grand Lodges, as is herein provided in other cases, and the decision thereupon shall be conclusive.

IV. Each Grand Lodge belonging to this Confederacy shall take action upon the matter so submitted to it, and make a decision thereupon at its first annual communication after having received such evidence and documents relating thereto as shall have been received; unless for want of time or information it shall be unable to arrive at a decision, and in this case it shall have until the next Annual Communication, at which time a decision shall be made.

V. When any matter of difficulty shall have arisen in any Grand Lodge, or between two or more Grand Lodges, as mentioned in Articles II and III, the Grand Lodge submitting such difficulty, or the Grand Lodge or Grand Lodges, as the case may be, shall notify the other party or parties concerned therein, of its intention to submit the same to the Confederacy, and in case of the omission, neglect or refusal of such other party or parties to supply the evidence and documents, to the said Grand Lodge, or between two or more Grand Lodges, the Grand Lodge or Grand Lodges of the United States, which cannot, by their united opinions of the members thereof; and in all such cases, the like action shall be had by the said Grand Lodges, as is herein provided in other cases, and the decision thereupon shall be conclusive.

VI. Each Grand Lodge belonging to this Confederacy shall take action upon the matter so submitted to it, and make a decision thereupon at its first annual communication after having received such evidence and documents relating thereto as shall have been received; unless for want of time or information it shall be unable to arrive at a decision, and in this case it shall have until the next Annual Communication, at which time a decision shall be made.

VII. These Articles may be altered, amended or revised, by proposition in writing, submitted by any Grand Lodge, or Grand Lodges, to a majority of two thirds of the Grand Lodges in this Confederacy; and such alteration, revision or amendment shall be operative and binding upon each and every member of the Confederacy from the time of its adoption, in manner as aforesaid.
This document set forth the need of closer union and increased harmony among American Grand Lodges, and the necessity "to extend our knowledge of the History, Work, Symbolism, Philosophy and Jurisprudence of Craft Masonry." To bring about this very desirable result it was proposed to form the various Bodies into a "North American Masonic Congress." To this Body three Delegates should be chosen from each assenting Grand Lodge. The Congress, when fully organized, was to maintain three permanent Committees—on International Correspondence; Work, Symbolism and Philosophy; Jurisprudence, Masonic History and Antiquities. It was further proposed that this Congress triennially, in such place as might be determined. The scope of the Body was, also, "to take cognizance of all cases of difference which may occur between two or more Grand Lodges; provided the parties shall mutually submit the said difference for decision." It was further intended that the Congress should "consult and advise on questions of Masonic law," that so, in course of time, uniformity of law and usage might prevail. Further, the triennial meetings were to be made notable by presentation of papers and essays on Masonic topics, with discussions thereon. It was provided, further, that this plan of permanent organization should go into effect when five or more Grand Lodges had given in their adhesion to the same. To make all plain to the various Bodies a Committee of Correspondence was constituted and Brother Samuel G. Risk of Louisiana was elected the permanent Secretary.

This Committee on Correspondence prepared an address to the Grand Masters and Grand Lodges, in which was set forth the necessity for a closer union, and urging the plan adopted by the Convention. This effort might have been successful, and the Congress speedily formed, had not the Civil War immediately followed. By that struggle the sections were divided, and Freemasons, like other citizens, went with one or the other side as conscience and patriotic motives dictated. During the years of strife there could be no hope of even meeting as an Association of Grand Lodges of the United States.

There is preserved an interesting correspondence between Brother Cyril Pearl of Maine, and Brother Richard Vaux of Pennsylvania. The former was chairman of the Permanent Committee of the Chicago Convention, and Brother Vaux was at that time, 1862, Chairman of the Committee on Correspondence for the Grand Lodge of Pennsylvania. Brother Pearl urged the calling of a national Masonic Convention, "not so much for discussion of the esoteric subjects of ordinary times as for a sincere endeavor to pour the oil of tranquility on the troubled waters of national strife." To this appeal Brother Vaux replied, for his Grand Lodge, expressing opinion that such effort might have been successful, and the Congress speedily formed, when fully organized, was to maintain three permanent Committees—on International Correspondence; Work, Symbolism and Philosophy; Jurisprudence, Masonic History and Antiquities. It was further proposed that this Congress triennially, in such place as might be determined. The scope of the Body was, also, "to take cognizance of all cases of difference which may occur between two or more Grand Lodges; provided the parties shall mutually submit the said difference for decision." It was further intended that the Congress should "consult and advise on questions of Masonic law," that so, in course of time, uniformity of law and usage might prevail. Further, the triennial meetings were to be made notable by presentation of papers and essays on Masonic topics, with discussions thereon. It was provided, further, that this plan of permanent organization should go into effect when five or more Grand Lodges had given in their adhesion to the same. To make all plain to the various Bodies a Committee of Correspondence was constituted and Brother Samuel G. Risk of Louisiana was elected the permanent Secretary.

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The opera was billed as "a tragico-farcical ballad opera" and published by "J. Roberts in Warwick Lane, and sold by the Booksellers of London and Westminster," the third page bearing the following dedication:

To the Right Worshipful the Grand Master, Deputy Grand Master, Grand Wardens, and the rest of the Brethren of the Ancient and Honourable Society of Free and Accepted Masons, this opera is dedicated by Your most obedient and devoted Servant, The Author, a Free-Mason.

The two leading characters in the play are Maris, an English lady, and Sebastian, an English gentleman, who are secretly engaged to each other. When
GEOMETRIAN

GEOMETRY

What do you learn by being a Gentleman Mason?
Secrecy, Morality, and Good-Fellowship.

What do you learn by being an Operative Mason?
Hew, Square, Mould stone, lay a Level, and raise a Perpendicular.

Hence we see that Gentleman Mason was in contrast with Operative Mason.

GENUFECTION. Bending the knees has, in all ages of the world, been considered as an act of reverence and humility, and hence Pliny, the Roman naturalist, observes, that "a certain degree of religious reverence is attributed to the knees of a man." Solomon placed himself in this position when he prayed at the consecration of the Temple; and Freemasons use the same posture in some portions of their ceremonies, as a token of solemn reverence. In Ancient Craft Masonry, during prayer, it is the custom for the members to stand, but in the advanced Degrees, kneeling, and generally on one knee, is the more usual form.

GEOMATIC. See Domatic.

GEOMETRICAL MASTER MASON. A term in use in England during the eighteenth and early in the following century. By the primitive regulations of the Grand Chapter, an applicant for the Royal Arch Degree was required to produce a certificate that he was "a Geometrical Master Mason," and had Passed the Chair. The word Geometrical was, in Doctor Mackey's opinion, thus synonymous with Speculative.

Later researches proved that there was actually a Degree of this name. Brother George W. Speth in 1899 (Transactions, Quator Coronati Lodge, volume xii, page 205) mentions the ritual of the Most Excellent Order of Geometrical Master Masons, as having been about 1819 to 1820 but that the Degree is probably much older. He says there are nine Lectures. Much of the ritual is in very rough verse, archaic, containing allusions to matters which were in use early in the eighteenth century, such as the broached thurnell, which had disappeared from Craft Masonry long before the nineteenth century. On the other hand, much of it will be recognized by members of so-called Higher Degrees as at present in use. The Degree was given apparently after the Three Craft Degrees but is unconnected with the Royal Arch. It was conferred in a Chapter, not in a Lodge, and is Christian throughout.

Both Doctor Mackey and Brother Woodford give the name Geometrical Master Masons in the Encyclopedias for which they are responsible, but neither seems to have realized that it represented an actual Degree.

GEOMETRIC POINTS. In the language of French Freemasonry, this name is given to the four cardinal points of the compass, because they must agree with the four sides of a regular Temple or Lodge. They form a symbol of regularity and perfection.

GEOMETRY. In the modern instructions, geometry is said to be the basis on which the superstructure of Freemasonry is erected; and in the Old Constitutions of the Medieval Freemasons of England the most prominent place of all the sciences is given to geometry, which is made synonymous with Freemasonry. Thus, in the Regius Manuscript, which dates not later than the latter part of the fourteenth century, the Constitutions of Freemasonry are called "the Constitutions of the art of geometry according to Euclid," the words geometry and Masonry being used indifferently throughout the document; and in
the Harleian Manuscript, No. 2054, it is said, "thus the craft Geometry was governed there, and that worthy Master (Euclid) gave it the name of Geometry, and it is called Masonry in this land long after." In another part of the same manuscript, it is thus defined: "The fifth science is called Geometry, and it teaches a man to mete and measure of the earth and other things, which science is Masonry." The Egyptians were undoubtedly among the first who cultivated geometry as a science. "It was not less useful and necessary to them," as Goguet observes (Origine des Lois, Origin of the Laws, I, iv, 4), "in the affairs of life, than agreeable to their speculatively philosophical genius." From Egypt, which was the parent both of the sciences and the mysteries of the Pagan world, it passed over into other countries; and geometry and Operative Masonry have ever been found together, the latter carrying into execution those designs which were first traced according to the principles of the former. Speculative Freemasonry is, in like manner, intimately connected with geometry. In deference to our operative ancestors, and, in fact, as a necessary result of our close connection with them, Speculative Freemasonry derives its most important symbols from this parent science. Hence it is not strange that Euclid, the most famous of geometricalians, should be spoken of in all the Old Records as a founder of Freemasonry in Egypt, and that a special legend should have been invented in honor of his memory.

GEORGE IV. Born 1762; died 1830. King of Great Britain. February 6, 1878, in a Special Lodge, the Duke of Cumberland, Grand Master, made George IV, then Prince of Wales, a Freemason. The Duke of Cumberland died in 1790 and the Prince of Wales was elected Grand Master on November 24.

GEORGIA. Major-General James Edward Oglethorpe, founder of the Colony of Georgia on February 12, 1733, also founded on February 10, 1734, the Masonic Lodge now known as Solomon's Lodge No. 1, at Savannah, the name being so attached in 1776. To Past Master William B. Clarke's Early and Historic Freemasonry of Georgia we are indebted for definite light upon the old traditions of the Craft. The present Charter of this old Lodge, granted by the Grand Lodge of Georgia in 1786, states that Roger Lacey was granted a Warrant as the first Provincial Grand Master of Georgia in 1735 by Viscount Weymouth, Grand Master of England. Unity Lodge was constituted in 1774, and Grenadier's Lodge in 1775. During these years and up to 1786 a Provincial Grand Lodge existed and in the revolutionary period acted independently, formal reconstruction being made on December 21, 1786, when the permanent appointments under England were abolished and annual elections adopted. Major-General Samuel Elbert resigned the chair and William Stephens was elected Grand Master with other officers for 1787.

Solomon's Lodge at Savannah possesses an apron worn by Worshipful Master Benjamin Sheftall in 1758. The flap bears the emblem of the Royal Arch Degree and this suggests that at that time this ceremony was conferred in the Lodge where the Master himself was initiated. Georgia Chapter of Savannah worked under a Dispensation from the General Grand Chapter, December 1, 1802, and a Warrant was granted, January 9, 1806. Union Chapter at Louisville received a Charter, from the General Grand Chapter, June 6, 1816; Augusta Chapter, December 6, 1818; Mechanics Chapter at Lexington, June 10, 1820; Webb Chapter at Sparta, November 16, 1921. A Grand Chapter was organized on February 4, 1822.

The first document mentioning the Degree of Select Masons in Georgia was a Diploma from Brother Cohen in possession of Brother Jacobs. In May, 1792, the latter was in Savannah and was invited to go to Augusta and confer the Degrees. The first Council, Adoniram Council, No. 1, of Augusta, was probably organized by Companion Webb or Companion Cross. On May 2, 1826, this Council took part in constituting the Grand Council of Georgia. Savannah Council, No. 2; Eureka Council, No. 3; Georgia Council, No. 4, and Hancock Council were also represented at the meeting. Soon after May 7, 1827, however, the activities of this Grand Council ceased for nearly fifteen years. On June 22, 1841, delegates from three Councils met at Augusta and again organized the Grand Council of Georgia.

Georgia Encampment, No. 1, at Augusta received a Dispensation dated 1823, and was chartered on May 5. Three other Commanderies, namely Saint Omar, No. 2, Saint Aldemar, and Coeur de Lion, were chartered before the Grand Commandery was organized on April 25, 1860.

The year 1888 saw the establishment of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, at Savannah when Alpha, No. 1, a Lodge of Perfection, was granted a Charter on October 17. On the following day Temple, No. 1, a Chapter of Rose Croix, was chartered and on October 23, two years later, a Council, No. 1, of Augusta, was granted a Charter, and a Consistory, No. 1, was also granted a Charter.

GERBIER, DOCTOR. An energetic Freemason, and, as mentioned in the Royal Masonic Cyclopedia, one of the removeable Masters of the ancient Grand Lodge of France. He is said to have fabricated the title of the Metropolitan Chapter of France, which it was pretended had emanated from Edinburgh, in 1721.

GERMAN FREEMASONS, UNION OF. See Verein deutscher Freimaurer.

GERMAN RITUAL. The principal systems of ritual or working in Germany are:

1. The old English as remodeled by Schroeder and used by the Grand Lodge of Hamburg, most of the Lodges under the Grand Lodge of Saxony and all of the Hanoverian Lodges which belong to the Grand Lodge Royal York, and the Five Independent Lodges.

2. Rectified Strict Observance, or Scottish, by the Three Globes, Berlin. The Ritual of the Saint John's Lodge is, we understand, that of Fessler, as revised by Zoeller.


4. Fessler's, differing slightly from that of Schroeder. The Grand Lodge of the Sun, at Bayreuth, and the Grand Lodge Royal York use this ritual. Great freedom is accorded the daughters of the Grand Lodge of the Sun, the only requirement being that once each year they are to work according to a common Ritual.
5. Modern English, Ecclectic, in the Grand Lodge of Frankfort and Darmstadt. The Ritual is reported to be slightly mixed with other ceremonies under the latter Grand Lodge.

The most complicated of all of these forms of working is the Swedish system, see No. 3 above. No. 1 or the Schroeder system is the simplest. The entire apparatus of the ceremonies just as gone through in ancient times is displayed at the initiations in the Swedish Ritual—that is, terrors, threats, and so forth. However, in Fessler's system these likenesses gradually disappear just as they do in the Grand Lodge, Kaiser Frederick, where they are only inferred indirectly in the declared historical reminiscences. The work in England appertaining to portions of the First and Second Degrees has been transposed in Germany so that an Entered Apprentice from America or England if visiting in Germany would not be able to work his way into the Lodge in the First Degree.

GERMAN SOUTHWEST AFRICA. Three German Lodges exist here, at Lüderitzbucht, Swakopmund and Walhurg, the Kaiser Friedrich III Lodge from 1840, the Zur Hoffnung Lodge from 1908, and the Kränzchen zur Kreuz des Siidens, 1909. Following the World War this German colonial possession became subject to the British Empire as the Protectorate of Southwest Africa.

GERMAN UNION OF TWO AND TWENTY. A secret society founded in Germany, in 1786, by Doctor Bahrdt, whose only connection with Freemasonry was that Bahrdt and the twenty-one others who founded it were Freemasons, and that they invited to their co-operation the most distinguished Freemasons of Germany. The founder professed that the object of the association was to diffuse intellectual light, to annihilate superstition, and to perfect the human race. Its instruction was divided into six Degrees, as follows: 1. The Adolescent; 2. The Man; 3. The Old Man; 4. The Mesopotite; 5. The Diocesan; 6. The Superior. The first three Degrees were considered a preparatory school for the last three, out of which the rules of the society were chosen. It lasted only four years, and was dissolved by the imprisonment of its founder for a political libel, most of its members joining the Illuminati. The publication of a work in 1789 entitled Mehr Noten als Text, etc., meaning More Notes than Text, or The German Union of Two and Twenty, which divulged its secret organization, tended to hasten its dissolution (see Bahrdt).

GERMANY. Of all countries Germany plays the most important part in the history of ancient Freemasonry, since it was there that the gilds of Operative Stone-Masons first assumed that definite organization which subsequently led to the establishment of Speculative Freemasonry. But it was not until a later date that the latter institution obtained a footing on German soil. Findel in his History (page 238) says that as early as 1730 temporary Lodges, occupied only in the communication of Masonic knowledge and in the study of the ritual, were formed at different points. But the first regular Lodge was established at Hamburg, in 1733, under a Warrant of Lord Strathmore, Grand Master of England; which did not, however, come into active operation until four years later. Its progress was at first slow; and nowhere is Freemasonry now more popular or more deserving of popularity. Its scholars have brought to the study of its antiquities and its philosophy all the laborious research that distinguishes the Teutonic mind, and the most learned works on these subjects have emanated from the German press. The detailed history of its progress would involve the necessity of no ordinary volume (see Mackey's revised History of Freemasonry published by the Masonic History Company, Chicago, pages 746-94, and 2242-53, also references in this work to Masonic leaders and society of Germany).

William Preston's Illustrations of Masonry state that in 1733 the Earl of Strathmore warranted a Lodge at Hamburg. It has been said also that Doctor Jaenisch was appointed Provincial Grand Master between 1718 and 1720, but there is no record, either of his name or of the Lodge at Hamburg, in the Minutes of the Grand Lodge. In 1741 a Lodge was established at Leipzig by seven Brethren who had held informal meetings during the five previous years.

Brother H. W. Marschall had been appointed Provincial Grand Master of Upper Saxony in 1737, and thereafter many other Provincial Grand Lodges were opened.

In August, 1738, although the King was opposed to Freemasonry, the Crown Prince Frederick was secretly initiated at Brunswick, August 14-5, 1738, and always afterwards ardently supported the Fraternity.

A curious feature of the growth of the Craft in Germany is the number of independent Masonic Bodies which, with or without special authority, exercise control over other Lodges. There are also several independent Lodges in existence. The first of these Grand Lodges was probably the Zu den drei Weltkugeln (Three Globes) Lodge, opened at Berlin by the command of Frederick, who afterwards assumed the position of Grand Master as often as his military duties permitted.

Of these bodies there has been a marked tendency in the more modern times to confine the ritual to the exemplification of the first three Degrees. But the earlier records show that other ceremonies were practised. A Lodge, Three Doves, instituted in 1760, by a Warrant from the “Three Globes,” also of Berlin, is recorded that in 1763 other Degrees were employed, including some if not all of the following: Elect of Nine, Elect of Fifteen, Elect of Perpigan, Red Scots Degree, Saint Andrew's Scot, Knight of the East, Knight of the Eagle or Prince Sovereign Rose Croix, a Supreme Council being formed of members of this last Degree to govern the others. This use of the supplementary grades at so early a period is in marked contrast with the later conditions when they were in Germany less favorably pursued.

Students will not overlook the building of the old cathedrals in Germany, especially those of Cologne and Strasburg, and the associations of the Craftsmen that grew with these stately structures, fraternities whose exploits and government are described in Doctor Mackey's History of Freemasonry. Their rules have a peculiar resemblance to our modern regulations.

Mention must also be made here of the Verein deutscher Freimaurer, Association of German Freemasons, founded on May 19, 1861, at Potsdam with the object of laboring for the development of Masonic ideals and for promoting their advancement, to
respond to the requirements of Masonic science, to
cultivate Masonic endeavor, to encourage fraternal
relief in Lodges, and the exercise of discreet charity. The
Association publishes a periodical, Zwanziglose Mit-
tellungen, every other month, holds yearly conventions
of the membership, and also prints various pamphlets
and books of value to Freemasons everywhere. The
headquarters are at Leipzig.

Among various interesting enterprises is that of the
Grand Lodge of the Sun, Zur Sonne, for facilitating
the exchange from one Masonic family to another of
young people, say from eleven to twenty years of age,
principally during the holiday months of the year or
at other times as may be desired. These youngsters
were preferably to be placed in surroundings corre-
sponding to those of their own homes.

GHEMOUN BINAH THEBOUNAH. Hebrew,
meaning, as usually explained, Prudence in the midst
of vicissitude. The Hebrew characters are: נבון
ביהודא. The name of the seventh step of the mystical
Kadosh Ladder of the Ancient and Accepted Scottish
Rite.

GHIHLEM. The form in which Doctor Anderson
spells Gibbim. In the Book of Constitutions, 1738 (page
70) it is stated that in 1350 "John de Spoulee, call'd
Master of the Ghiblim," rebuilt Saint George's chapel.

GIBALIM. A Masonic corruption of Gibbim, the
Gibbites, or men of Gebal (see Gibbim).

GIBBON, EDWARD. English historian, author
of Decline and Fall of the Roman Empire. Made a
Freemason in Friendship Lodge No. 6, London, in
March, 1775. Born April 27, 1737; died 1794 (see

GIBEAH. A Hebrew word signifying a hill, and
giving name to several towns and places in ancient
Palestine. The only one requiring special mention is
Gibeath of Benjamin, a small city about four miles
north of Jerusalem. It was the residence, if not the
birthplace, of King Saul. In the French Rite the word
symbolically refers to the Master, who must be pure
in heart, that the High and Holy One may dwell
therein. The word is also used in the Swedish Rite.

GIBLIM. Hebrew, צִיבִל. A significant word in
Freemasonry. It is the plural of the noun Gibb, the
g pronounced hard, and means, according to the idiom
of the Hebrew, Gibbites, or inhabitants of the city of
Gebal. The Giblim, or Gibbites, are mentioned in Scrip-
ture as assisting Solomon's and Hiram's builders to
prepare the trees and the stones for building the
Temple, and from this passage it is evident that they
were clever artificers. The passage is in First Kings
(v, 18) and, in our common version, is as follows: "And
Solomon's builders and Hiram's builders did
hew them, and the stone-squarers; so they prepared
timber and stones to build the house," where the word
translated in the authorized version by stone-squarers
is, in the original, Giblim. It is so also in that transla-
tion known as the Bishop's Bible. The Geneva version
has Masons. The French version of Martin has tail-
leurs de pierres, following the English meaning; but
Luther, in his German version retains the original
word Giblim (see Gibbim).

It is probable that the English translation followed
the Jewish Targum, which has a word of similar im-
port in this passage. The error has, however, assumed
importance in the Masonic instructions, where Giblim
is supposed to be synonymous with a Freemason. And
Sir Wm. Drummond confirms this by saying in his
Origines (volume iii, book v, chapter iv, page 129) that
"the Gibalim were Master Masons who put the finish-
ing hand to King Solomon's Temple (see Gebal)."

GILDS. The word guild, guild, or gold, from the
Saxon gildan, to pay, originally meant a tax or tribute,
and hence those fraternities which, in the early ages,
contributed sums to a common stock, were called
Gilds. Cowell, the old English jurist, defines a Gild
to be a "fraternity or commonalty of men gathered to-
together into one combination, supporting their com-
mon charge by mutual contributions."

Societies of this kind, but not under the same name,
were known to the ancient Greeks and Romans, and
their artificers and traders were formed into distinct
companies which occupied particular streets named
after them. But according to Dr. Lujo Brentano, who
published, in 1870, an essay on The History and De-
velopment of Gilds, England is the birthplace of the
Medieval Gilds, from whom he says that the modern
Freemasons emerged. They existed, however, in
every country of Europe, and we identify them in the
Compagnons de la Tour de France, and the Bau-
corporations of Germany. The difference, however,
was that while they were patronized by the municipal
authorities in England, they were discouraged by both
the Church and State on the Continent.

The Gilds in England were of three kinds, Religious
Gilds, Merchant Gilds, and Craft Gilds, specimens of
all of which still exist, although greatly modified in
their laws and usages. The Religious or Ecclesiastical
Gilds are principally found in Roman Catholic coun-
tries, where, under the patronage of the Church, they
often accomplish much good by the direction of their
benevolence to particular purposes. Merchant Gilds
are exemplified in the twelve great Livery Companies
of London. And the modern Trades Unions are noth-
ing else but Craft Gilds under another name. But the
most interesting point in the history of the Craft
Gilds is the fact that from them arose the Brother-
hoods of the Freemasons.

Brentano gives the following almost exhaustive
account of the organization and customs of the Craft
Gilds:

The Craft Gilds themselves first sprang up amongst
the free craftsmen, when they were excluded from the
fraternities which had taken the place of the family
unions, and later among the bondmen, when they ceased
to belong to the familia of their lord. Like those Frith
Gilds, the object of the early Craft Gilds was to create
relations as if among brothers; and above all things, to
grant to their members that assistance which the member
of a family might expect from that family. As men's
wants had become different, this assistance no longer
concerned the protection of life, limbs, and property,
for this was provided for by the Frith Gilds, now recog-
nized as the legitimate authority; but the principal ob-
ject of the Craft Gilds was to secure their members in
the independent, unimpaired, and regular earning of their
daily bread by means of their craft.

The very soul of the Craft Gild was its meetings, which
brought all the Gild brothers together every week or
closer. These meetings were also held with certain
ceremonies, for the sake of greater solemnity. The box,
having several locks like that of the Trade Unions, and
containing the charters of the Gild, the statutes, the
members, and other valuable articles, was opened on such
occasions, and all present had to uncover their heads.
These meetings possessed all the rights which they them-
selves had not chosen to delegate. They elected the

The Gilds. See Galahad.

**GILGUL, DOCTRINE OF.** We learn from Brother Kenneth R. H. Mackenzie’s *Royal Masonic Cyclopaedia* that certain of the learned Jews have believed, for many centuries, in the doctrine of Gilgul, according to which the bodies of Jews deposited in foreign tombs contain within them a principle of soul which cannot rest until, by a process called by them the whirling of the soul, the immortal particle reaches once more the sacred soil of the Promised Land. This whirling of souls was supposed to be accomplished by a process somewhat similar to that of the *metempsychosis* of the Hindus, the spiritual power being conveyed by bird, beast, or fish, and on the death of any member, special services were held for his soul, and distribution of alms was made to the poor, who, in return, had to offer up prayers for the dead, as is still the custom in Roman Catholic countries.

In a *History of the English Guilds*, edited by Toulmin Smith from old documents in the Record Office at London, and published by the Early English Text Society, we find many facts confirmatory of those given by Brentano, as to the organization of these Gilds.

The testimony of these old records shows that a religious element pervaded the Gilds, and exercised a very powerful influence over them. Women were admitted to all of them, which Herbert (*Livery Companies*, v. 83) thinks was borrowed from the Ecclesiastical Gilds of Southern Europe; and the Brethren and Sisters were on terms of complete equality. There were fees on entry, yearly and special payments, and fines for wax for lights to burn at the altar or in funeral rites. The Gilds had set days of meeting, known as *moming speeches*, or *day of speyngness totiared for here comune profyte*, and a grand festival on the patron saint’s day, when the members assembled for worship, almsgiving, feasting, and for nourishing of brotherly love.

Mystery plays were often performed. They had a treasure-chest, the opening of which was a sign that business had begun. While it remained open all stood with uncovered heads, when cursing and swearing and all loose conduct were severely punished. The Gild property consisted of land, cattle, money, etc. The expenditure was on the sick, poor and aged, in making good losses by robbery, etc. Loans were advanced, pilgrims assisted, and, in one city, “any good girl of the Gild” was to have a dowry on marriage, if her father could not provide it. Poor travelers were lodged and fed. Roads were kept in repair, and churches were sustained and beautified. They wore a particular costume, which was enforced by their statutes, whence come the liverys of the London Companies of the present day and the clothing of the Freemasons.

An investigation of the usages of these Medieval Gilds, and a comparison of their regulations with the old Masonic Constitutions, will furnish a fertile source of interest to the Masonic archæologist, and throw much light on the early history of Freemasonry (see *Gilds, Encyclopaedia Britannica*, also the *Hole Craft and Fellowship of Masonry*, Edward Conder Jr., and the *Libre Albus*, the *White Book of the City of London*, compiled in 1419 A.D., and reprinted in 1861).

As showing the spirit of the old Brethren we give here the pledge or oath of the Masters and Wardens of the Crafts or Mysteries, as then they were called, from page 451 of the *Libre Albus*, presumably the one approved by law in the reign of Henry IV of England but probably in use even before that time, 1367-1413:

> You shall swear, that well and lawfully you shall overlook the Art or Mystery of..., of which you are Masters, or Wardens for the year elected. And the good rules and ordinances of the same Mystery, approved here by the Court, you shall keep and shall cause to be kept. And all the defaults that you shall find therein, done contrary thereto, you shall present unto the Chamberlain of the City, from time to time, sparing no one for favour, and aggraving no one for hate. Extortion or wrong unto no one, by colour of your office, you shall do; nor anything that shall be against the estate and peace of the King, or of the City, you shall consent. But for the time that you shall be in office, in all things pertaining unto the said Mystery and franchises of the said city, well and lawfully you shall behave yourself. So God you help, and the Saints.
GILKES, PETER WILLIAM. Surname spelled in some old Masonic records as Gilks and so pronounced. An English Freemason who devoted practically his entire life to the dissemination of knowledge regarding the ceremonies of the Craft and the teaching of the ritual of the Grand Lodge of England, acknowledged by all as an authority on Masonic regulations. Born in London, May 1, 1765, and died on December 11, 1833. Initiated at the age of twenty-one in British Lodge, No. 4, now No. 8, in 1786. This record is not in accord with the Grand Lodge Register which gives the year as 1794 but the general choice is for 1786 (see Peter Gilkes, by Brother A. F. Calvert, 1916, page 4). Little is known of the early history of Brother Gilkes except that he carried on, after the death of his father, a small retail establishment near Carnaby Market and Great Marlborough Street, London. In Dixon’s History of Freemasonry in Lincolnshire we note that in August, 1820, in recognition of the “very polite manner in which he has always shown himself towards this Lodge in giving to the Brethren the instruction in Masonry as laid down by the United Lodge of Promulgation,” a vote of thanks was passed to “Brother P. Gilks, Green-grocer, Carnaby Market, London.” It is certain that Brother Gilkes did not pursue this long after the death of his mother but, “Finding himself independent and being of an unambitious nature, he determined to retire from business and devote himself to pursuits more genial to his disposition. His accounts were soon closed, he engaged a single room which he furnished plainly, and arranged with Hannah, an old faithful servant of his late mother to attend to his apartment and prepare the frugal meals,” he remaining a bachelor his entire life.

Brother Gilkes maintained and taught daily a class of Freemasons without making any charge for his service. The Freemasons Quarterly Review, of 1834, said: “Although universally held in esteem amongst Masons his conduct was always characterised by good sense; he never aspired beyond his station in life, and declined the honour of an office in the Grand Lodge because he considered that his circumstances in life were not equal to the appointment.” An entertaining old book by Dr. George Oliver is entitled The Discrepancies of Freemasonry examined during a week’s gossip with the late celebrated Brother Gilkes and other eminent Masons. Page 32 tells of questions of Masonic importance discussed by Brothers Oliver and Gilkes in 1825 and the book shows clearly the high esteem in which the latter was held for his thorough knowledge of the Craft.

Peter Gilkes attended and was prominent from the first meeting when the Emulation Lodge of Improvement for Master Masons was founded on October 2, 1823. This group believed in the regulation of all ceremonial by Grand Lodge and also desired that United Grand Lodge should extend its control to the three Lectures explaining the ceremonies. The form of government they adopted was to enable Emulation Lodge “to hand down the Ceremonies and Lectures unaltered and unchanged from generation to generation.” After frequent visits to this Lodge, Peter Gilkes became a joining member and leader of its Committee in May, 1825. This Lodge “differed from all other Lodges of Instruction in being designed for Master Masons only and therefore gave as much attention to the Third and Second as it gave to the First Ceremony, preference being given to the Third.”

An account of Brother Gilkes’ activities in various Masonic Lodges would fill many pages. Briefly, he was a member of British Lodge, where he was initiated, Royal York Lodge of Perseverance, Lodge of Hope, Globe Lodge, Lodge of Unity, Cadogan Lodge, Old Concord Lodge, Saint James’ Union Lodge, Lodge of Good Intent, Saint Michael’s Lodge, Hope and Unity Lodge, and Lodge of Unions. Of ten Lodges he is said to have occupied the chairs. His visits to other Lodges were frequent. Never a subscribing member of the Percy Lodge “he often conducted the ceremonies,” says the history of the Lodge, and is recorded as present on eighty-five occasions from 1817 to 1833. While attending Lodges in this way he frequently instructed the Brethren and in one case Brother Calvert in his biography (page 13) records “Gilkes, while only attending the meetings as a visitor, occupied the chair on every occasion for three years running.” Then he joined the Lodge and was elected Worshipful Master for the ensuing year.

Brother Gilkes’ London pupils presented him in 1822 with a Past Master’s jewel, profusely embelished with diamonds, handsomely designed by Brother John Harris and costing one hundred guineas, over $500. This was only one of a number of tokens of respect and admiration received by Brother Gilkes during his life. This jewel is possessed by the Percy Lodge. A year after his death plans were made for the erection of a monument to his memory. His friend and pupil, Stephen Barton Wilson, one of the three instructors responsible for carrying on the work of their preceptor, was commissioned to execute the tablet. This beautiful memorial erected in 1834, is in Saint James Church, Piccadilly, London. The activities of Brother Gilkes are intimately bound up with the story of Emulation Lodge of Improvement which should be read in Some Account of the Ritual, by Brother G. J. V. Rankin, 1925, and the Illustrated History of the Emulation Lodge of Improvement, by Brother Henry Sadler.

GIRARD, STEPHEN. A wealthy Freemason, widely known for his philanthropies. Born in France, May 20, 1730; visited New York in 1774, in the meantime a sea captain, and began a trade to and from New Orleans and Port au Prince. Settled in Philadelphia in 1776, married, and established himself as a merchant. Aikman Rezon, Pennsylvania, shows Stephen Girard was initiated September 7, 1778 in Lodge No. 3, Philadelphia; crafted October 1, 1778; raised November 23, 1778. An old copy of the By-Laws of Lodge No. 3, 1844, gives these dates. In 1810 Brother Girard lent the Government of the United States much assistance in establishing and maintaining their credit with foreign countries, placing at the disposal of the Government, by the purchase of stock in the Bank of the United States, one million dollars. In 1812 he opened the Bank of Stephen Girard and in 1814 he personally subscribed for about 95 per cent of the Government’s entire war loan.

Brother Girard was appointed in 1809 to the Board of Trustees of the Grand Lodge of Pennsylvania, this Grand Lodge having just completed the building of
for any purpose, or as a visitor, within the premises of the same Missionary or minister of any sect whatsoever, shall ever hold or exercise any duty whatsoever in the said Order. He recommended the use of "to provide for such a number of poor male and female orphan children ... a better education as well as a more comfortable maintenance than they had ever been known in the United States up to that time. His will included numerous and generous contributions to various charitable and civic enterprises. Practically his entire fortune, amounting to some thirty-five million in 1908, was devoted to charitable purposes, and he founded one school in particular and provided funds for the continued maintenance of it. His will reads that this is to be used "to provide for such a number of poor male white orphan children... a better education as well as a more comfortable maintenance than they usually receive from the application of public funds."

Another indication of the eccentricities of Brother Girard is the fact that he also states in the will above quoted that "I enjoin and require that no ecclesiastic, missionary or minister of any sect whatsoever, shall ever hold or exercise any duty whatsoever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of said college. . . . I desire to keep the tender minds of the orphans . . . . free from the excitaments which clashing doctrines and sectarian controversy are so apt to produce."

Girard's heirs-at-law hotly contested this will, and, although Daniel Webster made a famous plea for the Christian religion in the effort to set aside the will, it was sustained by the Court. The Masonic fund, known as the Stephen Girard Charity Fund, amounting to $90,000.00 in 1918, is handled by the Fraternity and has done much to alleviate poverty and hardship among the poor.

Two days after the death of Brother Girard a general invitation to his funeral appeared in the public newspapers and this invitation requested the attendance of the Grand Lodge of Pennsylvania and of the subordinate Lodges and fistled as well a number of other benevolent associations in which he had been interested. Almost four hundred members of the Fraternity assembled at the Masonic Hall and attended the funeral, which was held in the German Roman Catholic Church of the Holy Trinity and the body being interred in a vault adjoining the Church. There was some difficulty when the Brethren entered the Church, which they did without their aprons in order to avoid any criticism, and it is recorded that the Roman Catholic clergy left the Church in a body and therefore the funeral services were not performed. The Brethren waited some time and then removed the body from the Church and placed it in the vault as had been desired by Brother Girard. It has been said that when Brother Girard was found to be near death he consented, at the request of his sister, to see a Catholic priest and this has been construed to mean that this intention had been to become reconciled to the Church in which he had been baptised, although by the time the priest arrived Brother Girard was dead. Under the circumstances, however, the Bishop of the Catholic Church consented to the body being admitted into the Church. The following is taken from Bishop Francis Patrick Kenrick's diary written at the time:

The body of Stephen Girard was brought with much funeral pomp, attended by many Free Masons marching in procession in scarfs and ornaments, as a tribute of respect to their deceased companion, to the church of the Holy Trinity. When, therefore, I saw these enter the Church to have the funeral rites gone through, no priest assisting, I ordered the body taken away for burial. I allowed it to have Christian burial for the potent reason that the deceased was baptised in the church and never left it, and when death came his illness was such that he did not perceive its approach.

In January, 1851, when the buildings of the College for orphans had reached sufficient completion to receive it, the body of Brother Girard was removed by the City Councils and the Board of Commissioners of the Girard Estate from the Church and the body was finally reinterred in the marble tomb which had been prepared for it within the grounds of the College in September, 1851, and this ceremony was participated in by the Grand Lodge of Pennsylvania at the express request of the Commissioners of the Girard Estates, the coffin being borne by eight Past Masters of the Order. A very impressive ceremony was held, about three hundred of the small orphans being present and the Masonic dirge having been expressly composed for the occasion. The heirs of Brother Girard objected to the removal of the remains from the Church by the city officials but the Courts ruled against them.

GIRDLÉ. In ancient symbology the girdle was always considered as typical of chastity and purity. In the Brahmanical initiations, the candidate was presented with the Zennar, or sacred cord, as a part of the holy garments; and Gibbon says that "at the age of puberty, or maturity, the faithful Persian was invested with a mysterious girdle; fifteen genuflections, or kneelings, were required after he put on the sacred girdle." The old Templars assumed the obligations of poverty, obedience, and chastity; and a girdle was given them, at their initiation, as a symbol of the last of the three vows. As a symbol of purity, the girdle is still used in many chivalric initiations, and may be properly considered as similar to the Masonic apron in its message.

GLAIRE, PETER MAURICE. A distinguished Freemason, who was born in Switzerland in 1743, and died in 1819. In 1764, he went to Poland, and became the intimate friend of King Stanislaus Poniatowski, who confided to him many important diplomatic missions. During his residence in Poland, Glaire, greatly patronized the Freemasons of that kingdom and established there a Rite of seven Degrees. He returned to Switzerland in 1788, where he continued to exercise an interest in Freemasonry, and in 1810 was elected Grand Master for three years, and in 1813 for life, of the Grand Orient of Helvetia, which Body adopted his Rite.

GLASTONBURY, HOLY THORN OF. There is an ancient market town in Somersetshire, England, which owes its origin to a celebrated abbey, founded, according to tradition, in 60 A.D. We are further told that Joseph of Arimathaea was the founder, and the
“miraculous thorn” which flowered on Christmas day was believed by the common people to be the veritable staff with which Joseph aided his steps from the Holy Land. The tree was destroyed during the civil wars, but grafts flourish in neighboring gardens. Glastonbury has the honor of ranking Saint Patrick, 415 A.D., and Saint Dunstan, 940 A.D., among its abbots. In 1539 Henry VIII summoned Abbot Whiting to surrender the town and all its treasures, and on his refusal condemned him to be hanged and quartered, and the monastery confiscated to the king’s use, which sentence was immediately carried into execution. King Arthur is said to be buried in this place.

GLEASON, BENJAMIN. Masonic ritualist.

Graduated at Brown University, Providence, Rhode Island, in 1802, and was a public lecturer on geography and astronomy. About 1801 received the Preston Lectures from Thomas Smith Webb and in 1805 was appointed Grand Lecturer of the Grand Lodge of Massachusetts, which office he held until 1842. A member of Mount Lebanon Lodge in Massachusetts in 1807. Visited England and exemplified the Lectures before the Grand Lodge there. He died in Concord, Massachusetts, 1847, at seventy years of age (see Notes on the Ritual, Silas H. Shepherd, Research Pamphlet No. 19, 1924).

GLOBE. In the Second Degree, the celestial and terrestrial globes have been adopted as symbols of the universal extension of the Order, and as suggestive of the universal claims of brotherly love. The symbol is a very ancient one, and is to be found in the religious systems of many countries. Among the Mexicans the globe was the symbol of universal power. But the Masonic symbol appears to have been derived from, or at least to have an allusion to, the Egyptian symbol of the winged globe. There is nothing more common among the Egyptian monuments than the symbol of a globe supported on each side by a serpent, and accompanied with wings extended wide beyond them, occupying nearly the whole of the entablature above the entrance of many of their temples. We are thus reminded of the globes on the pillars at the entrance of the Temple of Solomon. The winged globe, as the symbol of Kneoph, the Creator Sun, an Egyptian myth of a god having the body of a man and the head of a ram, was adopted by the Egyptians as their national device, as the Lion is that of England, or the Eagle of the United States. In Isaiah (xviii, 1) where the author of the Book of Kings, whence Freemasonry has derived its ritualistic description, it is said (First Kings vii, 16), “And he made two chapiters of molten brass, to set upon the tops of the pillars.” In some Masonic instructions it is said that “the pillars were surmounted by two pomels or globes.” Now pomel, pomel, is the very word employed by Rabbi Solomon in his commentary on this passage, a word which signifies a globe or spherical body. The Masonic globes were really the chapiters described in the Book of Kings, exemplified by the same Hebrew word. Again it is said (First Kings vii, 22), “Upon the top of the pillars was lily work.” We now know that the plant here called the lily was really the lotus, or the Egyptian water-lily. But among the Egyptians the lotus was a symbol of the universe; and hence, although the Freemasons in their lectures have changed the expanded flower of the lotus, which crowned the chapiter and surmounted each pillar of the porch, into a globe, they have retained the interpretation of universality. The Egyptian globe or egg and lotus or lily and the Masonic globe are all symbols of something universal, and the Masonic idea has only been restricted by a natural impulse the idea to the universality of the Order and its benign influences. But in Brother Mackey’s opinion it is a pity that Masonic ritualists did not preserve the Egyptian and Scriptural symbol of the lotus surrounding a ball or sphere, and omit the more modern figures of globes celestial and terrestrial.

GLORY, SYMBOL OF. The Blazing Star in the old lectures was called the glory in the center, because it was placed in the center of the floor-cloth, and represented the glorious name of Deity. Hence, Doctor Oliver gives to one of his most interesting works, which treats of the symbolism of the Blazing Star, the title of The Symbol of Glory.

GLOUCESTER, DUKE OF. Brother of George III of England. Initiated at an Occasional Lodge at the Horn Tavern, London, on February 16, 1766, by Lord Blayney, Grand Master, receiving the Three Degrees the same evening.

GLOVES. In the continental rites of Freemasonry, as practised in France, in Germany, and in other countries of Europe, it is an invariable custom to present the newly initiated candidate not only, as we do, with a white leather apron, but also with two pair of white kid gloves—one a man’s pair for himself, and the other a woman’s—to be presented by him in turn to his wife or his betrothed, according to the custom of the German Freemasons, or, according to the French, to the female whom he most esteems, which, indeed, amounts, or should amount, to the same thing. The custom has been continued in some few American Lodges following foreign practices.
There is in this, of course, as there is in everything else which pertains to Freemasonry, a symbolism. The gloves given to the candidate for himself are intended to teach him that the acts of a Freemason should be as pure and spotless as the gloves now given to him. In the German Lodges, the word used for acts is, of course, handlung, or handleings, "the works of his hands," which makes the symbolic idea more impressive.

Dr. Robert Plot—no friend of Freemasonry, but still a historian of much research—says, in his *Natural History of Staffordshire*, that the Society of Freemasons in his time, and he wrote in 1686, presented their candidates with gloves for themselves and their wives. This shows that the custom, still preserved on the Continent of Europe, once was practised in England; although there, as well as in America, it is as a rule discontinued, which is perhaps to be regretted. But although the presentation of the gloves to the candidate is no longer frequently practised as a ceremony in England or America, yet the use of them as a part of the proper professional clothing of a Freemason in the duties of the Lodge or in processions, is still retained; and in many well-regulated Lodges the members are almost as regularly clothed in their white gloves as in their white aprons.

The symbolism of the gloves, it will be admitted, is in fact but a modification of that of the apron. They both signify the same thing, both are allusive to a purification of life. "Who shall ascend," says the Psalmist, "into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." The apron may be said to refer to the "pure heart"; the gloves, to the "clean hands." Both are significant of purification—of that purification which was always symbolized by the ablution which preceded the ancient initiations into the sacred mysteries. But while our American and English Freemasons have adhered to the apron, and as a rule rejected the gloves as a Masonic symbol, the latter appear to be far more important in symbolic science, because the allusions to pure or clean hands are abundant in all the ancient writers.

"Hands," says Wemyss in his *Clavis Symbolica*, "are the symbols of human actions—pure hands are pure actions; unjust hands are deeds of injustice." There are numerous references in sacred or profane writers to this symbolism. The washing of the hands has the outward sign of an internal purification. Hence the Psalmist says, "I will wash my hands in innocence, and I will encompass thine altar, Jehovah."

In the Ancient Mysteries, the washing of the hands was always an introductory ceremony to the initiation, and, of course, it was used symbolically to indicate the necessity of purity from crime as a qualification of those who sought admission into the sacred rites; and hence on a temple in the island of Crete this inscription was placed: "Cleanse your feet, wash your hands and then enter." Indeed, the washing of hands, as symbolic of purity, was among the ancients a peculiarly religious rite. No one dared to pray to the gods until he had cleansed his hands. Thus, Homer makes Hector say,

I dread with unwashed hands to bring
My incensed wine to Jove an offering.

The same practise existed among the Jews; and a striking instance of the symbolism is exhibited in that well-known action of Pilate, who, when the Jews clamored for Jesus that they might crucify him, appeared before the people, and, having taken water, washed his hands, saying at the same time, "I am innocent of the blood of this just man. See ye to it."

In the Christian Church of the Middle Ages, gloves were always worn by bishops or priests when in the performance of ecclesiastical functions. They were made of linen and were white; and Durandus, a celebrated ritualist, says that "by the white gloves were denoted chastity and purity, because the hands were thus kept clean and free from all impurity." William Durandus was born 1220, died 1296, author of *Rationale Divinorum Officiorum*, of which the first book was published in 1906 under the title of *Symbolism of Churches and Church Ornaments*. There is no necessity to extend examples any further. There is no doubt that the use of the gloves in Freemasonry is a symbolic idea, borrowed from the ancient and universal language of symbolism, and was intended, like the apron, to denote the necessity of purity of life.

The builders, who associated in companies, who traversed Europe and were engaged in the construction of palaces and cathedrals, have left to us as their descendants, their name, their technical language, and the apron, that distinctive piece of clothing by which they protected their garments from the pollutions of their laborious employment. Did they also bequeath to us their gloves? This is a question which some modern discoveries will at last enable us to solve. M. Didron, in his *Annales Archéologiques*, presents us with an engraving copied from the painted glass of a window in the Cathedral of Chartres, in France. The painting was executed in the thirteenth century, and represents a number of Operative Masons there at work. Three of them are adorned with laurel crowns. May not these be intended to represent the three officers of a Lodge? All of the Masons are wearing gloves. M. Didron remarks that in the old documents which he has examined mention is often made of gloves which are intended to be presented to Freemasons and stone-cutters. In a subsequent number of the *Annales*, he gives the following three examples of this fact: In the year 1331, the Chatelan of Vilaines, in Duemois, bought a considerable quantity of gloves to be given to the workmen, in order, as it is said, "to shield their hands from the stone and lime."

In October, 1383, as he learns from a document of that period, three dozen pair of gloves were bought and distributed among the Masons when they commenced the buildings at the Chartreuse of Dijon. And, lastly, in 1486 or 1487, twenty-two pair of gloves were given to the Masons and stone-cutters who were engaged in work at the city of Amiens. It is thus evident that the builders—the Operative Masons—of the Middle Ages wore gloves to protect their hands from the effects of their work. It is equally evident that the Speculative Freemasons have received from their operative predecessors the gloves as well as the apron, both of which, being used by the latter for practical uses, have been, in the spirit of symbolism, appropriated by the former to "a more noble and glorious purpose" (see *Illustrious*).
GNOSTICS. The general name of Gnostics has been employed to designate several sects that sprung up in the eastern parts of the Roman Empire about the time of the advent of Christianity; although it is supposed that their principal doctrines had been taught centuries before in many of the cities of Asia Minor. The word Gnosticism is derived from the Greek Gnosis or knowledge, and was a term used in the earliest days of philosophy to signify the science of Divine things, or as Mater says, "superior or celestial knowledge." He thinks the word was first used by the Jewish philosophers of the famous school of Alexandria. The favorite opinion of scholars is that the sect of Gnostics arose among the philosophers who were the converts of Paul and the other Apostles and who sought to mingle the notions of the Jewish Egyptian school, the speculations of the Cabalists and the Grecian and Asiatic doctrines with the simpler teachings of the new religion which they had embraced. They believed that the writings of the Apostles enunciated only the articles of the vulgar faith; but that there were esoteric traditions which had been transmitted from generation to generation in mysteries, to which they gave the name of Gnostic or Gnositicism. King says (Gnostics page 7) that they drew the materials out of which they constructed their system from two religions, namely, the Zend-Avesta and its modifications in the Cabala, and the reformed Brahmanical religion, as taught by the Buddhist missionaries.

Notwithstanding the large area of country over which this system of mystical philosophy extended, and the number of different sects that adopted it, the same fundamental doctrine was everywhere held by the chiefs of Gnosticism. This was, that the visible creation was not the work of the Supreme Deity, but of the Demiurgus, a simple emanation, and several degrees removed from the Godhead. To the latter, indeed, styled by them the unknown Father, they attributed the creation of the intellectual world, the Aeons and Angels, while they made the creation of the world of matter the work of the Demiurgus. Gnosticism abounded in symbols and legends, in talismans and amulets, many of which were adopted into the popular superstitions of the Medieval ages borrowed many of the principles of ornamentation, by which they decorated the ecclesiastical edifices which they constructed, from the abstruse symbols of the Gnostics. So, too, we find Gnostic symbols in the Hermetic Philosophy and in the system of Rosicrucianism; and lastly, many of the symbols still used by Freemasonry—such, for instance, as the triangle within a circle, the letter G and the pentacle of Solomon—have been traced to a Gnostic source.

GOAT, RIDING THE. The vulgar idea that riding the goat constitutes a part of the ceremonies of initiation in a Masonic Lodge has its real origin in the superstition of antiquity. The old Greeks and Romans portrayed their mystical god Pan in horns and hoof and shaggy hide and called him goat-footed. When the demonology of the classics was adopted and modified by the early Christians, Pan gave way to Satan, who naturally inherited his attributes; so that to the common mind the Devil was represented by a he-goat, and his best known marks were the horns, the beard, and the cloven hoofs. Then came the witch stories of the Middle Ages, and the belief in the witch orgies, where, it was said, the Devil appeared riding on a goat. These orgies of the witches, where, amid fearfully blasphemous ceremonies, they practised initiation into their Satanic Rites, became, to the vulgar and the illiterate, the type of the Masonic initiation; for as Doctor Oliver says, it was in England a common belief that the Freemasons were accustomed in their Lodges "to raise the Devil." So the riding of the goat, which was believed to be practised by the witches, was transferred to the Freemasons; and the saying remains to this day, although the belief has long since died out.

G. O. D. The initials of Gomer, Oz, Dabar. It is a singular coincidence, and worthy of thought, that the letters composing the English name of Deity should be the initials of the Hebrew words Wisdom, Strength, Beauty; the three great pillars, or metaphorical supports of Freemasonry. They seem to present almost the only reason that can reconcile a Freemason to the use of the initial G in its conspicuous suspension in the East of the Lodge in place of the Delta. The incident seems to be more than an accident.

Thus the initials conceal the true meaning.

GOD. A belief in the existence of God is an essential point of Speculative Freemasonry—so essential, indeed, that it is a landmark of the Order that no Atheist can be made a Freemason. Nor is this left to an inference; for a specific declaration to that effect is demanded as an indispensable preparation for initiation. Hence Hutchinson says that the worship of God "was the first and corner-stone on which our originals thought it expedient to place the foundation of Masonry." The religion of Freemasonry is cosmopolitan, universal; but the required belief in God is not incompatible with this universality; for it is the belief of all peoples. "Be assured," says Godfrey Higgins, "that God is equally present with the pious Rites of the Mithraic Cave featured in that old faith of the Romans (see Mithras, Mysteries of). The architects and stone-masons of the Middle Ages borrowed many of the principles of ornamentation, by which they decorated the ecclesiastical edifices which they constructed, from the abstruse symbols of the Gnostics. So, too, we find Gnostic symbols in the Hermetic Philosophy and in the system of Rosicrucianism; and lastly, many of the symbols still used by Freemasonry—such, for instance, as the triangle within a circle, the letter G and the pentacle of Solomon—have been traced to a Gnostic source.
Hindoo in the temple, the Jew in the synagogue, the Mohammedan in the mosque, and the Christian in the church." There never has been a time since the revival of Freemasonry, when this belief in God as a superintending power did not form a part of the system. The very earliest lectures that are extant, going back almost to the beginning of the eighteenth century, contain precisely the same question as to the trust in God which is found in those of the present day; and the oldest Manuscript Constitutions, dating as far back as the fifteenth century at least, all commence with, or contain, an invocation to the "Mighty Father in Heaven." There never was a time when the dogmas did not form an essential part of the Masonic system (see Deism, also Switzerland, France, and the Independent and Regular National Grand Lodge of France and the French Colonies).

GOD AND HIS TEMPLE, KNIGHT OF. A Degree mentioned by Fustier.

GODFATHER. In French Lodges the member who introduces a candidate for initiation is called his parrain, or godfather.

GOETHE, JOHANN WOLFGANG VON. An illustrious German poet, dramatist and philosopher, born August 28, 1749, at Frankfort-on-Maine, and died at Weimar on March 22, 1832. The first sixteen years of his life were spent in Frankfort, studying with his father and with tutors, after which he went to Leipzig and entered the university there. From there he went to Strassburg to complete legal studies to which he had given a good deal of his time although his previous schooling had included literature, art and kindred subjects. Here he wrote his first important drama, Gött von Berlichingen, receiving his degree about 1771. Then he moved to Weimar. These were the most productive literary years of his career, 1771-5, and it was during this time that Faust was written. At Weimar Goethe lived the balance of his life, taking up certain duties as Minister of State. Goethe was initiated into the Masonic Fraternity in the Lodge Amalia at Weimar. He petitioned the Lodge for initiation in his thirty-first year, on February 13, 1780. He was initiated on the eve of the festival of Saint John the Baptist in 1780. On the eve of the same festival, on June 23, 1830, the Freemasons of Weimar celebrated the semi-centennial anniversary of his admission into the Order, of which, in a letter to the musical composer, Zeeter, who had been, like himself, initiated on the same day fifty years before, he speaks with great gratification as his "Masonic jubilee." He says, "The gentlemen have treated this epoch with the greatest courtesy. I responded to it in the most friendly manner on the following day." Goethe's writings contain many favorable allusions to the Masonic Institution. Another celebration was held by the Craft on the one hundredth anniversary of Goethe's admittance into Freemasonry. Thomas Carlyle, translating Goethe's poem, the one best known as the Masonic Lodge, an outstretched protecting shield, Die Zukunft decket, in 1843, says that he finds it devout, yet fully credible and veritable, full of piety, yet free from cant. "To me it has something of a modern psalm in it in some measure. It is deep as the foundations, deep and high, and it is true and clear. No clearer man or nobler and grander intellect has lived in the world, I believe, since Shake-
with which the apron is compared. The eagle was to the Romans the ensign of imperial power; the Order of the Golden Fleece was of high repute as an Order of Knighthood. It was established in Flanders, in 1429, by the Duke of Burgundy, who selected the fleece for its badge because wool was the staple production of the country. It has ever been considered, says Clark, one of the most illustrious Orders of Europe. The Order of the Garter was, and is still considered, the highest decoration that can be bestowed upon a subject by a sovereign of Great Britain. Thus, the apron is proudly compared with the noblest decorations of ancient Rome and of modern Europe. But the Freemasons may have been also influenced in their selection of a reference to the Golden Fleece, by the fact that in the Middle Ages it was one of the most important symbols of the Hermetic philosophers.

**GOLDEN KEY, KNIGHT OF THE.** See Knight of the Golden Key.

**GOLDEN LION OF HESSE-CASSEL, ORDER OF THE.** Instituted by Frederick II, 14th of August, 1770, under a decree of 6th July, to recompense virtue and merit. The Grand Master is the reigning sovereign of Hesse-Cassel. Motto, Virtute et Fidelitate.

**GOLDEN STOLE OF VENICE.** The Italian expression for the Order of this name is Cavalieri della Stola d'Oro. An ancient order of knighthood, conferred by the Republic of Venice. The number of knights was unlimited. The decoration, worn over the left shoulder, was richly embroidered with flowers of gold, and being in width a handbreadth, fell behind and before to the knee. An ambassador, for some distinctive service, was deemed worthy. The ducal robe was of red material. Originally the outer garment of a Roman matron, the stole has been loosely applied to any vestment used in the church but is more strictly said of a narrow fringed band worn by the clergy.

**GOLD THALER, or Gold Golden,** we are informed in Kenning's Cyclopaedia of Freemasonry, is the Saint John's Offering, as it was called under the Strict Observance in Germany, and which amounted to one ducat, or, at the least, one and two-thirds of a thaler, was paid by every member on Saint John's Day. This practise is still kept up in many German Lodges for the benefit of the fund for the poor.

**GOLGOtha.** Greek. ἱγκολγοθα, from the Hebrew, גולגולם, Gulgolet, meaning a skull. The name given by the Jews to Calvary, the place of Christ's crucifixion and burial. It is a significant word in Templar Freemasonry (see Calvary).

**GOMEL.** The Hebrew is גומל, Latin, retribuens. Irregularly given as Gomez and Gomer. A word found in the Twenty-sixth Degree of the Ancient and Accepted Scottish Rite, signifying reward.

**GONFALON.** The Italian word is Gonfalone, Old German, Gündofano. An ecclesiastical war flag or banner, a standard; used in several of the chivalric Degrees of Freemasonry. The chief magistrates in Italian cities when bearing this ensign are known as Gonfaloniers. The banner is triune, of white silk, trimmed and mounted with gold.

**GOODALL.** The reputed author of the book on Freemasonry, known as Jachin and Boaz. It is said that he was at one time Master of the West India and American Lodge, now known as the Lodge of Antiquity; but this statement has never been confirmed.

**GOOD SAMARITAN.** An androgynous (of both sexes), honorary or side Degree conferred in the United States with rather impressive ceremonies. It is, of course, as a Degree to be conferred on females, unconnected with Masonic history or traditions, but draws its allusions from the fate of Lot's wife, and from the parable of the Good Samaritan related in the Gospels. The passages of Scripture which refer to these events are read during the ceremony of initiation. This Degree is to be conferred only on Royal Arch Masons and their wives, and in conferring it two Good Samarians must always be present, one of whom must be a Royal Arch Mason. Much dignity and importance has been given to this Degree by its possessors; and it is usual in many places for a certain number of Good Samarians to organize themselves into regular, but of course independent, Bodies to hold monthly meetings under the name of Assemblies, to elect proper officers, and receive applications for initiation. In this manner the assemblies of Good Samarians, consisting of male and female members, bear a very near resemblance to the female Lodges, which, under the name of Maçonnerie d'Adoption, prevail in France.

**GOOD SHEPHERD.** Our Savior called Himself the Good Shepherd. Thus, in Saint John's Gospel (x, 14, 15, 16), He says: "I am the Good Shepherd."
and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold and one Shepherd.” Hence, in Masonic as well as in Christian symbolism, Christ is naturally called the Good Shepherd.

GOOD SHEPHERD, FIG. 1. THE SIGN FORMERLY ON THE FRONT OF THE GOOSE AND GRIDIRON TAVERN

Jesus was relating (Luke xv) the parable in which one having lost a sheep goes into the wilderness to search for it. He said: “And when he hath found it, he layeth it on his shoulders, rejoicing.” Hettner, a German writer on Greek customs, says: “When the Greek carries home his lamb, he slings it round his neck, holding it by the feet crossed over the breast. This is to be seen with us also, but the sight is especially attractive at Athens, for it was in this manner that the ancients represented Hermes as the guardian and multiplier of flocks; so stood the statue of Hermes at Olympia, Oechalia, and Tanagra. Small marble statues of this kind have even come down to us, one of which is to be seen in the Pembroke collection at Wilton House; another, a smaller one, in the Stoa of Hadrian, at Athens. This representation, however, appears most frequently in the oldest works of

FIG. 2. ELEVATION OF THE GOOSE AND GRIDIRON TAVERN BUILDING

This reproduction from a measured drawing by Brother Leo E. Bristowe and the others accompanying it here made available through the courtesy of this Brother and of Capt. C. W. Firebrace, both of the famous Lodge of Antiquity, formerly meeting at the Goose and Gridiron Tavern.

FIG. 3. SECTIONAL ELEVATION OF THE GOOSE AND GRIDIRON TAVERN BUILDING

Christian art, in which the laden Hermes is turned into a laden Christ, who often called himself the Good Shepherd, and expressly says in the Gospel of Saint Luke, that when the shepherd finds the sheep, he lays it joyfully on his shoulder.”

Now, although the idea of the Good Shepherd may have been of pagan origin, yet derived from the parable of our Savior in Saint Luke and his language in Saint John, it was early adopted by the Christians as a religious emblem. The Good Shepherd bearing the sheep upon his shoulders, the two hands of the Shepherd crossed upon his breast and holding the legs of the sheep, is a very common subject in the paintings of the earliest Christian era. It is an
GOOD

expressive symbol of the Savior's love—of Him who taught us to build the new temple of eternal life—and, consequently, as Didron says, "the heart and imagination of Christians have dwelt fondly upon this theme; it has been unceasingly repeated under every possible aspect, and may be almost said to have been worn threadbare by Christian art. From the earliest ages, Christianity completely made it her own." And hence the Christian Degree of Rose Croix has very naturally appropriated the sign of the Good Shepherd, the representation of Christ bearing his once lost but now recovered sheep upon his shoulders, as one of its most impressive symbols.

GOOSE AND GRIDIRON. An alehouse with this sign, in St. Paul’s Church Yard, London. In 1717 the Lodge of Antiquity met at the Goose and Gridiron, and it was there that the first Quarterly Communication of the Grand Lodge of England, after the revival of 1717, was held on the 24th of June, 1717. It was on the headquarters of a musical society, whose arms—a lyre and a swan—were converted into Goose and Gridiron.

FIG. 4. GROUND FLOOR PLAN

FIG. 5. SECOND FLOOR PLAN

FIG. 6. THIRD FLOOR PLAN

FIG. 7. FOURTH FLOOR PLAN

FIG. 8. BASEMENT PLAN

FIG. 9. ATTIC AND ROOF PLAN

THE SEVERAL FLOOR PLANS FROM BASEMENT TO ATTIC OF GOOSE AND GRIDIRON TAVERN BUILDING, FORMERLY AT LONDON
GORDON, JAMES. Provincial Grand Master over the Lodges warranted by the Grand Lodge of Scotland, east of Balbos in Andulusia, Southern Spain, appointed August 3, 1807 (see History of Freemasonry and Grand Lodge of Scotland, William A. Laurie, 1859, page 408).

GORMOGONS. A secret society established in 1724, in England, in opposition to Freemasonry. One of its rules was that no Freemason could be admitted until he was first degraded, and had then renounced the Masonic Order. It was absurdly and intentionally pretentious in its character; claiming in ridicule of Freemasonry, a great antiquity, and pretending that it was descended from an ancient society in China. There was much antipathy between the two associations, as will appear from the following verses, published in 1729, by Henry Cary:

The Masons and the Gormogons
Are laughing at one another,
While all mankind are laughing at them;
Then why do they make such a pother?
They bait their hook for simple gulls,
And truth with baits they smoother;
But when they've taken in their culls,
Why then is—"Welcome, Brother!"

The Gormogons made a great splutter in their day, and published many squibs against Freemasonry; yet that is still living, while the Gormogons were long ago extinguished. They seemed to have flourished for but a very few years. Brother R. F. Gould has collected about all that is known about the Gormogons in his article on the Duke of Wharton, in volume viii of Transactions, Quatuor Coronati Lodge. But the reader must not overlook a pertinent quotation, from a letter written by Brother Gould, mentioned in Melville's Philip, Duke of Wharton (page 114), "About the Gormogons, indeed, all is inference and conjecture. We must suppose that the Society or Association actually met, but there is no distinct proof of their having done so."

GOTHIC ARCHITECTURE. Of all the styles of architecture, the Gothic is that which is most intimately connected with the history of Freemasonry, having been the system peculiarly practised by the Freemasons of the Middle Ages. To what country or people it owes its origin has never been satisfactorily determined; although it has generally been conjectured that it was of Arabic or Saracenic extraction, and that it was descended from an ancient society in China. The rounded arch and horizontal lines of previous styles, was altogether in the hands of those architects who were known, from the tenth to the sixteenth centuries, as Freemasons, and who kept their system of building as a secret, and thus obtained an entire monopoly of both domestic and ecclesiastical architecture. At length, when the gilds or fraternities of Freemasons, "who alone," says Hope, "held the secrets of Gothic art," were dissolved, the style itself was lost, and was succeeded by what Paley says (Manual of Gothic Architecture, page 15) was "a worse than brazen era of architecture" (see Traveling Freemasons).

GOTHIC CONSTITUTIONS. A title sometimes given to the Institutions which are supposed to have been adopted by the Freemasons at the City of York, in the tenth century, and so called in allusion to the Gothic architecture which was introduced into England by the Fraternity. A more correct and more usual designation of these laws is the York Constitutions, which see.

GOULD, ROBERT FREKE. This well-known historian of Freemasonry had a varied career. Born in 1836, and died March 26, 1915. He entered the English army at the age of eighteen, becoming a lieutenant in the same year, and serving with distinction in North China in 1860-2. On his return to England he studied law and became a barrister in 1868. He was initiated at Ramsgate in the Royal Navy Lodge, No. 429, and was Master of the Inhabitants Lodge at Gibraltar, also of the Meridian Lodge, No. 743, a Military Lodge attached to his regiment. Afterward he held the Chair of the Moira, Quatuor Coronati and Jerusalem Lodges. In 1880 he was appointed Senior Grand Deacon of England. He had been a constant writer in the Masonic press since 1858; in 1879 he published The Four Old Lodges and The Atholl Lodges, and in 1899 a book on Military Lodges. But his greatest work is the History of Freemasonry in three large volumes, which occupied him from 1882 to 1887, which was followed in 1903 by A Concise History of Freemasonry abridged from the larger work and brought up to date.

GOURGAS, JOHN JAMES JOSEPH. A merchant of New York, who was born in France in 1777, and received a member of the Scottish Rite in 1806. His name is intimately connected with the rise and progress of the Ancient and Accepted Scottish Rite in the Northern Jurisdiction of the United States. Through his representations and his indefatigable exertions, the Mother Council at Charleston was induced to denounce the Consistory of Joseph Cerneau in the City of New York, and to establish there a Supreme Council for the Northern Jurisdiction, of which Brother Gourgas was elected the Secretary-General. He continued to hold this office until 1832, when he was elected Sovereign Grand Commander. In 1851, on the removal of the Grand East of the Supreme Council to Boston, he resigned his office in favor of Brother Giles Fonda Yates, but continued to take an active interest, so far as his age would permit, in the Rite until his death, which occurred at New York on February 14, 1865, at the ripe old age of eighty-eight, and being at the time probably the oldest possessor of the Thirtieth Degree in the world. Brother Gourgas was distinguished for the purity of his life and the powers
of his intellect. His Masonic library was very valuable, and especially rich in manuscripts. His correspondence with Dr. Moses Holbrook, at one time Grand Commander of the Southern Council, is in the archives of that Body, and bears testimony to his large Masonic attainments.

GRAAL

GRAAL, HOLY. See Sons Grual.

GRADES. Degrees in Freemasonry are sometimes so called. In this connection it is a French word (see Degrees).

GRAMMARB. One of the seven liberal arts and sciences, which forms, with Logic and Rhetoric, a triad dedicated to the cultivation of language. "God," says Sanctius, "created man the participant of reason; and as he willed him to be a social being, he bestowed upon him the gift of language, in the perfecting of which there are three aids. The first is Grammar, which rejects from language all solecisms and barbarous expressions; the second is Logic, which is occupied with the truthfulness of language; and the third is Rhetoric, which seeks only the adornment of language."

GRAND ARCHITECT. A Degree in several of the Rites modeled upon the Twelfth of the Ancient and Accepted Scottish Rite. It is the Sixth Degree of the Reform of Saint Martin; the Fourteenth of the Rite of Elected Cohens; the Twenty-third of the Rite of Mizraim, and the Twenty-fourth of the Metropolitan Chapter of France (see also Great Architect of the Universe).

GRAND CHAPTER. A Grand Chapter consists of the High Priests, Kings, and Scribes for the time being, of the several Chapters under its Jurisdiction, of the Past Grand and Deputy High Priests, Kings and Scribes of the said Grand Chapter. In some Grand Chapters Past High Priests are admitted to membership, but in others they are not granted this privilege, unless they have served as Grand and Deputy High Priests, Kings, or Scribes. Grand Chapters in the United States have the sole government and superintendence of the several Royal Arch Chapters and Lodges of the Most Excellent, Past, and Mark Masters within their several Jurisdictions.

Until the year 1797, there was no organization of Grand Chapters in the United States. Chapters were held under the authority of a Master's Warrant, although the consent of a neighboring Chapter was generally deemed expedient. But in 1797, delegates from several of the Chapters in the Northern States assembled at Boston for the purpose of deliberating on the expediency of organizing a Grand Chapter for the government and regulation of the several Chapters within the said States.

This Convention prepared an address to the Chapters in New York and New England, disclaiming the power of any Grand Lodge to exercise authority over Royal Arch Masters, and declaring it expedient to establish a Grand Chapter. In consequence of this address, delegates from most of the States above mentioned met at Hartford in January, 1798, and organized a Grand Chapter, formed and adopted a Constitution, and elected and installed their officers. This example was quickly followed by other parts of the Union and Grand Chapters came into existence in nearly all the States (see General Grand Chapter).

The officers of a Grand Chapter are usually the same as those of a Chapter, with the distinguished prefix of Grand to the titles. The jewels are also the same, but enclosed within a circle. In England and Scotland the Grand Chapter bears the title of Supreme Grand Chapter.

GRAND CHAPTER OF PRINCE MASTERS. See Prince Masons of Ireland.

GRAND COMMANDER. The presiding officer of a Grand Commandery of Knights Templar.

GRAND COMMANDER OF THE EASTERN STAR. The French expression is Grand Commandeur de l'Étoile d'Orient. A Degree in Pyron's collection.

GRAND CONCLAVE. The title of the presiding Body of Templarism in England is the Grand Conclave of the Religious and Military Order of Masonic Knights Templar.

GRAND CONSERVATORS. On July 1, 1814, the Grand Mastership of the Order in France, then held by Prince Cambacérès, was, in consequence of the political troubles attendant upon the restoration of the monarchy, declared vacant by the Grand Orient. On August 12 the Grand Orient decreed that the functions of Grand Master should be provisionally discharged by a Commission consisting of three Grand Officers, to be called Grand Conservators, and Macdonald, Duke of Tarentum, the Count de Beurnonville, and Timbrune, Count de Valence, were appointed to that office.

GRAND CONSISTORY. The governing Body over a State of the Ancient and Accepted Scottish Rite; subject, however, to the superior Jurisdiction of the Supreme Council of the Thirty-third. The members of the Grand Consistory are required to be in possession of the Thirty-second Degree. Such was the practise in the Southern Masonic Jurisdiction which prevails in the Northern Body but the name is there the Council of Deliberation.

GRAND COUNCIL. The title given to the first three officers of a Royal Arch Chapter. Also the name of the superintending Body of Cryptic Freemasonry in any Jurisdiction. It is composed of the first three officers of each Council in the Jurisdiction. Its officers are: Most Puissant Grand Master, Thrice Illustrious Deputy Grand Master, Illustrious Grand Conductor of the Works, Grand Treasurer, Grand Recorder, Grand Chaplain, Grand Marshal, Grand Captain of the Guards, Grand Commandor of the Council, and Grand Steward.

GRAND DIRECTOR OF THE CEREMONIES. An important officer in the United Grand Lodge of England; a similar office to that of Grand Master-General of Ceremonies of a Supreme Council, upon whom the order of the Grand Body largely depends, and who has charge of the service or ceremonies of whatever nature that may transpire.

GRAND EAST. The city in which the Grand Lodge, or other governing Masonic Body is situated, and whence its official documents emanate, is called the Grand East. Thus, a document issued by the Grand Lodge of Massachusetts would be dated from the Grand East of Boston, or if from the Grand Lodge of Louisiana, it would be the Grand East of New
Orleans. The place where a Grand Lodge meets is therefore called a Grand East. The word is in frequent Masonic use on the Continent of Europe and in America, but seldom employed in England, Scotland, or Ireland.

GRAND ELECT, PERFECT AND SUBLIME MASON. The Fourteenth Degree of the Ancient and Accepted Scottish Rite (see Perfection, Lodge of).

GRAND ENCAMPMENT. See Encampment, Grand.

GRAND HIGH PRIEST. The presiding officer of a Grand Royal Arch Chapter in the American system. The powers and prerogatives of a Grand High Priest are far more circumscribed than those of a Grand Master. As the office has been constitutionally created by the Grand Chapter, and did not precede it as that of Grand Masters did the Grand Lodges, he possesses no inherent prerogatives, but those only which are derived from and delegated to him by the Constitution of the Grand Chapter and regulations formed under it for the government of Royal Arch Masonry.

GRAND INQUIRING COMMANDER. The Sixty-sixth Degree of the Rite of Mizraim.

GRAND INSPECTOR, INQUISITOR COMMANDER. The Thirty-first Degree of the Ancient and Accepted Scottish Rite. It is not a historical Degree, but simply a judicial power of the advanced Degrees. The place of meeting is called a Supreme Tribunal. The decorations are white, and the presiding officer is styled Most Perfect President. The jewel of the Degree is a Teutonic cross of silver attached to white watered ribbon. The Teutonic Cross is the same in shape as the Jerusalem Cross, four plain T's joined to make a cross, a cross potent, or having crutched arms.

GRAND LODGE. A Grand Lodge is the dogmatic and administrative authority of Ancient Craft Masonry, or the three Symbolic Degrees. It is defined in the Regulations of 1721, as “consisting of and formed by the Masters and Wardens of all the regular Lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places” (see Constitutions, 1723, page 61). This definition refers to a very modern organization, for of Grand Lodges thus constituted we have no written evidence previous to the years 1717, when Freemasonry was revived in England. Previous to that time the administrative authority of the Craft was exercised by a General Assembly of Freemasons of a Jurisdiction which met annually (see Assembly). The true history of Grand Lodges commences, therefore, from what has been called the Era of the Revival.

In 1716 four old Lodges in London determined, if possible, to revive the Institution from its depressed state, and accordingly they met in February, 1717, at the Apple-Tree Tavern, whose name has thus been rendered famous for all time; and after placing the oldest Master Mason, who was the Master of a Lodge, in the chair, they constituted themselves into a Grand Lodge, and forthwith “revived the Quarterly Communications of the officers of Lodges call’d the Grand Lodge” (see Constitutions, 1738, page 100). On the following Saint John the Baptist’s Day, the Grand Lodge was duly organized, and Antony Sayer, Gentleman, was elected Grand Master, who appointed his Wardens, and commanded the Masters and Wardens of Lodges to meet the Grand Officers every quarter in communication. From that time Grand Lodges have been uninterruptedly held; receiving, however, at different periods, various modifications.

A Grand Lodge is invested with power and authority over all the Craft within its Jurisdiction. It is the Supreme Court of Appeal in all Masonic cases, and to its decrees implicit obedience must be paid by every Lodge and every Freemason situated within its control. The government of Grand Lodges is, therefore, completely despotic, but of course a benevolent despotism. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate Lodges.

This autocratic power of a Grand Lodge is based upon a principle of expediency, and derived from the fundamental law established at the organization of Grand Lodges in the beginning of the eighteenth century. In so large a Body as the Craft, it is absolutely necessary that there should be a supreme controlling Body to protect the Institution from anarchy, and none could be more conveniently selected than one which, by its representative character is, or ought to be, composed of the united wisdom, prudence, and experience of all the subordinate Lodges under its obedience; so that the voice of the Grand Lodge is nothing else than the voice of the Craft expressed by their representatives. Hence the twelfth of the General Regulations declares that “the Grand Lodge consists of, and is formed by, the Masters and Wardens of all the particular Lodges upon record” (see Constitutions, 1738, page 158).

So careful has the Institution been to preserve the dogmatic and autocratic power of the Grand Lodge that all elected Masters are required, at the time of their installation, to make the following declaration:

You agree to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren in general Lodge convened, in every case, consistent with the Constitutions of the Order. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge.

The organization of new Grand Lodges in the United States of America has followed that adopted, in essential particulars, by the four Lodges which established the Grand Lodge of England in 1717. When it is desired to organize a Grand Lodge, three or more legally constituted Lodges, working in any State, Territory, or other independent political division, where no Grand Lodge already exists, may meet in Convention, adopt by-laws, elect officers, and organize a Grand Lodge. The Lodges within its Jurisdiction then surrender their Warrants of Constitution to the Grand Lodges from which they respectively had received them, and accept others from the newly organized Grand Lodge, which thenceforward exercises all Masonic Jurisdiction over the State in which it has been organized.

A Grand Lodge thus organized consists of the Masters and Wardens of all the Lodges under its Jurisdiction, and such Past Masters as may enroll
themselves or be elected as members. Past Masters are not, however, members of the Grand Lodge by inherent right, but only by courtesy, and no Past Master can remain a member of the Grand Lodge unless he is attached to some subordinate Lodge in its Jurisdiction.

All Grand Lodges are governed by the following officers: Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, Grand Treasurer, and Grand Secretary. These are usually termed the Grand Officers; in addition to them there are subordinate officers appointed by the Grand Master and the Grand Stewards, Grand Marshal, Grand Pursuivant, Grand Sword Bearer, and Grand Tiler; but their number and titles vary in different Grand Lodges.

Sir Alfred Robbins, P.G.W., President of the Board of General Purposes, in an address before the Manchester Association for Masonic Research says of the United Grand Lodge of England:

It is necessary at the outset to have a precise definition of what "Grand Lodge" is. This is supplied in the very precise definition of the original Charter of Incorporation of Free and Accepted Masons, "to be found in an unauthorized edition of the Book of Constitutions, published in London and Dublin in 1769, in accordance with a movement for turning Free and Accepted Masons of England into a chartered body—a movement favoured by the original Grand Lodge, popular for a short period, but doomed to oblivion. The preamble of the projected Charter declared in the name of King George III that the "Society of Free and Accepted Masons have for Ages held frequent Meetings within this Realm, and have ever demeaned themselves with Duty and Loyalty to the Laws, and Kindness and Good-will to their Fellow-Subjects: and that the said Society appears to have been originally instituted for humane and beneficent Purposes, and have distributed from Time to Time to all without Distinction, who have had the single Claim of Wretchedness, Sums to a great Amount, collected by voluntary Contribution among themselves." It was then sought to set up by Royal Charter "a Perpetual Society, which shall be called by the Name of The Society of Free and Accepted Masons of England"; and the Sovereign was expected to go on to declare, "That the said Society shall consist of a Grand Lodge, with a Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, Past Grand Officers, Provincial Grand Masters, Grand Treasurer, Grand Secretary, Grand Sword Bearer, Twelve Stewards, and the Masters and Wardens of the several Lodges, who, together with those already enumerated, compose the Grand Lodge."

The present definition is supplied by the second Rule of the Book of Constitutions in the following terms: "The public interests of the Fraternity are managed by a general representation of all Private Lodges on record, together with the Grand Stewards of the Year, and the Present and Past Grand Officers, and the Grand Master at their head. This collective body is styled The United Grand Lodge of Antient, Free and Accepted Masons of England, and is hereinafter referred to as The Grand Lodge.

The composition of Grand Lodge is determined by Rule 6, which, having placed in order of rank and precedence sixty-one different classes of Present and Past Grand Officers, concludes by saying that Past Grand Stewards as are Masters or Past Masters of Private Lodges, concludes by embracing within the membership of Grand Lodge the Master, Past Masters, and Grand Stewards of the Grand Lodge of every other Private Lodge, together, by Rule 7, with certain Brethren of eminence and ability who have rendered service to the Craft, and who may, in certain circumstances, be elected to the Grand Lodge. This is a Grand Lodge that has not for many years been exercised. This present arrangement, except in one important particular, follows closely the seventh of the Articles of Union which, in 1913, united the two Grand Lodges of English Free-masons, this directing that the United Grand Lodge should be composed of Grand Officers and the actual Masters and Wardens of all Private Lodges, not more than one Past Master of a Lodge being at that time allowed to attend (with certain exceptions for pre-Union Lodges) unless he had been delegated to do so by his Lodge. The only exception to this rule is that Past Masters, each of whom, after service for a full year as Master, can attend Grand Lodge so long as he continues a subscribing member of any Private Lodge. This is how Grand Lodge is composed; and, when we come to consider its work, we find that from it all laws affecting the Craft emanate, and in every matter it has the final decision. These powers are very clearly defined by Rules 4 and 5 of the Book of Constitutions, necessary to be invoked whenever questions of Craft government or discipline are raised. The fourth Rule reads: "The Grand Lodge possesses the supreme superintending authority, and also has the inherent powers of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating them, always taking care that the Antient Landmarks of the Order be preserved." The Grand Lodge also has the power of investigating, regulating, and deciding all matters relative to the Craft, or to particular Lodges, or to individual Brothers, which it may exercise either of itself, by such delegates as it may appoint, or with the wisdom and discretion it may appoint; but the Grand Lodge alone has the power of erasing Lodges and expelling Brethren from the Craft, a power which it does not delegate to any subordinate authority."}

In the case of the Grand Lodge of South Australia, a meeting was called by a Past Master of one of the Lodges of that country. At this meeting a resolution was offered "that, in the opinion of this meeting it is desirable that a Grand Lodge of Free and Accepted Masons of South Australia be formed, and that immediate steps be taken to that end." An amendment was offered to the effect that the officers of the Grand Lodges of England, Scotland and Ireland must be obtained. This led to a discussion in which the following statements were made:

V. W. Brother Doctor (Seabrook, P. B. G. P. E. C.)—In reply to the amendment, I will bring forward two facts. Sometime ago, Brother Muecke applied home with a view of gaining the consent of the Scotch Grand Lodge, and the reply was that they could not, directly, neither could they assist them, and they would have their full sympathy. That was three years ago. With reference to the Grand Lodge of England, in addition to what Brother Downer did when at home, the Grand Lodge, through their managing man, the Grand Secretary, was asked the same thing, and his reply was that they could not, assist in any shape or form—they could not give their assent; but they saw that the time would come when a Grand Lodge would be formed, and, presuming that it was done regularly, they would not oppose it. With reference to the Irish Grand Lodge, I cannot say anything at all. Brother Barlow, perhaps, knows something of it. These two facts are sufficient basis to take energetic action on to form a Grand Lodge as soon as possible. They (the Grand Lodge) will not give their consent or courtesies until it becomes an actual fact that the Grand Lodge does exist. It is no use losing time. In fifty years hence the same impediment will exist as now. Brother Barlow, perhaps, knows something of it. These two facts are sufficient basis to take energetic action on to form a Grand Lodge. (Brother Lee—Have the Grand Lodges been asked by Lodges?) By their representative men. (Brother Lee—Not by authority.) Can any Brother, from Masonic authority or experience, say a Grand Lodge has been formed by consent of another? Never. All the Grand Lodges in the civilized world have been formed by taking independent action. We have a sample of it in one instance where four old Lodges formed into a Grand Lodge. In Scotland, France and elsewhere. Nobody can prevent the case of a Grand Lodge being formed by another.

Brother Hocking.—We are in the position of rebelling nations. If they form a new Government they are
recognized. We must establish this Grand Lodge, and as united South Australian Lodges, pull together; then the Grand Lodges will recognize us.

—Much has been said about getting the consent of the Grand Lodges at home, but the Grand Lodges of Ireland and Scotland were formed in precisely the same way as we are doing here. It seems that we have not given our consent to the Grand Lodges, and now given, until they established themselves. This is beyond dispute (see page 236, History of South Australia).

Brother Addison:—I shall endeavour to reply to one or two points raised in the Masonic discussion. I think it is inadvisable to make ourselves contemptible by asking without the assurance of a majority, and intend to declare ourselves, and request the Grand Lodges with any disrespect. Nothing was further from my intentions than to be guilty of any breach of etiquette to those from whom we derive our Masonic heritage. Are we not doing as every Grand Lodge in the world has done? As stated by Brother Seabrook, it has never been known that any proposed Grand Lodge has asked another Grand Lodge to form it. I am only stating facts, as you look upon it as incapable of misunderstanding the idea of enforcing obedience on any Lodges in that district which did not wish to join them. They have approached this Grand Lodge in a most proper spirit. If Grand Lodge decides to accept this motion I feel sure that we shall have in South Australia a Body of Brethren who, although no longer directly subject to this Grand Lodge, will maintain and uphold the great traditions of English Masonry. I think it is not out of place to remember that our Colonies, although in civil matters possessing local self-government, have shown that they are ready to rally to the assistance of the mother country whenever they may be called upon to do so, and I am sure that that spirit would exist also in Freemasonry. I trust, Brethren, speaking individually, that this motion may be accepted unanimously, and that we may wish the Grand Lodge of Australia hearty good wishes and God speed, and that we may recognize it in a promising addition to the Grand Lodges of the World.

The motion was then put to vote and declared carried unanimously (see Proceedings of the Grand Lodge of England, page 397).

In reference to the formation of Grand Lodges in the United States, no better illustration can be given of the action of the pioneer regular Lodges in a country to form an independent Grand Lodge, than the case of the formation of the Grand Lodge of Pennsylvania in 1786, and its prompt recognition by the Grand Lodge of England. Proceedings had on this occasion are set out very fully in the Memorial to the Grand Lodge of South Australia (see Proceedings of the Grand Lodge of Pennsylvania in 1786, and its prompt recognition by the Grand Lodge of England. Proceedings had on this occasion are set out very fully in the Memorial to the Grand Lodge of South Australia). This declaration is as follows:

Resolved that this Grand Lodge is and ought to be a Grand Lodge Independent of Great Britain or any other Grand Lodge, to be called the Grand Lodge of Pennsylvania in 1786, and its prompt recognition by the Grand Lodge of England. Proceedings had on this occasion are set out very fully in the Memorial to the Grand Lodge of South Australia. On page 57 of this volume, we find the Masonic Declaration of Independence, which was passed unanimously on Monday, September 25, 1786. This declaration is as follows:

Resolved that this Grand Lodge is and ought to be a Grand Lodge Independent of Great Britain or any other Grand Lodge, and now do form themselves into a Grand Lodge to be called the Grand Lodge of Pennsylvania and Masonic Jurisdiction thereto belonging to be held in Philadelphia and that the late Grand Officers continue to be the Grand Officers of Pennsylvania invested with all the Powers, Jurisdictions, prominence and authority thereunto belonging, 'till the usual time for the next election, and that the Grand Lodge and the particular Lodges contained therein, shall have the same rights and privileges before established 'till other Rules and Regulations shall be adopted.
A letter was then written to the Grand Lodge of England announcing the action taken and the reasons therefor. The reply of the Grand Lodge of England was as follows:

We reflect with pleasure that the Grand Lodge of England has given birth to a Grand Lodge in the Western World, whose strict adherence to the ancient and immutable landmarks of our order reflects honor on its original founders. Here we must beg leave to state that we conceive that in constituting your Grand Lodge we necessarily communicated to it the same independent sovereign Masonic authority within your Jurisdiction which we ourselves possessed within ours, amenable to no superior Jurisdiction under Heaven, and subject only to the immutable landmarks of the craft. All Grand Lodges in Masonry being necessarily Free, Independent, and Equipollent within their respective Jurisdictions, which consequently excludes the idea of subjection to a foreign authority or the establishment of an Imperium in Imperio (Empire within Empire).

It should be noted that, in declaring their independence from the Grand Lodges of Great Britain, the prevailing motive was loyalty to the government of the land in which they lived. Inasmuch as loyalty to the State is one of the cardinal principles of Freemasonry, this action has met with universal Masonic approval.

Gould's Concise History (page 338) gives the following note which has been quoted as authority for claiming the regular Grand Lodges of the world are illegitimate:

The death of Joseph Warren raised a constitutional question of much complexity. What was the status of the Grand Lodge after the death of the Grand Master? It was disposed of by the election of Joseph Webb to the position of "Grand Master of Ancient Masonry" in the State of Massachusetts. This, if we leave out of consideration the Lodge, and Grand Lodge, of Pennsylvania in 1731, was the first sovereign and independent Grand Lodge in America and the second was the Grand Lodge of Virginia, which was established in the following year.

As a matter of fact, all that this statement was intended to mean is that the Grand Lodge could not legitimately be formed from a Provincial Grand Lodge. The death of the Grand Master of the Provincial Grand Lodge left the Grand Lodge with no executive officer until another could be appointed by the home Grand Lodge, but this difficulty was solved by the formation of a Grand Lodge and the election of Joseph Webb to the position of Grand Master of Ancient Masonry. Brother Gould nowhere states, either directly or indirectly, that this election or the action of the Lodges of Massachusetts in thus forming a Grand Lodge was illegal. In fact, he expresses states:

Within seven years after the close of the War of the Revolution, the system of Grand Lodges with Territorial Jurisdiction was firmly established. It became an accepted doctrine that the Lodges in an independent State had a right to organize a Grand Lodge; that a Lodge so created possessed exclusive jurisdiction within the State; and that it might constitute Lodges in another State in which no Grand Lodge existed, and maintain them until a Grand Lodge should be established in such State" (page 339, Gould's Concise History).

Thus he is recognizing the principle that the authority to form a Grand Lodge rests in the Lodges themselves and does not come from some outside power.

In order to provide a method by which Provincial Lodges in Colonies, still loyal to Great Britain, might legitimately become Grand Lodges, the Grand Lodge of England in 1897 adopted the following sections as a part of its Book of Constitutions. These sections in effect provide simply a means by which a proposed new Grand Lodge could determine whether or not it would be officially recognized before the final steps were taken.

218a. In a Colony or Foreign part in which a District Grand Lodge exists, if the District Grand Master shall think proper to grant a dispensation for that purpose, it shall be lawful for any Lodge to hold a special meeting, or meetings, to discuss and resolve on the question of the formation of a Sovereign Grand Lodge for or including the District or part thereof, or any Lodges not in a District. Such dispensation may be granted subject to any conditions that the District Grand Master may deem proper, and also to provisions enabling two or more Lodges to unite in the special meeting; and, if the District Grand Master should refuse to grant a dispensation, an appeal may be made to the Grand Master. In a Colony or Foreign part in which more than one District Grand Lodge exists the same provision shall be adopted in each District, and be the Grand Lodge shall be recognized as having jurisdiction over the whole of such Colony or Foreign part, the consent of each District Grand Lodge shall be certified by the District Grand Master therefor.

218b. Whenever Grand Lodge shall, with the assent of the Grand Master, recognize a Grand Lodge as regular and independent Sovereign Body, the action in any Colony or Foreign part where a District Grand Lodge or Lodges not in a District exist, and the Grand Master shall signify that it is not his intention to grant for the future any Warrant for a new Lodge in that Jurisdiction, the following rules shall apply:

1. Within six months after recognition the Master of every Lodge in such Jurisdiction shall convene a special meeting of the Lodge on not less than twenty-one days' notice to every Brother in good standing in the Lodge. It is recognized that the Lodge may not only act in the absence of the Master for good cause, but that at a special meeting held for the purpose he may be called to order, and the Grand Lodge may act and proceed.

2. The Brethren present at such meeting, whose names appear as subscribing members on the last return filed with the Grand Secretary shall decide whether they desire that the Lodge shall continue under the Grand Lodge of England or not. If the decision be to join the new Grand Lodge, the Brethren shall, at the same meeting, decide in whom the property and effects of the Lodge shall be vested, and the Warrant shall be forthwith returned to the Grand Secretary to be delivered up to the Grand Lodge, which shall, at such time as the Grand Master or the acting Deputy shall convene such meeting, and preside thereat.

3. The Brethren present at such meeting, whose names appear as subscribing members on the last return filed with the Grand Secretary shall decide whether they desire that the Lodge shall continue under the Grand Lodge of England or not. If the decision be to join the new Grand Lodge, the Brethren shall, at the same meeting, decide in whom the property and effects of the Lodge shall be vested, and the Warrant shall be forthwith returned to the Grand Secretary to be delivered up to the Grand Lodge, which shall, at such time as the Grand Master or the acting Deputy shall convene such meeting, and preside thereat.

4. Immediately after such meeting a full copy of the minutes and a list from the signature book of all members attending, together with the numbers voting for or against, shall be sent to the Grand Secretary, and verified under the hand of the presiding Master, and countersigned by the Secretary of the Lodge.

5. No second meeting shall be called to discuss the above questions without the special leave of the Grand Master.

GRAND LODGE MANUSCRIPT, NO. 1. A roll of parchment, nine inches in length and five in breadth, containing the Copyhold of the Craft and the Old Charges. It is preserved in the Archives of the Grand Lodge of England, having been bought in 1839 for £25. It was dated by its writer 1583. It has been reproduced in Hughan's Old Charges, 1872; in Sadler's Masonic Facts and Fictions, and in facsimile by Quatuor Coronati Lodge.

GRAND LODGE, REPRESENTATIVE OF.
See Representative of a Grand Lodge.

GRAND LODGE, SUPREME OR GENERAL.
See General Grand Lodge.
GRAND MASTER. The chief presiding officer of the Symbolic Degrees in a Jurisdiction. He presides, of course, over the Grand Lodge, and has the right not only to be present, but also to preside in every Lodge, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, and act as Wardens in that particular Lodge. He has the right of visiting the Lodges and inspecting their books and mode of work as often as he pleases, or, if unable to do so, he may depute his Grand Officers to act for him. He has the power of granting Dispensations for the formation of new Lodges; which Dispensations are of force until revoked by himself or the Grand Lodge. He may also grant Dispensations for several other purposes (see the article Dispensation). Formerly, the Grand Master appointed his Grand Officers, but this regulation has been repealed, and the Grand Officers are now all elected by the Grand Lodges, except in England, where the Grand Master appoints all but the Grand Treasurer.

When the Grand Master visits a Lodge, he must be received with the greatest respect, and the Master of the Lodge should always offer him the chair, which the Grand Master may or may not accept at his pleasure.

Should the Grand Master die, or be absent from the Jurisdiction during his term of office, the Deputy Grand Master assumes his powers, or, if there be no deputy, then the Grand Wardens according to seniority.

The following is a list of the Grand Masters of the Grand Lodge of England, established in 1717 and afterward known as the Moderns:

1717. Antony Sayer.
1718. George Payne.
1719. J. T. Desaguliers, LL.D., F.R.S.
1720. George Payne.
1723. Francis, Earl of Dalkeith.
1725. James, Lord Paisley.
1726. William, Earl of Inchiquin.
1727. Henry, Lord Coleraine.
1728. James, Lord Kingston.
1729. Thomas, Duke of Norfolk.
1731. Thomas, Lord Lorne.
1732. Anthony, Viscount Montague.
1733. James, Earl of Strathmore.
1734. John, Earl of Crawford.
1735. Thomas, Viscount Wemyouth.
1736. John, Earl of Londoun.
1738. Henry, Marquess of Carnarvon.
1739. Robert, Lord Raymond.
1740. John, Earl of Kintore.
1741. James, Earl of Morton.
1742. John, Viscount Dudley and Ward.
1744. Thomas, Earl of Strathmore.
1745. James, Lord Cranstoun.
1747. William, Lord Byron.
1752. John, Lord Carysfort.
1754. James, Marquess of Carnarvon.
1757. Sholts, Lord Aberdour.
1764. Cadwallader, Lord Blaney.

The following is a list of the Grand Masters of the Atholl or Antients Grand Lodge:

1753. Robert Turner.
1756. Earl of Blesinton.
1760. Thomas, Earl of Kelly.
1782. Vacant.
1783. Randal, Earl of Antrim.
1813. H. R. H. The Duke of Kent.

The following is a list of the Grand Masters of the United Grand Lodge of England from the Union of Antients and Moderns in 1813:

1844. Earl of Zetland.
1870. Marquis of Ripon.
1874. H. R. H. The Prince of Wales.

GRAND MASTER ARCHITECT. The French is Grand Maitre Architect. The Twelfth Degree in the Ancient and Accepted Scottish Rite. This is strictly a scientific degree, resembling in that respect the Degree of Fellow Craft. In it the principles of architecture and the connection of the liberal arts with Freemasonry are unfolded. Its officers are three—a Master, and two Wardens. The Chapter is decorated with white and red hangings, and furnished with the five orders of architecture, and a case of mathematical instruments. The apron is decorated with blue and yellow. The Jewel is a gold medal, on which are engraved the orders of architecture. It is suspended by a stone-colored ribbon.

GRAND MASTER, INHERENT RIGHTS OF. See Inherent Rights of a Grand Master.

GRAND MASTER MASON. The title given to the Grand Master in the Grand Lodge of Scotland.

GRAND MASTER OF ALL SYMBOLIC LODGES. The French title of this officer is Vénérable Maître de toutes les Loges. The Twentieth Degree in the Ancient and Accepted Scottish Rite. The presiding officer is styled Venerable Grand Master, and is assisted by two Wardens in the West. The decorations of the Lodge are blue and yellow. The old ritual contains some interesting instructions respecting the first and second Temple. Among the traditions preserved by the possessors of this Degree, is one which states that after the third Temple was destroyed by Titus, the son of Vespasian, the Christian Freemasons, who were then in the Holy Land, being filled with sorrow, departed from home with the determination of building a fourth, and that, dividing themselves into several bodies, they dispersed over the various parts of Europe. The greater number went to Scotland, and repaired to the town of Kilmarning, where they established a Lodge and built an abbey, and where the records of the Order were deposited. This tradition, preserved in the original
rituals, was to Brother Mackey a very strong presump­tive evidence that the Degree owed its existence to the Templar system of Ramsay.

**GRAND MASTER OF LIGHT.** One of the various names bestowed on the Degree of Knight of Saint Andrew.

**GRAND OFFERINGS.** According to the English system of lectures, three important events recorded in Scripture are designed as the three Grand Offerings of Freemasonry, because they are said to have occurred on Mount Moriah, which symbolically repre­sents the ground floor of the Lodge. These three grand offerings are as follows: The first grand offering was when Abraham prepared to offer up his son Isaac; the second was when David built an altar to stay the pestilence with which his people were afflicted; and the third was when Solomon dedicated to Jehovah the Temple which he had completed (see Ground Floor of the Lodge).

**GRAND OFFICERS.** The elective officers of a superintending Masonic Body, such as Grand Lodge, Grand Chapter, etc., are so called. The appointed officers have been designated as subordinate officers, but this distinction is not always strictly observed.

**GRAND ORIENT.** Most of the Grand Lodges established by the Latin races, such as those of France, Spain, Italy, and the South American States, are called Grand Orientis. The word is thus, in one sense, synonymous with Grand Lodge; but these Grand Orientis have often a more extensive obedience than Grand Lodges, frequently exercising jurisdiction over the highest Degrees, from which English and American Grand Lodges refrain. Thus, the Grand Orient of France exercises jurisdiction not only over the seven Degrees of its own Rite, but also over the thirty-three of the Ancient and Accepted, and over all the other Rites which are practised in France by the Brethren of its Obedience.

Grand Orient is also used in English, and especially in American, Freemasonry to indicate the seat of the Grand Lodge of highest Masonic power, and is thus equivalent to Grand East, which see.

**GRAND PONTIFF.** The French title is Grand Pontife ou Sublime Ecossais. The Nineteenth Degree is occupied in an examination of the Apocalyptic mysteries of the New Jerusalem. Its officers are a Thrice Puissant and one Warden. The Thrice Puissant is seated in the East on a throne canopied with blue, and wears a white satin robe. The Warden is in the West, and holds a staff of gold. The members are clothed in white, with blue fillets embroidered with twelve stars of gold, and are called True and Faithful Brothers. The decorations of the Lodge are blue sprinkled with gold stars.

**GRAND PRINCIPALS.** The first three officers of the Grand Chapter of England are so called. They are respectively designated as Z., H., and J., meaning Zerubbabel, Haggai, and Joshua.

**GRAND PRIOR.** There are two available explanations of this title.

1. Each chief or conventual bailiff of the eight Grand Chapters of England was called a Grand Prior. There were also other Grand Priors, under whom were several Commanderies. The Grand Priors of the Order were twenty-six in number.

2. The third officer in the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States (see Prior).

**GRAND SECRETARIES GUILD, MASONIC.** See Masonic Grand Secretaries Guild.

**GRAND SECRETARY.** The recording and corresponding officer of a Grand Lodge, whose signature must be attached to every document issued from the Grand Lodge; where there is no Grand Register or Keeper of the Seals, he is the Custodian of the Seal of the Grand Lodge. The Regulations of 1722 had provided for the office, but no appointment was made until 1728, when William Cooper was chosen by the Grand Lodge. The office was therefore at first an elective one, but Anderson, in his edition of 1738 (page 161), says that "ever since, the new Grand Master, upon his commencement, appoints the Secretary, or continues him by returning him the books.” This usage is still pursued by the modern Grand Lodge of England; but in every Jurisdiction of the United States the office of Grand Secretary is an elective one. The jewel of the Grand Secretary is a circle enclosing two pens crossed. His badge of office was formerly a bag (see Bag).

**GRAND STEWARDS.** Officers of a Grand Lodge, whose duty it is to prepare and serve at the Grand Feast. This duty was at first performed by the Grand Wardens, but in 1721 they were authorized “to take some Stewards to their assistance” (see Constitutions, 1738, page 112). This was sometimes done and sometimes omitted, so that often there were no Stewards. In 1728 (see Constitutions, 1738, page 123), the Stewards, to the number of twelve, were made permanent officers; and it was resolved that in future, at the annual election, each Steward should nominate his successor. At present, in the Grand Lodge of England, nineteen Grand Stewards are annually appointed from nineteen different Lodges. Each Lodge recommends one of its subscribing members, who is nominated by the former Steward of that Lodge, and the appointment is made by the Grand Master. The number of Grand Stewards in the United States seldom exceeds two, and the appointment is made in some Grand Lodges by the Grand Master, and in others by the Junior Grand Warden. The jewel of a Grand Steward is a cornucopia within a circle, the cornucopia being the horn of plenty, representing peace and prosperity, the circle meaning endless, and his badge of office a white rod.

**GRAND STEWARDS LODGE.** According to the Constitutions of England, the past and present Grand Stewards constitute a Lodge, which has no number, but is registered in the Grand Lodge books at the head of all other Lodges. It is represented in the Grand Lodge by its Master, Wardens, and Past Masters, but has no power of making Freemasons. The institution has not been introduced into this country except in the Grand Lodge of Maryland, where the Grand Stewards’ Lodge has acted as a Committee of Grievances during the recess of the Grand Lodge.

**GRAND TILER.** An officer who performs in a Grand Lodge the same duties that a Tiler does in a subordinate Lodge. The Grand Tiler is prohibited from being an active member of the Grand Lodge, because his duties outside of the door prevent his taking part in the deliberations of the Body.
GRAND TREASURER. The office of Grand Treasurer was provided for by the Regulations of 1722, and in 1724, on the organization of the Committee of Charity, it was enacted that a Treasurer should be appointed. But it was not until 1727 that the office appears to have been really filled by the selection of Nathaniel Blakerby. As he was elected Deputy Grand Master in the same year, and yet continued to perform the duties of Treasurer, it does not appear to have been considered as a distinct appointment. In 1738, he dismissed the office, when Revis, the Grand Secretary, was appointed. But he declined on the ground that the offices of Secretary and Treasurer should not be held by the same person—"the one being a check on the other" (see Constitutions, 1738, page 184). So that, in 1739, it was made a permanent office of the Grand Lodge by the appointment of Brother John Lesse. It is an elective office; and it was provided, by the Old Regulations, that he should be "a Brother of good worldly substance." The duties are similar to those of the Treasurer of a subordinate Lodge. The jewel is a circle enclosing two keys crossed, or in saltire. According to ancient custom, his badge of office was a white staff, but this is generally disused in the United States.

GRAND WARDENS. The Senior and Junior Grand Wardens are the third and fourth officers of a Grand Lodge. Their duties do not differ very materially from those of the corresponding officers of a subordinate Lodge, but their powers are of course more extensive.

The Grand Wardens succeed to the government of the Craft, in order of rank, upon the death or absence from the Jurisdiction of the Grand and Deputy Grand Masters (see Succession to the Chair).

It is also their prerogative to accompany the Grand Master in his visitations of the Lodges, and when there to act as his Wardens. In the absence of the Senior Grand Warden, the Junior does not occupy the West, but retains his position in the South. Having been elected and installed to preside in the South, and to leave that station only for the East, the temporary vacancy in the West must be supplied by the appointment by the Grand Master of some other Brother (see Wardens).

On the same principle, the Senior Grand Warden does not supply the place of the absent Deputy Grand Master, but retains his station in the West.

The Old Charges of 1722 required that no one could be a Grand Warden until he has been the Master of a Lodge. The rule still continues in force, either by specific regulations or by the force of usage.

By the Regulations of 1721, the Grand Master nominated the Grand Wardens, but if his nomination was not approved, the Grand Lodge proceeded to an election. By the present Constitutions of England the power of appointment is vested absolutely in the Grand Master. In the United States the Grand Wardens are elected by the Grand Lodge.

GRASSE TILLY, ALEXANDRE FRANÇOIS AUGUSTE, COMTE DE. He was the son of the Comte de Grasse who commanded the French fleet that had been sent to the assistance of the Americans in their revolutionary struggle. De Grasse Tilly was born at Versailles, in France, about the year 1766. He was initiated in the Mother Scottish Lodge du Contrat Social, and subsequently, going over to America, resided for some time in the island of St. Domingo, whence he removed to the city of Charleston, in South Carolina, where, in 1796, he affiliated with the French Lodge la Candeur. In 1799, he was one of the founders of the Lodge la Rénovation Française, of which he was at one time the Venerable or Master. In 1802, the Comte de Grasse was a member of the Supreme Council of the Ancient and Accepted Scottish Rite, which had been established the year before at Charleston; and in the same year he received a Patent as Grand Commander for life of the French West India islands. In 1802 he returned to St. Domingo, and established a Supreme Council of the Scottish Rite at Port au Prince. In 1804 he went to Europe, and labored with great energy for the extension of the Ancient and Accepted Scottish Rite. On September 22, 1804, he founded at Paris a Supreme Council, of the Ancient and Accepted Scottish Rite, of which Body he was, until 1806, the Grand Commander. On March 5, 1805, he organized a Supreme Council at Milan, in Italy, and on July 4, 1811, another at Madrid, in Spain. The Comte de Grasse was an officer in the French army, and was taken prisoner by the English and detained in England until 1815, when he returned to Paris. He immediately resumed his functions as Grand Commander of a Body which took the unauthorized pretentious title of the Supreme Council of America. For several years Scottish Freemasonry in France was convulsed with dissensions, which De Grasse vainly labored to reconcile. Finally, in 1818, he resigned his post as Grand Commander, and was succeeded by the Comte Deceazs. From that period he appears to have passed quietly out of the Masonic history of France, and probably died soon after.

GRAVE. The grave is, in the Master's Degree, the analogue of the pastos, couch or coffin, in the Ancient Mysteries, and is intended scenically to serve the same purpose. The grave is, therefore, in that Degree, intended, in connection with the sprig of acacia, to teach symbolically the great Masonic doctrine of a future life.

GRAVELOT. The name of the second of the three conspirators in the Master's Degree, according to the Adonhiramate Rite. The others are Romvel and Abiram. The etymology of Gravelot is unknown.

GREAT ARCHITECT OF THE UNIVERSE. The title applied in the technical language of Freemasonry to the Deity. It is appropriate that a society founded on the principles of architecture, which symbolizes the terms of that science to moral purposes, and whose members profess to be the architects of a spiritual temple, should view the Divine Being, under whose holy law they are constructing that edifice, as their Master Builder or Great Architect. Sometimes, but less correctly, the title Grand Architect of the Universe is found.

Such was the opinion of Brother Mackey but it is worth while to note the evidence to the contrary. Great is said of that which is more than ordinarily powerful and influential, grand of that which is worthy so.

In the late eighteenth century the term Great Architect of the Universe had not become crystallized.
In the Book of Constitutions, Antient Charge I, certainly not later than 1815, we find the Glorius Architect of Heaven and Earth, and it is still extant in the Antient Charges we are still bound by. The term as we otherwise use it can be traced back but probably it was not general. Wellsen Calcott's Candid Disquisition of Masonry, 1769, uses the terms Great Architect, Chief Architect, Most Holy and Glorious Lord God, Thou Architect of Heaven and Earth. The prayers of some of them he refers to are purely Christian. He gives a charge delivered by Thomas Dunckerley, September 11, 1769, at Marlborough, wherein occurs the term Grand Architect of the Universe. Preston, first edition, Illustrations of Masonry, 1772, follows Calcott to some extent. He speaks of Almighty Author of the World. An examination of later editions would substantially show the term Grand was still in use. Brother Sandby was appointed by the Grand Lodge to be Grand Architect as a personal mark of distinction but it died with him in 1779. On the revision of Constitutions, Ritual, etc., in 1814 after the Union, much which had been used before was discarded. Brother J. Walter Hobbs has examined a Manuscript series of Lectures, Prayers and Addresses to officers, copied in 1849, apparently used in Lodge. These are largely Preston's with some Calcott's altered a bit here and there. Here are used terms such as God the Grand Geometrician of the Universe whose Son died for us and rose again; Great Architect of the Universe in whose image we were first formed; Divine Architect. In a Prayer to the Fellow Craft Degree appears O Thou Supreme Grand Ruler of the Universe, and O Thou Supreme Grand Master. In the Prayer to the Master Mason Degree we have O Thou blessed and glorious Lord God, coequal, coeternal, omniscient.

GREAT LIGHTS. See Lights, Greater; Bible; Square and Compasses.

GREAT PRIORY. The ruling Body of the Order of the Temple for England, Wales, and Canada is so called.

GREECE. A Lodge working under the Grand Orient of France was in existence at Corfu in 1809 and there was another one under the same authority acting in Athens. The Grand Orient of France also chartered in 1843 at Corfu a Lodge, Le Phoenix, which continues to be active, with Lodge Veritas at Saloniki in 1904. The first English Lodge was Pythagoras, No. 654, chartered in 1836 at Corfu. The Grand Lodge of France chartered a Lodge, L'Avenir de l'Orient, The Future East, at Saloniki in 1907. The Grand Orient of Italy has chartered two Lodges at Saloniki and the Grand Orient of Portugal has also organized a Lodge at Saloniki. The claim has been made that a Grand Orient of Greece existed in 1814 and that a Grand Lodge of Greece in 1840 had as Grand Master Angelo Calichipullo, but the latter organization soon became extinct and nothing is known of its history. A Provincial Grand Lodge was organized in 1866 by the Grand Orient of Italy. Steps were taken in 1867 to reorganize these Lodges into a Grand Lodge of Greece and in July, 1872, Prince Dimitrius Rhodocanaki of Selo was made Grand Master, and at the same time a Supreme Council of the Ancient and Accepted Scottish Rite was established with the seat of both Bodies at Athens. Sundry complications brought about the closing down of the Lodges but in 1906 a committee of the several Worshipful Masters was convened to reorganize both the Grand Orient and the Supreme Council, and recreate the former activity. The present Grand Orient of Greece operates with the Supreme Hellenic Council of the Ancient and Accepted Scottish Rite and has founded Lodges in Constantinople, Alexandria, Smyrna, Cyprus and other places on the Mediterranean Sea.

GREECE, MYSTERIES IN. The principal Pagan mysteries celebrated in Greece were the Eleusinian and the Bacchic (see Eleusinian Mysteries).

GREEN. Green, as a Masonic color, is almost confined to the four Degrees of Perfect Master, Knight of the East, Knight of the Red Cross, and Prince of Mercy. In the Degree of Perfect Master it is a symbol of the moral resurrection of the candidate, teaching him that being dead to vice he should hope to revive in virtue.

In the Degree of Knight of the Red Cross, this color is employed as a symbol of the immutable nature of truth, which, like the bay tree, will ever flourish in immortal green.

This idea of the unchanging mortality of that which is divine and true, was always connected by the ancients with the color of green. Among the Egyptians, the god Phtha, the active spirit, the creator and regenerator of the world, the goddess Pascht, the Divine preserver, and Thoth, the instructor of men in the sacred doctrines of truth, were all painted in the hieroglyphic system with green flesh.

Portal says, in his essay on Symbolic Colors, that "green was the symbol of victory"; and this reminds us of the motto of the Red Cross Knights, "magna est veritas et praevalebit," meaning—great is truth and mighty above all things; and hence green is the symbolic color of that Degree.

In the Degree of Prince of Mercy, or the Twenty-sixth Degree of the Scottish Rite, green is also symbolic of truth, and is the appropriate color of the Degree, because truth is there said to be the palladium or safeguard of the Order.

In the Degree of Knight of the East, in the Ancient and Accepted Scottish Rite, green is also the symbolic color. We may very readily suppose, from the close connection of this Degree in its ritual with that of the Companion of the Red Cross, that the same symbolic explanation of the color would apply to both, and Brother Mackey was of opinion that such an explanation might very properly be made; but it is generally supposed by its possessors that the green of the Knights of the East alludes to the waters of the river Euphrates, and hence its symbolism is not moral but historical.

The evergreen of the Third Degree is to the Master Mason an emblem of immortality. Green was with the Druids a symbol of hope, and the virtue of hope with a Freemason illustrates the hope of immortality. In all the Ancient Mysteries, this idea was carried out, and green symbolized the birth of the world, and the moral creation or resurrection of the initiate. If we apply this to the evergreen of the Master Mason we shall again find a resemblance, for the acacia is emblematic of a new creation of the body, and a moral and physical resurrection.
GREEN DRAGON TAVERN. Known also as Freemason’s Arms, a famous building in Boston, Massachusetts, on what was later on Union Street near the corner of Hanover Street. An account of this celebrated Masonic resort was written for the centenary occasion by Brother Charles W. Moore for the Lodge of Saint Andrew and was printed, 1870. Brother Moore was Recording Grand Secretary of Massachusetts, 1834-67, and edited Masonic journals, 1825-73. The Green Dragon Tavern was bought on March 31, 1764, for the Lodge of Saint Andrew, a Committee for that purpose being appointed on January 12. The Tavern’s hall was a suitable and preferred location for the political clubs of the time and Elliott’s History of New England, says “Among the most active of the Sons of Liberty was Paul Revere. In the fall and winter of 1774-5, some of the best Boston mechanics formed themselves into a club to watch the doings of the British soldiers. They were ‘High Sons of Liberty’ and men of action, who met at the Green Dragon Tavern, and every man swore on the Bible that nothing should be revealed except to Samuel Adams, John Hancock, Doctor Warren, and Doctor Church.” An authentic record of the persons taking part in the various activities planned at the Green Dragon Tavern, such as the Boston Tea Party of 1773, is not available for obvious reasons. A comparison of several published lists with the roster of the Lodge found a number of names identical in both. Daniel Webster, at Andover, Massachusetts, 1843, called the Green Dragon Tavern the headquarters of the American Revolution and speaks particularly of two members of the Lodge of Saint Andrew, “It was there, in Union Street, that John Gray, Paul Revere, and others of their class met for consultation.” Edward Everett, another American orator, at Lexington, April 19, 1835, dealing with the war and its genesis, tells of bringing the question “home to bosoms and firesides, not by profound disquisitions and elaborate reports—though these in their place were not spared—but in caucuses, the club rooms, at the Green Dragon, in the shipyards, in actual conference, man to man and heart to heart.” And noting the pertinence of this reference we can the more easily see the relation of the Lodge and its members to these stirring times (see Boston Tea Party).

GREENE, GENERAL NATHANIEL. Famous Revolutionary War General, born August 7, 1742; died June 19, 1786. Member of a Lodge in Rhode Island, wore a Masonic emblem around his neck all through the Revolution, and Brother Roth (Masonry in the Formation of Our Government, 1927, page 90) says: “The Grand Tyler of the Grand Lodge of Rhode Island states that they have in their possession a Masonic medal once worn by General Greene.” The Government has erected an equestrian statue to this distinguished soldier at Washington, District of Columbia (see New Age, August, 1924).

GREENLEAF, LAWRENCE NICHOLS. Born October 4, 1838, in Boston, Massachusetts, in which city he was initiated into the Masonic Fraternity by Columbian Lodge, March, 1863. Later in this year he went West and arriving at Denver he affiliated with Denver Lodge No. 5, where he retained membership until his death. At Denver he was in the mercantile business until 1893 when he purchased, edited and published the Masonic magazine Square and Compass, which he continued until 1917 when failing health forced him to retire. Senior Warden, 1865, and Worshipful Master in 1866, 1868, 1869, 1877 and 1878 of Denver Lodge No. 5. Made a Royal Arch Mason in Denver Royal Arch Chapter No. 2, April 18, 1864, was High Priest in 1867 and 1868, elected Grand High Priest of Colorado in 1885. Received Degrees of the Cryptic Rite in Boston Council, 1868, charter member of Denver Council No. 1 and Master in 1901, elected Grand Master of the Grand Council of Colorado in 1907. Created a Knight Templar in DeMolay Commandery at Boston, June 12, 1868, affiliated with Colorado Commandery No. 1, July 17, 1883, and elected Commander in 1890, served as Recorder from 1895 to 1913. He received the Degrees of the Ancient and Accepted Scottish Rite from Brother Albert G. Mackey. He initiated and was the principal factor in the organization of this Rite in Denver, was a charter member of each of the several Bodies and presiding officer of each. Albert Pike, Grand Commander of the Scottish Rite, appointed him Deputy for Colorado in 1878, a post he held for many years. He received the Thirty-third Degree, October 19, 1880. Elected Junior Grand Warden of the Grand Lodge of Colorado, at Central City, October 2, 1886, and re-elected, September 17, 1878. On September 16, 1879, he was elected Senior Grand Warden, and on September 21, 1880, Grand Master. Chairman of the Committee on Foreign Correspondence of the Grand Lodge in 1870, 1878, 1882 and 1885, and from 1889 to September, 1917, when ill-health necessitated his giving up this work. For years he was Chairman of the Committee on Necrology in the Grand Lodge. His distinction among Freemasons is not based merely upon the Degrees and offices which he held as he was an author of fine ability and a prolific poet. His centennial poem at Philadelphia in 1876 was one of the features of that occasion. His best known Masonic poem is the Lodge-Room Over Simpkins’ Store, published in the Square and Compass in 1898 (see Poetry of Freemasonry), and in another entitled Hands Across the Sea, written in 1912, he seems to have had a prophetetic vision of the war clouds hovering near. Brother Greenleaf died on October 25, 1922, and a memorial was read in every Lodge in the entire State of Colorado to honor him who wrote:

LIVE ON, O MASONRY!

Live on! O Masonry, live on! Thy work hath scarce begun;
Live on! nor end, if end there be, till earth’s last setting sun.
Live on! thy work in ages past hath but prepared the way:
For every truth thy symbols teach there’s presssing need today.
In cultured or unlettered age humanity’s the same,
And evermore the passions rage whose furies thou wouldst tame;
Wouldst but the nations head thy Plumb—war’s carnage soon would end,
Thy Trowel rivals subdue, thy Square to virtue tend,
Thy Level spread that true cement which doth all hearts unite.
And darkness comprehend and glow with thy immortal Light.
Live on, O Masonry, live on!
GREETING. This word means salutation, and under the form of “Thrice Greeting,” it is very common at the head of Masonic documents. In the beginning of the eighteenth century it was usual at the meeting of Freemasons to say, “God’s good greeting be to this our happy meeting.” Browne gives the formula as practised in 1800: “The recommendation I bring is from the Right Worthy and Worshipful Brothers and Fellows of the Holy Lodge of Saint John, who greet your Worship well.” This formula is obsolete, but the word greeting is still in use among Freemasons. In Masonic documents it is sometimes found in the form of S: S: S:, which three letters are the initials of the Latin word salutem or health, three times repeated, and therefore equivalent to Thrice Greeting. In European Lodges, especially in England, a brief but most acceptable response to the usually few but always very cordial words of welcome to any visiting official is “Brethren, I greet you well.”

GRENIERANS. An association established early in the eighteenth century in ridicule of and in opposition of the Freemasons. There was some feud between the two Orders, but the Grenierians at last succumbed, and long ago became extinct. They lasted, however, at least until the end of the century, for there is extant a Sermon preached before them in 1797. They must, too, by that time, have changed their character, for Prince William Frederick of Gloucester was then their presiding officer; and Doctor Munkhouse, the author of that sermon, who was a very ardent Freemason, speaks in high terms of the Order as an ally of Freemasonry, and distinguished for its “benign tendency and salutary effects.”

GREINEMANN, LUDWIG. A Dominican monk, who, while preaching a course of Lenten sermons at Aix-la-Chapelle in 1779, endeavored to prove that the Jews who crucified Jesus were Freemasons; that Judas, before he betrayed his Lord, had threatened, if his followers would assist him, he would slay every Freemason he met with his own hand, so excited the people that the magistrates were compelled to issue an edict for the destruction of Masons in North America. The Boston Marine Society, formerly the Fellowship Club, on February 26, 1754, in acknowledgment of his services, voted him the “freedom of the society for life.” Prior to May 19, 1755, Brother Gridley moved to Brookline and on May 25, 1767, he was appointed King’s Attorney General. From 1767 his health failed and the last time he presided over Grand Lodge was January 23, 1767. His death occurred September 10, 1767, when he was Grand Master of Freemasons, Attorney General for the Province of Massachusetts Bay, a member of the Great and General Court of the Province and a Justice, Colonel of the First Regiment of Militia, President of the Marine Society, Selectman and Assessor of Brookline. The following was written in memory of Brother Gridley by James Otis, an eminent lawyer, raised in the Masters Lodge on January 4, 1754:

Of Parts and Learning, Wit and Worth possess’d,
Gridley shone forth conspicuous o’er the rest:
In native Powers robust, and smit with Fame;
Nature and Science wove the laurel Crown
Ambitious, each alike, conferr’d Renown.
High in the Dignity and Strength of Thought,
The Maze of Knowledge sedulous he sought.
Gay e’en in Dignity, with Wisdom grave;
Alert to Friendship, with the ties of Blood
Awake to every Sport, by Nature planned.
His Heart expanded, and his Soul o’erflow’d.
Rest! Peaceful Shade! innoxious as they Walk
But human Frailties in thy Worth forgot.
Ne’er on thy Mem’ry cast a Blot—
May slander babble and i. ay censure talk,
May slander babble and censure talk.
of the poem was adopted as the mask or veil of se¬
of Secret Orders; it was to be veiled, and the Mokanna
Eaton, the Order was planned to be the most secluded
of the Order. As expressed by Commodore W. C.
ship the members had found within the mystical realm
finally chosen because of the enchanting goodfellow-
of the Grottoes. However, in the case of the Grotto,
Thomas Moore wrote a poem interesting on account
as Al- Hakiniribn-Otto, and the date of his activity as
mention of places and persons useful in the naming
name of the prophet, A1 Mokanna, the Veiled One,
Persian records lived sometime between the seventh
of philosophy.
Mokanna of the Prophets dwells in the hearts of the
those who have looked behind the veil and beheld
mystery, and imagery associated with all
ness no less strong, if there came the warmth of humor,
ting upon the practical tenets of Freemasonry extended
systems having abstruse and complicated meanings.
creatures that "Life is real, life is earnest,"
treasures upon the dignified earnestness of the Lodge,
time mischievous but never mean, resulted during
Grottoes simply fringes the veil with the peculiar
charm of mysticism and imagery associated with all
that comes from the mysterious East. The real
Mokanna of the Prophets dwells in the hearts of the
faithful and is so opposite in character to the false
Mokanna of the poem that he is known only to those
who have looked behind the veil and beheld the

Dr. Oren Root of Hamilton College gave at an
meetings of the Lodge, were wont, after the Lodge closed, to tarry for
the gleam of wit, and the glow of sympathy. We need
other Brethren of Hamilton Lodge had often met for
the summer of 1889 in an initiation promising rich
This organization developed into the Mystic Order
Veiled Prophets of the Enchanted Realm, but
there was at the start nothing more intended than a
local affair. Of this we are assured by the name.
the assembled Brethren chose as a title the Fairchild
Deviltry Committee, and the presiding officer was
called the King Devill' Membership was decided at
this first meeting to be confined exclusively to Master
Masons in good standing. Brothers R. R. Riddell
and H. P. Tompkins were proposed as the first
candidates and a date was set for their initiation.
The ceremony proved a great success. A Ritual
had been written by Brothers George Beal and
Adon N. Smith. This work evoked warm praise and
a Ritual Committee comprising Brothers R. R.
Riddell, George Beal, A. N. Smith, LeRoy Fairchild,
T. H. Beal, and W. M. West, was appointed to
further perfect the ceremonial.
When contributing his recollections freely for this
account of the Grotto, Grand Secretary Smith ac¬
corded to Prophets R. R. Riddell and George Beal
the credit for successfully working out the revision.
Brother Riddell brought ideal qualifications to the
task, brilliantly embellishing the revised work with
genius fanciful and sparkling, and inspiring much of
the showy dash, urge and glitter. His suggestion
was that the characters be given mythological
names. This idea worked out splendidly though
it makes no claim to be Freemasonry. So the Order
came: Mystic in its subtle lessons as in its form; Veiled
because no human heart stands all revealed; of an En¬
chanted Realm, because who does not know how duties
wear and sorrows burden in any unenchanted realm?
If Rites are framed to teach higher speculative tenets—and
we have them, so too may Rites well be framed to
together and scatter the warm-heart sunshine of life.
The Grand Alchemist has tested it; it is elixir.

The origin and development of the Order is ex¬
plained at length in Doctor Mackey's revised History
of Freemasonry (pages 1894–91). The Grotto was
born of an effort for stronger sociability among the
Brethren of Hamilton Lodge No. 120, Free and
Accepted Masons, Hamilton, New York. The very
informality did not tend to the keeping of complete
records but any uncertainty later about the facts
was met by the circumstance that several of the
original members long continued their able activities
in the Grotto, Brother Sidney D. Smith becoming the
Grand Secretary. Brother LeRoy Fairchild and
other Brethren of Hamilton Lodge had often met for
fun and frolic. Their lively social relations, some-
times mischievous but never mean, resulted during
the summer of 1889 in an initiation promising rich
enjoyment. This project received a warm welcome
and a more permanent organization seemed neces¬
ary. September 10, 1889, there was an organization
meeting held in the Masonic Hall at Hamilton of the
following Brethren: LeRoy Fairchild, George Beal,
Smith, H. S. Gardiner, C. J. Griswold, Robert Pat-
terson, A. M. Russell, John A. Holmgren, John F.
Howe, G. G. Waldron, and Edwin L. Feet. At this
first meeting the following officers were elected:
LeRoy Fairchild, K. D.; B. J. Stimson, C. J.; George
and Sidney D. Smith, Secretary.

This organization developed into the Mystic Order
of Veiled Prophets of the Enchanted Realm, but
there was at the start nothing more intended than a
local affair. Of this we are assured by the name.
the assembled Brethren chose as a title the Fairchild
Deviltry Committee, and the presiding officer was
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(See Beginnings of Freemasonry in America, 1924,
pages 119, 326–47, also Grand Master's address, both
by Brother Melvin M. Johnson, Proceedings, Massa-
epur, 1916, pages 309–530.)
there was scarcely anything of classical mythology in the drama. Prophet George Beal was the author of the original Ritual and received valuable assistance from Brother Riddell and others in working out the first revision but all the later work was done by him alone. The pioneer labor of Brother Beal survived. Brother Smith says that none of the changes since made in the Ritual disturbed the main lines laid down by Brother Beal.

The services of Prophet Beal were officially recognized by the Supreme Council at the Annual Session held in June, 1917, at Washington, District of Columbia, when a suitable resolution was unanimously adopted and a Committee comprising Past Grand Monarchs Charles E. Lansing, Hiram D. Rogers and J. F. McGregory was appointed to have it engrossed and presented. The following quotation is from this testimonial:

Resolved, that the Supreme Council in conjunction with all Veiled Prophets of the Realm do assure our worthy and esteemed Prophet George Beal of our appreciation of his work as Committee on Ritual, embracing as it does all the essential and beautiful effects of the Order, the promulgation of which has been a potent factor and conducive to the advancement and upbuilding of the Order.

Brother Smith contradicts the statement that the Grotto was founded on Chapter Twenty-four of the ancient Egyptian Book of the Dead, as the original Ritual will show. A copy of this as well as every revised edition is preserved in the safe of the Grand Secretary and nearly all are in the handwriting of Prophet George Beal who, Brother Smith tells us, never saw the Egyptian Book of the Dead. Minor modifications became advisable and another Committee was appointed. This comprised Brothers LeRoy Fairchild, George Beal, W. C. Eaton, and J. F. McGregory. They eliminated some features and some additions were made by this Committee, and these proved most acceptable. These amendments were adopted. Thereby the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm was duly set in operation on Friday, June 13, 1890, to carry systematically onward to Master Obligation presented by Brother W. C. Eaton was formally adopted, and on his motion also, the Deputy Grand Monarch, the Deputy Grand Chief Justice and the Deputy Grand Master of Ceremonies were appointed a Committee to act upon reports submitted by various Committees of the Supreme Council. After a banquet in the evening, the Supreme Council adjourned to the following afternoon of June 14, 1890, at 3 p.m., when Deputy Grand Monarch LeRoy Fairchild installed Brother Thomas L. James as Grand Monarch of the Mystic Order of Veiled Prophets of the Enchanted Realm. At this session the seal and badge of the Order were adopted. The turbans of the Veiled Prophets were by resolution at a later session of 1890 permitted to be of any color a Grotto might select but to be used with a silver veil. All turbans of the same Grotto were to be alike as to color, but no purple to be worn except by members of the Supreme Council.

The Supreme Council meeting at the Masonic Hall, Hamilton, June 11, 1891, was memorable because a Dispensation for the second Grotto was granted. This Body received a Charter from the Supreme Council June 9, 1892, as Xhorassan Grotto, No. 2, of Ilion, New York, and at the same session a Charter was issued to Zeba Grotto, No. 4, at Rome in that State. Dispensations had previously been given on August 26, 1891, to Lalla Rookh Grotto, No. 3, of Rochester, New York, and to Zeba Grotto, Lalla Rookh receiving a Charter on June 27, 1893, at the first New York City meeting of the Supreme Council when a Charter was also issued to Mirzola Grotto, No. 5, at Amsterdam, New York. Hiawatha Grotto, No. 8, at Anoka, Minnesota; Azim Grotto, No. 7, of New York City, and Shiras Grotto, No. 8, at Antwerp, New York, were granted Dispensations at this session. Charters were given to these three
founder and constant inspiration of the Grotto was of the Supreme Council on June 6, 1895. The genial institution of the Supreme Council up to his death. 51 years. He was Deputy Grand Monarch from the annual sessions from June 14, 1894, to October 31, 1899. He was also Monarch of Azim Grotto, No. 7. A revision of the Constitution and Statutes, and a Password were adopted at the New York City session of the Supreme Council on June 6, 1895. The genial founder and constant inspiration of the Grotto was Brother LeRoy Fairchild who died at his home in Hamilton, New York, January 23, 1897, aged but 51 years. He was Deputy Grand Monarch from the institution of the Supreme Council up to his death. Brother George F. Loder of Rochester, New York, was Grand Monarch in 1901 and 1902. He presided at the Buffalo session on October 19, 1900, of the Supreme Council, Grand Monarch Adon Smith dying in his 65th year on June 13, 1900, the tenth anniversary of the organization of the Supreme Council.

Grand Secretary Sidney D. Smith resigned his office at the annual meeting in June, 1924, and was succeeded in that position by Brother George Edward Hatch of Rochester, New York, a Past Grand Monarch of 1910. In the Proceedings, Thirteenth Annual Convention, 1902, there is a tribute on pages 126–7 to Brother Smith by his old associate, Prophet George Beal, from which the following extract is taken: “Grand Monarch Balston in writing on this matter said, ‘Surely, no one is more entitled to recognition than our Grand Secretary who by his zealous work in the cause has done so much toward the success of the Order.’ To be thus mentioned by the Grand Monarch is indeed a distinguished honor, but it is no more than is justly due Sidney D. Smith for the eminent ability, zeal and fidelity with which he has ever discharged his duties as Grand Secretary.” Of this we also bear tribute for he generously co-operated in making this account of the Grotto accurate and complete. Brother Smith died on November 12, 1924.

GROUND FLOOR OF KING SOLOMON’S TEMPLE. This is said to have been a Mosaic pavement, consisting of black and white stones laid lozenge-wise, and surrounded by a tesselated border. The tradition of the Order is that Entered Apprentices Lodges were held on the ground floor of King Solomon’s Temple; and hence a Mosaic pavement, or a carpet representing one, is a very common decoration of Masonic Lodges (see Mosaic Pavement and Grand Offerings).

GROUND FLOOR OF THE LODGE. Mount Moriah, on which the Temple of Solomon was built, is symbolically called the ground floor of the Lodge, and hence it is said that “the Lodge rests on holy ground.” This ground floor of the Lodge is remarkable for three great events recorded in Scripture, which are called the three grand offerings of Freemasonry. It was here that Abraham prepared, as a token of his faith, to offer up his beloved son Isaac—this was the first grand offering; it was here that David, when his people were afflicted with pestilence, built an altar, and offered thereon peace-offerings and burnt-offerings to appease the wrath of God—this was the second grand offering; and lastly, it was here that when the Temple was completed, King Solomon dedicated that magnificent structure to the service of Jehovah, with the offering of pious prayers and many costly presents—and this was the third grand offering. This sacred spot was once the threshing-floor of Ornan the Jebusite, and from him David purchased it for fifty shekels of silver. The Cabalists delight to invest it with still more solemn associations, and declare that it was the spot on which Adam was created and Abel slain (see Holy Ground).

GRUMBACH, SYLVESTER. Mentioned in the legend of the Strict Observance, and was the reputed Grand Master of the Templars from 1330 to 1332, and the twenty-second Grand Master.

GUARD. See Due Guard.

GUARD OF THE CONCLAVE. See Knight of the Christian Mark.

GUARDS. Officers used in working the ceremonies of the Red Cross and Templar Degrees. They do not constitute regular officers of a Council or Commandery, but are appointed for a particular purpose.

GUATEMALA. A republic of Central America. The Grand Orient of Colombia organized in 1881 Constance Lodge at Cartagena. This divided into three others affiliated with the Grand Orient of Central America.

On October 20, 1903, the Grand Orient of Guatemala was opened at Guatemala City.

GUERRIER DE DUMAST. A distinguished French Freemason, born at Nancy on February 26, 1796. He was the author of a poem entitled La Maçonnerie, in three cantos, enriched with historical, etymological, and critical notes, published in 1820. For this work he received from the Lodge Freres Artistes, Brother Artists, of which he was the Orator, a gold medal. He was the author of several other works, both Masonic and secular.

GUGLIELMUS TYRIUS. Wrote a history of the crusades having many references to the Knights Templar. An edition of this work was published at London in 1640.

GUGOMOS, BARON VON. An impostor in Freemasonry, who, in 1775, appeared in Germany, and, being a member of the Order of Strict Observance, claimed that he had been delegated by the Unknown Superiors of the Holy See, or principal office, at Cyprus to establish a new Order of Knights Templars. Calling himself Duz, or the Ruler, and High Priest, he convoked a Masonic Congress at Wiesbaden, which, notwithstanding the warning of Doctor Bode, was attended by many influential members of the Fraternity. His pretensions were so absurd, that at length his imposture was detected, and he escaped secretly out of Wiesbaden. In 1786, Gugomos confessed the imposition, and, it is said, asserted that he had been employed as a tool by the Jesuits to perform this part, that Freemasonry might be injured.

GUIANA. See British Guiana, Cayenne, and Surinam.
GUILBBS. The names given to the Assassins of the Third Degree by some of the inventors of the advanced Degrees, are of so singular a form as to have almost irresistibly led to the conclusion that these names were bestowed by the adherents of the house of Stuart upon some of their enemies as marks of infamy. Such, for instance, is Bowed, the name of one of the Assassins in certain Scottish Degrees, which is probably a corruption of Cromwell. Jubulum Guibbs, another name of one of these traitors, has much puzzled the Masonic etymologists. Brother Mackey believed that he had found its origin in the name of the Rev. Adam Gib, who was an antiburgher clergyman of Edinburgh. When that city was taken possession of by the young Pretender, Charles Edward in 1745, the clergy generally fled. But Gib removed only three miles from the city, where, collecting his loyal congregation, he hurled anathemas for five successive Sundays against the Pretender, and boldly prayed for the downfall of the rebellion. He subsequently joined the loyal army, and at Falkirk took a rebel prisoner. So active was Gib in his opposition to the cause of the house of Stuart, and so obnoxious had he become, that several attempts were made by the rebels to take his life. On Charles Edward’s return to France, he erected in 1747 his Primordial Chapter at Arras; and in the composition of the advanced Degrees there practised, it is very probable that he bestowed the name of his old enemy Gib on the most atrocious of the Assassins who figure in the legend of Third Degree. The letter u was doubtless inserted to prevent the French, in pronouncing the name, from falling into the soft sound of the g and called the word Jib. The additional b and s were the natural and customary results of a French attempt to spell a foreign proper name (see Arras, Primordial Chapter of).

An old handbook in French, Thuleus des Trente-Trois Degres de l’Ecosisme, published in 1815 at Paris, mentions on page 79 that some had derived the word Jabulum from Zabulon, a Hebrew word meaning habitation.

GUICHARD, JEAN FRANCOIS. A famous literary Freemason; born at Chartrettes, near Melun, France, May 5, 1731; died there on February 23, 1811. He wrote a number of books including some comic operas and sprightly verse. His name is on both lists of the Lodge of the Nine Sisters for 1806, as having taken part in the Lodge after its revival but he is also on the roster for 1779 (see Une Loge Magonnaique, Louis Amiable, 1897, pages 298 and 313).

GUILD, MASONIC GRAND SECRETARIES. See Masonic Grand Secretaries Guild.

GUILLEMAIN DE ST. VICTOR, LOUIS. A distinguished French writer, who published several works on Freemasonry, the most valuable and best known of which is his Recueil Precieux de la Magonnaire Adonhiramite, meaning Choice Selections of Adonhiramate Masonry, first issued at Paris in 1782. This work, which several editions were published, contains the catechisms of the first four Degrees of Adonhiramite Freemasonry, and an account of several other Degrees, and is enriched with many learned notes. Ragon, who speaks highly of the work, erroneously attributes its authorship to the celebrated Baron de Tschoudy.

GUILLOTIN, DOCTOR JOSEPH IGNACE. Famous French physician and zealous Freemason. Born at Saintes, May 28, 1738; died at Paris, March 28, 1814. Often credited with inventing the guillotine, a machine for beheading those condemned to death in France, but this is untrue; neither did he die by this means, as has been asserted. As Deputy to the Assembly, he urged, on December 1, 1789, that capital punishment should be inflicted as speedily and painlessly as possible, and argued for a machine. Although such contrivances were not new, and in fact the one adopted at the time was perfected by Antoine Louis, secretary of the Academy of Surgeons, and a mechanic, Schmidt, the machine unjustly bears the name of him who pleaded for its use on humane grounds. One of the founders of the Grand Orient of France, Doctor Guillotin was first the Orator of the Chamber of the Provinces, becoming President, October 27, 1775, and was Worshipful Master of Concorde Fraternelle Lodge at Paris, his name being on the list of Lodges for 1776 with the address “at Schools of Medicine,” and among the officers of the Grand Orient, that year, he is qualified as professor of the medical faculty in the University of Paris. He was in 1778 the founder of the society which became the Academy of Medicine, and in 1784 he was with Benjamin Franklin, American statesman, and Jean Sylvain Bailly, French astronomer, all three members of the Lodge of the Nine Sisters, appointed the Royal Commission to report on the animal magnetism claims of Mesmer (see Une Loge Magonnaique d’Avant 1789, Louis Amiable, 1897, page 282).

GUINEA, FRENCH. See French Guinea.

GUSTAVUS IV, King of Sweden. He was initiated into Freemasonry, at Stockholm, on March 10, 1793. Ten years after, on March 9, 1803, Gustavus issued an Ordonnance by which he required all the secret societies in his dominions to make known to the Stadtholders of the cities where they resided, and in the provinces to his Governors, not only the formula of the oath which they administered to their members, but the duties which they prescribed, and the object of their association; and also to submit at any time to a personal inspection by the officers of government. But at the end of the Ordonnance the King says: “The Freemasons, who are under our immediate protection, are alone excepted from this inspection, and from this Ordonnance in general.”

GUTTURAL POINT OF ENTRANCE. From the Latin guttur, meaning the throat. The throat is that avenue of the body which is most employed in physical contemplation and the practice of the most rigorous asceticism. Strabo divides them into Brahmins and Samans, the former of whom adhered to the strictest principles of caste, while the latter admitted any one into their number regarding whose
character and kindred they were satisfied. They believed in the immortality of the soul and its migration into other bodies. They practised celibacy, abstained from wine, and lived on fruits. They held riches in contempt, and abstained from sensual indulgences.

GYPSIES. Cornelius Van Paun, more generally known as De Paun, in his *Philosophical Researches on the Egyptians and Chinese*, published at Paris, 1774, advances the theory that Freemasonry originated with the Gypsies. He says: “Every person who was not guilty of some crime could obtain admission to the lesser mysteries. Those vagabonds called *Egyptian priests* in Greece and Italy required considerable sums for initiation; and their successors, the Gypsies, practise similar mummeries to obtain money. And thus was Freemasonry introduced into Europe.” But De Paun is remarkable for the paradoxical character of his opinions. James Simpson, who has written a rather exhaustive *History of the Gypsies*, published in 1866, points out (page 357), “a considerable resemblance between Gypsysim, in its harmless aspect, and Freemasonry— with this difference, that the former is a general, while the latter is a special, society; that is to say, the Gypsies have the language, or some of the words and the signs peculiar to the whole race, which each individual or class will use for different purposes. The race does not necessarily, and does not in fact, have intercourse with every other member of it. In that respect they resemble any ordinary community of men.” And he adds: “There are many Gypsies Freemasons; indeed, they are the very people to push their way into a Freemasons Lodge; for they have secrets of their own, and are naturally anxious to pry into those of others, by which they may be benefited. I was told of a Gypsy who died, lately, the Master of a Freemasons’ Lodge. A friend, a Freemason, told me the other day of his having entered a house in Yetholm where were five Gypsies, all of whom responded to his Masonic signs.” But it must be remembered that Simpson is writing of the Gypsies of Scotland, a kingdom where the race is considerably advanced above those of any other country in civilization and in social position.

H. In Hebrew the letter is נ. Cheth; the hieroglyph was an altar as in the illustration, and finally the Hebrew נ. The eighth letter in the alphabet, and in Hebrew has the value in number of 8, while the Hebrew נ, He, which is of the same hieroglyphic formation, has the numerical value of 5.

HABAKKUK. The Hebrew is נַחַנִי, meaning a struggler, a favorite. The eighth of the twelve minor prophets. No account is contained in the Book of Habakkuk, either of the events of his life or the date when he lived. He is believed by many to have flourished about 630 b.c. In the Thirty-second Degree of the Ancient and Accepted Scottish Rite, his name answers to the passwords Tuesday and Xerxes.

HABIN. The Hebrew is נַחַנִי, Intelligius. Name of the initiate in the Fourth Degree of the modern French Rite, sometimes given as Johaben, or Jabin.

HABRAMAH or JABAMIAH. The Hebrew word is נַחַנִי, the Fanum excellsum or high holy place. The French explanation is that the word was applied to a holy place or an elevation near the altar in the Jewish Tabernacle where a feast was prepared. Said to be used in the Thirtieth Degree of the Ancient and Accepted Scottish Rite in France; it is not used in America.

HAGQUET, G. A French notary at Port-au-Prince, subsequently a member of the Grand Orient of Paris, and President of the Royal Arch Chapter at Paris in 1814.

HADLY, BENJAMIN. English Freemason said to have attended the Occasional Lodge at The Hague for the conferring of the first two Degrees on the Duke of Tuscany and Lorraine, afterwards Emperor Francis I. William Preston {Illustrations of Masonry, 1812, page 231) asserts Brother Hadly then acted as a Warden.

HAFEDHA. The second of the four gods worshipped by the Arak tribe of Ad, before the time of Mohammed, to which Hûd, or Heber, was sent. These were Sâkia, the god of rain; Háfeda, the preserver from danger; Râzeeka, the provider of food; and Sâlema, the god of health.

HAGAMATANA. See Echatana.

HAGAR. The old lectures taught the doctrine, and hence it was the theory of the Freemasons of the eighteenth century, that the landmark which requires all candidates for initiation to be free born is derived from the fact that the promise which was given to Isaac, the free-born son of Abraham and Sarah, was denied to Ishmael, the slave-born son of the Egyptian bondwoman Hagar. This theory is entertained by Brother Oliver in all his writings, as a part of the old Masonic system (see *Free Born*).

HAGGAI. According to Jewish tradition, Haggai was born in Babylon during the captivity, and being
a young man at the time of the liberation by Cyrus, he came to Jerusalem in company with Joshua and Zerubbabel, to aid in the rebuilding of the Temple. The work being suspended during the reigns of the two immediate successors of Cyrus, on the accession of Darius, Haggai urged the renewal of the undertaking, and for that purpose obtained the sanction of the king. Animated by the courage and patriotism of Haggai and Zechariah, the people prosecuted the work with vigor, and the second Temple was completed and dedicated in the year 516 B.C.

In the Royal Arch system of America, Haggai represents the Scribe, or third officer of a Royal Arch Chapter. In the English system he represents the second officer, and is called the Prophet.

HAGUE, THE. A city of the Netherlands, formerly South Holland. Freemasonry was introduced there in 1731 by the Grand Lodge of England, when an occasional Lodge was opened for the initiation of Francis, Duke of Lorraine, afterward Emperor of Germany. Between that year and 1735 an English and a Dutch Lodge were regularly instituted, from which other Lodges in Holland subsequently proceeded. In 1749, the Lodge at The Hague assumed the name of the Mother Lodge of the Royal Union, whence resulted the National Grand Lodge, which declared its independence of the Grand Lodge of England in 1770 (see Netherlands).

HAAH. The Hebrew definite article the, or the. It forms the second syllable of the Substitutive Word.

HAHNEMANN, SAMUEL CHRISTIAN FRIEDRICH. Famous physician. Born April 10, 1755, at Meissen, Saxony, and a member of the Lodge Minerva at Leipsic, Germany, from 1817. Founder of the homoeopathic system. He died at Paris on July 2, 1843.

HAIL or HALE. This word is used among Freemasons with two very different significations.

1. When addressed as an inquiry to a visiting Brother it has the same import as that in which it is used under like circumstances by mariners. Thus: “Whence do you hail?” that is, “Of what Lodge are you a member?” Used in this sense, it comes from the Saxon term of salutation heal, and should be spelled hail.

2. Its second use is confined to what Freemasons understand by the tie, and in this sense its signification is conceal, being derived from the Saxon word helan, to hide, the e being pronounced in Anglo-Saxon as a in the word fate. By the rules of etymology, it should be written hele, but is usually spelled hel.

The preservation of this Saxon word in the Masonic dialect, while it has ceased to exist in the vernacular, is a striking proof of the antiquity of the Order and its ceremonies in England. “In the western parts of England,” says Lord King (Critical History of the Apostle’s Creed, page 175), “at this very day, to hele over anything signifies, among the common people, to cover it; and he that covereth an house with tile or slate is called a hellier.”

“As regards the Anglo-Saxon hele, it survives of course in the word Hell—the covered world—of the Apostle’s Creed, but,” says Brother Canon J. W. Horsley, (page 21, Transactions, Quatuor Coronati Lodge, volume xxvi, 1913), “I thought until lately that a hellier, that is, a thatcher who covers over with thatch the sticks of corn, was only North Country. However, lately when asking who had so well covered a stick close to Dething Church I was told it was a hellier from the next village. And in the best dictionary of the Kentish dialect I find:

Hele (heel) verb, to cover. Heal (heel) verb, to hide; to cover anything up; to roof in.

“All right! I'll work 'em; I've only just got this 'ere row of tators to heal.”

Heler (hee-ler), substantive, anything which is laid over another: as, for instance, the cover of a thurrick, or wooden drain.

To the above information Brother Doctor Hammond added that in the West of England, the word “hale” is used at the present time, and its common pronunciation there and on the moors of the Cornish Country is hale (see also Heler). From correspondence with Brother Charles E. Funk in regard to the pronunciation of the word, we learn he is convinced that in most Lodges until 1750, and perhaps even later than 1800, the words hele, conceal, reveal, were perfect rhymes pronounced hayl, conceayl, revayl, as they would be in Ireland today, but modern dictionaries give the pronunciation as heel.

HALE, NATHAN. American patriot, born at Coventry, Connecticut, in 1756. Gave his life for his country in 1776, when he was hanged as a spy by the British in New York City on September 22. He was a member of Saint John’s Regimental Lodge of New York City and had already received recognition as a Freemason although not twenty-one years of age (see New Age, September, 1924).

HALL COMMITTEE. A Committee established in all Lodges and Grand Lodges which own the buildings in which they meet, to which is entrusted the supervision of the building. The Grand Lodge of England first appointed its Hall Committee in 1773, for the purpose of superintending the erection of the hall which had been projected.

HALL, MASONIC. For a long time after the revival of Freemasonry in 1717, Masonic Lodges continued to meet, as they had done before that period, in taverns. Thus, the Grand Lodge of England was organized, and, to use the language of Anderson, “the Quarterly Communications were revived” by four Lodges, whose respective places of meeting were the Goose and Gridiron Ale-House, the Crown Ale-House, the Apple-Tree Tavern, and the Rummer and Grapes Tavern. For many years the Grand Lodge held its quarterly meetings sometimes at the Apple-Tree, but principally at the Devil Tavern, and kept the Grand Feast at the hall of one of the Livery Companies. The first Lodge in Paris was organized at a tavern kept in the Rue des Boucheries by one Hure, and the Lodges subsequently organized in France continued to meet, like those of England, in public houses. The custom was long followed in other countries of Europe. In the United States the practice ceased only at a comparatively recent period, and it is possible that in some obscure villages it has not yet been abandoned.

At as early a period as the beginning of the fourteenth century, the Gilds, or Livery Companies, of London, had their halls or places of meeting, and in which they stored their goods for sale. At first these were mean buildings, but gradually they rose into
importance, and the Goldsmith's Hall, erected in the fifteenth century, is said to have been an edifice of large dimensions and of imposing appearance. These halls, probably, as they were very common in the eighteenth century, were suggestive to the Freemasons of similar edifices for their own Fraternity; but undoubtedly the necessity, as the Association grew into importance, of a more respectable, more convenient, and more secure locality than was afforded by temporary resort to taverns and alehouses must have led to the erection of isolated edifices for their own special use.

The first Masonic Hall of which we have any account is the one that was erected by the Lodge at Marseilles, in France, in the year 1765. Smith describes it very fully in his *Use and Abuse of Freemasonry* (page 165), and calls it "a very magnificent hall." In 1773, the Grand Lodge of England made preliminary arrangements for the construction of a hall, a considerable sum having been already subscribed for that purpose. On May 1, 1775, the foundation-stone of the new edifice was laid in solemn form, according to a ceremonial which was then adopted, and which, with a few modifications, continues to be used at the present day on similar occasions. On the foundation-stone it was designated as \textit{Aula Latanorum}, meaning \textit{The Freemasons Hall}. It was finished in less than twelve months, and was dedicated on May 23, 1776, to \textit{Masonry, Virtue, Universal Charity and Benevolence}; a formula still adhered to without variation in the English and American Grand Lodges. At present there is no dearth of these buildings for Masonic use of imposing grandeur and architectural beauty to be found scattered all over the land.

In the United States, Lodges were held in taverns up to a comparatively recent period. It is not now considered respectable. It is impossible to tell at what precise period and in what locality the first Masonic Hall was erected in the United States. It is true that in a Boston paper of 1773 we find, according to Moore's Magazine (xv, page 162), an advertisement summoning the Freemasons to celebrate the festival of Saint John the Evangelist at "Freemasons Hall"; but, on examination, we learn that this was no other than a room in the Green Dragon Tavern. Other buildings, such as the Exchange Coffee-House, only partially used for Masonic purposes, were subsequently erected in Boston, and received by courtesy, but not by right, the name of \textit{Masonic Halls}; but it was not until 1832 that the first independent hall was built in that city, which received the name of the \textit{Masonic Temple}, a title which has since been very usually conferred on the halls in the larger cities. We may suppose that it was about this time, when a resuscitation of Masonic energy, which had been paralyzed by the anti-Masonic opposition, had commenced to develop itself, that the Lodges and Grand Lodges began to erect halls for their peculiar use. At present there is no dearth of these buildings.
to be a vestry, where the ornaments, furniture, jewels, and other regalia are deposited. This is called the treasury, or Tiler's conclave, because these things are made to this apartment from the Tiler's room.

There ought to be also a chapel for preparations, hung with black, and having only one small light, placed high up, near the ceiling; a chapel for the dead furnished with a table, on which are a lamp and emblems of mortality; the Master's conclave, where the records, the Warrants, the Minutes, and every written document are kept. To this room the Worshipful Master retires when the Lodge is called from labor to refreshment, and at other times; when his presence in the Lodge is not essential; and here he transacts the Lodge business with his Secretary. The Ark of the Covenant is also deposited in this apartment. None may be of smaller dimensions, according to circumstances.

In the middle of the hall there should be a movable trapdoor in the floor, seven feet long and three or four feet broad, opening into a small crypt, about three feet in depth, the use of which is known to none but perfect Freemasons, who have passed through all the symbolical Degrees. All of these particulars may not be equally necessary to the construction of a Masonic Hall; but a close similarity in their general spirit and direction, or to similar regulations, should be impressed on every Lodge that undertakes the construction of a building exclusively for Masonic purposes; and such a building only is entitled to be called a Masonic Hall.

In the division in the American Rite of the Degrees among various Bodies imposes the necessity, or at least the convenience, when erecting a Masonic Hall in the United States, of appropriating some of the rooms to the uses of Ancient Craft Lodges, some to Royal Arch Chapters, some to Royal and Select Councils, and some to Commanderies of Knights Templars. It is neither proper nor convenient that a Chapter should be held in a Lodge; and it is equally expedient that the Asylum of a Commandery should be kept separate from both. All of these rooms should be oblong in form, lofty in height, with an elevated dais or platform in the East, and two doors in the West, the one in the Northwest corner leading into the preparation room, and the other communicating with the Tiler's apartment. But in other respects they differ. First, as to the color of the decorations. In a Lodge room the predominating color should be blue, in a Chapter red, and in a Council and Commandery black.

In a Lodge-room the dais should be elevated on three steps, and provided with a pedestal for the Master, while on each side are seats for the Past Masters, and dignitaries who may visit the Lodge. The pedestal of the Senior Warden in the West should be elevated on two steps, and that of the Junior Warden in the South on one. A similar arrangement, either permanent or temporary, should be provided in the Chapter room for working the intermediate Degrees; but the Eastern dais should be supplied with three pedestals instead of one, for the reception of the Grand Council. The tabernacle also forms an essential part of the Chapter room. This is sometimes erected in the center of the room, although the consistency of the symbolism would require that the whole room, during the working of the Royal Arch Degree, should be deemed a tabernacle, and then the veils would, with propriety, extend from the ceiling to the floor, and from one side of the room to the other. There are some other arrangements required in the construction of a Chapter room, of which it is unnecessary to speak.

Councils of Royal and Select Masters are usually held in Chapter rooms, with an entire disregard of the historical teachings of the Degrees. In a properly constructed Council chamber, which, of course, would be in a distinct apartment, there should be no veils, but nine curtains of a stone color; and these, except the last, starting from one side of the room, should stop short of the other, so as to form a narrow passage between the walls and the extremities of the curtains, reaching from the door to the ninth curtain, which alone should reach across the entire extent of the room. These are used only in the Select Degree, and can be removed when the Royal Master is to be conferred. Unlike a Lodge and Chapter, in a Council there is no dais or raised platform; but three tables, of a triangular form, are placed upon the level of the floor in the East. It is, however, very seldom that the funds of a Council will permit of the indulgence in a separate room, and those Bodies are content to work, although at a disadvantage, in a Chapter room.

It is impossible, with any convenience, to work a Commandery in a Lodge, or even a Chapter room. The officers and their stations are so different, that what is suitable for one is unsuitable for the other. The dais, which has but one station in a Lodge and three in a Chapter, requires four in a Commandery, the Prelate taking his proper place on the right of the Generalissimo. But there are other more important differences. The principal apartment should be capable of a division by a curtain, which should separate the Asylum proper from the rest of the room, as the mystical veil in the ancient Church shut off the prospect of the altar, during the eucharistic sacrifice, from the view of the catechumens. There are several other rooms required in the Templar ritual which are not used by a Lodge, a Chapter, or a Council, and which makes it necessary that the apartments of a Commandery should be distinct. A banquet-room in close proximity to the Asylum is essential; and convenience requires that there should be an armory for the deposit of the arms and costume of the Knights. But it is unnecessary to speak of reflection rooms, and other places well known to those who are familiar with the ceremonies, and which cannot be dispensed with.

HALLELUJAH. Meaning Praise the Lord. Expression of applause in the Degree of Sublime Ecossoonis, Heavenly Jerusalem, and others.

HALLIWELL MANUSCRIPT. The earliest of the old Constitutions. It is in poetic form, and was probably transcribed in 1390 from an earlier copy. The manuscript is in the King's Library of the British Museum. It was published in 1840 by James O. Halliwell, and again in 1844, under the title of The Early History of Freemasonry in England. The Masonic character of the poem remained unknown until its discovery by Halliwell, who was not a Freemason, because it was catalogued as A Poem of Moral Duties. It is now more commonly known as the Regius Manuscript, because it formed part of the Royal Library commenced by Henry VII and presented to the British Museum by George II.

What is said above by Brother Hawkins of this early reference to the Craft does not exhibit as fully as
many may desire the peculiar features of the Halliwell or Regius Manuscript. The book is about four by five and a half inches, the writing being on vellum, a fine parchment, and it was bound in its present cover, according to Brother H. J. Whymper, about the year 1838. The cover bears the Royal Arms stamped on both sides with G. R. II, and the date 1757. In that year the King, George II, by an instrument that passed the Great Seal of England presented the Library containing the volume to the British Museum where the present reviser of this work had the pleasure of personally examining it. In the possession of Charles Thornton, a book collector of the seventeenth century, and listed in Bernard's Catalogus Manuscriptorum Angliae, Oxford, 1697 (page 200), and described in David Casley's Catalogue of the Manuscripts of the Old Royal Library, 1734 (page 259), as a Poem of Moral Duties, the contents were mistaken until J. O. Halliwell-Phillipps mentioned it in his paper On the Introduction of Freemasonry into England, read before the Society of Antiquaries during the session of 1838 to 1839. Two small editions of the transcript of the poem were published as Brother Hawkins tells us. The first edition contained a facsimile reproduction of four lines of the manuscript, the second similarly reproduced the first page, and he also gave a glossary which with the transcript was published in a veritable gem of a work in 1889, Spencer and Company, with an introduction by Brother H. J. Whymper. Halliwell-Phillipps pointed out that the writer was probably a priest, this evidence from the allusions in line 629 (page LI). He also gives attention to line 143 (page XI), as intimating that a still older manuscript was in existence when the poem was written.

The writing is done in a neat but characteristic style of the early period and in these modern days far from familiar to us, the English of that generation was also very different from that of our time. Brother Roderick H. Baxter, Past Master of Quatuor Coronati Lodge and Past President of the Manchester Association for Masonic Research, has carefully modernized the transcript of the poem were published as Brother Hawkins tells us. The first edition contained a facsimile reproduction of four lines of the manuscript, the second similarly reproduced the first page, and he also gave a glossary which with the transcript was published in a veritable gem of a work in 1889, Spencer and Company, with an introduction by Brother H. J. Whymper. Halliwell-Phillipps pointed out that the writer was probably a priest, this evidence from the allusions in line 629 (page LI). He also gives attention to line 143 (page XI), as intimating that a still older manuscript was in existence when the poem was written.

In the following transcript Brother Baxter has adhered strictly to the phraseology of the original with all its vagaries of person, tense and mood, and has retained the peculiarities of double and sometimes even treble negatives, the only variation being in the substitution of modern words for those now obsolete. However, where the modern words at the ends of lines could not have been used to preserve the jingle of the verses the old words have been utilized with their present equivalents added in brackets so as to avoid the necessity or referring to a glossary. The
After all the masons of the craft, 
To come to him full even straightsite, (straight)
For to amend these defaults all
By good counsel, if it might full.
An assembly then he could let make
Of divers lords in their state,
Dukes, earls, and barons also,
Knights, squires and many mo, (more)
And the great burgesses of that city.
They were there all in their degree;
These were there each one algate, (always)
To ordain for these masons' estate.
And the great burgesses of that city.
An assembly then he could let make
And fifteen points there they wrought.
These were there each one algate, (always)
They were there all in their degree;
Knights, squires and many mo, (more)
Of divers lords in their state,
By good counsel, if it might fall.
To come to him full even straightsite, (straight)
After all the masons of the craft.
For all the masons that be there
That the 'prentice should be of gentle kind;
By old time written I find
For more ease than, and of honesty.
Take a 'prentice of higher degree.
The fifth article is very good,
For all the masons that be there
That the 'prentice be of lawful blood;
The master shall not, for no advantage.
Make no 'prentice that is outrage; (deformed)
To make a halt man and a lame.
That he have his limbs whole all y-fere; (together)
For in that craft they be full perfect, 
To take his hire as his fellows do. (dread)
Full well will tell you all y-fere (together)
That no master for favour nor dread.
The seventh article that is now here.
That the 'prentice be of lawful blood;
The master shall not, for no advantage.
Make no 'prentice that is outrage; (deformed)
To make a halt man and a lame.
That he have his limbs whole all y-fere; (together)
For in that craft they be full perfect, 
To take his hire as his fellows do. (dread)
Full well will tell you all y-fere (together)
That no master for favour nor dread.
And to his craft, wheresoever he go;  
And that the ground be well y-take, (taken)  
That it neither flaw nor grake. (crack)

Articulus decimus.  
Tenth article.

The tenth article is for to know,  
Among the craft, to high and low,  
There shall no master superintend another,  
But be together as sister and brother,  
In this curious craft, all and some,  
That belongeth to a master mason.  
Nor he shall not superintend no other man,  
That hath taken a work him upon,  
In pain thereof that is so strong,  
That weigheth no less than ten ponge, (pounds)

To bring the work to full good end.

He hath it securely in his mind XVII.  
That hath taken a work him upon.

There shall no master supplant another,  
The tenth article is for to know,  
There shall no mason meddle withal.

In such a case if it do fall.

Then may a mason that work crave.

For no man in masonry  
That he is both fair and free;

The eleventh article I tell thee.

If he be a mason good and sound.

But if that he be guilty found.

In pain thereof that is so strong, XVl.

That belongeth to a master mason.

But be together as sister and brother.

Among the craft, to high and low.

That who will know this craft and come to estate,

Of great lords and masters also.

At this assembly were points ordained mo, (more)

As truly as he can or may, XXI.

That the mason work upon tne work day,

To teach him so, that for no man.

For to the master he is a friend;

To deserve his hire for the holy-day,

That he is both fair and free.

The second point as I you say.

And truly to labour on his deed.

He shall not his fellows' work deprave.

That to the lords' profit for it to save

That he is both fair and free;

That weigheth no less than ten ponge, (pounds)

To bring the work to full good end.

He hath it securely in his mind XVII.  
That hath taken a work him upon.

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That belongeth to a master mason.

But be together as sister and brother.

Among the craft, to high and low.

That in turn the work to nought;

Shall not supplant other securely,

That it neither flaw nor grake. (crack)

That no mason should work by night.

Forsooth he that beginneth the ground.

In this curious craft, all and some.

But it amend by all that thou may.

And measurable points that he him reche, (tell)

Wheresoever he go under the sun.

And bring the craft into great shame.

For he teacheth, by his might.

And that the ground be well y-take, ftaken)  
To every mason wheresoever he be.

And the fourteenth article by good reason,

That he may within his term,

He shall no 'prentice to him take, XIX.

Sheweth the master how he shall do; (do)

Wheresoever he go in field or frythe, (enclosed wood)

And his master also that he is with.

That who will know this craft and come to estate,

Of great lords and masters also.

At this assembly were points ordained mo, (more)

As truly as he can or may, XXI.

That the mason work upon tne work day,

To teach him so, that for no man.

For to the master he is a friend;

To deserve his hire for the holy-day,

That he is both fair and free;

The eleventh article I tell thee.

If he be a mason good and sound.

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To every mason wheresoever he be.

And the fourteenth article by good reason,

That he may within his term,

He shall no 'prentice to him take, XIX.

Sheweth the master how he shall do; (do)

Wheresoever he go in field or frythe, (enclosed wood)

And his master also that he is with.

That who will know this craft and come to estate,

Of great lords and masters also.

At this assembly were points ordained mo, (more)

As truly as he can or may, XXI.

That the mason work upon tne work day,

To teach him so, that for no man.

For to the master he is a friend;

To deserve his hire for the holy-day,

That he is both fair and free;

The eleventh article I tell thee.

If he be a mason good and sound.

But if that he be guilty found.

In pain thereof that is so strong, XVl.

That belongeth to a master mason.

But be together as sister and brother.

Among the craft, to high and low.

That in turn the work to nought;

Shall not supplant other securely,

That it neither flaw nor grake. (crack)

That no mason should work by night.

Forsooth he that beginneth the ground.

In this curious craft, all and some.

But it amend by all that thou may.

And measurable points that he him reche, (tell)

Wheresoever he go under the sun.

And bring the craft into great shame.

For he teacheth, by his might.

And that the ground be well y-take, ftaken)  
To every mason wheresoever he be.

And the fourteenth article by good reason,

That he may within his term,

He shall no 'prentice to him take, XIX.

Sheweth the master how he shall do; (do)

Wheresoever he go in field or frythe, (enclosed wood)

And his master also that he is with.

That who will know this craft and come to estate,
That they stand well in God's law.

Septimus punctus. Seventh point.

The seventh point he may well mean, Of well long life that God us lene, (lend)
Thou shalt not by thy master's wife lie, Nor by thy fellows', in no manner wise,
Lest the craft would thee despise; Of well long life that God us lene, (lend)
Nor by thy fellows' concubine, That he be 'prentice full seven year.
No more thou wouldst he did by thine. Nor by thy fellows', in no manner wise.
Nor by thy fellows', in no manner wise.
So chastised then must he ben; (be)
So chastised then must he ben; (be)
If they stand well in God's law.

Octavus punctus. Eighth point.

The eighth point, he may be sure, A true mediator thou must needs be
If thou hast taken any cure,
For that point thou shalt never rue;
A true mediator thou must needs be
To thy master, and thy fellows free; For to appear before his fellows all.
If thou hast taken any cure,
To both parties, and that is good right.
To appear before his fellows all.

Nonus punctus. Ninth point.

The ninth point we shall him call, That he be steward of our hall.
That he be steward of our hall.
That seeth his fellow hew on a stone.
For that point thou shalt never rue;
As though they were sister and brother;
If thou hast taken any cure,
There shall never one another costage (cost)
For to appear wheresoever you will.
But every man shall be equally free
As though they were sister and brother.
As though they were sister and brother.

In that cost, so must it be;
In that cost, so must it be;
That thou mayest pay well every man algate, (always)
And bring thyself into great blame.
And bring thyself into great blame.
That he be steward of our hall.
That seeth his fellow hew on a stone.
For to appear wheresoever you will.
As though they were sister and brother.
That seeth his fellow hew on a stone.
As though they were sister and brother.

XXVIII.

Decimus punctus. Tenth point.

The tenth point presenteth well good life, To live without care and strife;
To live without care and strife;
For if the mason live amiss, And through such a false slander (excuse)
And through such a false slander (excuse)
May slander his fellows without reason,
May slander his fellows without reason,
Through false slander of such fame.
Through false slander of such fame.

May make the craft acquire blame.
May make the craft acquire blame.
If he do the craft such villainy,
If he do the craft such villainy,
Do him no favour then securely;
Do him no favour then securely;
Nor maintain not him in wicked life, To live without care and strife;
Lest it would turn to care and strife;
Lest it would turn to care and strife;

XXX.

But yet him you shall not delayme, (delay)
Unless that you shall him constrain,
For to appear wheresoever you will,
To live without care and strife;
To the next assembly you shall him call,
To appear before his fellows all,
And unless he will before them appear,
To appear before his fellows all.
And unless he will before them appear,

XXVI.

The eleventh point is of great discretion, Against that man, whatsoever he be.
As you must know by good reason;
And is in point to spoil that stone,
And is in point to spoil that stone,
For that good pay as thou dost make.
For that good pay as thou dost make.

The thirteenth point is to us full lief, And thou must it know or sin,^.
He shall swear never to be no thief.
For no good that he hath beth; (bereft)
To live without care and strife;
To live without care and strife;
Nor to thy fellows in no degree.
Nor to thy fellows in no degree.
For his sake that sit above, _
For his sake that sit above, _

The fourteenth point is full good law
To him that would be under awe;
A good true oath he must there swear
To all this ordinance, wheresoever he go.
To all this ordinance, wheresoever he go.
And who he be, let him be sought.
And who he be, let him be sought.

And to the assembly let him be brought.
Halliwell

Fifteenth point.

The fifteenth point is of full good lore,
For them that shall be there y-swore, (sworn)
Such ordinance at the assembly was laid.
Of great lords and masters before said;
For the same that is disobedient y-wisse, (I know)
XXXVI.

Against the ordinance that there is,
Of these articles that were moved there,
Of great lords and masons all y-tere. (together)
And if they be proved openly
Before that assembly, by and by.
And for their guilts no amends will make,
Then must they need the craft forsake;
And no masons craft they shall refuse,
And swear it never more to use.
But if they will amends make,
Again to the craft they shall never take;
And if that they will not do so,
The sheriff shall come them soon to,
XXXVII.

And put their bodies in deep prison,
For the trespass that they have done,
And take their goods and their cattle
Into the king's hand, every delle, (part)
And let them dwell there full still,
Till it be our liege king's will.

Alia ordinacio artis gemetriae.
Another ordinance of the art of geometry.
They ordained there an assembly to be y-holde, (held)
Every year, wheresoever they would,
To amend the defaults, if any were found
Among the craft within the land;
Each year or third year it should be holde, (held)
XXXVIII.

In every place wheresoever they would;
Time and place must be ordained also,
In what place they should assemble to,
All the men of craft there they must be,
And other great lords, as you must see,
To keep their statutes every one
That were ordained by King Athelstane;
These statutes that I have here found
XXXIX.

I ordain they be held through my land,
For the worship of my royalty,
That I have by my dignity.
Also at every assembly that you hold,
That you come to your liege king bold,
Beseeching him of his high grace.
To stand with you in every place.
To confirm the statutes of King Athelstane,
That he ordained to this craft by good reason.

Ars quattor coronatorum.
The art of the four crowned ones.

Pray we now to God almighty, (almighty)
And to his mother Mary bright,
That we may keep these articles here,
And these points well all y-tere, (together)
As did these holy martyrs four,
That in this craft were of great honour;
They were as good masons as on earth shall go,
Gravers and image-makers they were also.
For they were workmen of the best,
The emperor had to them great luste; (liking)
That might be worshipped for his sake;
Such monuments he had in his dawe, (day)
To turn the people from Christ's law.
XL.

Halliwell

But they were steadfast in Christ's lay, (law)
And to their craft without nay; (doubt)
They loved well God and all his lore,
And were in his service ever more.
True men they were in that dawe, (day)
And lived well in God's law;
They thought no monuments to make,
For no good that they might take,
To believe on that monument for their God,
They would not so do, though he were wold; (furious)
For they would not forsake their true lay, (faith)
XXXII.

And believe on his false lay, (law)
The emperor let take them soon anon,
And put them in a deep prison.
The more sorely he punished them in that place,
The more joy was to them of Christ's grace.
Then when he saw no other one,
To death let them then gon; (go)
Whose will of their life yet more know.
By the book he might it show
In the legend of sanctorum (holy ones)
The names of quatuor coronatorum (four crowned ones)
XLIII.

Their feast will be without nay, (doubt)
After Hallow-e'en the eighth day.
You may hear as I do read.
That many years after, for great dread
That Noah's flood was all run,
The tower of Babylon was begun,
As plain work of lime and stone,
That any man should look upon;
So long and broad it was begun,
Seven miles the height shadoweth the sun.
King Nebuchadnezzar let it make
To great strength for man's sake,
XLIV.

Though such a flood again should come,
Over the work it should not nome; (take)
For they had so high pride, with strong boast,
All that work therefore was lost;
An angel smote them so with divers speech,
That never one knew what the other should reche.
(tell)
Many years after, the good clerk Euclid
Taught the craft of geometry full wonder wide,
So he did that other time also.
Of divers crafts many mo. (more)
Through high grace of Christ in heaven,
He commenced in the sciences seven;
XLV.

Grammar is the first science y-wisse, (I know)
Dialect the second, so have I bliss,
Rhetoric the third without nay, (doubt)
Music is the fourth, as I you say.
Astronomy numbers th, my dear brother.
And music it is a sweet song;
As the fruit doth the root of the tree; XLVI.
Rhetoric measureth with ornate speech among,
And music it is a sweet song;
Astronomy numbereth, my dear brother.
Arithmetic sheweth one thing that is another,
Geometrical the seventh science it is,
That can separate falsehood from truth y-wisse, (I know)
These be the sciences seven,
Who used them well he may have heaven.
Now dear children by your wit
Pride and covetousness that you leave it,
And taketh heed to good discretion,
And to good nurture, whomsoever you come.
Now I pray you take good heed,
XLVII.
For this you must know nede, (needs)
But much more you must wyten, (know)
Than you find here written.
If thee fail thereto wit,
Pray to God to send thee it;
For Christ himself, he teacheth us (us)
That holy church is God's house,
That is made for nothing else (else)
But for to pray in, as the book tellus; (tell us)
There the people shall gather in,
To pray and weep for their sin.
Look thou come not to church late,
For to speak harlotry by the gate;
Then to church when thou dost fare,
Have in thy mind ever more (more)
Then to church when thou dost fare.
Have in thy mind ever more (more)
Then to church when thou dost fare.

Pull up thy heart to Christ, anon; XLIX.
Then pray to him so here to worche (work)
Pull up thy heart to Christ, anon; XLIX.
Then pray to him so here to worche (work)
Pull up thy heart to Christ, anon; XLIX.

First thou must do down thy hood.
For every drop thou feelest there
To the church door when thou dost come
There the people all gather in.

To keep thee from the sins seven.
That thou here may in this life,
And pray to him with mild steven (voice)
That is made for nothing else
That holy church is God's house,
For Christ himself, he teacheth us (us)

But always to be in thy prayer;
Look also that thou make no here, (noise)
When the Gospel is done.

And when the Gospel me read shall, LI.
When thou kneelest at the sakeringe, (sacrament)
Grant me the bliss without end;
Thus thou might say, or some other thing.

Amen! Amen! so mote it be!
Now sweet lady pray for me.
I should like to ask you to carefully consider the wording of the poem, and to notice the remarkable number of instances in which the lines have been introduced—although in different terminology—into our ritual, and the cases in which its requirements have been incorporated with our Constitutions. Even the last stage of the document, which deals with examiners at table and in the presence of superiors, and appears at first sight to be quite irrelevant, may be accepted as evidence that our present custom of celebrating special Masonic events by banqueting was a feature of the Craft, at the time of which the Manuscript speaks. You will all be acquainted in some degree with the remarkable series of documents known variously as the Manuscript Collections, the Gothic Constitutions, or more currently nowadays as the Old Charges of the British Freemasons, and you will further know that after an introductory prayer, of a purely Christian character, they go on to the bygone age.) It is therefore not possible to arrive at the actual time of the writing of the poem, we can only conclude that such a progression of design as commonly proceeded over the whole of England almost simultaneously, could only have been produced by a school of thought and not by individual effort. My firm conviction is that the school was composed of the Master Freemasons of the period.

Commenting on lines 143–6 of the poem which (modernised) read:

By old time written I find
That the 'prentice should be of gentle kind,
And not deinate of your mead. (reward)
Amen! Amen! so mote it be!
So we say all for charity.

The Manuscript has been discussed at various times by several students. A lengthy and careful examination of it appears in volume i of the Autographa of Quatuor Coronati Lodge, 1889, and among the Collected Essays and Papers Relating to Freemasonry by Robert F. Gould, 1913, published by William Tait of Belfast, Ireland. Brother William Begemann published a discussion of it in the German language, as indicating its pre-eminence as a part of the poem we are now considering, and as it clearly states that the story is to be found in old books, abundantly in the Old Charges of the Freemasons which are unhappily now lost to us.

I wish to use this legend as the basis of a theory which I shall try to develop. Briefly stated, my idea is that the poem, as well as all the other Old Charges, clearly indicates that buildings of any architectural pretensions could have been erected, without carefully thought-out designs having been prepared. Dealing more particularly with the actual time of the writing of the poem, we can only conclude that such a progression of design as commonly proceeded over the whole of England almost simultaneously, could only have been produced by a school of thought and not by individual effort. My firm conviction is that the school was composed of the Master Freemasons of the period.

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The Manuscript has been discussed at various times by several students. A lengthy and careful examination of it appears in volume i of the Autographa of Quatuor Coronati Lodge, 1889, and among the Collected Essays and Papers Relating to Freemasonry by Robert F. Gould, 1913, published by William Tait of Belfast, Ireland. Brother William Begemann published a discussion of it in the German language, as indicating its pre-eminence as a part of the poem we are now considering, and as it clearly states that the story is to be found in old books, abundantly in the Old Charges of the Freemasons which are unhappily now lost to us.

I wish to use this legend as the basis of a theory which I shall try to develop. Briefly stated, my idea is that the poem, as well as all the other Old Charges, clearly indicates that buildings of any architectural pretensions could have been erected, without carefully thought-out designs having been prepared. Dealing more particularly with the actual time of the writing of the poem, we can only conclude that such a progression of design as commonly proceeded over the whole of England almost simultaneously, could only have been produced by a school of thought and not by individual effort. My firm conviction is that the school was composed of the Master Freemasons of the period.

Commenting on lines 143–6 of the poem which (modernised) read:

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way likely, and was in no way derogatory to their dignity. I might even point out that the present Lord Ferrers (the successor in the earldom of your own late Provincial Grand Master) has been a practising architect, and that other scions of noble families are at present similarly engaged. There seems to be some good evidence of this in the poem, particularly in lines

279-35, which read:

The privies of the chamber tell he no man,
Nor does the lodge whatsoever they don;
Whatever thou hearst or seest thee do,
Tell to no man wheresoever thou go;
The counsel of hall and even of bower,
Keep it well to great honour.

That these gentlemen are on a different footing from the ordinary craftsmen, and that their labours were conducted, not in the Lodge, but in the chamber, are conditions which I suggest are parallel to the masons' shed and the drawing office.

Reverting now to Henry Yevley, whose name is variously spelled, but always easily recognisable, I find on turning up his name in Kenning's Cyclopaedia "Said by the Revd. James Anderson, D.D. (in the first edition of the Book of Constitutions, 1723) to have been the King's Freemason, or general surveyor of the buildings of King Edward III, and employed by His Majesty to build several abbeys and other ediﬁcations. Doctor Anderson was gifted with the imaginative faculty to an undue extent, so that such statements as the foregoing (which are frequently met with in his work) confuse more than they beneﬁt the general reader, and, Masonically speaking, have done much harm. We fail to see why Masonry requires unhistorical statements to render it acceptable in any way."

The Reverend Brother Woodford, who was the author and editor of the cyclopaedia, in conjunction with Brother Hughan, who wrote the articles under the letters U, V, W, Y, and Z, appears, however, to be wrong on this occasion, and the imaginative doctor quite right.

Doctor Begemann contributed a note to Transactions, Quatuor Coronati Lodge, xxi, in which he endeavored to prove—and I think with complete success—that the title of Freemason applied to Yevley by Stow in his Survey of London, 1598, had actually been used during the former's lifetime, and was not a posthumous designation. Doctor Begemann's note inspired an article by Brother E. W. M. Wonnacott, of Quatuor Coronati Lodge, and himself an architect, in the same volume, in which he conclusively proved, from existing documents, that as early as 1362 Yevley was described as a 'depositor of Masonry,' having been a great architect, was merely mentioned as a clerk. In 1381 Nicholas Teypert took up the aisle of Saint Dunstan's Church in Thames Street 'scion of the great Yevley,' and in 1385 works were carried out at Westminster Hall from a model made by the advice of Master Henri Zeveley.

"Selene le purpur d'une journye et mule, fait par conseil de mestre Henri Zeveley."

(According to the style of a form and mold made by counsel of Master Henri Zeveley.)

I have not picked out the case of Yevley as being at all singular, but merely because it has been so fully dealt with in Masonic writings which are available to us all. An examination of the list of names in Wyatt Papworth's paper on the Superintendence of English Buildings during the Middle Ages, and a careful study of their records, would doubtless prove that their duties were in every way analogous to those of the character so described. I am quite justified in saying that the Master Masons of the Gothic Era at least (and possibly so long as architecture has been practised), were architects in the truest sense of the word, for when we consider the constructive faculty of ordinary craftsmen, no less than their perfect proportions and beauty, we are compelled at once to admit, that their skill and knowledge of geometry were profound. Thus I think you will agree that the legend of the founding of the science of geometry by the children of great lords and ladies, as related in the first part of the poem, is no

myth, but is founded on fact, for unlettered working masons could never have produced the temples and churches for the worship of T. G. A. O. T. U., which of all rites that excite pleasure to the eye, rank next only to the works of the Great Creator Himself.

HAMALIEL. The name of the angel that, in accordance with the Cabalistical system, governs the planet Venus.

HAMBURG. In 1733, the Earl of Strathmore, Grand Master of England, granted a Deputation "to eleven German gentlemen, good Brothers, for constituting a Lodge at Hamburg" (see Anderson, Constitutions, 1738, page 194). Of the proceedings of this Lodge we have no information. In 1740, Brother Luettman brought from England a Warrant for the establishment of a Lodge, and a Patent for himself, as Provincial Grand Master of Hamburg and Lower Saxony. In October, 1741, it assumed the name of Absalon, and in the same year the Provincial Grand Lodge of Hamburg and Saxony was opened, a Body which, Lindel says (on page 230 of his History) was the oldest Mother Lodge in Germany. About the year 1787, the Provincial Grand Lodge adopted the newly invented Rite of Frederick L. Schroder, consisting of only three Degrees. In 1801, it declared itself an independent Grand Lodge, and has so continued. The Grand Lodge of Hamburg practises Schroder's Rite (see Schroder). There is also in Hamburg a sort of Chapter, which was formed by Schroder, under the title of Geschichtliche Engbund, or Historical Select Union. It was intended as a substitute for Fessler's Degrees of Knowledge, the members of which employ their time in studying the various systems of Freemasonry. The Mutter-Bund of the Confederacy of Hamburg Lodges, which make up this system, is independent of the Grand Lodge. The two authorities are entirely distinct, and bear much the same relation to each other as the Grand Lodges and Grand Chapters of the United States.

HAMALIEL, The name of the angel that, in accordance with the Cabalistical system, governs the planet Venus.

HAMILTON, ALEXANDER. American economist and statesman, born January 11, 1757, in West Indies, and as the result of a duel with Aaron Burr at Weehawken, New Jersey, died July 12, 1804. Organized an artillery company in Revolutionary War, became private secretary to Washington. Brilliant as a soldier, he was equally effective in organizing the United States Government under the 1787 Constitution and became Secretary of State. His able reports cover a wide range of investigation and he bestowed order and confidence to national finances. His name is recorded among those visiting American Union Lodge at Morristown, New Jersey, December 27, 1779, and is identified because the only one of that name then holding a commission in the Army under General Washington.

HAMILTON, HON. ROBERT, M.A., M.D. Born 1820; died May, 1850, at Jamaica, of which island he was District Grand Master. This English gentleman was a member of the Queen's Body Guard. He was appointed District Grand Master of Jamaica, November 5, 1858; District Grand Superintendent of Royal Arch Masons, January 10, 1859; Provincial Grand Master of Mark Masons, 1877; and was a supernumerary member of the Supreme Council, 33°, of England, and Provincial Grand Master of the Royal Order of Scotland.
HANCOCK, JOHN. Born January 12, 1737; died October 8, 1793. President of the Continental Congress from May 1775, to October 1777, and the first to attach his name to the Declaration of Independence. He took the Masonic Degrees in Merchants Lodge No. 277, Quebec, Canada, in 1762, and on October 14, 1762, affiliated with the Lodge of Saint Andrew, Boston, Massachusetts (see New Age, October, 1925; Masonic Presidents, Vice-Presidents and Signers, Wm. L. Boyden; Masonry in the Formation of our Government—1761-99, Philip A. Roth, page 40).

HAND. In Freemasonry, the hand as a symbol holds a high place, because it is the principal seat of the sense of feeling so necessary to and so highly revered by Freemasons. The same symbol is found in the most ancient religions, and some of their analogies to Masonic symbolism are peculiar. Thus, Horapollo says that among the Egyptians the hand was the symbol of a builder, or one fond of building, because all labor proceeds from the hand. In many of the Ancient Mysteries the hand, especially the left, was deemed the symbol of equity. In Christian art a hand is the indication of a holy person or thing. In early medieval art, the Supreme Being was always represented by a hand extended from a cloud, and generally in the act of benediction.

The form of this act of benediction, as adopted by the Roman Church, which seems to have been borrowed from the symbols of the Phrygian and Eleusinian priests or hierophants, who used it in their mystical processions, presents a singular analogy, and the hand is the indication of a holy person or thing. In early medieval art, the Supreme Being was always represented by a hand extended from a cloud, and generally in the act of benediction.

Attention may be directed to the additional authority given in the signing of a document by one's own hand. Even where a person cannot write for himself, a mark made by the one attesting to the truth of the rest of the writing is acceptable and customary. To pass a coin from hand to hand is a mark made by the one attesting to the truth of the rest of the writing is acceptable and customary. To pass a coin from hand to hand is a mark made by the one attesting to the truth of the rest of the writing is acceptable and customary. To pass a coin from hand to hand is a mark made by the one attesting to the truth of the rest of the writing is acceptable and customary.

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refer to the covenant authorized by a sign made by the hand. We must not forget the common expressions relating to the hand as an agency, a source, an authority, and so on, as in “at first hand,” “by hand,” “in hand,” “in the hands of,” etc. Nor may we overlook the use of blood to emphasize the importance of a contract. Professor Trumbull offers a suggestive comment on the relation of this to an oath or obligation. “The very term sign manual, employed for a veritable signature, may point to an origin in this custom. Indeed, may it not be that the large red seal attached to important documents, at the present time, is a survival of the signature and seal of the bloody hand?” (Threshold Covenant, page 94).

Of such gestures as are made by the laying on of hands in Church ceremonies and elsewhere in sealing a covenant there are many pregnant allusions in the Bible and other places. Compare Genesis ii 8, 24; Numbers xxvi, 8 to 23; Acts vi 6; viii 18, xiii 3; xix 6; First Timothy iv 14; vi 2; viii 9; Hebrews vi 2; viii 9 (see Covenant and Oath, also Penalty).

HAND, LEFT. See Left Hand.
HAND, RIGHT. See Right Hand.
HANDS, CLEAN. See Clean Hands.
HANDS, UNITED. Clasped hands are a symbol of fidelity and trust. A Spanish work was published at Vittoria, in 1774, where three hands are shown united in the vignette on the title.

HAND TO BACK. See Points of Fellowship.
HAND TO HAND. See Points of Fellowship.

HANOVER. Freemasonry was introduced into Hanover, in the year 1744, by the organization of the Lodge Frederick; which did not, however, get into active operation, in consequence of the opposition of the priests, until two years after. A Provincial Grand Lodge was established in 1755, which in 1828 became an independent Grand Lodge. In 1866, in consequence of the war between Austria and Prussia, Hanover was annexed to the latter country. There being three Grand Lodges at that time in Prussia, the King deemed it inexpedient to add a fourth, and, by a cabinet order of February 17, 1867, the Grand Lodge of Hanover was dissolved. Most of the Hanoverian Lodges united with the Grand Lodge Royal York at Berlin, and a few with the Grand Lodge of the Three Globes.

HAPHTZIEL. The Hebrew word הפתזיל, in Latin Voluntas Dei. A covered word used in the Twenty-third Degree of the Ancient and Accepted Scottish Rite.

HAR. The name of the second king in the Scandanavian Mysteries.

HARAM, GRAND. The Seventy-third Degree of the Rite of Mizraim.

HARBINGER. The title of an officer in the Knights of the Holy Sepulcher, and also in the Knights of Saint John the Evangelist.

HARIE, JAMES. A Freemason of New York, who published, in 1818, a work entitled The New Freemasons’ Monitor and Masonic Guide. It evinces considerable ability, was in Brother Mackey’s opinion more valuable than the Monitors of Webb and Cross, and deserved a greater popularity than it seems to have received.

HARLEIAN MANUSCRIPTS. An old record of the Constitutions of Freemasonry, so called because it forms No. 2054 of the collection of manuscripts in the British Museum, which were originally collected by Robert Harley, Earl of Oxford, the celebrated Prime Minister of Queen Anne, and known as the Bibliotheca Harleian, or Harleian Library. The Manuscript consists of four leaves, containing six and a half pages of close writing in a cramped hand, said to be that of Randle Holmes, Chester Herald, who died in 1699. The Manuscript was first published by Brother William James Hughan, in his Masonic Sketches and Reprints. The Manuscript was carefully transcribed for Brother Hughan by a faithful抄ist, and its correctness was verified by Sims, of the Manuscript Department of the British Museum. Brother Hughan places the date of the record in the middle of the seventeenth century, and in this he is probably correct.

The two following folios, says the Reverend Brother Woodford, in the volume (namely 33 and 34) are of a very important character, inasmuch as the secrets of Freemasonry are referred to in the “obligation” taken by Initiates, and the sums are recorded which “William Wade give to be a Freemason,” and others who were admitted members of the Lodge. The amounts varied from five shillings to a pound, the majority being ten shillings and upwards. The fragment on folio 33 is as follows, and was written about the same time as the Manuscript Constitutions;

“There are several words & signs of a free mason to be revealed to you which as you will answer before God at the great & terrible day of judgement you keep secret & not to revale the same in the heares of any person or to any but the Maste)rs & fellows of the said society of free masons so helpe me God etc.”

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“There are several words & signs of a free mason to be revealed to you which as you will answer before God at the Great & terrible day of Judgmt you keep secret & not to revale the same in the heares of any person or to any but the Maste)rs & fellows of the said society of free masons so helpe me God etc.”

A facsimile of the Manuscript has been published by the Quatuor Coronati Lodge.

There is another Manuscript in the same collection marked No. 1492, the date of which is conjectured to be about 1650, or rather later. It was copied by Brother Henry Phillips, and first published in the Freemasons Quarterly Review in 1836 (pages 288 to 295). The copy, however, unfortunately, is not an exact one, as E. A. Bond, of the Museum, who compared a part of the transcript with the original, says that “the copyist has overlooked peculiarities in many instances.” It is important in containing an Oath of Secrecy, which is in the following words:
I (giving full name) in the presence of Almighty God, and my fellows and Brethren here present, promise and declare that I will not at any time hereafter, by any Act, or Circumstance whatsoever, directly or indirectly publish, discover, reveal, or make knowne any of the Secrets, priviledges, or Counsels of the Fraternity or fellowship of Freemasonry, which at this time, or any time hereafter shall be made known unto me; soe helpe mee God and the holy contents of this book.

A facsimile of this manuscript also has been published by the Quatuor Coronati Lodge.

HARMONY. It is a duty especially entrusted to the Senior Warden of a Lodge, who is figuratively supposed to preside over the Craft during the hours of labor, so to act that none shall depart from the Lodge dissatisfied or discontented, that harmony may be thus preserved, because, as the instruction expresses it, harmony is the strength and support of all well-regulated institutions.

HARMONY, BRETHREN OF. See Brethren of Harmony.

HARMONY, KNIGHT OF. See Knight of Harmony.

HARMONY, UNIVERSAL. See Mesmeric Freemasonry.

HARNETT, CORNELIUS. See Montfort, Colonel Joseph.

HARNOUESTER. Lord Harnoouester is said to have been elected by the four Lodges of Paris, as the Earl of Derwentwater. Nothing is known of this nobleman in contemporary history. Burke makes no allusion to him in his Extinct Peerages, and probably the name has undergone one of those indecipherable mutations to which French writers are accustomed to subject all foreign names; indeed, Brother R. F. Gould, in his Concise History of Freemasonry (page 355), considers that the name may even be a corruption of Derwentwater.

HARODIM. We owe the Masonic use of this word to Anderson, who first employed it in the Book of Constitutions, where he tells us that “there were employed about the Temple no less than three thousand harodim over the people who labored at the work.”

Harodim, in Hebrew הָרֹדִים, is a grammatically compounded word of the plural form, and is composed of the definite article ה, הרא, ה or those, and a participle of the verb רד, radah, to rule over, and means therefore, those who rule over, or overseers. In the parallel passage of Second Chronicles (ii, 18), the word used is Menatsschim, which has a similar meaning.

But from the use of this word Harodim in First Kings, and the commentary on it by Anderson, it has come to pass that Harodim is now technically used to signify Princes in Masonry. They were really overseers of the work, and hence the Masonic use of the term is not altogether inappropriate.

Whoever inspects the two parallel passages in First Kings (v, 16) and Second Chronicles (ii, 18), will notice an apparent discrepancy. In the former it is said that there were three thousand and three hundred of these overseers, and in the latter the number is increased to three thousand and six hundred. The commentators have noted but not explained the incongruity.

Lee, in his Temple of Solomon, attempts to solve it by supposing that “possibly three hundred at a second review might be added to the number of officers for the greater care of the business.” This is not satisfactory; not more so is the explanation offered by myself, continues Brother Mackey, many years ago, in the Lecticon of Freemasonry. It is much more reasonable to suspect a clerical error of some old copyist which has been perpetuated. There is room for such an inadvertence, for there is no very great difference between וְרוֹדִים, the Hebrew and the Latin form, which is six. The omission of the central letter would create the mistake. Masonic writers have adhered to the three thousand and six hundred, which is the enumeration in Chronicles.

Brother E. L. Hawkins tells us that a Degree bearing this name was commonly conferred by the Lodges in the County of Durham, England, during the latter half of the eighteenth century, but what its exact nature was has now been forgotten.

HARODIM, GRAND CHAPTER OF. An institution under the title of the Grand Chapter of the Ancient and Venerable Order of Harodim was established in London, in the year 1787, by the celebrated Masonic lecturer, William Preston. He thus defines, in his Illustrations, its nature and objects (see twelfth edition, page 310):

The mysteries of this Order are peculiar to the Institution itself; while the lectures of the Chapter include every branch of the Masonic system, and represent the art of Masonry in a finished and complete form.

Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections, and the sections into clauses. The sections are annually assigned by the Chief Harod and General Director, and out of these the General Director is always chosen.

Every Clauseholder, on his appointment, is presented with a ticket, signed by the Chief Harod, specifying the clause allotted to him. This ticket entitles him to enjoy the rank and privileges of a Clauseholder in the Chapter; and no Clauseholder can transfer his ticket to another Companion, unless the consent of the Council has been obtained for that purpose, and the General Director has approved the Companion to whom it is to be transferred as qualified to hold it. In case of the death, sickness, or non-residence in London of any Lecturer, Sectionist, or Clauseholder, another Companion is appointed to fill up the vacancy for the time being, that the lectures may be always complete; and during the session a public lecture is usually delivered at stated times.

The Grand Chapter is governed by a Grand Patron, two Vice-Patrcons, a chief Ruler, and two Assistants, with a Council of twelve respectable Companions, who are chosen annually at the Chapter nearest to the festival of Saint John the Evangelist.

The whole system was admirably adapted to the purposes of Masonic instruction, and was intended for propagating the Prestonian system of lectures.
Edward Lovell Hawkins
English Masonic Encyclopedist
HARODIM, PRINCE OF. In the old lectures of the Ineffable Degrees, it is said that Tito, the oldest of the Provosts and Judges, was the Prince of Harodim, that is, chief of the three hundred architects who were the Harodim, or additional three hundred added to the thirty-three thousand Menatychim mentioned in Chronicles, and who in the old lecture of the Degree of Provost and Judge are supposed to have been the Harodim or Rulers in Masonry. The statement is a myth; but it thus attempts to explain the discrepancy alluded to in our article on Harodim.

HARPER, EDWARDS. There were two Grand Secretaries acting together from the Union of the Grand Lodges of England in 1813, Brother Harper officiating from 1813 to 1838. For twelve years previously to 1813 Brother Harper had been Deputy Grand Secretary and on December 1, 1813, he was given a gold jewel or medal by the Grand Lodge for "eminent services rendered the Ancient Craft" during that period. Brother William Henry White, who became Grand Secretary of the Moderns in 1810, continued from 1813 with Brother Harper until 1838 and then acted alone as Grand Secretary up to 1856 (see Memorials of the Masonic Union, W. J. Hughan-John T. Thorp, 1913, pages 11 and 18).

HARPER, THOMAS. Deputy Grand Master of the Athol Lodge and an ardent Freemason. Published an edition of the Ahiman Rezon in 1800 and two others in 1807 and 1813. At the Union of the two Grand Lodges he opened the Especial Grand Lodge as Deputy Grand Master and by unanimous accord was fraternally requested to continue in office and fulfill the duties until the appointment and installation of a Grand Master, the Duke of Kent, who subsequently appointed and installed Brother Harper as his Deputy (see Memorials of the Masonic Union, W. J. Hughan-John T. Thorp, 1913, pages 17–20).

HARPOCRATES. The Greek god of silence and secrecy. He was, however, a divinity of the Egyptian mythology; his true name being, according to Bunsen and Lepsius, Har-pi-kraii, that is, Horus the child; and he is supposed to have been the son of Osiris and Isis. He is represented as a nude figure, sitting sometimes on a lotus flower, either bareheaded or covered by an Egyptian miter, but always with his finger pressed upon his lips. Plutarch thinks that this gesture was an indication of his childlike and helpless nature; but the Greeks, and after them the Romans, supposed it to be a symbol of silence; and hence, while he is sometimes described as the god of the renewed year, whence peach blossoms were consecrated to him because of their early appearance in spring, he is more commonly represented as the god of silence and secrecy. Thus, Ovid says of him:

Quique premit voceg digitoque silentiis suadet.

He who controls the voice and persuades to silence with his finger.

In this capacity, his statue was often placed at the entrance of temples and places where the mysteries were celebrated, as an indication of the silence and secrecy that should there be observed. Hence the finger on the lips is a symbol of secrecy, and has so been adopted in Masonic symbolism.

HARRIS, THADDEUS MASON. The Rev. Thaddeus Mason Harris, D.D., an American Masonic writer of high reputation, was born in Charlestown, Massachusetts, July 7, 1767, and graduated at Harvard University in 1787. He was ordained as minister of a church in Dorchester in 1793, and died at Boston, April 3, 1842. He held at different times the offices of Deputy Grand Master, Grand Chaplain, and Corresponding Grand Secretary of the Grand Lodge of Massachusetts. Huntoon says (in his Eulogy):

His first great Masonic work was the editing of a collection, revision, and publication of the Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons, a quarto volume, printed at Worcester, Massachusetts, 1792; a work which he accomplished with the accustomed diligence and fidelity with which he performed every enterprise confided to his care. His various occasional addresses while Grand Chaplain of the Grand Lodge, Masonic defences, and his volume of Masonic Discourses, published in 1801, constitute a large and valuable portion of the Masonic classic literature of America.

HARUGARI, ORDER OF. Secret society founded in New York City in 1847 or 1848 among immigrants from Germany to preserve the use of the German language and to mutually assist the needy and aid the widows and orphans of the members. The name is thought to be derived from an old German word, haruc, meaning grove or forest, and the title itself to have been that of an ancient organization. The Order teaches Friendship, Love and Humanity (see Cyclopedia of Fraternities, Albert C. Stevens, and the Deutsch-Amerikanisches Conversations-Lexikon).

HARUSPIGES, ORDER OF. The word Haruspe comes from a Sanskrit word hira, meaning entrails; therefore implying a soothsayer or aruspice. The founder of the Etruscan Order was Tages, doubtless a myth of self-creative power. This Order is claimed to have been re-established in Rome at the time of the foundation of the city. It embraced two divisions, those who formed their judgment from the movements and habits of animals as well as the flight of birds, and those who judged and foretold events by the inspection of the entrails of newly-killed animals. These were the precursors, the forerunners, of naturalists and physiologists.

HASIDIM, SOVEREIGN PRINCE. The Seventy-fifth and Seventy-sixth Degrees of the Rite of Mizraim. It should be Chasidim, which see.

HAT. To uncover the head in the presence of superiors has been, among all Christian nations, held as a mark of respect and reverence. The Eastern nations uncover the feet when they enter a place of worship; the Western uncover the head. The converse of this is also true; and to keep the head covered while all around are uncovered is a token of superiority of rank or office. The king remains covered, the courtiers standing around him take off their hats.

To wear the hat in an assemblage has been thus done as a sign of equality and it is so worn in the English Parliament and in certain Masonic Lodges on the Continent of Europe. So very common is the ceremonial use of the hat when at labor by the presiding officers of a Masonic Body in the United States and to a far less frequent extent elsewhere, Bristol, in England, where a hat is worn being an exception...
The liberation of slaves took place in several ways. The most ancient mode seems to have been by will, manumissio per testamentum, on the decease of the master. There were two other modes; censu, and per vindictam. When the former was when the slave, with the master's consent, was enrolled in the taxation list as a freedman; the latter was a formal and public enfranchisement before the praetor. In the last case, the master appeared with his slave, before the tribunal, and commenced the ceremony by striking him with a rod, vindicta; thus treating him as still his slave. Then a protector or defender, assertor liberatatis, steps forward and requests the liberation of the slave by saying hunc hominem liberum esse aio, jure Quiritium, the last word referring to the inhabitants of Cures, a Sabine town, after the union of the Romans and Sabines, being equivalent to meaning citizenship. The first of the two similar expressions was followed by the other, indicating that it was the owner's will the slave should be freed. Then the master, who has hitherto kept hold of the slave, lets him go, e manu emittebat, and gives up his right over him, with the words, hunc hominem liberum esse solvo. A declaration by the praetor, that the slave should be free, formed the conclusion. To confirm this manumission, the freed slave sometimes went to Terracina and received in the temple of Feronia a cap or hat, pileus, as a badge of liberty. The slave to be freed must not be under twenty years of age, nor the person setting him free under thirty.

The goddess of fruits, nurseries, and groves, Feronia, had a Temple on Mount Soracte where a grove was especially sacred to her. She was honored as the patroness of enfranchised slaves, who ordinarily received their liberty in her Temple.

Another, and a custom that prevails in our own times, is mentioned by Dr. George C. Williamson, Curious Survivals (page 92), writing of the House of Sorbonne—alluding to the custom in that place of learning of taking off the cap when a member was to address the House, and there is often confusion when the member is unable to find his hat at the moment, and to put it on, before he addresses the Speaker, but, were he to rise without his hat, he would be greeted immediately with cries of 'Order, Order!'

Pascal’s Provincial Letters, American edition of 1850 translated by Rev. Thomas McCrie of Edinburgh, Scotland (page 79), gives a curious reference to the old Paris proverb about voting without speaking, II capite velato. The woolen cap, the cap of the Craft, which see.

HAUTES GRADES. French, meaning High Degrees, which see.

HAWKINS, EDWARD LOVELL. Author of the Concise Cyclopaedia and founder of the Miscellanea Latomorum, died on April 17, 1913, and was at the time of his death Senior Warden of Quatuor Coronati Lodge, being appointed to that office on November 8, 1912. Born on August 10, 1851, initiated in the Apollo University Lodge No. 357 at Oxford, England, and was its Worshipful Master in 1881. He also served as Provincial Grand Steward of Oxfordshire in 1879, becoming Grand Registrar in 1880, Grand Warden in 1882, and was Grand Secretary of the Province from 1883 to 1885. In the Province of Sussex he was Grand Steward in 1910 and Senior Grand Warden in 1912. In other Bodies he also held prominent rank. One of the earliest joining members of Quatuor Coronati Lodge, on April 7, 1886, the first meeting after the consecration, and on November 8, 1912, he was appointed Senior Warden of Lodge 2076. Among his literary works are a History of Freemasonry in Oxfordshire, 1852; A Concise Cyclopaedia, or Handbook of Masonic References, 1908, and also he took an active part in the preparation of the new and revised edition of Doctor Mackey’s monumental Encyclopaedia of Freemasonry and All Kindred Sciences, published in 1912. He conceived the idea of a periodical consisting of Masonic notes and queries and in May, 1911, the first number of Miscellanea Latomorum appeared and was continued up to his death, then the editorial labor was carried on by Brother F. W. Lavender, and after his death, by Brother Lionel Vibert.

HAYS, MOSES MICHAEL. Born 1739 in Lisbon, Portugal, his parents were Jews. In 1761, while in Jamaica, he secured the appointment of Deputy Inspector-General for North America for the Masonic Rite of Perfection. From Jamaica Brother Hays went to the West Indies and thence to Newport, Rhode Island, where he became active in the Fraternity. November 5, 1782, Brother Hays was proposed as a member of Massachusetts Lodge, Boston. He was elected Master, December 3, 1782, held this office until 1785, when he was appointed Junior Grand Warden and he served as Grand Master of the Massachusetts Grand Lodge from July 24, 1785, until March 5, 1792, at which time the union was effected between the two Grand Lodges of Massachusetts, which unity was due in a large way to the efforts of Brother Hays.

His death occurred May 9, 1805, and the Columbian Sentinel, Boston, published the following obituary notice on May 11:

In the character of the deceased there is much worthy of our admiration, much for our imitation. Possessed by nature of a strong intellect, there was a vigor in his conceptions of men and things which gave a seeming asperity to his conversation, which was ever frank and lucid. He walked abroad fearing no man, but loving all. Under his roof dwelt hospitality; it was an asylum of friendship, the mansion of peace. He was without guile, despising hypocrisy as he despised meanness. Take him for all in all, he was A MAN. In his death society will mourn the loss of a most estimable citizen, his family the kindest of husbands, the most indulgent of fathers.

But what consolation shall we offer to assuage the violence of their grief? Why, this is all—the recollection of his virtues, and that as he lived, so he died; that to his last moment the cheerfulness and benevolence of his whole life wasted not on his falling brow. Calm and without a sign he sunk to rest, and is now secure in the bosom of his Father and our Father, of his God and our God.
**HEBREW CHRONOLOGY.** The ecclesiastical year commences with the first Nisan, March, but the civil reckoning begins with the first Tishri, September, which is New Year’s Day.

The following dates are accepted by the Hebrews, as given by Doctor Zunz in *Remarks prefacing The 24 Books of the Holy Scriptures according to the Masoretic Text*:

**BEFORE COMMON ERA.**
- 3988, Creation.
- 2332, Flood.
- 2040, Abraham born.
- 1575, Moses born.
- 1495, Exodus.
- 1051, David acknowledged as King.
- 1015, First Temple commenced.
- 586, First Temple destroyed.
- 536, Cyrus’s Decree.
- 516, Second Temple completed.
- 330, Alexander conquers Palestine.

The succeeding dates are in accord with the research of other authorities.

The Temple was dedicated on five occasions:

1. 1004 B.C., fifteenth day of Tishri; Ethanim and Abib. First Kings viii 2 to 62.
2. 726 B.C., when purified from the abominations of Ahaz.
3. 516 B.C., third Adar, upon completion of Zerubbabel’s Temple.
4. 164 B.C., twenty-fifth Kislev, after the victory of Judas Maccabeus over the Syrians, the service lasted eight days.
5. 22 B.C., upon completion of Herod’s Temple.

The three Temples were destroyed on the same day and month of the year.

The “three-fold destruction” of the Temple took place on the ninth Ab, or fifth ecclesiastical month.

Destruction of Temple, by Nebuchadnezzar, 588 B.C., or four hundred and sixteen years after dedication.

Taking the city of Jerusalem by Titus is commemorated as a fast day on the seventeenth Tamuz.

Passover, fourteenth Nisan; Little Passover, fifteenth Iyar.

Pentecost, or First Fruits, commemorating the giving of the law on Mount Sinai, sixth Sivan.

Great Day of Atonement, tenth Tishri.

Feast of Tabernacles, fifteenth to twenty-first Tishri.

Fast for commencement of siege of Jerusalem by Nebuchadnezzar, tenth day of Tebeth.

Feast of Purim, fourteenth and fifteenth Adar.

King Cyrus liberated the Jews, 538 B.C.

King Darius confirmed the Decree, 520 B.C. (see Cyrus).

**HEBREW FAITH.** See Talmud.

**HECART, GABRIEL ANTOINE JOSEPH.** A French Masonic writer, who was born at Valenciennes in 1755, and died in 1838. He made a curious collection of Degrees, and invented a system of five, namely: 1. Knight of the Prussian Eagle; 2. Knight of the Comet; 3. The Scottish Purifier; 4. Victorious Knight; 5. Scottish Trinitarian, or Grand Master Commander of the Temple. This cannot be called a Rite, because it was never accepted and practised by any Masonic authority. It is known in nomenclatures as Hecart’s System. He was the author of many dissertations and didactic essays on Masonic subjects. He at one time proposed to publish his collection of Degrees with a full explanation of each, but did not carry his design into execution. Many of them are cited in this work.

**HEAYTI Freemasonry, which had been in existence for several years in the island of Hayti, was entirely extinguished by the revolution which drove out the white inhabitants. In 1809, the Grand Lodge of England granted a Charter for a Lodge at Port-au-Prince, and for one at Cayes. In 1817, the same authority constituted two others, at Jeremias and at Jacmel. Subsequently, a Provincial Grand Lodge was established under obedience to England. January 25, 1824, this Provincial Grand Lodge declared its independence and organized the Grand Orient of Hayti.

**HEAL.** A technical Masonic term which signifies to make valid or legal. Hence one who has received a Degree in an irregular manner or from incompetent authority is not recognized until he has been healed. The precise mode of healing depends on circumstances. If the Lodge which conferred the Degree was merely a technical one of legal competence, it is only necessary to exact an obligation of allegiance, and conscience of all men who seek its instructions.

**HEARING.** One of the five senses, and an important symbol in Freemasonry, because it is through it that we receive instruction when ignorant, admonition when in danger, reproof when in error, and the performance of all his duties; and hence deafness is deemed a disqualification for initiation.

**HEART.** Notwithstanding that all the modern American Masonic Manuals and Masters Carpets from the time of Jeremy L. Cross exhibit the picture of a heart among the emblems of the Third Degree, there is no such symbol in the instructions except as Krause properly remarks, in Speculative Freemasonry, an internal principle which addresses itself not simply to the outward conduct, but to the inner spirit of a man; and conscience of all men who seek its instructions.

**HEART OF HIRAM ABIF.** There is a legend in some of the advanced Degrees and in Continental Freemasonry, that the heart of Hiram Abif was deposited in an urn and placed upon a monument near the Holy of Holies; and in some of the Tracing Boards it is represented as a symbol. The myth, for such it is, was probably derived from the very common custom in the Middle Ages of persons causing their bodies to be dismembered after death for the purpose of having parts of them buried in a church, or some place which had been dear to them in life. Thus Hardyng, in his *Metrical Chronicle of England*, tells us of Richard I that he gave his heart to Rome when he set full mete for their great truth and steadfast great constance.

The medieval idea has descended to modern times; as given by Doctor Zunz in *Remarks prefacing The 24 Books of the Holy Scriptures according to the Masoretic Text*:

- 536, Second Temple completed.
- 330, Alexander conquers Palestine.
HEATOMB. The Greek compound word hecatombe, from hekaton, meaning one hundred, and boos, or, and therefore strictly speaking a reference to the sacrifice of one hundred oxen. But the allusion to a sacrifice, formerly of one hundred bulls, and in later expressions referring probably only to an indefinitely large number of victims, is also capable of being applied and was frequently so employed, to mean any great sacrifice. In this latter sense should the word be understood by Freemasons. Pythagoras was a vegetarian who taught that killing was wicked and to him the sacrifice of a hecatomb could have meant no loss of animal life in the offering (see Forty-seventh Problem).

HEDGE MASONS. This expression has been believed to be applied to a secret society, probably Masonic, but meeting without Warrant or authority. In Transactions, Quatuor Coronati Lodge, 1913 (volume xxvi, part 2, page 197), we find that a letter of Amicus to the Editor of the Northern Star, Ireland, dated March 21, 1792, mentions that all disorders and mischiefs in the country are being hatched by those Body for inspection and correction, which the Lodge, unwilling to submit to such a censorship, demanded that the manuscript should be given to those who associate under the description of Hedge Masons. For this purpose, in 1816, he organized the Lodge zur Brudertreue at Aarau, in Switzerland, and was born at Margetshochheim, in Franconia, November 24, 1770. He was one of the most profound of the German investigators into the history and philosophy of Freemasonry. He was initiated into the Order at Freiburg, in 1809, and, devoting himself to the study of the works of Fessler and other eminent scholars, he resolved to establish a system founded on a collation of all the rituals, and which should be more in accordance with the true design of the Institution. For this purpose, in 1816, he organized the Lodge zur Brudertreue at Aarau, in Switzerland, where he then resided as a professor. For the Lodge he prepared a Manual, which he proposed to publish. But the Helvetian Directory demanded that the manuscript should be given to that Body for inspection and correction, which the Lodge, unwilling to submit to such a censorship, refused to do. Heldmann, being reluctant to involve the Lodge in a controversy with its superiors, withdrew from it. He subsequently published a valuable work entitled Die drei ältesten geschichtlichen Denkmale der deutschen Freimaurerbruderschaft; meaning, The three oldest Memorials of the German Masonic Brotherhood, which appeared at Aarau in 1819. In this work, which is chiefly founded on the learned researches of Krause, the Constitutions of the Stone-Masons of Strasburg were published for the first time.

HETER, TO. See Heler.

HELMET. A defensive weapon wherewith the head and neck are covered. In heraldry, it is a mark of chivalry and nobility. It was, of course, a part of the armor of a knight, and therefore, whatever may be the head covering adopted by modern Knights Templar, it is in the instructions called a helmet.

HELMETS, TO DEPOSIT. In quaint old Templar ritualism, to lay aside the covering of the head.

HEREDOM. In what are called the High Degrees of the Continental Rites, there is nothing more puzzling than the etymology of this word. We have the Royal Order of Heredom, given as the ne plus ultra, meaning nothing farther or nothing beyond, of Freemasonry in Scotland, and in almost all the Rites the Rose Croix of Heredom, but the true meaning of the word is apparently unknown. Ragon, in his Orthodoxie Maçoniques (page 91), asserts that it has a political significance, and that it was invented between the years 1740 and 1745, by the adherents of Charles Edward the Pretender, at the Court of Saint Germain, which was the residence, during that period, of the unfortunate prince, and that in their letters to England, dated from Heredom, they mean...
to denote Saint Germain. He supposes it to be derived from the medieval Latin word heredum, signifying a heritage, and that it alludes to the Castle of Saint Germain, the only heritage left to the dethroned sovereign. But as Ragon's favorite notion was that the Hroues Grades or High Degrees, were originally instituted for the purpose of aiding the house of Stuart in its restoration to the throne, a theory not now generally accepted, at least without modification, this etymology must be taken with some grains of allowance. The suggestion is, however, an ingenious one.

In some of the old manuscripts the word Heroden is found as the name of a mountain in Scotland; and we sometimes find in the French Cahiers the title of Rose Croix de Heroden. There is not a very great difference in the French pronunciation of Heredom and Heroden, and one might be a corruption of the other. Brother Mackey says he was once inclined to this theory; but even if it were the correct one we should gain nothing, for the same difficulty would recur in tracing the root and meaning of Heroden.

The most plausible derivation is one given in 1858, by a writer in the London Freemasons Magazine. He thinks it should be spelled Heredom, and traces it to the two Greek words, ἥρως, heros, meaning holy, and ὄμος, domos, meaning house. It would thus refer to Freemasonry as symbolically the Holy House or Temple. In this way the title of Rose Croix of Heredom would signify the Rosy Cross of the Holy House of Freemasonry. This derivation is now very generally recognized as the true one.

So far Brother Mackey's explanation of the word, but at this point Brother Hawkins observes that according to the view taken in the last paragraph the word should be Hierodom (see also Royal Order of Scotland).

HERMAIMES. A corruption of Hermes, found in some of the old Constitutions (see Hermes).

HERMANDAD. The Spanish word for Brotherhood. An association of the principal cities of Castile and Aragon bound by a solemn league for the defense of their liberties in time of trouble. The sovereigns approved this brotherhood as agents for suppressing the increasing power of the nobles, and without cost to the government. The Hermandad was first established in Aragon in the thirteenth century, and in Castile about thirty years later, while, in 1295, thirty-five cities of Castile and Leon formed a joint confederacy, pledging themselves to take summary vengeance on every robber noble who injured a member of the association. The Santa, or Holy Brotherhood, finally checked so effectually the outrages of the nobles, that Isabella of Castile, in 1496, obtained the sanction of the Cortes to reorganize and extend it over the whole kingdom.

HERMES. In all the old manuscript records which contain the Legend of the Craft, mention is made of Hermes as one of the founders of Freemasonry. Thus, in the Grand Lodge Manuscript, No. 1, whose date is 1583—and the statement is substantially and almost verbally the same in all the others—that "The great Hermarmes that was Cubys sonne, the which Cubye was Semmes sonne, that was Noes sonne. This same Hermarmes was afterwards called Hermes the father of Wysdome; he found one of the two pillars of stone, and found the science written therein, and he taught it to other men."

There are two persons of the name of Hermes mentioned in sacred history. The first is the divine Hermes, called by the Romans Mercury. Among the Egyptians he was known as Thoth. Diodorus Siculus describes him as the Secretary of Osiris; he is commonly supposed to have been the son of Mizraim, and Cumberland says that he was the same as Osiris. There is, however, much confusion among the mythologists concerning his attributes.

The second was Hermes Trismegistus or the Thrice Great, who was a celebrated Egyptian legislator, priest, and philosopher, who lived in the reign of Ninus, about the year of the world 2670. He is said to have written thirty-six books on theology and philosophy, and six upon medicine, all of which are lost. There are many traditions of him; one of which, related by Eusebius, is that he introduced hieroglyphics into Egypt. This Hermes Trismegistus, although the reality of his existence is doubtful, was claimed by the alchemists as the founder of their art, whence it is called the Hermetic Science, and whence we get in Freemasonry, Hermetic Rites and Hermetic Degrees. It is to him that the Legend of the Craft refers; and, indeed, the York Constitutions, which are of importance, though not probably of the date of 926, assigned to them by Krause, give him that title, and say that he brought the custom of making himself understood by signs with him to Egypt. In the first ages of the Christian church, this mythical Egyptian philosopher was in fact considered as the inventor of everything known to the human intellect. It was fabled that Pythagoras and Plato had derived their knowledge from him, and that he had recorded his inventions on pillars. The Operative Masons, who wrote the old Constitutions, obtained their acquaintance with him from the Polycrioncon of the monk Ranulf Higden, which was translated from the Latin by Trevisa, and printed by William Caxton in 1482. It is repeatedly quoted in the Cooke Manuscript, whose probable date is the latter part of the fifteenth century, and was undoubtedly familiar to the writers of the other Constitutions.

HERMETIC ART. The art or science of Alchemy, so termed from Hermes Trismegistus, who was looked up to by the alchemists as the founder of their art. The Hermetic philosophers say that all the sages of antiquity, such as Plato, Socrates, Aristotle, and Pythagoras, were initiated into the secrets of their science; and that the hieroglyphics of Egypt and all the fables of mythology were invented to teach the dogmas of Hermetic philosophy (see Alchemy).

HERMETIC PHILOSOPHY. Pertaining or belonging to that species of philosophy which pretends to solve and explain all the phenomena of nature from the three chemical principles, salt, sulphur, and mercury. Also that study of the sciences as pursued by the Rosicrucian Fraternity. A practise of the arts of alchemy and similar pursuits, involving a duplex symbolism with their peculiar distinctions.

HERMETIC RITE. A Rite established by Perronet at Avignon, in France, and more commonly called the Illuminati of Avignon (see Avignon, Illuminati of).
HERMETIC STUDENTS. See Isis-Uranea Temple.

HERODEM. See Heredom.

HERODEM, ROYAL ORDER OF. See Royal Order of Scotland.

HERODEM, "Heredon," says a manuscript of the Ancient and Accepted Scottish Rite, "is a mountain situated in the northwest of Scotland, where the first or metropolitan Lodge of Europe was held." The word is now not used by Masonic writers, and was, undoubtedly, a corruption of Heredom or Harodim, which see.

HEROINE OF JERICHO. An androgynous (for both sexes) Degree conferred, in America, on Royal Arch Masons, their wives, and daughters. It is intended to instruct its female recipients in the claims which they have upon the protection of their husbands' and fathers' companions, and to communicate to them an effectual method of proving those claims. An instance of friendship extended to the whole family of a benefactress by those whom she had benefited, and of the influence of a solemn contract in averting danger, is referred to in the case of Rahab, the woman of Jericho, from whom the Degree derives its name; and for this purpose the second chapter of the Book of Joshua is read to the candidate. When the Degree is received by a male, he is called a Knight of Jericho, and when by a female, she is termed a Heroine. It is a side or honorary Degree, and may be conferred by any Royal Arch Mason on a candidate qualified to receive it.

HERRING, JAMES. Born in London, England, January 12, 1794; died in France, October 8, 1867; buried in Greenwood Cemetery, New York, October 27, 1867. The family emigrated to America in 1805. James Herring was initiated in Solomon's Lodge, Somerville, New Jersey, in 1816. He was Master of Clinton Lodge, New York City, in 1827, 1828, 1832, and 1834, a period when the anti-Masonic spirit was in its zenith. He, with the remaining members of Clinton Lodge, united with Saint John's, No. 1, and met in union December 18, 1834. He instituted the formation of the Lodge of Strict Observance, which was constituted by Grand Lodge, December 27, 1843, Right Worshipful Brother Herring being the Master, with which Lodge he remained until his death. On September 3, 1828, he was appointed Assistant Grand Secretary, and on June 3, 1829, was elected Grand Secretary, which office he retained until 1846. He sided with the Phillips or Herring Grand Body at the split in Grand Lodge on June 5, 1849, and remained its Grand Secretary until 1858, when, in June, the two Grand Lodges were fused. He was a delegate to the Convention of Grand Lodges held in Washington on March 7, 1842. Brother Herring delivered the oration, on August 23, 1847, in Saint John's Lodge, in commemoration of the Most Worshipful Grand Masters, Morgan Lewis and Alex. H. Robertson, and other eminent Freemasons, on the occasion of the First Lodge of Sorrow held in America in the English language. He was exalted in Jerusalem Chapter, No. 8, Royal Arch Masons, New York City, January 5, 1817, dubbed a Knight Templar in Columbian Commandery, No. 1, New York, and was received a Sovereign Grand Inspector General, Thirty-third Degree of the Ancient and Accepted Scottish Rite. Brother Herring was a Past High Priest and Past Grand Secretary of the General Grand Chapter of the United States, Past Grand Master of the Grand Encampment of the United States, and Past Grand Representative of the Orient of Brazil and France. Grand Historian Ossian Lang on page 126, History of Freemasonry in the State of New York, 1922, says "James Herring proved a tower of strength in the trying days. His untiring zeal and masterly management did much to pilot the Grand Lodge through the night of storm."

HESES. Said to be the real name of the author of the Encyclopaedie des Freemaurerei (see Lenning).

HESSE-CASSEL. Freemasonry appears to have been founded in this Electorate in 1743, by a Lodge at Marburg, called Zu den drei Löwen, or Three Lions, which afterward took the name of Marc Aurel zum flammenden Stern, or of the Blazing Star. A Lodge also appears to have existed in 1771, at Cassel, called Zum blauen Löwen. In 1817 the Grand Mother Lodge of Hesse-Cassel was founded, which lasted until 1821, when the government closed all Lodges. In 1849 one was reopened by General von Helmschwert, but it was closed in 1855. It is now understood that this Lodge has been reopened.

HESSE DARMSTADT, GRAND DUCHY OF. German state. An early Masonic Lodge, Die drei Disteln, or Three Thistles, here said to have been first organized at Mayence in 1765. The Lodges in Darmstadt were in the Frankfort Eclectic Union and formed the Grand Lodge Zur Eintracht or of Concord, at Darmstadt in 1845, which is now called Die grosse Loge des Freimaurer Bundes zur Eintracht in Darmstadt or The Grand Lodge of Masonic Bodies of Concord at Darmstadt.

HEXAGON. A figure of six equal sides constitutes a part of the Camp in the Scottish Degree of Sublime Princes of the Royal Secret. Stieglitz, in an essay on the symbols of Freemasonry, published in 1825, in the Altenburg Zeitschrift, says that the hexagon formed by six triangles, whose apices converge to a point, making the accompanying figure, is a symbol of the universal creation, the six points crossing the central point; thus assimilating the hexagon to the older symbol of the point within a circle.

HEXAGRAM. From two words of the Greek language meaning six and written. A geometrical figure made up of two interlaced equilateral triangles, supposed to possess mysterious powers and frequently used as a symbol of the Pythagorean school. It is also known as the Seal of Solomon and the Shield of David (see Magic Squares).

HEXAGRAM. See Magic Squares.

HEXAPLA. Greek for sixfold. A Bible arranged with six versions in parallel columns, sometimes spoken of as the Hexaplar Text of the Holy Scriptures.

H. G. W. Initials of an expression frequently used by visiting English Brethren to convey the hearty good wishes of the Master and Brethren of their own Lodge to the officers and members of the Lodge visited.
HIBBUT-HAKEBEKER. Means the Beating of the sepulcher. A Mohammedan belief as to the state of the soul after death. The form and mode of judgment is explained in Al Koran. The sarcophagus of an orthodox Moslem is so constructed that the deceased can sit upright when notified by his angel of the approach of the examiners, who question him as to his faith in the unity of God and the mission of Mohammed. Satisfactory answers insure peace; but if to the contrary, he is beaten on the temples with iron maces until he roars with anguish. The two angels, Monker and Nakù, then press the earth upon the body, which is gnawed and stung by ninety-nine seven-headed dragons until the day of resurrection. As the Mohammedan was an imitative religion, we naturally look for the origin of its customs and beliefs in older faiths; thus the Hìbbut-Hakebeker is found in the Jewish, which taught that the angel of death would sit on a new-made grave, the soul would return to the body, which would stand up, the angel striking it thrice with a chain, half iron and half fire; at the first blow all the limbs were loosened, at the second the bones were dispersed, but gathered again by angels, and the third stroke reduces it to dust. This need not occur to those who died on the Sabbath or in the land of Israel (see Gilgal).

HIEROGLYPHICS. From the two Greek words which signify the engraving of sacred things. Hieroglyphics are properly the expressions of ideas by representations of visible objects, and the word is more peculiarly applied to that species of picture-writing which was in use among the ancient Egyptians, whose priests by this means concealed from the profane that knowledge which they communicated only to their initiates. Browne says (Master Key, page 87), "The usages amongst Masons have ever corresponded with those of the ancient Egyptians. Their Philosophers, unwilling to expose their Mysteries to vulgar Curiosity, couched the Principles of their Learning and Philosophy under Hieroglyphical Figures and Allegorical Emblems, and expressed their notions of Government by Signs and Symbols, which they communicated to the Magi, or wise Men only, who were solemnly obligated never to reveal them."

HIEROGRAMMATISTS. The title of those priests in the Egyptian mysteries to whom were confided the keeping of the sacred records. Their duty was also to instruct the neophytes in the ritual of initiation, and to secure its accurate observance.

HIERONYMITES. A Hermit Order established in the fourteenth century, formed from the third Order of Saint Francis. Followers of Thomas of Siens, who established themselves among the wild districts of the Sierra Morena, and so forming a community, obtained approval of Pope Gregory XI in 1374.

HIEROPHANT. From the Greek, hierophán, which signifies one who explains the sacred things. The Hierophant was, in the Ancient Mysteries, what the Master is in a Masonic Lodge—he who instructed the neophyte or candidate in the doctrines which it was the object of the Mysteries to inculcate.

HIEROPHANT or MYSTAGOG. The Chief Priest of the Eleusinians, selected from the grade of Eumolpidens. He was selected for his imposing personal presence, and his dignity was sustained by the grandeur of his attire, his head encircled with a costly diadem. He was required to be perfect in animal structure, without blemish, and in the vigor of life, with a commanding voice. He was presumed to be surrounded by a halo of holiness. His duty was to maintain and also expound the laws. He was the instructor of the novices into the Eleusinian Temple, and passed them from the lesser into the greater mysteries, where he became the Demiurg, and impressed the initiate, while instructing him, by his manner and voice. His title of Mystagog was awarded because he alone revealed the secret or mystery.

HIEROPHYLLAX. Title of the Guardian of the holy vessels and vestments, as used in several Rites.

HIGH DEGREES. Not long after the introduction of Freemasonry on the Continent, in the beginning of the eighteenth century, three new Degrees were invented and named, Ecossais, Novice, and Knight Templar. These gave the impulse to the invention of many other Degrees, all above the Master's Degree. To these the name of Hautes Grades or High Degrees was given. Their number is very great. Many of them now remain only in the catalogues of Masonic collectors, or are known merely by their titles; while others still exist, and constitute the body of the different rites. The word is not properly applicable to the Royal Arch Degrees of the English and American systems, which are intimately connected with the Master's Degree, but is confined to the additions made to Ancient Craft Freemasonry by continental ritualists. These Degrees have, from time to time, met with great opposition as innovations on Ancient Freemasonry, and some of the Grand Lodges have not only rejected them, but forbidden their cultivation by those who are under their obedience. But, on the other hand, they have been strenuously supported by many who have believed the Ancient Craft Degrees do not afford a sufficient field for the expansion of Masonic thought. A writer in the London Freemasons Magazine (of 1858, i, 1167) has expressed the true theory on this subject in the following language:

It is the necessary consequence of an exclusive addiction to Craft Masonry that the intellectual and artistic development of the minds of the members must suffer, the ritual sink to formalism, and the administration fall into the hands of the lower members of the Order, by a diminution in the initiations of men of high intellectual calibre, and by the inactivity, or practical secession, of those within the Order. The suppression of the higher Degrees, that is, of the higher Masonry, may be agreeable to those who are content to possess the administrative functions of the Order without genuine qualifications for their exercise, but it is a policy most fatal to the true progress of the Order. When Masonry has so fallen, to restore the higher Degrees to their full activity is the measure essential for restoring the efficacy of Masonry within and without. Thus, in the last century, when Craft Masonry had spread rapidly over the whole of Europe, a reaction set in, till the heads of the Order brought the high Degrees into vigor, and they continued to exercise the most powerful influence.

HIGHEST OF HILLS. In the Old York Lectures was the following passage: "Before we had the convenience of such well-formed Lodges, the Brethren used to meet on the highest of hills and in the lowest of valleys. And if they were asked why they met so high, so low, and so very secret, they replied—the better to see and observe all that might ascend or
descend; and in case a Cowan should appear, the Tiler might give timely notice to the Worshipful Master, by which means the Lodge might be closed, the jewels put by, thereby preventing any unlawful intrusion." In commenting on this, Doctor Oliver (Landmarks i, page 319) says: "Amongst other observances which were common to both the true and spurious Freemasonry, we find the practice of performing commemorative rites on the highest of hills and in the lowest of valleys. This practice was in high esteem amongst all the inhabitants of the ancient world, from a fixed persuasion that the summit of mountains made a nearer approach to the celestial deities, and the valley or holy cavern to the infernal and subterranean gods than the level country; and that, therefore, the prayers of mortals were more likely to be heard in such situations." Hutchinson also says: "The highest hills and the lowest valleys were from the earliest times esteemed sacred, and it was supposed that the Spirit of God was peculiarly diffusive in those places."

The sentiment was expressed in the language of the earliest lectures of the eighteenth century, and is still retained, without change of words, in the lectures of the present day. But introduced, at first, undoubtedly with special reference to the ancient worship on high places, and the celebration of the mysteries in the caverns of initiation, it is now retained for the purpose of giving warning and instruction as to the necessity of security and secrecy in the performance of our mystical rites, and this is the reason assigned in the modern lectures. And, indeed, the notion of thus expressing the necessity of secrecy seems to have been early adopted, while that of the sacredness of these places was beginning to be lost sight of; for in a lecture of the middle of the eighteenth century, or earlier, it was said that "the Lodge stands upon holy ground, or the highest hill or lowest vale, or in the Vale of Jehosophat, or any other secret place." The sacredness of the spot is, it is true, here adverted to, but there is an emphasis given to its secrecy.

This custom of meeting on the "highest hills and in the lowest valleys," says Brother E. E. Cawthorne, seems to have prevailed at Aberdeen, Scotland, for they say: "We ordain that no Lodge be holden within a dwelling-house where there is people living in it, but in the open fields, except it be ill weather, and then let a house be chosen that no person shall hear or see us." Also, "We ordain lykeways that all entering prentieses be entered in our ancient outfield Lodge in the mearness in the Parish of Negg, at the Stonnies at the poyn of the Ness."

It is also of interest that Montandon Lodge No. 22, Grand Lodge of Chile, was consecrated in November, 1927, at Potrerillos, some ten thousand feet above sea level in the Andes Mountains and named after George Montandon, the constructing engineer who lost his life in building the railroad there in 1908. The Revisor is reminded of attending the consecration of a Masonic Lodge on the top floor of the pioneer scraper, the old Masonic Temple, later the Capitol building, a 354-foot structure, at Chicago, Illinois.

HIGH GRADES. Sometimes used for High Degrees, which see.

HIGH PRIEST. The presiding officer of a Chapter of Royal Arch Masons according to the American system. His title is Most Excellent, and he represents Joshua, or Jeshua, who was the son of Josedech, and the High Priest of the Jews when they returned from the Babylonian exile. He is seated in the east, and clothed in the apparel of the ancient High Priest of the Jews. He wears a robe of blue, purple, scarlet, and white linen, and is decorated with a breastplate and miter. On the front of the miter is inscribed the words, Holiness to the Lord. His jewel is a miter.

HIGH PRIESTHOOD, ORDER OF. This Order is an honorarium, gift of honor, to be bestowed upon the High Priest of a Royal Arch Chapter in the United States, and consequently no one is legally entitled to receive it until he has been duly elected to preside as High Priest in a regular Chapter of Royal Arch Masons. It should not be conferred when a less number than three duly qualified High Priests are present. Whenever the ceremony is performed in ample form, the assistance of at least nine High Priests, who have received it, is requisite. The General Grand Chapter of the United States has decided that although it is highly expedient that every High Priest should receive the order, yet its possession is not essentially necessary as a qualification for the discharge of his official duties.

The jewel of the Degree consists of a plate of gold in the form of a triple triangle, a breastplate being placed over the point of union. In front, the face of each triangle is inscribed with the Tetragrammaton, יְהֹוָה; on the other side, the upper triangle has the following mystical notation, אֱלֹהִים; the two lower triangles have the Hebrew letters נ א and פ inserted upon them. Each side of each triangle should be one inch in length, and may be ornamented at the fancy of the wearer. The breastplate may be plainly engraved or set with stones. It was adopted in 1856, on the suggestion of the author of this work, at a very general but informal meeting of Grand and Past Grand High Priests during the session of the General Grand Chapter held at Hartford, Connecticut. It is now in general use.

It is impossible, from the want of authentic documents, to throw much light upon the historical origin of this Degree. No allusion to it can be found in any ritual out of America, nor even here before the end of the eighteenth or beginning of the nineteenth century. Webb is the first who mentions it, and gives it a place in the series of capitular Degrees. The question was, however, exhaustively examined by Brother William Hacker, Past Grand High Priest of Indiana, who has paid much attention to the subject of American Masonic archetiology. In a letter to the
author in August, 1873, he sought to investigate the origin of this Order, and Brother Mackey gladly availed himself of the result of his inquiries.

Brother Hacker compiled the following details for us:


I infer, as we find no mention of the Order in the edition of 1797, and a monitory ritual appearing in the edition of 1802, that at some time between those dates we must look for the true origin of the Order.

Turning then to the proceedings of the General Grand Chapter of the United States, we find that at the Communication held in the city of Providence, in the State of Rhode Island, on January 9, 1799, Benjamin Hurd, Jr., Thomas Smith Webb, and James Harrison were appointed "a Committee to revise the Constitution, and report such alterations and amendments thereto as they shall find necessary to be made." The next day, January 10, 1799, Webb, as chairman of the committee, submitted their report, which was adopted as reported. In Article IV of that Constitution, we find the forms for constituting new Chapters, and installing High Priests, laid down as fully laid down and provided for. In those forms, after certain ceremonies had been gone through with, "All the Companions, except High Priests and Past High Priests, are requested to withdraw while the new High Priest is solemnly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return."

Now, let us look at it naturally. What were those "other necessary ceremonies not proper to be written"? A few lines farther on we find this language laid down: "In consequence of your cheerful acquiescence with the charges and regulations just recited, I now declare you duly installed and anointed High Priest of this new Chapter." Now do not the words "and anointed," as here used, fully answer the question as to what those "other necessary ceremonies" were? It seems so to me. Upon this theory, then, we have Thomas Smith Webb, and his associates on the committee, Benjamin Hurd, Jr., and James Harrison, as the authors of the Order. It was adopted by the General Grand Chapter on January 10, 1799, when it became a part of the constitutional requirements of Royal Arch Masonry, so far at least, as the authority of the General Grand Chapter was concerned. This matter was connected with the ceremonies of installation, leaving the Order of High Priesthood the exclusive property of those who were in possession of it. Where these Excellent Companions got the original thoughts, the Order, the forms, the words, the performance, I have, perhaps, to be left to conjecture; yet even here I think we may find some data upon which to found a conclusion. In setting about the formation of an Order suitable for the office of High Priest, what could be more natural or appropriate than to take the scriptural history of the meeting of Abraham with Melchizedek, Priest of the Most High God; the circumstances which brought that meeting about; the bringing forth the bread and wine; the blessing, etc.; and the anointing of Aaron and his sons to the Priesthood under the Mosaic Dispensations. It does seem to me that these would be the most natural sources for any one to go to for facts and circumstances to work into an Order of this kind. We can illustrate this point farther by reference to a note found in an old ritual of the "Mediterranean Fasai"; as they are called, and perhaps it may be so here—confounded under the Grand Priory of England and Wales, preparatory to the Order of Malta. That note reads as follows:

"In some Priories the candidate partakes of bread from the hand of the High Priest; and perhaps it may be so here. The wine is placed upon the blade, handed to him by the Prelate."

Again, in an old manuscript of the ritual of the Royal Grand Conclave of Scotland, now also lying before me, I find the offering of bread and wine at the installation of a Past High Priest. How well the thoughts contained in these extracts have been worked into the Order of High Priest, even the well-informed High Priest must very well understand.

But the question now comes up: were Webb and his associates in possession of these rituals at the time they originated the Order of High Priesthood? I think they were, and for these reasons: In these rituals to which I have referred I find these expressions used: "That I will not shed the blood of a K. T. unlawfully"; "the skull to be laid open, and all the brains to be exposed to the scorching rays of the sun"; with several other familiar expressions, which every Royal Arch Mason will readily recognize as appropriately wrought into Webb's Royal Arch Degree.

From the foregoing facts, as well as others not stated, I infer that Thomas Smith Webb, with his co-advisers, Benjamin Hurd, Jr., and James Harrison, were the true authors of the Order; that it dates from January 10, 1799, at which time it was adopted by the General Grand Chapter, and became a part of the constitutional regulations and requirements of Royal Arch Masonry so far as the authority of the General Grand Chapter extended, and that it continued as such until the 16th day of September, 1826, when it was revised and amended before stated.

A thought or two further, and I will have done. Webb, in arranging the Order, evidently intended that it should be conferred as a part of the installation ceremonies of a High Priest; and whether he ever conferred it at any other time or in any other manner I have been unable to learn, as I have never met with any one who claimed to have received the Order from him. At what time and by whom it was first conferred as a separate ceremonial is equally unknown to me. All I have yet been able to find upon this point is in Cross's Chart, where, in the edition of 1826, and it may also be in the earlier editions, I find it arranged as a separate ceremonial, and disconnected with the ceremonies of installation.

The earliest authentic record of the organization of a Council of High Priests I have yet found is in the proceedings of the Grand Chapter of Ohio in 1828, where it appears that a Council was duly formed, rules adopted for its government, and a full list of officers elected, with Companion John Snow as President. It is more than probable that the Order has always been conferred, west of the mountains, as a separate ceremonial, and never as a part of the installation ceremonies. It is well known that John Snow, who no doubt brought it with him when he came to the West, always required it, and whether it be conferred as a separate ceremonial, as Doctor Mitchell and others who followed him, point to us to any other single Order or Degree of Masonry that can be so conferred as so connected; that it has in it more of the elements of sublimity and impressiveness, and that is more scripturally and Masonically appropriate for that for which it was intended, than the Order of High-Priesthood; remembering also that it was established upon the constitutional authority of...
the General Grand Chapter of the United States, which is, and ever has been, the highest authority in Royal Arch Masonry in the United States. At the same time, the names of those zealous companions who participated in its adoption stands that of the Honorable De Witt Clinton, for so many years the zealous and efficient General Grand High Priest. The hour of noon, when they all stood together, as they stand recorded before us, I think the question as to the origin and authenticity may be considered as fully settled.

For additional information consult Mackey's revised History of Freemasonry (pages 1705–14).

HIGH PRIEST OF THE JEWS. The important office of the High Priesthood was instituted by Moses after the completion of the directions for erecting the tabernacle, and was restricted to Aaron and his descendants, and was so confined until the time of the Asmonean dynasty, when it passed into the family of Judas Maccabaeus. The High Priest was at the head not only of ecclesiastical but of civil affairs, presiding in the Sanhedrim and judging the people. He superintended the Temple, directing the mode of worship, and preserving the building from profanation. He was inducted into his office by anointment and sacrifices, and was invested with a peculiar dress. This dress, as the Rabbis describe it, consisted of eight parts, namely, the breastplate, the ephod, with its curious girdle, the robe of the ephod, the miter, the broidered coat, and the girdle. The materials of which these were composed were gold, blue, red, purple, and fine white linen. As these garments are to a certain extent represented in the vestment of a High Priest of a Royal Arch Chapter, a brief description of them may be expedient:

The High Priest was first clothed in a pair of linen drawers. Over this was a coat or shirt of fine linen reaching to his feet, and with sleeves extending to his wrists. Over this again was a robe of blue, called the Coat of Ephod. It was without sleeves, but consisted of two pieces, one before and another behind, having a large opening in the top for the passage of the head, and another on each side to admit the arms. It extended only to the middle of the legs, and its skirt was adorned with little golden bells and pomegranates. Above all these vestiments the ephod, which had already been described as a short garment coming down only to the breast before, but somewhat longer behind, without sleeves, and artificially wrought with gold, blue, and purple, with the embroidery of various figures. It was looped on the shoulders with two onyx stones, on each of which was inscribed the names of six of the tribes. On the front of the ephod he wore the breastplate; at solemn ministrations a miter of fine linen and preserving the building from profanation. He was inducted into his office by anointment and sacrifices, and was invested with a peculiar dress. This dress, as the Rabbis describe it, consisted of eight parts, namely, the breastplate, the ephod, with its curious girdle, the robe of the ephod, the miter, the broidered coat, and the girdle. The materials of which these were composed were gold, blue, red, purple, and fine white linen. As these garments are to a certain extent represented in the vestment of a High Priest of a Royal Arch Chapter, a brief description of them may be expedient:

The ceremonies of initiation, as they have been described by Brother Oliver, were celebrated in spacious caverns, the principal of which were Elephanta and Salsette, both situated near Bombay. The mysteries were divided into four Degrees, and the candidate was permitted to perform the probation of the first at the early age of eight years. It consisted simply in the investiture with the linen garment and Zennar or sacred cord; of sacrifices accompanied by ablutions; and of an explanatory lecture. The aspirant was now delivered into the care of a Brahman in his sacred profession; for the initiation of India, like those of Egypt, were confined to the priesthood. All Brahmans, it is true, do not necessarily belong to the sacerdotal order, but every Brahman who has been initiated, and thus been made acquainted with the formulas of worship, may at any time become an officiating priest. The ceremonies of initiation, as they have been described by Brother Oliver, were celebrated in spacious caverns, the principal of which were Elephanta and Salsette, both situated near Bombay. The mysteries were divided into four Degrees, and the candidate was permitted to perform the probation of the first at the early age of eight years. It consisted simply in the investiture with the linen garment and Zennar or sacred cord; of sacrifices accompanied by ablutions; and of an explanatory lecture. The aspirant was now delivered into the care of a Brahman, who thenceforth became his spiritual guide, and prepared him by repeated instructions and a life of austerity for admission into the Second Degree. To this, if found qualified, he was admitted at the requisite age. The probationary ceremonies of this Degree consisted in an incessant occupation in prayers, fastings, ablutions, and the study of astronomy. Having undergone these austerities for a sufficient period, he was led at night to the gloomy caverns of initiation, which had been duly prepared for his reception.

The interior of this cavern was brilliantly illuminated, and there sat the three chief hierophants, in the east, west, and south, representing the gods Brahma, Vishnu, and Siva, surrounded by the attendant mystagogues, dressed in appropriate vestments. After an invocation to the sun, the aspirant was called upon to promise that he would be obedient to his superiors, keep his body pure, and preserve inviolable secrecy on the subject of the mysteries. He was then sprinkled with water, an invocation of the Deity was whispered in his ear; he was divested of his shoes, and made to circumambulate the cavern three times, in imitation of the course of the sun, whose rising was personated by the hierophant repre-
senting Brahma, stationed in the east, whose meridian height by the representative of Siva in the south, and whose setting by the representative of Vishnu in the west. He was then conducted through seven ranges of dark and gloomy caverns, during which period the wailing of Mahadeva for the loss of Siva was represented by dismal howlings. The usual paraphernalia of flashes of light, of dismal sounds and horrid phantoms, was practised to intimidate or confuse the aspirant. After the performance of a variety of other ceremonies, many of which we can only conjecture, the candidate reached the extremity of the seven caverns; he was now prepared for enlightenment by requisite instruction and the administration of a solemn oath. This part of the ceremonies concluded, then the sacred conch or horn was blown, the folding-doors were suddenly thrown open, and the aspirant was admitted into a spacious apartment filled with dazzling light, ornamented with statues and emblematical figures, richly decorated with gems, and scented with the most fragrant perfumes. This was a representation of Paradise.

The candidate was now supposed to be regenerated, and he was invested by the chief Brahman with the white robe and tiara; a cross was marked upon his forehead, and a tau upon his breast, and he was instructed in the signs, tokens, and lectures of the Order. He was presented with the sacred belt, the magical black stone, the talismanic jewel to be worn upon his breast, and the serpent stone, which, as its name imported, was an antidote against the bite of serpents. And, lastly, he was entrusted with the sacred name, known only to the initiated. This ineffable name was Aum, which, in its triliteral form, was significant of the creative, preservative, and destroying power, that is, of Brahma, Vishnu, and Siva. It could not be pronounced, but was to be the subject of incessant silent contemplation. The symbols and the aporrheta, or secret things of the mysteries, were now explained. Here ended the Second Degree. The Third took place when the candidate had grown old, and his children had all been provided for. This consisted in a total exclusion in the forest, where, as an anchoret, withdrawn from the world, a hermit, he occupied himself in ablations, prayers, and sacrifices. In the Fourth Degree he underwent still greater austerities, the object of which was to impart to the happy sage who observed them a portion of the Divine nature, and to secure him a residence among the immortals gods.

The object of the Indian mysteries appears, says Brother Oliver, to have been to teach the unity of God and the necessity of virtue. The happiness of our first parents, the subsequent depravity of the human race, and the universal deluge were described in a manner which showed that their knowledge must have been derived from an authentic source.

HINNOM. A deep valley south of Mount Moriah, known as Gehenna; in which carrion was cast as food for vultures. The holy Valley of Judgment, Jehovahphat, has been improperly substituted for Hinnom.

HIRAM. The gavel, when wielded by the Master of the Lodge, is sometimes called the Hiram, because as the workmen at the Temple were controlled and directed by Hiram, the chief builder, so the Master keeps order in the Lodge by proper use of the gavel.

HIRAM or HURAM. In Hebrew, הרם or הירם, meaning noble-born. The more correct pronunciation, according to the true value of the Hebrew letters, is Khuram or Khurum; but universal Masonic usage renders it now impossible, or, at least, inexpedient, to make the change. The name of Hiram, King of Tyre, is spelled Hiram everywhere in Scripture except in First Chronicles (xiv, 1), where it occurs as Huram. In First Chronicles xiv, 1, the original Hebrew text has Hiram, but the Masonites in the margin direct it to be read Huram. In our authorized version, the name is spelled Hiram, which is also the form used in the Vulgate and in the Targums; the Septuagint has Χερύμ, or Χεριράμ.

HIRAM ABIF. There is no character in the annals of Freemasonry whose life is so dependent on tradition as the celebrated architect of King Solomon's Temple. Profane history is entirely silent in respect to his career, and the sacred records supply us with only very unimportant items. To fill up the space between his life and his death, we are necessarily compelled to resort to those oral legends which have been handed down from the ancient Freemasons to their successors. Yet, looking to their character, I should be unwilling, says Brother Mackey, to vouch for the authenticity of all; most of them were probably at first symbolical in their character; the symbol in the lapse of time having been converted into a myth, and the myth, by constant repetition, having assumed the formal appearance of a truthful narrative. Such has been the case in the history of all nations. But whatever may have been their true character, to the Freemason, at least, they are interesting, and cannot be altogether void of instruction.

When King Solomon was about to build a temple to Jehovah, the difficulty of obtaining skilful workmen to superintend and to execute the architectural part of the undertaking was such, that he found it necessary to request of his friend and ally, Hiram, King of Tyre, the use of some of his most able builders; for the Tyrians and Sidonians were celebrated artists, and at that time were admitted to be the best mechanics in the world. Hiram willingly complied with his request, and despatched to his assistance an abundance of men and materials, to be employed in the construction of the Temple, and among the former, a distinguished artist, to whom was given the superintendence of all the workmen, both Jews and Tyrians, and who was in possession of all the skill and learning that were required to carry out, in the most efficient manner, all the plans and designs of the King of Israel.

Of this artist, whom Freemasons recognize sometimes as Hiram the Builder, sometimes as the Widow's Son, but more commonly as Hiram Abif, the earliest account is found in the First Book of Kings (vii, 13, 14), where the passage reads as follows:

And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass, and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon and wrought all his work.

He is next mentioned in the Second Book of Chronicles (ii, 13, 14), in the following letter from Hiram of Tyre to King Solomon:
associations at home, and thus gave, under the
lem, which was in the year 1012 B.C., he was at once
Temple.

tained of so much advantage in the Dionysiac
arriving at Jerusalem he introduced among the Jewish
masons. Of this association, it is not unreasonable to
structure engaged exclusively in the construction of
Tyre, who were greatly distinguished for their at¬

suppose that Hiram Abif was a member, and that on
this subject. He supposes that she herself was of
the tribe of Dan, but that her first husband was of
the tribe of Naphtali, by whom she had this son; and
that when she was a widow, she married a man of
Tyre, who is called Hiram's father because he brought
him up and was the husband of his mother.

Hiram Abif undoubtedly derived much of his
knowledge in mechanical arts from that man of Tyre
who had married his mother, and we may justly con¬
clude that he increased that knowledge by assiduous
study and constant intercourse with the artisans of
Tyre, who were greatly distinguished for their at¬
tainments in architecture. Tyre was one of the prin¬
cipal seats of the Dionysiac fraternity of artificers, a
society engaged exclusively in the construction of
edifices, and living under a secret organization, which
was subsequently imitated by the Operative Free¬
masons. Of this association, it is not unreasonable to
suppose that Hiram Abif was a member, and that on
arriving at Jerusalem he introduced among the Jewish
workmen the same exact system of discipline which he
had found of so much advantage in the Dionysiac
associations at home, and thus gave, under the
sanction of King Solomon, a peculiar organization to
the Freemasons who were engaged in building the
Temple.

Upon the arrival of this celebrated artist at Jerusa¬
lem, which was in the year 1012 B.C., he was at once
received into the intimate confidence of Solomon, and
entrusted with the superintendence of all the work¬
men, both Tyrians and Jews, who were engaged in
the construction of the building. He received the title
of Principal Conductor of the Works, an office which,
previous to his arrival, had been filled by Adoniram,
and, according to Masonic tradition, formed with
Solomon and King Hiram of Tyre, his ancient patron,
the Supreme Council of Grand Masters, in which
everything was determined in relation to the con¬
struction of the edifice and the government of the
workmen.

The Book of Constitutions, as it was edited by
Entick (edition of 1756, page 19), speaks of him in
the following language:

This inspired Master was, without question, the most
cunning, skilful, and curious workman that ever lived;
whose abilities were not confined to building only; but
extended to all kinds of work, whether in gold, silver,
brass or iron; whether in linen, tapestry or embroidery;

whether considered as architect, statuary, founder or
designer, separately or together, he equally excelled.
From his designs and under his direction, all the rich
and splendid furniture of the Temple and its several
appendages were begun, carried on, and finished.
Solomon appointed him, in his absence, to fill the Chair
as Deputy Grand Master, and in his presence, Senior
Grand Warden, Master of Work, and general overseer
of all artists, as well those whom David had formerly
procured from Tyre and Sidon, as those Hiram should
now send.

This statement requires some correction. Accord¬
ing to the most consistent systems and the general
course of the traditions, there were three Grand
Masters at the building of the Temple, of whom
Hiram Abif was one, and hence in our Lodges he
always receives the title of a Grand Master. We may,
however, reconcile the assertion of Anderson, that
he was sometimes a Deputy Grand Master, and
sometimes a Senior Grand Warden, by supposing that
the three Grand Masters were, among the Craft,
possessed of equal authority, and held in equal rever¬
ce, while among themselves there was an acknowl¬
edged subordination of station and power. But in no
way can the assertion be explained that he was at
any time a Senior Grand Warden, which would be
wholly irreconcilable with the symbolism of the
Temple. In the mythical Master's Lodge, supposed
to have been held in the Temple, and the only one
ever held before its completion, at which the three
Grand Masters alone were present, the office of Junior
Warden is assigned to Hiram Abif.

According to Masonic tradition, which is in part
supported by Scriptural authority, Hiram was
charged with all the architectural decorations and
interior embellishments of the building. He cast the
various vessels and implements that were to be used
in the religious service of the Temple, as well as the
pillars that adorned the porch, selecting as the most
convenient and appropriate place for the scene of his
operations, the clay grounds which extend between
Succoth and Zaredatha; and the old lectures state
that the whole interior of the house, its posts and
doors, its very floors and ceilings, which were made
of the most expensive timber, and overlaid with
plates of burnished gold, were, by his exquisite taste,
enchased with magnificent designs and adorned with
the most precious gems.

Even the abundance of these precious jewels, in the
decorations of the Temple, is attributed to the fore¬
sight and prudence of Hiram Abif; since a Masonic
tradition, quoted by Doctor Oliver, informs us, that
about four years before the Temple was begun, he,
as the agent of the Tyrian king, purchased some
precious stones from an Arabian merchant, who told
him, upon inquiry, that they had been found by ac¬
cident on an island in the Red Sea. By the permis¬
sion of King Hiram, he investigated the truth of this
report, and had the good fortune to discover many
precious gems, and among the rest an abundance of
the topaz. They were subsequently imported by the
ships of Tyre for the service of King Solomon.

In allusion to these labors of taste and skill dis¬
played by the widow's son, our lectures say, that
while the wisdom of Solomon contrived the fabric, and
the strength of King Hiram's wealth and power sup¬
ported the undertaking, it was adorned by the beauty
of Hiram Abif's curious and cunning workmanship.
In the character of the chief architect of the Temple, one of the peculiarities which most strongly attract attention was the systematic manner in which he conducted all the extensive operations which were placed under his charge. In the classification of the workmen, such arrangements were made, by his advice, as to avoid any discord or confusion; and although about two hundred thousand craftsmen and laborers were employed, so complete were his arrangements, that the general harmony was never once disturbed. In the payment of wages, such means were, at his suggestion, adopted, that every one's labor was readily distinguished, and his defects ascertained, every attempt at imposition detected, and the particular amount of money due to each workman accurately determined and easily paid, so that, as Brother Webb remarks, "the disorder and confusion that might otherwise have attended so immense an undertaking was completely prevented." It was his custom never to put off until tomorrow the work that might have been accomplished today, for he was as remarkable for his punctuality in the discharge of the most trifling duties, as he was for his skill in performing the most important. It was his constant habit to furnish the Craftsmen every morning with a copy of the plans which he had, on the previous afternoon, designed for their labor in the course of the ensuing day. As new designs were thus furnished by him from day to day, any neglect to provide the workmen with them on each successive morning would necessarily have stopped the labors of the whole body of the workmen for that day; a circumstance that in so large a number must have produced the greatest disorder and confusion. Hence the practise of punctuality was in him a duty of the highest obligation, and one which could never for a moment have been neglected without leading to immediate observation. Such is the character of this distinguished personage, whether mythical or not, that has been transmitted by the uninterrupted stream of Masonic tradition.

The Trestle-board used by him in drawing his designs is said to have been made, as the ancient tablets were, of wood, and covered with a coating of wax. On this coating he inscribed his plans with a pen or stylus of steel, which an old tradition, preserved by Brother Oliver, says was found upon him when he was raised, and ordered by King Solomon to be deposited in the center of his monument. The same tradition informs us that the first time he used this stylus for any of the purposes of the Temple was on the morning that the foundation-stone of the building was laid, when he drew the celebrated diagram known as the forty-seventh problem of Euclid, and which gained a prize that Solomon had offered on that occasion. But this is so evidently a mere myth, invented by some myth-maker of the last century, without even the excuse of a symbolic meaning, that it has been rejected or, at least, forgotten by the Craft.

Another and more interesting legend has been preserved by Brother Oliver, which may be received as a mythical symbol of the faithful performance of duty. It runs thus:

It was the duty of Hiram Abif to superintend the workmen, and the reports of his officers were always examined with the most scrupulous exactness. At the opening of the day, when the sun was rising in the east, it was his constant custom, before the commencement of labor, to go into the Temple, and offer up his prayers to Jehovah for a blessing on the work; and in like manner when the sun was setting in the west. And after the labors of the day were closed, and the workmen had left the Temple, he returned his thanks to the Great Architect of the Universe for the harmonious protection of the day. Not content with this devout expression of his feelings, he always went into the Temple at the hour of high twelve, when the men were called off from labor to refreshment, to inspect the work, to draw fresh designs upon the trestle-board, if such were necessary, and to perform other scientific labors,—never forgetting to consecrate the duties by solemn prayer. These religious customs were faithfully performed for the first six years in the secret recesses of his Lodge, and for the last year in the precincts of the Most Holy Place.

While assiduously engaged in the discharge of these arduous duties, seven years passed rapidly away, and the magnificent Temple at Jerusalem was nearly completed. The Fraternity were about to celebrate the capstone with the greatest demonstrations of joy; but, in the language of the venerable Book of Constitutions, "the joy was soon interrupted by the sudden death of their dear and worthy Master, Hiram Abif." On the very day appointed for celebrating the capstone of the building, says one tradition, he repaired to his usual place of retirement at the meridian hour, and did not return alive. On this subject we can say no more. This is neither the time nor the place to detail the particulars of his death. It is enough to say that the circumstance filled the Craft with the most profound grief, which was deeply shared by his friend and patron, King Solomon, who, according to the Book of Constitutions, "after some time allowed to the Craft to vent their sorrow, ordered his obsequies to be performed with great solemnity and decency, and buried him in the Lodge near the Temple—according to the ancient usages among Masons—and long mourned his loss."

Thus far Brother Mackey to whose observations a few suggestions from more recent writers may be added.

Brother John Yarker had in the American Freemason (June, 1910, page 944), some comments upon Hiram Abif. He alludes to the belief of some students that there were two Hirams, father and son, employed at the building of King Solomon's Temple. The latter Craftsman on the death of the elder one was, according to this belief, brought from Tyre to finish the father's work. This understanding of the situation can, it is claimed, be proved in the testimony of the Bible itself.

Brother Joel Nash in 1836 printed at Colchester three lectures entitled Light from the Lebanon Lodge. In the second lecture of this series Brother Nash presents the proofs of his claim that there were two Hirams employed at the building of the Temple. Briefly his arguments are as follows: Hiram the King writes as follows in Second Chronicles (ii, 13-14), "Now I have sent you a cunning man, endued with understanding, of Huram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre." This Abif, or father, was an all round man, a designer, skilful to work in all arts and sciences. Nash argues that something happened to him, for as related in First Kings (vii, 13), "And King Solomon sent and fetched Hiram out of Tyre. He was the son of a widow woman of the Tribe of
Naphthali." Brother Yarker points out, following Brother Nash, that the work done by this man was that of a brass-smith, and that he could not be born both of a woman of Dan and of Naphthali. Moreover, this last was the son of a widow, not the former.

A little further on in his lecture Brother Nash says that Succoth means booths or lodges, and that Zara-datha is the place of sorrow or trouble, but we may here venture to suggest that the reader does not too hastily assume too much upon the usual meaning applied to the word lodges. So far as Succoth goes this means any easily put together shelter, and those who give the word a more extended Masonic significance than this are really placing a greater burden upon the word than it is intended to carry.

H. W. Brewer, a writer on architecture, agrees with Brother Nash, uses the same arguments, and is of the opinion that much of our confusion has arisen over the introduction of the word was in the expression from Second Chronicles (ii, 14), "His father was a man of Tyre." A commentary by Rabbi Melbim, taking the same view was printed in a German Masonic magazine Die Bauhutte (volume xxii, numbers 39-40), and there is a pamphlet entitled Masonic Lectures by Brother Morris Rosenbaum, published at London, 1904, in which the whole subject is carefully examined at length. He points out that the worker in brass of the Book of Kings is termed Ch-i-ram, but in the original Hebrew of Chronicles Ch-u-ram made the pots, etc., but Ch-i-ram finished the work. Also in Second Chronicles (iv, 16) we read: "The pots also, and the shovel and the flesh-hooks, and all their instruments did Huram his father make to King Solomon for the house of the Lord."

To those who accept the Masonic tradition, and the verbal accuracy of the Bible, it is impossible to refute this criticism. On the other hand much might be said against it by the skeptic. The two Kings and Huram the Father, Abif, must have been Freemasons of the Cabiric cult; and Ezra, the Jews say, re-edited the Bible on his return from Babylon. Now the King of Tyre was a builder seven years before Solomon. He erected the temple of Melkarth, with the two great pillars which Herodotus saw, and he walled Tyre around with wrought stone. His chief man, according to Josephus, who quotes Dios and Menander, was the father of Abdon, who was an intimate of Solomon. The inference that the two Abdemons, father and son, for there appears to have been two, were the Tyrian names of these Jewish Hirams, and that the Bible simply refers, in mysterious tones, to the traditions prevalent in Babylon. The echo of the name, or names, Abdon, may perhaps be found in the Amon, Adon, Anon, etc., of the Charges of 1535-60.

Brother J. S. M. Ward in his book Who was Hiram Abiff?, 1925 (page 5), holds that Hiram represented a popular Syrian god against whom the champions of Jehovah strove ceaselessly. He also gives an interesting account of his studies, as in Adonis, Altis, and Osiris merit comparisons with those of the Egyptian Osiris. His account brings up some curious comparisons of the Syrian legends with those of the Egyptian Osiris. Brother Ward gives high praise to Sir J. G. Frazer whose studies, as in Adonis, Altis, and Osiris merit careful examination, and sums up his researches with the claim that the Hiramic Legend is based on a tragedy involving a willing sacrifice, the pre-arranged consecration of a Temple by voluntary loss of life. Of ancient comparisons with certain ceremonies there are not a few, striking and suggestive (see Brother E. E. Town's "Hieratic," and Brother J. S. M. Ward's "The Medieval Stage," Builder, volume xii). The reader may glance to advantage at the third book of Vergil's Aeneid. He can also look over the four Gospels, the trial and death, the burial, the search for the body of the Savior and its raising for more fitting interment. If he reflects that in the early days of the Christian Church such instructions were often conveyed by dramatic means, he will be brought nearer to an understanding of the fundamental considerations and he may go further as his opportunities shall permit into these alluring avenues leading to the relative estimate of Jewish, Grecian, Roman, Mexican, and other legendary lore of the ancients discussed so interestingly by Brother Ward.

HIRAM INTERNATIONAL CLUBS. At a convention of Brethren at Phoenix, Arizona, in August, 1923, the name Hiram was chosen to apply to a civic organization exclusively of Freemasons aiming to follow the example of one who was a master builder and a creator of the beautiful. Branches developed from the parent Body, No. 1, at Phoenix and the other legendary lore of the ancients discussed so interestingly by Brother Ward.
HIRAMITES. In the Degree of Patriarch Noahites, the legend is, that the Freemasons of that Degree are descended from Noah through Peleg. Distinguishing themselves, therefore, as Noahites, they call the Freemasons of the other Degrees Hiramites, as being descended from Hiram Abif. The word is not elsewhere used.

HIRAM, KING OF TYRE. He was the son of Abibal, and the contemporary of both David and Solomon. In the beginning of the former’s reign, he sent messengers to him, and Hiram supplied the Israelitish king with “cedar-trees, and carpenters, and masons: and they built David a house” (see Second Samuel v, 11). Nearly forty years afterward when Solomon ascended the throne and began to prepare for building the Temple, he sent to the old friend of his father for the same kind of assistance. The King of Tyre gave a favorable response, and sent workmen and materials to Jerusalem, by the aid of which Solomon was enabled to carry out his great design. Historians celebrate the friendly intercourse of these monarchs, and Josephus says that the correspondence between them in respect to the building of the Temple was, in his days, preserved in the archives of the kingdom of Tyre. The answer of Hiram to the application of Solomon is given in the First Book of Kings (v, 8, 9), in the following language: “I will do all thy desire concerning timber of cedar and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them; and thou shalt accomplish my desire in giving food for my household.” In return for this kindness, Solomon gave Hiram 20,000 measures, or corim, of wheat and the same quantity of oil, which was nearly 200,000 bushels of one and 1,500,000 gallons of the other; an almost incredible amount, but not disproportioned to the magnificent expenditure of the Temple in other respects. After Solomon had finished his work, he presented the King of Tyre with twenty towns in Galilee; but when Hiram viewed these places, he was so dissatisfied with their appearance that he called them the Land of Cabul—which signifies barren, desolate—saying reproachfully to Solomon, “Are these, my brother, the towns which you have given me?” On this incident the Scottish Rite Freemasons have founded their Sixth Degree, or Intimate Secretary.

Hiram appears, like Solomon, to have been disposed to mysticism, for Dius and Menander, two Greek historians, tell us that the two kings proposed enigmas to each other for solution. Dius says that Solomon first sent some to Hiram; and that the latter king, being unable to solve them, paid a large sum of money as a forfeit, but that afterward he explained them with the assistance of one Abdemon; and that he in turn proposed some to Solomon, who, not being able to solve them, paid a much greater sum to Hiram than he had himself received on the like occasion.

The connection of the King of Tyre with King Solomon in the construction of the Temple has given him a great importance in the legendary history of Freemasonry. Anderson says in the Constitutions of 1738 (page 15), “The tradition is that King Hiram had been Grand Master of all Freemasons; but when the Temple was finished, Hiram came to survey it before its consecration, and to commune with Solomon about wisdom and art; and finding that the Great Architect of the Universe had inspired Solomon above all mortal men, Hiram very readily yielded the pre-eminence to Solomon Jedediah, the beloved of God.” He is called in the Masonic instructions one of our Ancient Grand Masters, and when the mythical Master’s Lodge was held in the Temple is supposed to have acted as the Senior Warden. It is said, too, that in the symbolic supports of Freemasonry he represented the pillar of strength, because “by his power and wealth he assisted the great undertaking” of constructing the Temple. He is reported, also, to have visited Jerusalem several times (a fact on which profane history is silent), for the purpose of consultation with Solomon and his great architect on the symbolism of the Word, and to have been present at the time of the death of the latter. Many other legends are related of him in connection with the Master’s Degree and those connected with it, but he is lost sight of after the completion of the first Temple, and is seldom heard of in the high Degrees.

Hiram reigned over the Tyrians for thirty-four years; he permitted Solomon’s ships to participate in the profitable trade of the Mediterranean, and Jewish sailors, under the instructions of Tyrian mariners, were taught how to bring from India the gold to enrich their people and beautify the temple of their king. Tradition says that Hiram gave his daughter in marriage to King Solomon.

Near Tyre there is a tomb which, to this day, has been pointed out as that of Hiram, King of Tyre, as in the illustration.
Hiram, Son of. See Son of Hiram.

Hiram the Builder. See Hiram Abif.

Hirschau, Wilhelm von. The Abbot Wilhelm von Hirschau, Count Palatine of Scheuren, is said to have been the founder, at the close of the eleventh century, of the German Bauhütten. Having been previously the Master of the Bauhütte, or Lodge of St. Emmerau, in Ratisbon, when he became Abbot of Hirschau, he collected together in 1080–91 the Freemasons for the purpose of enlarging the Convent. He incorporated the workmen, says Findel (History, page 54), with the monastery, as lay Brethren, and greatly promoted their instruction and general improvement. Their social life was regulated by special laws; and the one most frequently inculcated by him was that brotherly concord should prevail, because only by working together and lovingly uniting all their strength would it be possible to accomplish such great works as were these undertakings for the public benefit.

Hittites. A powerful nation, whose two chief seats were at Kadesh, on the Orontes, and Carchemish, on the River Euphrates, and who subjected as allies, forces from Palestine, Lydia, and the Troad. This great empire had at times contended with the Egyptian monarchs before the days of the Exodus. The Assyrians also had felt their power. They were foremost in arms and in the arts, and carried their religion to the shores of the Aegean Sea; in fact, as shown by the explorations and discoveries of 1879, the early civilization of Greece and other European nations was as much indebted to them as it was to the Phoenicians. Egyptian inscriptions bear out the truth of these discoveries, and more firmly establish Biblical history. Jerusalem came within the influence of this great empire. The Hittites were finally subdued by the capture of their famous capital Carchemish, by Sargon, 717 B.C.

The system of writing by the Hittites was unique; their letters were hieroglyphic and their sculptures a memorial in the Master's Degree. The derivation is uncertain. Oben, in Hebrew, means a stone; or it may be a corruption of Habbone, the Builder or Mason.

Hodi. The Blind Fate mentioned in the Scandinavian Mysteries (see Bolder).

Hogarth, William. Artist and engraver. Born November 10, 1697, and died on October 29, 1764, London. He was a member of the Masonic Lodge at the Hand and Apple Tree Tavern on Little Queen Street at London. This Lodge was organized and constituted in 1725 and ceased in 1737. Hogarth, according to the Grand Lodge Register, was also a member of the Lodge at the Bear and Harrow Tavern in 1731 and was a Grand Steward in 1735. His father-in-law, Sir J. Thornhill, was Senior Grand Warden in 1728.

Ho-hi. Brother George W. Speth was of the opinion that the date of Hogarth's famous picture Night, that is the occurrence it celebrates, was intended to be May 29, the anniversary of the Restoration of Charles II, as shown by the oak-leaves over the barber's sign and in the hats of two of the figures. The street is probably Hartshorn Lane, Charing Cross, opening into what is now Trafalgar Square and which was Northumberland Street but is now North Avenue in London. Brother Speth suggests the principal figure is that of Sir Thomas de Veil, a member of Hogarth's first Lodge, the one meeting at the Vine in 1729. A sword under the arm of the boon companion and the Masonic apron, large in size, as was typical of these times, are suggestive of the Tyler and have been taken to mean a caricature of Brother Montgomerie, the Grand Tyler, or, as he was then called, "garder of ye Grand Lodge." Note the snuffers, useful where candles were a common source of illumination, to be seen hanging at the Tyler's belt in the picture representing Night. This engraving was published in 1837.

Brother Hogarth married Jane Thornhill in 1729, daughter of Sir James Thornhill, at whose art school he studied for a time, and who for a long time refused to admit his genius and skill as an artist. It was not until Hogarth finished his series of six pictures depicting A Harlot's Progress that his father-in-law was entirely reconciled to the painter who had finally attained the fame warranted by his art. Hogarth painted a number of these series or pictures or illustrated stories, among the most popular being Marriage à la mode, A Rake's Progress and Four Times a Day. Hogarth also met with success as a portrait painter and in 1746 he painted Garrick as Richard III, for which he was handsomely paid for that day and age. His celebrated portrait of himself with his dog Trump is now in the National Gallery at London.

Hogarth died at the age of sixty-eight years and was buried in Chiswick, a tomb having since been erected to him, in 1771, by his admirers. A private house in which he spent many of his summers was purchased in 1902 by Lieutenant-Colonel Shipway of Chiswick and turned into a Hogarth Museum.


Ho-Hi. A combination of the two Hebrew pronouns ḫn, ho, meaning He, and ḥn, hi, meaning She; thus mystically representing the twofold sex of the Creator, and obtained by a Cabalistic transposition or inversion of the letters of the Tetragrammaton ḫn or ḫḥ. Ho-hi, therefore, thus Cabalistically obtained, denotes the male and female principle, the vis gentrix, the phallus and lingam, the point within the circle; the notion of which, in some one form or another of this double gender, pervades all the ancient systems as the representative of the creative power.

Thus, one of the names given by the mythological writers to the Supreme Jupiter was ἄνδρονήστος, the man-woman. In one of the Orphic hymns we find the following line:

Zeus ἀρσήν, γυνή, Zeus ἄνδρος ἄνδρος νυμφή.

Jove is a male, Jove is an immortal virgin.
NIGHT

Brother William Hogarth's celebrated picture of Night in London, 1738, shows the Lodge clothing of the period, the ample aprons, the use of a square as the Master's jewel, the Tyler's sword, his candle-snuffers hanging from waist, etc.
HOLINESS

Plutarch, in his Isis and Osiris, says, “God, who is a male and female intelligence, being both Life and Light, brought forth another intelligence, the Creator of the world.” All the Pagan gods and goddesses, however various their appellation, were but different expressions for the male and female principle. “In fact,” says Russell, “they may all be included in the one great Hermaphrodite, the ἀρχαῖον ἄρχων, who combines in His nature all the elements of production, and who continues to support the vast creation which originally proceeded from His will.” And thus, too, may we learn something of the true meaning of the bines in His nature all the elements of production, one great Hermaphrodite, the ἀρχαῖον ἄρχων, who combines in His nature all the elements of production, and who continues to support the vast creation which originally proceeded from His will.

HOLINESS TO THE LORD. In Hebrew, קדש קדשך, Kodesh Layehovah. It was the inscription on the plate of gold that was placed in front of the High Priest’s miter. The letters were in the ancient Samaritan character (see Exodus xxix, 30).

HOLLAND. The first mention of the Craft in Holland belongs properly to the history of Freemasonry in Austria. In 1731 Francis, Duke of Lorraine, later Emperor of Austria and Germany, was initiated by Doctor Desaguliers at a special Lodge at the Hague. The first regular Dutch Lodge was the Loge du Grand Maître des Provinces Réunies, Grand Masters Lodge of the Reunited Provinces, instituted at the Hague with Count Vincent de la Chapelle as Worshipful Master.

Freemasonry in Holland was regarded with disfavor by the Government and suffered much persecution. On December 25, 1756, however, fourteen Lodges attended a Convention to constitute a Grand Lodge and two days later Baron Aerssen Beyeren was elected Grand Master.

A separate Grand Lodge was formed by the Belgian Lodges in 1817 and between the two Grand Bodies there was some dissension. In 1835 a state of peace was at last attained under the leadership of Prince Frederick Wilhelm Karl of the Netherlands.

HOLLAND. See Netherlands.

HOLY CITY, KNIGHT OF THE. The Fifth and last of the Degrees of the rectified Rite of the Benevolent Knights of the Holy City, or the Rite of Strict Observance, settled at Wilhelmsbad in 1782.

HOLY GRAAL. See San Graal.

HOLY GROUND. A Masonic Lodge is said to be held on holy ground, according to the Prestonian lecture, because the first regularly constituted Lodge was held on that holy, consecrated ground wherein the first three grand offerings were made, which afterward met with Divine approbation (see Ground Floor of the Lodge and Grand Offerings).

HOLY LODGE. The lectures of the eighteenth century taught symbolically that there were three Lodges opened at three different periods in Masonic history; these were the Holy Lodge, the Sacred Lodge, and the Royal Lodge. The Holy Lodge was opened in the tabernacle in the wilderness, and over it presided Moses, Aholiab, and Bezaleel; the Sacred Lodge was opened on Mount Moriah during the building of the first Temple, and was presided over by Solomon, King of Israel, Hiram, the King of Tyre, and Hiram the Builder; the Royal Lodge was opened among the ruins of the first Temple, at the building of the second, and was presided over by Joshua, Zerubbabel, and Haggai. Though presented as a tradition, it is really only a symbol intended to illustrate three important events in the progress of Masonic science.

HOLY NAME. Freemasonry teaches, in all its symbols and rituals, a reverence for the name of God, which is emphatically called the “Holy Name.” In the prayer Abhadh Olam, first introduced by Dermott, it is said, “because we trusted in Thy holy, great, mighty, and terrible Name”; and in the introductory prayer of the Royal Arch, according to the American system, similar phraseology is employed: “Teach us, we pray Thee, the true reverence of Thy holy, mighty, and terrible Name.” The expression, if not the sentiment, is borrowed from the Hebrew mysteries.

HOLY OF HOLIES. Every student of Jewish antiquities knows, and every Freemason who has taken the Third Degree ought to know, what was the peculiar construction, character, and uses of the Sanctum Sanctorum or Holy of Holies in King Solomon’s Temple. Situated in the western end of the Temple, separated from the rest of the building by a heavy curtain, and enclosed on three sides by dead walls without any aperture or window, it contained the sacred Ark of the Covenant, and was secluded and set apart from all intrusion save of the High Priest, who only entered it on certain solemn occasions. As it was the most sacred of the three parts of the Temple, so has it been made symbolic of a Master’s Lodge, in which are performed the most sacred rites of initiation in Ancient Craft Freemasonry.

As modern hierologists have found in all the Hebrew rites and ceremonies the traces of more ancient mysteries, from which they seem to have been derived, or on which they have been modified, whence we trace also to the same mysteries most of the Masonic forms which, of course, are more immediately founded on the Jewish Scriptures, so we shall find in the ancient Gentile temples the type of this same Sanctum Sanctorum or Holy of Holies, under the name of Adytum or Adyton. And what is more singular, we shall find a greater resemblance between this Adytum of the Pagan temples and the Lodge of Master Masons, than we will discover between the latter and the Sanctum Sanctorum of the Solomonic Temple. It will be curious and interesting to trace this resemblance, and to follow up the suggestions that it offers in reference to the antiquity of Masonic rites.

The Adytum was the most retired and secret part of the ancient Gentile temple, into which, as into the Holy of Holies of the Jewish Temple, the people were not permitted to enter, but which was accessible only to the priesthood. And hence the derivation of the word from the Greek Aδωνις, meaning not to enter, or that which it is not permitted to enter. Secrecy and mystery were always characteristic of the Adytum, and therefore, like the Holy of Holies, it never admitted of windows.

In the Adytum was to be found a taphos or tomb, and some relics or image or statue of the god to whom
the temple was dedicated. The tomb reminds us of the characteristic feature of the Third Degree of Freemasonry; the image or statue of the god finds its analogue or similarity in the Ark of the Covenant and the overshadowing Cherubim.

It being supposed that temples owed their first origin to the reverence paid by the ancients to their deceased friends, and as it was an accepted theory that the gods were once men who had been deified on account of their heroic virtues, temples were, perhaps, in the beginning only stately monuments erected in honor of the dead. Hence the interior of the temple was originally nothing more than a cell or cavity, that is to say, a grave regarded as a place of deposit for the reception of a person interred, and, therefore, in it to be found the soros or coffin, and the taphos or tomb, or, among the Scandavians, the barrow or mound grave. In time the statue or image of a god took the place of the coffin; but the reverence for the spot, as one of peculiar sanctity, remained, and this interior part of the temple became among the Greeks the sekos or chapel, among the Romans the Adytum or forbidden place, and among the Jews the kodesh kodashim, or Holy of Holies.

The sanctity thus acquired," says Dudley in his Naology (page 308), "by the cell of interment might readily and with propriety be assigned to any fabric capable of containing the body of the departed friend, or relic, or even the symbol of the presence or existence of a divine personage." Thus it happened that there was in every ancient temple an Adytum or Most Holy Place.

There was in the Holy of Holies of the Jewish Temple, it is true, no tomb nor coffin containing the relics of the dead. But there was an Ark of the Covenant which was the recipient of the Rod of Aaron, and the Pot of Manna, which might well be considered the relics of the past life of the Jewish nation in the wilderness. There was an analogy easily understood according to the principles of the science of symbolism. There was no statue or image of a god, but there were the sacred cherubim, and, above all, the Shekinah or Divine Presence, and the bathkol or Voice of God.

But when Freemasonry established its system partly on the ancient rites and partly on the Jewish ceremonies, it founded its Third Degree as the Adytum or holy of holies of all its mysteries, the exclusive place into which none but the most worthy—the priesthood of Freemasonry—the Masters in Israel—were permitted to enter; and then going back to the mortuary idea of the ancient temple, it recognized the reverence for the dead which constitutes the peculiar characteristic of that Degree. And, therefore, in every Lodge of Master Masons there should be found, either actually or allegorically, a grave, or tomb, and coffin, because the Third Degree is the inmost sanctuary, the kodesh kodashim, the Holy of Holies of the Masonic temple.

HOLY PLACE. Called also the Sanctuary. It was that part of the Temple of Solomon which was situated between the Porch and Holy of Holies. It was appropriated to the purposes of daily worship, and contained the altars and utensils used in that service. It has no symbolic meaning in Freemasonry; although really, as it occupied the ground floor of the Temple, it might be properly considered as represented by an Entered Apprentice’s Lodge, that is to say, by the Lodge when occupied in the ceremonies of the First Degree.

HOLY SEPULCHER, KNIGHT OF THE. See Knight of the Holy Sepulcher.

HOM. The tree of life and man in the Zoroastrian doctrine of the Persians.

HOMAGED. First employed by Entick, in his edition of the Constitutions, in reference to the installation of the Earl of Kintore, in 1740, as Grand Master: "Who having been homaged and duly congratulated according to the forms and solemnity of Masonry." He never repeats the word, using afterward the expression, "received the homage." Noonthock adopts this latter expression in three or four instances, but more generally employs the word "recognized" or "selected." The expression "to do homage" to the Grand Master at his installation, although now generally disused, is a correct one—not precisely in the feudal sense of homagium, the service of a bondman, but in the more modern one of cheerful reverence, obedience, and loyalty.

HONEST MASON CLUB. An early organization formed by certain members of the Grand Lodge of Scotland in the middle of the eighteenth century for the purpose of instructing the Scottish Brethren in the practice and history of Freemasonry and holding its meetings in Edinburgh. This club, while enthusiastically supported by its projectors, did not meet with success and went out of existence shortly after its inception, only to be revived about twenty-five years later by the forming of a group of Masonic Clubs in various parts of Scotland. These clubs were prohibited by the Grand Lodge because of their unfavorable criticism of the Grand Lodge transactions but in order to further the stated objects of the organization, Grand Lodge resolved to issue "temporary warrants, without fee, for holding Lodges of Instruction in any district or province when a majority of the Masters of the Lodges in the province should petition for it" (see History of the Lodge of Edinburgh, Mary’s Chapel, Brother David Murray Lyon, 1873, page 402). This offer has never been taken advantage of to any extent which, as Brother Lyon observes, leaves the Brethren of Scotland without any centralized method for the giving and receiving of instruction.

HONORABLE. This was the title formerly given to the Degree of Fellow Craft.

HONORARIUM. When a Degree of Freemasonry is conferred honoris caus, that is, as a mark of respect, and without the payment of a fee, it is said to be conferred as an honorarium. This is seldom done in Ancient Craft Freemasonry; but it is not unusual in the advanced Degrees of the Ancient and Accepted Scottish Rite, which have sometimes been bestowed by Inspectors on distinguished Freemasons as an honorarium.

HONORARY DEGREES. 1. The Mark Master’s Degree in the American system is called the Honorary Degree of Mark Master, because it is traditionally supposed to have been conferred in the Temple upon a portion of the Fellow Crafts as a mark of honor and of trust. The Degrees of Past Master and of High Priesthood are also styled honorary, because each is conferred as an honorarium or reward attendant upon
certain offices; that of Past Master upon the elected Master of a Symbolic Lodge, and that of High Priest- 
hood upon the elected High Priest of a Chapter of Royal Arch Masons. 2. These Degrees which are 
outside of the regular series, and which are more commonly known by the epithet Side Degrees, are also 
sometimes called Honorary Degrees, because no fee is usually exacted for them.

HONORARY MASONs. A schismatic Body which arose soon after the revival in the beginning of the 
eighteenth century, the members of which rejected the established formula of an obligation, and 
bound themselves to secrecy and obedience by a pledge of honor only. Like the Gregorians and the 
Gormogons, who arose about the same time, they soon died a natural death. A song of theirs, preserved 
in Carey's Musical Century, is almost the only record left of their existence.

HONORARY MEMBERS. It is a custom in some Lodges to invest distinguished Freemasons with the 
rank and title of honorary membership. This confers upon them, as the by-laws may prescribe, sometimes 
all the rights of active membership and sometimes only the right of speaking, but always without the ex-
action of annual dues. Nor does honorary membership subject the person receiving it to the disci-
pline of the Lodge further than to a revocation of the honor bestowed. The custom of electing honorary members 
is a usage of very modern date, and has not the sanction of the old Constitutions. It is common in France; 
less so, but not altogether unknown, in America and England. Oliver, in the title of one of his works, 
claimed honorary membership in more than nine Lodges. It may be considered unobjectionable as a 
method of paying respect to distinguished merit and Masonic services, when it is viewed only as a local 
regulation, and does not attempt to interfere with Masonic discipline. A Freemason who is expelled 
forfeits, of course, with his active membership in his own Lodge, his honorary membership in any other 
Lodge.

HONORARY THIRTY-THIRDS. The Supreme Councils of the Ancient and Accepted Scottish Rite in 
the United States have adopted the custom of electing honorary members, who are sometimes called Hono-
rary Thirty-Thirds. They possess none of the rights of Inspectors-General or Active Members, except that 
of being present at the meetings of the Council, taking part to a limited extent in its deliberations, except 
when it holds an Executive Session. The earliest record that we have been able to discover is a letter of 
Morris Holbrook, December 24, 1827 (volume x, page 208), Official Bulletins, Supreme Council Southern Jurisdiction, Ancient and Accepted Scottish Rite. This letter was written to Brother J. J. Gourgas and, among other things, he says that Jeremy L. Cross was made an honorary member of 
this Supreme Council. The same Supreme Council provided for Honorary Thirty-thirds in the Statutes 
of 1855. Probably the specific idea in this particular case was to make honorary members of those 
Brethren of the Supreme Council of Louisiana who surrendered their Supreme Council in that year and 
amalgamated with the Southern Jurisdiction. From that time onward the Statutes contain provisions for 
Honorary Members.

The original number of Honorary Members in the United States of America was nine Sovereign Grand 
Inspectors-General comprising a Supreme Council. The additional Thirty-third Degree Members were 
made only by vacancies occasioned by the death of one of the original nine.

The necessity arising from the circulation of the Ancient Accepted Scottish Rite Degrees in America 
brought about the appointment of Deputy Inspectors-General, assigned sometimes to States; at 
other times at large. Some of the records of these Deputy Inspectors-General notably omitted the 
numerical designation of Degree. As time passed on and the organization of Supreme Councils by the 
several factions proceeded, the number of Thirty-thirds grew. Thirty-three was the number set for a 
"regular" Supreme Council. After the union of the two Supreme Councils of the Northern Masonic 
Jurisdiction in 1867, sixty-six was set as the limit and these were expressly defined to be Active Mem-
bers. The proceedings of the early seventies indicate the differences of opinion resulting in the adjustment 
of the rite privileges to Honorary Members of the Supreme Council.

In the Northern Masonic Jurisdiction of the Ancient and Accepted Scottish Rite there is but one 
Thirty-third Degree and persons elected under the provisions of Article 17 of the Constitution became 
honorary members of the Supreme Council, not Honorary Thirty-third Degree Members—and this 
subject was carefully dealt with in the Proceedings of 1923 (pages 48 to 50).

Practically the same rule governs in the Southern Jurisdiction except that Honorary Members are in-
vested with a different title, Inspectors-General Honorary (see Article 4, Section 8, of The Statutes).

HONOR, FEES OF. See Fees of Honor.

HONORS, GRAND. The Grand Honors of Freemasonry are those peculiar acts and gestures by which 
the Craft have always been accustomed to express their homage, their joy, or their grief on memorable 
occasions. In the Symbolic Degrees of the American Rite, they are of two kinds, the private and public, 
which are used on different occasions and for different purposes.

The Private Grand Honors of Freemasonry are performed in a manner known only to Master 
Masons, since they can only be used in a Master's Lodge. They are practised by the Craft only on four 
occaisons; when a Masonic Hall is to be consecrated, a new Lodge to be constituted, a Master Elect to be 
installed, or a Grand Master, or his Deputy, to be received on an official visitation to a Lodge. They are 
used at all these ceremonies as tokens of congratulation and homage. And as they can only be given by 
Master Masons, it is evident that every consecration of a hall, or constitution of a new Lodge, every 
installation of a Worshipful Master, and every reception of a Grand Master, must be done in the Third 
Degree. It is also evident, from what has been said, that the mode and manner of giving the private 
Grand Honors can only be personally communicated to Master Masons. They are among the aporrheta— 
the things forbidden to be divulged.

The Public Grand Honors, as their name imports, do not partake of this secret character. They are
given on all public occasions, in the presence of the profane as well as the initiated. They are used at the laying of corner-stones of public buildings, or in other services in which the ministrations of the Fraternity are required, and especially in funerals. They are given in the following manner: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times, and as there are three blows given each time, namely, on the breast, on the palms of the hands, and on the thigh making nine concussions in all, the Grand Honors are technically said to be given “by three times three.” On the occasion of funerals, each one of these honors is accompanied by the words, The will of God is accomplished; so mote it be, audibly pronounced by the Brethren.

These Grand Honors of Freemasonry have undoubtedly a classical origin, and are but an imitation of the plaudits and acclamations practised by the ancient Greeks and Romans in their theaters, their senates, and their public games. There is abundant evidence in the writings of the ancients, that in the days of the empire, the Romans had circumscribed the mode of doing homage to their emperors and great men when they made their appearance in public, and of expressing their approbation of actors at the theater, within as explicit rules and regulations as those that govern the system of giving the Grand Honors in Freemasonry. This was not the case in the earlier ages of Rome, for Ovid, speaking of the Sabines, says that when they applauded, they did so without any rules of art, In medio plausu, plausus tunc arte carebat.

Propriety speaks, at a later day, of the ignorance of the country people, who, at the theaters, destroyed the general harmony by their awkward attempts to join in the modulated applause of the more skilful citizens. The ancient Romans had carried their science on this subject to such an extent as to have divided these honors into three kinds, differing from each other in the mode in which the hands were struck against each other, and in the sound that thence resulted. Suetonius, in his life of Nero (chapter xx), gives the names of these various kinds of applause, which he says were called bombi, imbrices, testae, and Seneca, in his Quaestionum Naturatum, gives a description of the manner in which they were executed. The bombi, or hums, were produced by striking the palms of the hands together, while they were in a hollow or concave position, and doing this at frequent intervals, but with little force, so as to imitate the humming sound of a swarm of bees. The imbrices, or tiles, were made by briskly striking the flattened and extended palms of the hands against each other, so as to resemble the sound of hail pattering upon the tiles of a roof. The testae, or earthen vases, were executed by striking the palm of the left hand, with the fingers of the right collected into one point. By this blow a sound was elicited which imitated that given out by an earthen vase when struck by a stick.

The Romans, and other ancient nations, having invested this system of applauding with all the accuracy of a science, used it in its various forms, not only for the purpose of testifying their approbation of actors in the theater, but also bestowed it, as a mark of respect or a token of adulation, on their emperors, and other great men, on the occasion of their making their appearance in public. Huzzas and cheers have, in this latter case, been generally adopted by the moderns, while the manual applause is only appropriated to successful public speakers and declaimers.

The Freemasons, however, have altogether preserved the ancient custom of applause, guarding and regulating its use by as strict, though different rules as did the Romans; and thus showing, as another evidence of the antiquity of their Institution, that the Grand Honors of Freemasonry are legitimately derived from the plausus, or applaudings, practised by the ancients on public occasions. In the advanced Degrees, and in other Rites, the Grand Honors are different from those of Ancient Craft Freemasonry in the American Rite as, indeed, are those of England from those of the United States.

HOODWIN. A symbol of the secrecy, silence, and darkness in which the mysteries of our art should be preserved from the unhallowed gaze of the profane. It has been supposed to have a symbolic reference to the passage in Saint John’s Gospel (i, 5), “And the light shineth in darkness; and the darkness comprehended it not.” But it is more certain that there is in the hoodwink a representation of the mystical darkness which always preceded the rites of the ancient initiations.

HOPE. The second round in the theological and Masonic ladder, and symbolic of a hope in immortality. It is appropriately placed there, for, having attained the first, or faith in God, we are led by a belief in His wisdom and goodness to the hope of immortality. This is but a reasonable expectation; without it, virtue would lose its necessary stimulus and vice its salutary fear; life would be devoid of joy, and the grave but a scene of desolation. The ancients represented Hope by a nymph or maiden holding in her hand a bouquet of opening flowers, indicative of the coming fruit; but in modern and Masonic iconology, the science of Craft illustrations and likenesses, it is represented by a virgin leaning on an anchor, the anchor itself being a symbol of hope (see Immortality of the Soul).

HOPE MANUSCRIPT. A manuscript copy of the old Constitutions, which is in the possession of the Lodge of Hope at Bradford, in England. The parchment roll on which this Constitution is written is six feet long and six inches wide, and is defaced and worn away at the lower edge. Its date is supposed to be about 1680. From a transcript in the possession of the late Brother A. F. A. Woodford, whose correctness is certified to by the Master of the Lodge, Brother Hughan first published it in his Old Charges of the British Freemasons.

HORN OF PLENTY. The jewel of the Steward of a Lodge (see Cornucopia).

HORNS OF THE ALTAR. In the Jewish Temple, the altars of burnt-offering and of incense had each at the four corners four horns of shittim wood, shittim being a species of acacia having yellowish wood. Among the Jews, as well as all other ancient
people, the altar was considered peculiarly holy and privileged; and hence, when a criminal, fleeing took hold of these horns, he found an asylum and safety. As the Masonic altar is a representation of the altar of the Solomonic member, it should be constructed with these horns; and Brother Cross has very properly so represented it in his Hieroglyphic Chart.

HOSCHEA. The word of acclamation used by the French Freemasons of the Ancient and Accepted Scottish Rite. In some of the Cahiers it is spelled Osee. It is, as Brother Mackey believed, a corruption of the word huzza, which has been used by the English and American Freemasons of the same Rite.

HOSMER, HESIKIAH LORD. First Chief Justice of Montana, appointed by President Lincoln, 1864, he organized orderly justice from frontier violence. Born at Hudson, New York, December 10, 1814, he died at San Francisco, California, October 31, 1893. Studied law at Cleveland, Ohio; was editor of the Toledo Blade, and author of the novel "Octoorn," 1859, prompting Boucieau's play of that name. Hosmer in 1861 was at Washington as Secretary of House Committee on Territories. Judge Hosmer published in 1857 "Macaron and Shakespeare in the Sonnets." Made a Freemason in Wood County Lodge No. 112, Ohio, 1843, going ten miles into the forest for the Degrees, the Morgan excitement still causing exultation in 1887 "Bacon and Shakespeare in the Sonnets," for several years Eminent Commander, Toledo Commandery No. 7, Ohio, 1845, and knighted, Toledo Commandery No. 7. He became Grand King, Grand Chapter of Ohio; Grand Orator and then Deputy Grand Master, Grand Lodge of Ohio; at Cleveland, 1851, delivering an eloquent address to the Grand Lodge. In Montana in 1865 he was first Master of Montana Lodge No. 2, and six years Eminent Commander of Virginia City Commandery No. 1. In the Grand Lodge of Montana he was for several years Chairman, Foreign Correspondence Committee, and for two years, 1870–1, Grand Secretary. At death he had been thirteen years Prelate of Golden Gate Commandery No. 16, San Francisco, and ten years Grand Prelate of the Grand Commandery of California. An accomplished and impressive ritualist, an able civic and Masonic official (see Proceedings, Grand Lodge of Montana, 1903, page 62, and volume iii, Transactions, Historical Society of Montana, 1890).

HOSPITALER. An officer in each of the Bodies of the Ancient and Accepted Scottish Rite, and in the Modern French Rite, one whose duty it is to collect obligatory contributions of the members, and, as the custodian, to disburse the same, under the advisement of the Master, to needy Brethren, or even worthy profanes who may be in distress. The fund is entirely secret one, and is reserved apart from all other receipts and disbursements.

HOSPITALER, KNIGHT. See Knight Hospitator.

HOSPITALERS OF JERUSALEM. In the middle of the eleventh century, some merchants of Amalfi, a rich city of the kingdom of Naples, while trading in Egypt, obtained from the Calif Monstaser Billah permission to establish hospitals in the city of Jerusalem for the use of poor and sick Catholic pilgrims. A site was assigned to them close to the Holy Sepulcher, on which they erected a chapel dedicated to the Virgin, giving it the name of Saint Mary ad Latinos, to distinguish it from those churches where the service was performed according to the Greek ritual. The building was completed in the year 1048; and at the same time two hospitals, one for each sex, were erected in the vicinity of the chapel for the reception of pilgrims. Subsequently each of these hospitals had a separate chapel annexed to it; that for the men being dedicated to Saint John the Almoner, and that for the women to Saint Mary Magdalen. Many of the pilgrims who had experienced the kindness so liberally bestowed upon all wayfarers, abandoned all idea of returning to Europe, and formed themselves into a band of charitable assistants, and, without assuming any regular, religious profession, devoted themselves to the service of the hospital and the care of its sick inmates. The chief cities of the south of Europe subscribed liberally for the support of this institution; and the merchants of Amalfi who were its original founders acted as the stewards of their bounty, which was greatly augmented from the favorable reports of grateful pilgrims who had returned home, and the revenues of the hospital were thus much increased. The associates assumed the name of Hospitellers of Jerusalem. Afterward, taking up arms for the protection of the holy places against the Saracens, they called themselves Knights Hospitellers, a title which they subsequently changed to that of Knights of Rhodes, and finally to that of Knights of Malta.

HOSPITALITY. This virtue has always been highly esteemed among Freemasons. Nothing is more usual in diplomas or certificates than to recommend the bearer "to the hospitality of all the Brethren wheresoever dispersed over the globe"; a recommendation that is seldom disregarded. All of the old Constitutions detail the practice of hospitality, as one of the duties of the Craft, in language like this: "Every Mason shall receive and cherish strange fellows when they come over the country."

HOST, CAPTAIN OF THE. See Captain of the Host.

HOUDON, JEAN ANTOINE. Celebrated French sculptor; born March 20, 1741, at Versailles; died at Paris on July 16, 1828. His name appears on the list of members of the Lodge of the Nine Sisters at Paris for 1779, 1783, 1784 and those of 1806, where he is designated as the "Imperial Sculptor, Member of the Institute, and Professor." At twelve entered the Royal School of Sculpture, won the Prize of Rome at twenty, and became famous for his statues and busts of prominent people. Came to the United States with Franklin and was for a time with Washington at Mount Vernon. His statues of Washington and Voltaire are especially well known.

HOUEL, JEAN PIERRE LOUIS LAURENT.
French engraver and painter, born at Rouen about 1735, studied painting and engraving in Italy, and also wrote four volumes entitled *Voyage Pittoresque de Sicile, de Malte, et de Lipari*, 1782–7. His name is listed on the rosters of the Lodge of the Nine Sisters at Paris for the years 1783, 1784, 1806. Brother Houël died on November 14, 1813, at Paris.

**HOUR-GLASS.** An emblem connected with the Third Degree, according to the Webb lectures, to remind us by the quick passage of its sands of the transitory nature of human life. As a Masonic symbol it is of comparatively modern date, but the use of the *hour-glass* as an emblem of the passage of time is older than our oldest known rituals. Thus, in a speech before Parliament, in 1627, it is said: “We may dandle and play with the hour-glass that is in our power, but the hour will not stay for us; and an opportunity once lost cannot be regained.” We are told in *Notes and Queries* (First Series, v, page 223) that in the early part of the eighteenth century it was a custom to inter an hour-glass with the dead, as an emblem of the sand of life being run out.

There is in Sir John Soane’s Museum, Lincoln’s Inn Fields, London, a manuscript account book, of 1614–41, once owned by Nicholas Stone, Mason to King James I and Charles I, which on the title page has the following written note:

In time take time while time doth last,
For time is no time when time is past.

A few sad and studious lines written in his Bible by Sir Walter Raleigh are found in Cayley’s biography of him (volume ii, chapter ix):

E'en such is time! which takes in trust
Our youth, our joys, and all we have;
And pays us naught but age and dust,
Which, in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days.
And from which grave, and earth, and dust,
The Lord will raise me up, I trust.

Longfellow, in his “Sand of the Desert in an Hour-glass,” has written thus:

A handful of red sand from the hot clime
Of Arab deserts brought,
Within the glass becomes the spy of Time,
The minister of Thought.

An hour-glass is in the possession of the Lodge at Alexandria, Virginia, of which our Brother George Washington was Master. That old treasure, a measure of the flying moments, well exhibits the changing methods brought about in time.

**HOURS, MASONIC.** The language of Free-masonry, in reference to the hours of labor and refreshment, is altogether symbolical. The old lectures contained a tradition that our ancient Brethren wrought six days in the week and twelve hours in the freshment, is altogether symbolical. The old lectures therefore the supposed or fictitious time at which a German systems, the Craft were said to be called off at high twelve, and when called on again the time for recommencing labor is said to be “one hour past high twelve”: all this refers to Ancient Craft Freemasonry. In some of the advanced Degrees the hours designated for labor or rest are different. So, too, in the different Rites: thus, in the system of Zinnendorf, it is said that there are in a Mason’s Lodge five hours, namely, twelve struck, noon, high noon, midnight, and high midnight; which are thus explained: Twelve struck, is before the Lodge is opened and after it is closed; noon is when the Master is about to open the Lodge; high noon, when it is duly open; midnight, when the Master is about to close it; and high midnight, when it is closed and the uninitiated are permitted to draw near.

**HOURS OF INITIATION.** In Masonic Lodges, as they were in the Ancient Mysteries, initiations are always at night. No Lodges ever meet in the daytime for that purpose, if it can be avoided.

More recently than the time of Brother Mackey there have been in the United States and in Europe a number of Masonic Bodies which meet in the afternoon because of greater convenience, the majority of the members being connected with the Stage, the Press, and similar businesses (see Night).

**HOUSETON, SAM.** Born March 2, 1792; died July 26, 1803. First president of the Republic of Texas in 1836 and later governor of Texas under American rule in 1861. Made a Freemason in 1817, in Cumberland Lodge No. 8, Nashville, Tennessee, and became affiliated with Holland Lodge No. 1, Houston, in 1837. He presided over the Masonic Convention held to create the first Grand Lodge of Texas (see *New Age Magazine*, March, 1924; also Mackey’s *History of Freemasonry*, page 1613).

**HOW GO SQUARES?** The question was one of the earliest of the tests which were common in the eighteenth century. In the *Grand Mystery*, published in 1724, we find it in the following form:

Q. How go squares?
A. Straight.

It is noteworthy, that this phrase has an earlier date than the eighteenth century, and did not belong exclusively to the Freemasons. In Thomas May’s comedy of *The Old Couple*, published in 1658, Act iv, scene i (also Dodsley’s *Collection of Old Plays*, volume 10), will be found the following passage:

Sir Argent Scrape. Ha! Mr. Frightful, welcome.
How go squares? What do you think of me to make a bridegroom? Do I look young enough?

H'. R'. D'. M'. An abbreviation of Heredom or Heredom.

**HU.** The name of the chief god among the Druids, commonly called *Hu Gadarn*, or *Hu the Mighty*. He is thus described by one of the Welsh bards: “The smallest of the small, Hu is mighty in the world's judgment; yet he is the greatest and Lord over us and our God of mystery. His course is right and swift, the greatest whom I shall behold, greater than the worlds. Offer not indignity to him, for time is no time when time is past. For time is no time when time is past. By the quick passage of its sands of the Third Degree, according to the Webb lectures, to remind us by the quick passage of its sands of the transitory nature of human life. As a Masonic symbol it is of comparatively modern date, but the use of the *hour-glass* as an emblem of the passage of time is older than our oldest known rituals.

**HUETTE.** A word equivalent among the Stone-Masons of Germany, in the Middle Ages, to the English word *Lodge*. Findel defines it as “a booth
made of boards, erected near the edifice that was being built, where the stonemasons kept their tools, carried on their work, assembled, and most probably occasionally ate and slept.” These Hütten accord exactly with the Lodges which Wren describes as having been erected by the English Masons around the edifice they were constructing.

HUGHAN, WILLIAM JAMES. This able and well-known Masonic scholar was born on February 13, 1841, and died on May 20, 1911. His father was a native of Dunscroft, in Scotland, who had settled at East Stonehouse in Devonshire, where Brother Hughan was born. At the age of fifteen he was apprenticed to a draper at Devonport; at nineteen he entered a wholesale firm at Plymouth, going thence to Manchester and Truro, at which latter place he remained until 1883, when he retired from business and settled at Torquay, where he died. He was initiated in 1863 in the Saint Aubyn Lodge, No. 954, at Devonport; in the following year he joined the Emulation Lodge of Improvement in London, and on removing to Truro in 1864 he joined the Phenix Lodge of Honor and Prudence, No. 331, of which he was Worshipful Master in 1868 and 1875. In 1868 he was exalted in the Glasgow Chapter, No. 60, and joined Kilwinning Chapter, Ayr, No. 80, in 1865, becoming its Z., the chief officer, in 1873, and he was appointed Past Assistant Grand Sojourner of England in 1883; at various times he took most, if not all, of the Degrees worked in England and Scotland. In 1869 he was appointed Provincial Grand Secretary for Cornwall, which post he held for two years, and in 1874 he received the rank of Past Senior Grand Deacon of England, in recognition of his literary labors in the service of the Craft, this honor being the first of its kind to be so bestowed. In 1876 he was given the rank of Past Senior Grand Warden of the Grand Lodge of Egypt, which was followed by many similar honors from various foreign Masonic Bodies, including Senior Grand Warden of the Grand Lodge of Iowa.

Brother Hughan was devoted to Masonic study and research ever since he first saw the light of Freemasonry, and the Masonic periodicals of both hemispheres contain innumerable articles from his pen. His chief published works are: Constitutions of the Freemasons, 1869; History of Freemasonry in York, 1871; Unpublished Records of the Craft, 1871; Old Charges of British Freemasons, 1872; Memorials of the Masonic Union of 1815, 1874; Numerical and Medallic Register of Lodges, 1875; Origin of the English Rite of Freemasonry, 1884 and 1909; Engraved List of Regular Lodges for 1734, 1889; History of the Apollo Lodge and the R. A. York, 1889; History of the Lion and Lamb Lodge, 1894; Old Charges of British Freemasons, 1895; Constitutions of the Freemasons, 1723-1896, 1899; and The Jacobite Lodge at Rome, 1735-7, 1910. His writings cover the whole range of Freemasonry, but he gave special attention to the Old Charges, in the search for which he was indefatigable. The copyright in his books now belongs to the Lodge of Research, Leicester, England.

HUMILITY. The Divine Master has said, “He that humbles himself shall be exalted” (Luke, xiv, 2), and the lesson is emphatically taught by a portion of the instructions of the Royal Arch Degree. Indeed, the first step toward the acquisition of truth is a humility of mind which teaches us our own ignorance and our necessity for knowledge, so that thus we may be prepared for its reception. Doctor Oliver has erred in saying (Landmarks ii, 471) that bare feet are a Masonic symbol of humility. They are properly a symbol of reverence. The true Masonic symbol of humility is bodily prostration, and it is so exemplified in the Royal Arch Degree.

HUMMEL, JOHANN NEPOMU. German composer. Born on November 14, 1778, at Pressburg, Hungary, and died at Weimar, Germany, in 1837. Member of the Lodge Amalia at Weimar and a pupil of Mozart’s. Became celebrated pianoforte player and composer and in the music book published by the Lodge where he was initiated, 1820, there are two songs by him.

HUND, BARON VON. Carl Gotthelf, Baron von Hund, was born in Oberlausitz, in Germany, on September 11, 1722. He was a nobleman and hereditary landed proprietor in the Lausitz. He is said to have been upright in his conduct, although beset by vanity and a love of adventure. But Findel is scarcely correct in characterizing him as a man of moderate understanding, since the position which he took among his Masonic contemporaries—many of whom were of acknowledged talent—and the ability with which he defended and maintained his opinions, would indicate the possession of very respectable intelligence. In religious faith he was a Protestant. That rare work, the Anti-Saint-Nicaise, contains in its first volume a brief biography of Brother von Hund, from which some details of his personal appearance and character may be obtained. He was of middling stature, but well formed; never dressed sumptuously, but always with taste and neatness; and although himself a moderate liver, was distinguished for his hospitality, and his table was always well supplied for the entertainment of friends and visitors. The record that his servants were never changed, but that those who were employed in his domestic service constantly remained with him, is a simple but conclusive testimony to the amiability of his character.

The scanty details of the life of Hund, which are furnished by Clavel in his Histoire Pittoresque; by Thor, in the Acta Latomorum; by Ragon, in his Orthodoxie Masonique; by Robison, in his Proofs of a Conspiracy; by Lenning and Gadicke, in the Encyclopédie of each; by Oliver, in his Historical Landmarks; and by Findel, in his History, vary so much in dates and in the record of events, that he who should depend on their conflicting authority for information would be involved in almost inextricable confusion in attempting to follow any connected thread of a narrative. As Thor, however, writes as an annalist, in chronological order, it may be presumed that his dates are more to be depended on than those of the looser compilers of historical essays. He, therefore, will furnish us with at least an outline of the principal Masonic events in the life of Hund, while from other writers we may derive the material facts which the brevity of Thor does not provide. But even Thor must sometimes be abandoned, where he has evidently neglected to note a particular circumstance, and his omission must be supplied from some other source.
On the 20th of March, 1742, when still lacking some months of being twenty years of age, he was initiated into the mysteries of Freemasonry, in the Lodge of the Three Thistles at Frankfort-on-the-Main. Findel places the date of his initiation in the year 1741; but, for the reason already assigned, Brother Mackey preferred the authority of Thory, with whom Lenning concurs. The First and Second Degrees were conferred on the same day, and in due time his initiation into the Symbolic Degrees was completed.

Soon after his initiation, the Baron von Hund traveled through England and Holland, and paid a visit to Paris. Robison, who speaks of the Baron as "a gentleman of honorable character," and whose own reputation secures him from the imputation of wilful falsehood, although it could not preserve him from the effects of prejudice, says that Hund, while in Paris, became acquainted with the Earl of Kilmarnock and some other gentlemen, who were adherents of the Pretender, and received from them the new Degrees, which had been invented, it is said, for political purposes by the followers of the exiled house of Stuart. Gädicke states that while there he also received the Order of the Mopse, which he afterward attempted, but without success, to introduce into Germany. This must, however, be an error; for the Order of the Mopse was an androgynous institution, which subsequently gave birth to the French Lodges of Adoption, was not established until 1776, long after the return of Hund to his native country.

This entire article is by Brother Mackey except where otherwise plainly indicated and here we may insert a comment by Brother Hawkins who says the Order of the Mopse was established in 1738 (see Mopse).

While he resided in Paris he received, says Findel, some intimations of the existence of the Order of Knights Templar in Scotland. The legend, which it is necessary to say has been deemed fabulous, is given to us by Clavel (Histoire Pittoresque, page 184), who tells us that, after the execution of Jacques de Molay, Pierre d'Aumont, the Provincial Grand Master of Auvergne, accompanied by two Commanders and five Knights, escaped to Scotland, assuming during their journey, for the purpose of concealment, the costume of Operative Masons. Having landed on one of the Scottish Islands, they met several other Knights, who were possibly the followers of the Pretender, some of whom were likely to have been with the French army. The point is not, however, worth the trouble of an investigation.

Two things have been well settled, namely: That in 1743 von Hund was initiated as a Knights Templar, and that at the same time he received the appointment of a Provincial Grand Master, with ample powers to propagate the Order in Germany. He returned to his native country, but does not appear to have been very active at first as a missionary of Templarism, although he continued to exhibit his strong attachment to Ancient Craft Freemasonry. In the year 1749 he erected, at his own expense, a Lodge on his estates at Kittlitz, near Lobau, to which he gave the name of the Lodge of the Three Pillars. At the same time he built there a Protestant church, the corner-stone of which was laid by the Brethren, with the usual Masonic ceremonies.

We are compelled to suppose, from incidents in his life which subsequently occurred, that Hund must have visited Paris a second time, and that he was there in the year 1754. On November 24, in that year, the Chevalier de Bonneville, supported by some of the most distinguished Freemasons of Paris, instituted a Chapter of the High Degrees, which received the name of the Chapter of Clermont, and into which he introduced the Templar system, that is, the system which finds the origin of Freemasonry in Templarism. In this Chapter Baron von Hund, who was then in Paris, received the Degrees of the Clermont system, and there, says Thory, he learned the doctrine upon which he subsequently founded his new Rite of Strict Observance. This doctrine was, that Freemasonry owes its existence to Knights Templarism, of which it is the natural successor; and, therefore, that every Freemason is a Templar, although not entitled to all the privileges of the Order until he has attained the highest Degree.

Von Hund returned to Germany possessed of powers, or a Deputation granted to him in Paris by which he was authorized to disseminate the advanced Degrees in that country. He was not slow to exhibit these documents, and soon collected around him a band of adherents. He then attempted what he termed a reform in primitive Freemasonry or the simple English system of the three Symbolic Degrees, which alone most of the German Lodges recognized. The result was the establishment of a new system, well known as the Rite of Strict Observance.

But here we again encounter the embarrassments of conflicting authorities. The distinctive feature of the Rite of Strict Observance was, that Freemasonry is the successor of Templarism; the legend of Aumont being unhesitatingly accepted as authentic. The author of Anti-Saint-Nicaise, the book already referred to, asserted that between the years 1730 and
William James Hughan
English Masonic Historian
1740, there was already in Lusatia a Chapter of Templars; that he knew one, at least, who had been there initiated before the innovation of the Baron von Hund; and that the dignities of Prior, Sub-Prior, Prefect, and Commander, which he professed to introduce into Germany for the first time, had been known there at a long antecedent period. Ragon also asserts that the Templar system of Ramsay was known in Germany before the foundation of the Chapter of Clermont, whence von Hund derived his information and his powers; that it consisted of six Degrees, to which Hund added a seventh; and that at the time of von Hund's arrival in Germany this régime had Baron von Marshall as its head, to whom Hund's superiors in Paris had referred him. This seems to be the correct version of the affair; and so the Rite of Strict Observance was not actually established, but only reformed and put into more active operation, by von Hund.

One of the peculiarities of this Rite was, that every member was called a Knight, or Eques; the classical Latin for a Roman knight being, by a strange inconsistency, adopted by these professed Templars, instead of the medieval word Miles, which had been always appropriated to the military knights of chivalry. To this word was appended another, and the title thus formed was called the characteristic name. Lists of these characteristic names, and of the persons whom they represented, are given in all the registers and lists of the Rite. Von Hund selected for himself the title of Eques ab Ense, or Knight of the Sword; and, to show the mixed military and Masonic character of his régime, chose for his seal a square and sword crossed, or, in heraldic language, saltier-wise. Von Hund divided Europe into nine provinces, and called himself the Grand Master of the Seventh Province, which embraced Lower Saxony, Prussian Poland, Livonia, and Courland. He succeeded in getting the Duke Ferdinand of Brunswick to place himself at the head of the Rite, and secured its adoption by most of the Lodges of Berlin and of other parts of Prussia. After this he retired into comparative inactivity, and left the Lodges of his Rite to take care of themselves.

But in 1763 he was aroused by the appearance of one, Johnson, on the Masonic stage. This man, whose real name was Leucht, was a Jew, and had formerly been the secretary of the Prince of Anhalt-Bernburg, under the assumed name of Becker. But, changing his name again to that of Johnson, he visited the city of Jena, and proclaimed himself to the Freemasons there as possessed of powers far more extensive than those of von Hund, which he pretended to have received from "Unknown Superiors" at Aberdeen, Scotland, the supposed seat of the Templar Order, which had been revived by Aumont. Von Hund at first admitted the claims of Johnson, and recognized him as the Grand Prior of the Order.

Ragon says that this recognition was a fraud on the part of von Hund, who had really selected Johnson as his agent, to give greater strength to his Rite. I am reluctant to admit the truth of this charge, and am rather disposed to believe that the enthusiasm and credulity of von Hund had made him for a time the victim of Johnson's ostentatious pretensions. If this be so, he was soon undeceived, and, discovering the true character as well as the dangerous designs of Johnson, he proclaimed him to be an adventurer. He denied that Johnson had been sent as a delegate from Scotland, and asserted anew that he alone was the Grand Master of the Order in Germany, with the power to confer the high Degrees. Johnson, accused of abstracting the papers of a Lord of Courland, in whose service he had been, and of the forgery of documents, was arrested at Magdeburg through the influence of von Hund, on the further charges of larceny and counterfeiting money, and died in 1775 in prison.

Von Hund now renewed his activity as a Freemason, and assembled a Congress of the Rite at Altenberg, where he was recognized as Grand Master of the Templars, and augmented his strength by numerous important initiations. His reappearance among the Brethren exerted as much surprise as joy, and its good effects were speedily seen in a large increase of Chapters; and the Rite of Strict Observance soon became the predominating system in Germany. But dissatisfaction began to appear as a consequence of the high claims of the members of the Rite to the possession of superior knowledge. The Knights looked haughtily upon the Freemasons who had been invested only with the primitive Degrees, and these were offended at the superciliousness with which they were treated. A Mother Lodge was established at Frankfort, which recognized and worked only the three Degrees. Other systems of advanced Degrees also arose as rivals of the Rite, and von Hund's régime began to feel sensibly the effects of this compound antagonism.

Hitherto the Rite of Strict Observance had been cosmopolitan in its constitution, admitting the believers in all creeds to its bosom, and professing to revive only the military and chivalric character of the ancient Templars, without any reference to their religious condition. But in 1767, von Starck, the Rector at Wismar, proposed to engraft upon the Rite a new branch, to be called the clerical system of Knights Templar. This was to be nominally spiritual in character; and, while announcing that it was in possession of secrets not known to the chivalric branch of the Order, demanded as preliminary to admission, that every candidate should be a Roman Catholic, and have previously received the Degrees of the Strict Observance. Starck wrote to von Hund, proposing a fusion of the two branches; and he, "because," to borrow the language of Findel (History of Freemasonry, page 279), "himself helpless and lacking expedients, eagerly stretched out his hand to grasp the offered assistance, and entered into connection with the so-called clergy." He even, it is said, renounced Protestantism and became a Catholic, so as to qualify himself for admission.

In 1774, a Congress assembled at Kohlo, the object of which was to reconcile the difference between these two branches of the Rite. Here von Hund appears to have been divested of some portion of his dignities, for he was appointed only Provincial Superior of Upper and Lower Alsace, of Denmark and of Courland, while the Grand Mastership of the Rite was conferred on Frederick, Duke of Brunswick. Another Congress was held in 1775, at Brunswick, where Hund again appeared. Here Findel, who seems to have no
friendly disposition toward von Hund, charges him with "indulgence in his love of outward pomp and show," a charge that is not consistent with the character given him by other writers, who speak of his modesty of demeanor. The question of the Superiori Incogniti, or Unknown Superiors, from whom von Hund professed to derive his powers, came under consideration. He denied that he was bound to give any explanations at all, and asserted that his oath precluded him from saying anything more. Confidence in him now declined, and the Rite to which he was so much attached, and of which he had been the founder and the chief supporter, began to lose its influence. The clerical branch of the Rite seceded, and formed an independent Order, and the Lodges of Strict Observance thenceforward called themselves the United German Lodges.

With his failure at Brunswick, the functions of von Hund ceased. He retired altogether from the field of Masonic labor, and died, in the fifty-fifth year of his life, on November 8, 1776, at Meiningen, in Prussia. The members of the Lodge Minerva, at Leipzig, struck a medal in commemoration of him, which contains on the obverse an urn encircled by a serpent, the symbol of immortality, and on the reverse a likeness of him, which is said to be exceedingly accurate. A copy of it may be found in the Taschenbuche der Freimaurerei, and in the American Quarterly Review of Freemasonry. For this amiable enthusiast, as he certainly was—credulous but untiring in his devotion to Freemasonry; deceived but enthusiastic; generous and kind in his disposition; whose heart was better than his head—we may not entertain the profoundest veneration; but we cannot but feel an emotion of sympathy. We know not how much the antagonism and contest of years, and final defeat and failure, may have embittered his days or destroyed his energy; but we do know that he ceased the warfare of life while still there ought to have been the promise of many years of strength and vigor.

HUNGARY, NATIONAL GRAND LODGE OF. See Austria Hungary and Czecho-Slovakia.

HUR. The Hebrew word שחר, liberty. A term used in the Fourth Degree of Perfect Mistress in the French Rite of Adoption.

HUTCHINSON, WILLIAM. Of all the Masonic writers of the eighteenth century there was no one who did more to elevate the spirit and character of the Institution than William Hutchinson of Barnard Castle, in the county of Durham, England. To him are we indebted for the first philosophical explanation of the symbolism of the Order, and his Spirit of Masonry still remains a priceless boon to the Masonic student. Hutchinson was born in 1732, and died April 7, 1814, at the ripe age of eighty-two years. He was by profession a solicitor; but such was his liberal studies, and became a prominent member of the Royal Society of Antiquaries. His labors in this direction were such as to win for him from Nichols the title of "an industrious antiquary." He published in 1776, A View of Northumberland, in two volumes; in 1785, 1787, and 1794, three consecutive quarto volumes of The History and Antiquities of the County Palatinate of Durham; and in 1794, in two quarto volumes, A History of Cumberland—works which are still referred to by scholars as containing valuable information on the subjects of which they treat, and are an evidence of the learning and industry of the author. But it is as a Masonic writer that Hutchinson has acquired the most lasting reputation, and his labors as such have made his name a household word in the Order. He was for some years the Master of Barnard Castle Lodge, where he sought to instruct the members by the composition and delivery of a series of Lectures and Charges, which were so far superior to those then in use as to attract crowds of visitors from neighboring Lodges to hear him and to profit by his instructions. Some of these were from time to time printed, and won so much admiration from the Craft that he was requested to make a selection, and publish them in a permanent form.

Accordingly, he applied, in 1774, for permission to publish, to the Grand Lodge—which then assumed to be a rigid censor of the Masonic press—and, having obtained it, he gave to the Masonic world the first edition of his now celebrated treatise entitled The Spirit of Masonry, in Moral and Elucidatory Lectures; but the latter part of the title was omitted in all the subsequent editions. The sanction for its publication, prefixed to the first edition, has an almost supercilious sound, when we compare the reputation of the work—which at once created a revolution in Masonic literature—with that of those who gave the sanction, and whose names are preserved only by the official titles, which were affixed to them. The sanction is in these words:

Whereas, Brother William Hutchinson has compiled a book, entitled The Spirit of Masonry, and has requested our sanction for the publication thereof; we, having perused the said book and finding it will be of use to this Society, do recommend the same.

This approval is signed by the Grand Master and his Deputy, also by the Grand Wardens, and the Grand Treasurer and Secretary. But their judgment, though tamely expressed, was not amiss. A century has since shown that the book of Hutchinson has really been "of use to the Society." It opened new thoughts on the symbolism and philosophy of Freemasonry, which, worked out by subsequent writers, have given to Freemasonry the high rank it now holds, and has elevated it from a convivial association, such as it was in the beginning of the eighteenth century, to that school of religious philosophy which it now is. To the suggestions of Hutchinson, Hem-
embracing undoubtedly owed that noble definition, that "Freemasonry was a science of morality veiled in allegory, and illustrated by symbols."

The first edition of The Spirit of Masonry was published in 1775, the second in 1785, the third in 1802, the fourth in 1813, the fifth in 1814, and the sixth in 1815, all except the last in the lifetime of the author. Several subsequent editions have been published both in the United States and in Great Britain. In 1780, it was translated into German, and published at Berlin under the title of Der Geist freimaurerrei, in moralischen und erläuternden Vorträgen. Of this great work the Craft appear to have had but one opinion. It was received on its first appearance with enthusiasm, and its popularity among Masonic scholars has never decreased. Doctor Oliver says of it:

It was the first efficient attempt to explain, in a rational and scientific manner, the true philosophy of the Order. Doctor Anderson and the writer of the Gloucester sermon indicate the mine, Calcott opened it, and Hutchinson worked it. In this book he gives to the science its proper value. After explaining his design, he enters copiously on the rites, ceremonies, and institutions of ancient nations. Then he dilates on the Lodge, with its ornaments, furniture, and jewels; the building of the Temple; geometry; and after explaining the Third Degree with a minuteness which is highly gratifying, he expatiates on the vague conjectures of cowans and unbelievers, by a secrecy, charity, and brotherly love; and sets at rest all the false and received. With him, the wisdom of the ancients were not able to raise her. Those who sought her by the old law were frustrated, for their adoration due to God had been buried in the filth and rubbish of the world, so that it might well be said "that the guide to heaven was lost, and the master of the works of righteousness was smitten." In the same way he extends the symbol. "True religion," he says, "was fled. Those who sought her through the wisdom of the ancients were not able to raise her. She eluded the grasp, and their polluted hands were stretched forth in vain for her restoration. Those who sought her by the old law were frustrated, for death had stepped between, and corruption defiled the embrace."

Hence the Hutchinsonian theory is, that the Third Degree of Freemasonry symbolizes the new law of Christ, taking the place of the old law of Judaism, which had become dead and corrupt. With him, Hiram or Huram is only the Greek huramen, meaning I have found it, and acacai, from the same Greek, signifies freedom from sin; and "thus the Master Mason represents a man, under the Christian doctrine saved from the grave of iniquity and raised to the faith of salvation." Some of Hutchinson's etymologies are unquestionably inadmissible; as, when he derives Tubal Cain from a corruption of the Greek, tumbon choeo, "I prepare my sepulcher," and when he translates the Substitute Word as meaning "I ardently wish for life." But fanciful etymologies are the besetting sin of all antiquaries. So his theory of the exclusive Christian application of the Third Degree will not be received as the dogma of the present day. But such was the universally recognized theory of all his contemporaries. Still, in his enlarged and elevated views of the symbolism and philosophy of Freemasonry as a great moral and religious science, he was immeasurably in advance of his age. In his private life, Hutchinson was greatly respected for his cultivated mind and extensive literary acquirements, while the suavity of his manners and the generosity of his disposition secured the admiration of all who knew him. He had been long married to an estimable woman, whose death was followed in only two days by his own, and they were both interred in the same grave.

HUZZA. The acclamation in the Ancient and Accepted Scottish Rite. In the old French manuscripts it is generally written Hoschea.

HYMNS, MASONIC. In the History of the Provincial Grand Lodge of Northamptonshire and Huntingdonshire, England, by Brother Philipps Doran, 1912, we are told that Brother W. Clegg, a member of the Lodge of Harmony, No. 272, Boston, Lincolnshire, was the author of the hymns Hail Eternal and Now the Evening Shadows Falling, which are in frequent use at the opening and closing of many Lodges.

HAIL ETERNAL!
Hail, Eternal! by whose aid
All created things are made,
Heaven and earth thy vast design;
Mighty Architect! be Thine.

And may we, when labors cease,
Part in harmony and peace,
By Thy glorious Majesty,
More than precious jewels.

Humbly now we bow before Thee,
Crown our Order with Thy blessing;
Doth to all Thy works extend.
Sacred in each faithful breast.

Now the evening shadows falling
Warn from toil to peaceful rest;
Mystic arts and rites reposing
Sacred in each faithful breast.

God of Light! whose love unceasing,
Doth to all Thy works extend.

Crown our Order with Thy blessing;
Build, sustain us to the end.
Humbly now we bow before Thee,
Grateful for Thine aid Divine;

Everlasting pow'r and glory,
Mighty Architect! be Thine.
I. The ninth letter in the alphabets of Western Europe, called by the Greeks Iota, after its Shemitic name. The Hebrew equivalent is י, of the numerical value of 10, and signifies a hand. The oldest forms of the letter, as seen in the Phenician and Samaritan, have a rude resemblance to a hand with three fingers, but by a gradual simplification, the character came to be the smallest in the alphabet, and iota, or jot, is a synonym for a trifle. The thumb and two fingers are much used, and are of great significance, in religious forms, as well as in Freemasonry. It is the position of the hand when the Pope blesses the congregation, and signifies the Three in One. The Hebrew letter ain, י, with the numerical value of 70, possesses and gives the English sound of the letter י.

SYMBOLISM OF THE IOTA OR І

I. A. A. T. Reghellini (i, 29) says that the Rose Croix Freemasons of Germany and Italy always wear a ring of gold or silver, on which are engraved these letters, the initials of Ignis, Aer, Aqua, Terra, in allusion to the Egyptian mystical doctrine of the generation, destruction, and regeneration of all things by the four elements, fire, air, water, and earth; which doctrine passed over from the Egyptians to the Greeks, and was taught in the philosophy of Empedocles. But these Rosicrucian Freemasons, probably borrowed their doctrine from the Gnostics.

I AM THAT I AM. The name which the Great Architect directed Moses to use (Exodus iii, 14), that he might identify himself to the Israelites as the messenger sent to them by God. It is one of the modifications of the Tetragrammaton, and as such, in its Hebrew form of אֶהְיֶה אֶהְיֶה אֶהְיֶה, eheyeh asher eheyeh, the י pronounced like a in fate, has been adopted as a significant word in the higher Degrees of the York, American, and several other Rites. The original Hebrew words are actually in the future tense, and grammatically mean I will be what I will be; but all the versions give a present signification. Thus, the Vulgate has it, I am who am; the Septuagint, I am he who exists; and the Arabic paraphrase, I am the Eternal who passes not away. The expression seems intended to point out the eternity and self-existence of God, and such is the sense in which it is used in Freemasonry (see Eheyeh asher eheyeh).

IATRIC FREEMASONRY. From the Greek word ἰατρία, the art of medicine. Ragon, in his Orthodoxie Magonnette (page 450), says that this system was instituted in the eighteenth century, and that its adepts were occupied in the search for the universal medicine. It must therefore have been a Hermetic Rite. Ragon knew very little of it, and mentions only one Degree, called the Oracle of Cos. The island of Cos was the birthplace of Hippocrates, the father of medicine, and to him the Degree is dedicated. The Order or Rite has no longer any existence.

ICONOCLASTS. From the Greek words εἰκών, meaning image, and κλάω, I break. The name used to designate those in the Church, from the eighth century downward, who have been opposed to the use of sacred images, or, rather, to the paying of religious honor or reverence to such representations. Image-worship prevailed extensively in the sixth and seventh centuries in the Eastern Empire. The iconoclast movement commenced with the Imperial Edict issued, in 726, by the Emperor Leo III, surnamed the Isaurian, who allowed images only of the Redeemer. The second decree was issued in 730. This was opposed strenuously by Popes Gregory II and III, but without avail.

ICONOLOGY. The science which teaches the doctrine of images and symbolic representations. It is a science collateral with Freemasonry, and is of great importance to the Masonic student, because it is engaged in the consideration of the meaning and history of the symbols which constitute so material a part of the Masonic system.

IDAHO. The Grand Lodge of Oregon granted a Dispensation to Idaho Lodge, No. 35, on July 7, 1863, and on June 21, 1864, a Charter was issued. At a Convention held in Idaho City on December 16, 1867, for the purpose of organizing a Grand Lodge, members of the four chartered Lodges in the State, namely, Idaho, No. 35; Boise City, No. 37; Placer, No. 38, and Pioneer, No. 12, were present. It was agreed that members of Owyhee Lodge, U. D., should be admitted and permitted to vote. On December 17, 1867, Grand Officers were elected and installed, and, adopting the Constitution of the Grand Lodge of Oregon, the Grand Lodge of Idaho was opened in Ample Form.

Idaho Chapter in Idaho City, was granted a Charter on June 18, 1867, by the Grand Chapter of Oregon which was under the impression that the General Grand Chapter had ceased to exist. The General Grand Chapter, when considering the above Charter acknowledged that the petitioners acted in good faith and granted a Charter to Idaho Chapter, No. 1, on September 18, 1868. Ten Chapters in all were also chartered by the General Grand Chapter in this State. The eleven Chapters organized the Grand Chapter of Idaho on June 16, 1908.

The first Council in Idaho, Idaho Council at Pocatello, was issued a Dispensation by the Officers
of the General Grand Council on December 15, 1896. This Dispensation was annulled on October 11, 1897. On January 24, 1912, however, the General Grand Council issued a Dispensation to Idaho Council, No. 1, and chartered it on September 10, 1912.

Five Commanderies were instituted in Idaho before the Grand Commandery was organized. The first of these was Idaho, No. 1, at Boise, which was granted a Dispensation May 24, 1882, and a Charter September 13, 1882. With four other Commanderies, Lewiston, No. 2; Moscow, No. 3; Gate City, No. 4; Coeur d’Alene, No. 5, and Idaho, No. 1, the Grand Commandery was organized on August 21, 1904. A Lodge of Perfection, a Chapter of Rose Croix, a Council of Kadosh, and a Consistory, Ancient and Accepted Scottish Rite, Southern Jurisdiction, were established at Lewiston by the Supreme Council as Lewiston, No. 1, by Charters dated respectively June 15, 1895; January 18, 1898; April 29, 1899; and June 27, 1899.

IDIOT. Idiocy is one of the main disqualifications for initiation. This does not, however, include a mere dulness of intellect and indolent of apprehension. These amount only to stupidity, and "the judgment of the heavy or stupid man," as Doctor Good has correctly remarked, "is often as sound in itself as that of the man of more capacious comprehension." The idiot is defined by Blackstone as "one that hath had no understanding from his nativity; and therefore is by law presumed never likely to attain any." A being thus mentally imperfect is incompetent to observe the obligations or to appreciate the instructions of Freemasonry. It is true that the word does not occur in any of the old Constitutions, but from their general tenor it is evident that idiots were excluded, because "cunning," or knowledge and skill, are everywhere deemed essential qualifications of a Freemason. But the law of the ritual is explicit on the subject.

IDOLATRY. The worship paid to any created object. It was in some one of its forms the religion of the entire ancient world except the Jews. The forms of idolatry are generally reckoned as four in number.

1. Fetishism, the lowest form, consisting in the worship of animals, trees, rivers, mountains, and stones. 2. Sabianism or Sabaism, the worship of the sun, moon, and stars. 3. Shintoism, or the worship of deceased ancestors or the leaders of a nation. 4. Idealism, or the worship of abstractions or mental qualities.

Brother Oliver and his school have propounded the theory that among the idolatrous nations of antiquity, who were, of course, the descendants, in common with the monotheistic Jews, of Noah, there were the remains of certain legends and religious truths which they had received from their common ancestor, but which had been greatly distorted and perverted in the system which they practised. This system, taught in the Ancient Mysteries, he called the Spurious Freemasonry of antiquity.

IGNAT NATURE RENOVATUR INTEGRA. A Latin phrase meaning By fire, nature is perfectly renewed (see I.: N.: R.: I.:-). -

IGNORANCE. The ignorant Freemason is a drone and an encumbrance in the Order. He who does not study the nature, the design, the history, and character of the Institution, but from the hour of his initiation neither gives nor receives any ideas that could not be shared by a profane, is of no more advantage to Freemasonry than Freemasonry is to him. The true Freemason seeks light that darkness may be dispelled, and knowledge that ignorance may be removed. The ignorant aspirant, no matter how loudly he may have asked for light, is still a blind groper in the dark.

IH-HO. The Cabalistic mode of reading Ho-hi, one of the forms of the Tetragrammaton (see Ho-hi).

I. H. S. A monogram, to which various meanings have been attached. Thus, these letters have been supposed to be the initials of In hoc signo, words which surrounded the cross seen by Constantine. But that inscription was in Greek; and besides, even in a Latin translation, the letter V, for vincers, would be required to complete it. The Church has generally accepted the monogram as containing the initials of Jesus Hominum Salvator, a Latin expression meaning Jesus the Savior of Men; a sense in which it has been adopted by the Jesuits, who have taken it in the form here illustrated, as the badge of their society. So, too, it is interpreted by the Masonic Templars, on whose banners it often appears. A later interpretation is advocated by the Cambridge Camden Society in a work published by them on the subject. In this work they contend that the monogram is of Greek origin, and is the first three letters of the Greek name, ΙΗΣΟΥΣ, JESUS. But the second of these interpretations is the one most generally received.

IJAR, יא. The eighth month of the Hebrew civil year. It corresponds to a part of the months of April and May.

ILLINOIS. The Anti-Masonic movement had so great an effect on Freemasonry in Illinois that it practically died. After the agitation ceased the Craft appeared again with renewed vigor. There are thus two early Lodges and two Grand Lodges to be considered in an account of the growth of Freemasonry in this State. On September 4, 1805, a Dispensation for six months was issued to Western Star Lodge, No. 107, while Illinois was still in Indian Territory. The Lodge was chartered and on September 13, 1806, was duly constituted. A Convention was held at Vandalia on December 9, 1822, to consider the organization of a Grand Lodge for the State. At another meeting held December 1, 1823, eight Lodges were represented and a Grand Lodge was opened with Shadrach Bond as Grand Master. In 1827, this Grand Lodge ceased operations and after June 24, 1827, all the Lodges in the State went out of existence. A Warrant
was issued on August 30, 1838, to Bodley Lodge, No. 97, by the Grand Lodge of Kentucky, there being at that time no other working Lodge in Illinois. At a Convention held at Jacksonville on April 6, 1840, six of the eight chartered Lodges in the State were present and one under Dispensation was represented. The Grand Lodge officers were elected and the Grand Lodge then opened. For some time, however, several Lodges in Illinois paid allegiance to Missouri because their business in St. Louis made it more convenient for the Brethren to attend the Grand Lodge of Missouri.

A Dispensation was granted by the Deputy General Grand High Priest to Springfield Chapter, on July 19, 1841, and in the following September a Charter was issued. Seven Chapters were given permission subsequently by the General Grand King to organize a Grand Chapter. On April 10, 1850, six of these Chapters held a Convention and opened the Grand Chapter of Illinois.

Degrees of the Cryptic Rite were conferred in some of the Royal Arch Chapters in this State. Then several Councils were chartered from 1852 by the Grand Council of Kentucky, the first being Illinois Council No. 15. A Charter was granted to Alton Council at Alton in 1853. Springfield Council at Springfield was not chartered until February, 1854, though the Convention to form a Grand Council was assembled on September 29, 1853, and during the adjourned meeting at Springfield the various Councils were arranged as Illinois Council No. 1; Springfield Council No. 2; and Alton Council No. 3. Any misunderstanding was cleared up by a second Convention at Springfield, March 10, 1854, when the Constitution was re-adopted and the Grand Council constituted by representatives of the three Councils.

Apollo Encampment, later Apollo Commandery, was organized at Chicago under Dispensation dated May 5, 1845, issued by Deputy Grand Master Joseph K. Stapleton of Baltimore. It received a Charter dated September 17, 1847. The Grand Commandery was constituted by representatives of the three Councils.

As early as 1857, appeared the first Body of the Ancient and Accepted Scottish Rite in Illinois, when Van Rensselaer Lodge of Perfection was chartered on May 14, at Chicago. On that date also Chicago Council of Princes of Jerusalem, Gom-gas Chapter of Rose Croix, and Oriental Consistory were established in the same city.

ILLITERACY. The word illiteracy, as signifying an ignorance of letters, an incapability to read and write, suggests the inquiry whether illiterate persons are qualified to be made Freemasons. There can be no doubt, from historic evidence, that at the period when the Institution was operative in its character, the members for the most part—that is, the great mass of the Fraternity—were unable to read or write. At a time when even kings made at the foot of documents the sign of the cross, pro ignorantia litterarum, because they could not write their names, it could hardly be expected that an Operative Mason should be gifted with a greater share of education than his sovereign. But the change of the Society from Operative to Speculative gave to it an intellectual elevation, and the philosophy and science of symbolism which was then introduced could hardly be understood by one who had no preliminary education. Accordingly, the provision in all Lodges, that initiation must be preceded by a written petition, would seem to indicate that no one is expected or desired to apply for initiation unless he can comply with that regulation, by writing, or at least signing, such a petition. The Grand Lodge of England does not leave this principle to be settled by implication, but in express words requires that a candidate shall know how to write, by inserting in its Constitution the provision that a candidate, "previous to his initiation, must subscribe his name at full length to a declaration." The official commentary on this, in an accompanying note, is, that "a Person who cannot write is consequently ineligible to be admitted into the Order," and this is now the very generally accepted law. The Latin words ne varietur in Masonic diplomas, which follows the signature in the margin, indicates that the holder is required to know how to sign his name.

ILLUMINATI. This is a Latin word, signifying the enlightened, and hence often applied in Latin Diplomas as an epithet of Freemasons.

ILLUMINATI OF AVIGNON. See Avignon, Illuminati of.

ILLUMINATI OF BAVARIA. A secret society, founded on May 1, 1776, by Adam Weishaupt, who was Professor of Canon Law at the University of Ingolstadt. Its founder at first called it the Order of the Perfectibilists; but he subsequently gave it the name by which it is now universally known. Its professed object was, by the mutual assistance of its members, to attain the highest possible degree of morality and virtue, and to lay the foundation for the reformation of the world by the association of good men to oppose the progress of moral evil. To give to the Order a higher influence, Weishaupt connected it with the Masonic Institution, after whose system of Degrees, for an account of which see Chastanier.

Illuminati. This is a Latin word, signifying the enlightened, and hence often applied in Latin Diplomas as an epithet of Freemasons.

Illuminated Theosophists. A modification of the system of Pernetti instituted at Paris by Benedict Chastanier, who subsequently succeeded in introducing it into London. It consisted of nine Degrees, for an account of which see Chastanier.

Illuminati. This Latin word, signifying the enlightened, and hence often applied in Latin Diplomas as an epithet of Freemasons.

Illuminati of Avignon. See Avignon, Illuminati of.

Illuminati of Bavaria. A secret society, founded on May 1, 1776, by Adam Weishaupt, who was Professor of Canon Law at the University of Ingolstadt. Its founder at first called it the Order of the Perfectibilists; but he subsequently gave it the name by which it is now universally known. Its professed object was, by the mutual assistance of its members, to attain the highest possible degree of morality and virtue, and to lay the foundation for the reformation of the world by the association of good men to oppose the progress of moral evil. To give to the Order a higher influence, Weishaupt connected it with the Masonic Institution, after whose system of Degrees, for an account of which see Chastanier.

Illuminati. This is a Latin word, signifying the enlightened, and hence often applied in Latin Diplomas as an epithet of Freemasons.
soon became a leader, dividing with Weishaupt the control and direction of the Order.

In its internal organization the Order of Illuminati was divided into three great classes, namely, 1. The Nursery; 2. Symbolic Freemasonry; and 3. The Mysteries; each of which was subdivided into several Degrees, making ten in all, as in the following table:

I. Nursery. After a ceremony of preparation it began:
1. Novice.
2. Minerval.
3. Illuminatus Minor.

II. Symbolic Freemasonry. The first three Degrees were communicated without any exact respect to the divisions, and then the candidate proceeded:
4. Illuminatus Major, or Scottish Novice.
5. Illuminatus Dirigens, or Scottish Knight.

III. The Mysteries. This class was subdivided into the Lesser and the Greater Mysteries.

The Lesser Mysteries were:
6. Presbyter, Priest, or Epopt.
7. Prince, or Regent.
The Greater Mysteries were:
8. Magus.
9. Rex, or King.

Any one otherwise qualified could be received into the Degree of Novice at the age of eighteen; and after a probation of not less than a year he was admitted to the Second and Third Degrees, and so on to the advanced Degrees; though but few reached the Ninth and Tenth Degrees, in which the inmost secret designs of the Order were contained, and, in fact, it is said that these last Degrees were never thoroughly worked up. The Illuminati selected for themselves Order Names, which were always of a classical character. Thus, Weishaupt called himself Spartacus, Knigge was Philo, and Zwack, another leader, was known as Cato. They gave also fictitious names to countries. Ingolstadt, where the Order originated, was called Eleusis; Austria was Egypt, in reference to the Egyptian darkness of that kingdom, which excluded all Freemasonry from its territories; Munich was called Athens, and Vienna was Rome. The Order had also its calendar, and the months were designated by peculiar names; as, Dimeh for January, and Bemeh for February. They had also a cipher, in which the official correspondence of the members was conducted. The character ☻, now so much used by Freemasons to represent a Lodge, was invented and first used by the Illuminati.

The Order was at first very popular, and enrolled no less than two thousand names upon its registers, among whom were some of the most distinguished men of Germany. It extended rapidly into other countries, and its Lodges were to be found in France, Belgium, Holland, Denmark, Sweden, Poland, Hungary, and Italy. The original design of Illuminism was undoubtedly the elevation of the human race. Knigge, who was one of its most prominent working members, and the author of several of its Degrees, was a religious man, and would never have united with it had its object been, as has been charged, to abolish Christianity. But it cannot be denied, that in process of time abuses had crept into the Institution and that by the influence of unworthy men the system became corrupted; yet the coarse accusations of such writers as Barruel and Robison are known to be exaggerated, and some of them altogether false. The Conversations-Lexicon, for instance, declares that the society had no influence whatever on the French Revolution, which is charged upon it by these as well as other writers. But Illuminism came directly and professedly in conflict with the Jesuits and with the Roman Church, whose tendencies were to repress the freedom of thought. The priests became, therefore, its active enemies, and waged war so successfully against it, that on June 22, 1784, the Elector of Bavaria issued an Edict for its suppression. Many of its members were fined or imprisoned, and some, among whom was Weishaupt, were compelled to flee the country. The Edicts of the Elector of Bavaria were repeated in March and August, 1785, and the Order began to decline, so that by the end of the eighteenth century it had ceased to exist. Adopting Freemasonry only as a means for its own more successful propagation, and using it only as incidental to its own organization, it exercised while in prosperity no favorable influence on the Masonic Institution, nor any unfavorable effect on it by its dissolution.

ILLUMINATI OF STOCKHOLM. An Order but little known; mentioned by Ragon in his Catalogue as having been instituted for the propagation of Martinism.

ILLUMINISM. The system or Rite practised by the German Illuminati is so called.

ILLUSTRIOUS. A title commonly used in addressing Brethren of the Thirty-Third Degree in the Ancient and Accepted Scottish Rite. Formerly the word had a more extended usefulness among the Craft. For example, there is a Minute Book preserved in the Museum of the Grand Lodge Zur Sonne at Bayreuth, Germany. This record is written in French as a report of the inauguration of the Lodge Eleusis at Bayreuth on December 4, 1741. A translation of the memorandum is as follows:

The fourth of the month of December our Very Worshipful Lodge has installed the new Lodge in the City at the Golden Eagle. The procession was arranged with beautiful ceremonies.

1. Two Bearers carrying gloves.
2. Two Stewards or Marshalls with their insignia and white batons or staffs in hand.
4. The Secretary of the Grand Lodge.
5. Our Very Illustrious Master—Margrave Friedrich von Brandenburg—Bayreuth—as Grand Master of our Order, between the Wardens.
6. The new Master of the new Lodge, between his Wardens.
7. All the Brethren, fifty in number.

Before the entrance to the Golden Eagle was posted a Sentinel, on the staircase was another. Music of very agreeable kind was heard. We made some Brethren and Masters. After supper the Procession returned in the same manner that it had arrived.

The student of Freemasonry will not only note the early use of the word Illustrious but also the prominence given to the gloves on this occasion (see Gloves).

ILLUSTRIOUS ELECT OF THE FIFTEEN. The title now generally given to the Elect of Fifteen, which see.

IMAUM. The appellation given to the most honored teacher of Mohammedanism. The title of the Sultan, as the spiritual chief of all Moslems.

IMITATIVE SOCIETIES. A title sometimes given to those secret societies which, imitating the general organization of Freemasonry, differ from it entirely in their character and object. In the eight-
eighth century, when at one time they abounded, were the Bucks, the Sawyers, the Gormogons, and the Gregorians; and, in the nineteenth century, the Odd Fellows, the Good Templars, and the Knights of Pythias. Most of them imitate the Freemasons in their external appearance, such as the wearing of aprons, collars, and jewels, and in calling their places of meeting, by a strange misnomer, Lodges. But in these points is their only resemblance to the original Institution.

**IMMANUEL.** A Hebrew word signifying God with us, from עֲמָנוּ, immānu, meaning with us, and הָ, el, God. It was the symbolical name given to the prophet Isaiah to the child who was announced to Ahaz and the people of Judah as the sign which God would give of their deliverance from their enemies, and afterward applied by the Apostle Matthew to the Messiah born of the Virgin. As one of the appellations of Christ, it has been adopted as a significant word in modern Templarism, where, however, the form of Emanuel is most usually employed.

**IMMEMORIAL.** Applied to ancient Masonic Bodies of unknown age, the term “from time immemorial” then meaning beyond all memory.

**IMMATERIALISM.** A doctrine relating to the quality of God and of the human soul, showing that He forms an absolute contrast to matter, and is the basis of the qualities of eternity, omnipotence, and unchangeableness. The immateriality of the soul includes simplicity as another of its qualities.

**IMMUNISATION.** Applied to ancient Masonic Bodies of unknown age, the term “from time immemorial” then meaning beyond all memory.

**IMMORTALITY OF THE SOUL.** Very wisely has Max Müller said (Chips from a German Workshop 1, page 45) that “without a belief in personal immortality, religion is surely like an arch resting on one pillar, like a bridge ending in an abyss”; and he cites passages from the Vedas to show that to the ancient Brahmans the idea was a familiar one. Indeed, almost all the nations of the earth with whose religious faith we are acquainted recognize the dogmas, although sometimes in vague and, perhaps, materialistic forms. It was the professed teaching of the Ancient Mysteries, where, in the concluding rites of their initiation, the restoration of the hero of their legend was a symbol of the immortal life. So, too, the same doctrine is taught by a similar legendary and symbolic method in the Third Degree of Freemasonry.

Archdeacon Mant thus describes the differences, in the teaching of this doctrine of immortality, between what he calls, after the school of Brother Oliver, the spurious and the true Freemasonry:

> Whereas the heathens had taught this doctrine only by the application of a fable to their purpose, the wisdom of the pious Grand Master of the Israelitish Masons took advantage of a real circumstance, which would more forcibly impress the sublime truths he intended to inculcate upon the minds of all Brethren.

It will be doubted by some of our modern skeptics whether the Hiramic myth is entitled to more authenticity as a historic narrative than the Osiric or the Dionysian; but it will not be denied that, while they all taught the same dogma of immortality, the method of teaching by symbolism was in all the same.

In reply to an inquiry, Brother Robert I. Clegg offered in the Builder (December, 1915, page 300), such proofs as in his judgment demonstrated the immortality of the soul as a fact. Aside from faith in the revealed Word of God in the Great Light, the assurances may briefly be outlined thus:

We are taught as Fellow Crafts the symmetry and order of Nature, or the balance between the spirit and the Grand Architect. Seeing in life much that is incomplete, rewards and punishments various and mysterious, seemingly ill-assorted and unequal, there is the mystery that in the belief of the heart the God who finish the work. Men of all tongues and times, the wise and the simple, have accepted the probability of immortality. This universal hope may be classed with the axioms of geometry. Force is eternal. Nature ebbs and flows. The round of existence in the falling rain, the rising evaporation from ocean and lake, the dropping of seed into soil, the upward growing plant, in material forces of moving water and vegetable life we see an analogy of the soul, as the lower so the higher, and thereby the further hope of eternity. Lastly, by ripened knowledge we discover as adults what was hidden in youth. Facts at first are few and unrelated. Finally we see unity. Scientists by observation of facts, few or many, establish relations between them and formulate laws. Astronomers probe into darkness to explain variations in star motion, chemists to define elements, physicists to bound the interplay of atoms, and astral scientists go forward into the unknown with faith founded on the scanty available systematized truths. All truth is but relativeness. Beyond these we look farther and confidently, from inductive facts we evolve our law. To us the present is a promise, the bud is the opened flower. Immortality is the fact that scientifically satisfies. Here in part are the restful rocks on which at least one Freemason builds his expectancy of meeting those he loved who have gone before.

**IMMOVABLE JEWELS.** See Jewels of a Lodge.

**IMPLEMENTS.** The Operative Freemasons of the Middle Ages gave to certain of their implements—the most important of which were the square, the compasses, the stone-mason’s hammer, or gavel, and the trowel, and hence this implement is entrusted to the Master Mason. Thus, the tools attached to each Degree—admonish the Freemason, as an Apprentice, to prepare his mind for the reception of the great truths which are hereafter to be unfolded to him; as a Fellow Craft, to mark their importance and adapt them to their proper uses; and as a Master, to adorn their beauty by the practice of brotherly love and kindness, the cement that binds all Freemasons in one common Fraternity.
There is no doubt, as Finkel says (History, page 68), that the stone-masons were not the first who symbolized the implements of their craft. But they had reason, above all other gilds, for investing them with a far higher worth, and associating them with a spiritual meaning, on account of the sacred calling to which they were devoted. By the erection of churches, the Master Mason not only perpetuated his own name, but assisted in giving glory to God, in spreading the knowledge of Christianity, and in stimulating to the practice of the Christian virtues. And hence the Church-building Freemasons naturally gave a more sacred signification in their symbolism to the implements employed in such holy purposes. And thus it was that they transmitted to their successors, the Speculative Freemasons, the same sacred interpretation of their symbols. Modern Freemasonry has been derived from an association of church architects, and this accounts for the religious character of its symbolism. Had it been the offspring of the Templars, as Ramsay contends, its symbolism would have been undoubtedly military, somewhat like that employed by Saint Paul in his Epistle to the Ephesians.

IMPOST. The point where an arch rests on a wall or column. Husenbeth says imposts were "members of a secret Society of Tyrian artists who were hired by King Solomon to erect the temple, in order to distinguish them from the Jews, who performed the more humble labors, were honored with the epithet of free annexed to the name of Builder or Mason, and, being talented foreigners, were freed from the usual imposts paid to the state by the subjects of Solomon."" IMPOSTORS. Impostors in Freemasonry may be either Profanes who, never having been initiated, yet endeavor to pass themselves for regular Freemasons, or Freemasons who, having been expelled or suspended from the Order, seek to conceal the fact that they were suspended or expelled them. The Tiler's Oath is intended therefore the Charges of 1722 say, "You are cautioned not to reject with contempt and derision, and as prudence shall direct sou, that you may not be warned of God's presence. For the true God alone. Thus Drusius, Tenagrummaton, sive de Nomine Dei proprio (page 108) says, "Nomen quatuor literarum proprium et absolute non tribui nisi Deo vero. Unde doctores

INCHOATE LODGES. From the Latin word, inchoatus, meaning unfinished, incomplete. Lodges working under the dispensation of the Grand Master are said to be inchoate or incomplete, because they do not possess all the rights and prerogatives that belong to a Lodge working under the Warrant of Constitution of a Grand Lodge. The same term is applied to Chapters which work under the Dispensation of a Grand High Priest (see Lodges).
catholicci dicunt incommunicahile—not common—esse creaturea." That is: “The name of four letters, which is not to be attributed, properly and absolutely, except to the true God. Whence the Catholic Doctors say that it is incommunicable, not common to or to be shared, by any creature.”

Brother Oliver, in his Symbolic Dictionary, commits a curious blunder in supposing that the Incommunicable Name is the Name not to be communicated or pronounced by anyone; thus incorrectly confounding the words incommunicable and ineffable. Although the two epithets are applied to the same name, yet the qualities of incommunicability and ineffability are very different.

INCORPORATION. By an act of incorporation, the supreme legislature of a country creates a corporation or body politic, which is defined by Kyd (Corporations i, page 13) to be “a collection of many individuals united in one body, under a special denomination, having perpetual succession under an artificial form, and vested by the policy of the law with a capacity of acting in several respects as an individual, particularly of taking and granting property, contracting obligations, and of suing and being sued; of enjoying privileges and immunities in common, and of exercising a variety of political rights.”

Some Grand Lodges in America have been incorporated by Act of the General Assembly of their respective States; others are not, and these generally hold their property through Trustees.

In 1768, an effort was made in the Grand Lodge of England to petition Parliament for Incorporation, and after many discussions the question was submitted to the Lodges; a large majority of whom having agreed to the measure in 1772, a Bill was introduced in Parliament by the Deputy Grand Master, but, being approved on its second reading, at the request of several of the Fraternity, who had petitioned the House against it, it was withdrawn by the mover, and thus the design of an Incorporation fell to the ground.

Perhaps the best system of Masonic incorporation in existence is that of the Grand Lodge of South Carolina. There the Act, by which the Grand Lodge was incorporated, in 1817, delegates to that Body the power of incorporating its subordinates; so that a Lodge, whenever it receives from the Grand Lodge a Warrant of Constitution, acquires thereby at once all the rights of a corporate body, which it ceases to exercise whenever the said Warrant is revoked by the Grand Lodge.

Objections have been made to the Incorporation of Lodges in consequence of some of the legal results which would follow. An incorporated Lodge becomes subject to the surveillance of the Courts of Law, from which an unincorporated Lodge is exempt. Thus, a Freemason expelled by an unincorporated Lodge must look for his redress to the Grand Lodge alone. But if the Lodge be incorporated, he may apply to the Courts for a restoration of his franchise as a member. Masonic discipline would thus be seriously affected. The objection to incorporation of Lodges is, it seems, founded on good reasons.

The incorporation of the Grand Lodge of England was proposed by its Grand Master, the Duke of Beaufort, in 1768, 168 Lodges declared for it and 43 against it, the motion being carried in Grand Lodge in 1769 by a great majority. A petition was presented to the House of Commons in February, 1772, permission was granted for the bringing in of a bill and on March 4 of the same year this bill was read for the second time. On March 11 another petition, this time against the bill, was submitted by a strong party in the Craft who were able to postpone further consideration of the proposed incorporation until April 1, on which day the bill was withdrawn by motion of one of its original introducers and nothing further was ever done in this direction.

With regard to the practise followed in the United States of America, about which there has not been any uniformity, we may state in general that:

The Grand Lodge of Massachusetts was incorporated in 1859 by the following enactment of the Senate and House of Representatives of that State in General Court assembled:

Section 1. John T. Heard, Grand Master, and his associates, the Grand Wardens and Members of the Voluntary Association known as the Grand Lodge of Free and Accepted Masons in Massachusetts, and their successors, are hereby incorporated, and made a body politic, by the name of “The Master, Wardens and Members of the Grand Lodge of Masons in Massachusetts,” for the purpose of managing and administering the charity funds belonging to said voluntary association, with power to have a common seal, to sue and be sued, to make and ordain, from time to time, By-Laws, Rules and Regulations for the government and management of the Corporation, provided the same be not repugnant to the Constitution and Laws of the Commonwealth; and that they have all the privileges, and be subject to all the liabilities set forth in the forty-fourth chapter of the Revised Statutes, so far as the same are applicable to Corporations for charitable purposes.

Section 2. The said Corporation may take by purchase, gift, grant, or otherwise, and hold real estate not exceeding the value of Two Hundred Thousand Dollars and personal estate not exceeding the value of Fifty Thousand Dollars.

Section 3. John T. Heard is hereby authorized to call the first meeting of said Corporation, by advertisement in two newspapers printed in Boston one week previous thereto, and appoint the time and place thereof, at which meeting the mode of calling future meetings shall be regulated.

Section 4. This Act shall take effect on and after its passage.

In 1806, 1896 and 1916, the second section of the above Act has been amended so that now the Master, Wardens and Members of the Grand Lodge may take and hold real estate not exceeding in value five million dollars, and personal estate not exceeding one million dollars. An Act of 1884 incorporated the Masonic Education and Charity Trust of the Grand Lodge and in 1916 this Act was amended so that the Trust might take and hold funds and property not exceeding in value five million dollars.

The Grand Lodge of Mississippi has been incorporated under the Laws of the State of Mississippi.

The Grand Lodge of New Jersey is incorporated under an Act of the Senate and General Assembly of the State of New Jersey, approved March 7, 1866. As a matter of interest a copy of the Act follows:

Indemnity. The indemnity of the Masonic character, as expressed in the often-repeated maxim, "Once a Freemason, always a Freemason," is universally admitted. That is to say, no voluntary or even forced withdrawal from the Order can cancel certain obligations which have been contracted, and place the person withdrawing in precisely the same relative position toward the Institution that he had occupied before his initiation.

Indened Tarcel. In the old lectures these words were used for what is now called the Tessellated Border (see Tassel).

Indende Tessel. The ornamented border which surrounds the Mosaic pavement (see Tessellated Border).

Indenture. This was an old form of contract which was executed in duplicate on the one sheet, between the two parties, the two halves of the document being separated along a notched or waving line. The separation in this tooth-like manner gave the document its name. Indenture, coming from a law term, which is usually applied to an estate or right which cannot be defeated.

Independent. A deistic system. This regular Rite among us had been practised in France by numerous Lodges since 1841. They bequeathed their powers to the Grand Rectified Directory of Geneva, Switzerland, in order that the Lodges of France should be awakened when the time was opportune. That was done in 1910 by the Grand Rectified Directory of Geneva, which created the Respectable Rectified Lodge Le Centre des Amis at the Orient of Paris. Thereupon the Grand Orient of France, preoccupied with the foundation of a new order of things, proposed to us a double Constitution guaranteeing the integrity of our Rituals of 1782, and the free exercise of the symbols of the Grand Architect of the Universe. During these three years, 1910-3, our Rite made much progress in France. In June, 1913, the Council of the Order of the Grand Orient of France violated
the solemn promises of 1910 and imposed upon us new rituals, in which the opening and closing invocations had the symbol of the Grand Architect of the Universe suppressed. We carried our case before the Masonic Convent of the Grand Orient in 1913, and we were forbidden to use our old-time rituals. The Ordonnance of the Convent of the Grand Orient of France declared at that time amid the plaudits of the assemblage that the symbol of the Grand Architect of the Universe was contrary to the Constitution of the Grand Orient of France. To defend our mensa Masonic faith and to safeguard the traditions of our Order, we have been obliged to constitute ourselves in October, 1913, into the Independent and Regular National Grand Lodge. The Respectable Rectified Lodge, Le Centre des Amis of Paris, of which records exist as far as 1762, took the initiative and was promptly followed by the Respectable Lodge, L'Anglais No. 204, at Bordeaux, which existed in France.

We have imposed and shall impose upon our Lodges respecting His symbol, and also to resume with those Brethren belonging to the regular Obediences received in the Rectified Regime which we practise, revised in 1755, and in 1766 a Provincial Grand Master, Captain Edmond Pascal, was appointed.

The earlier groupings of the Lodges overseas in India and other countries were designated as in the records of the Grand Lodge as Provinces but since 1866 these have been termed Districts to distinguish them from the Provinces in England itself.

The Grand Lodge of Ireland issued a Charter for a Lodge in 1837 at Kurnaul but this did not survive.

A Lodge was warranted for Bombay under English authority in 1758 and Brother James Todd was appointed Provincial Grand Master in 1763.

The Grand Lodge of Scotland in 1836 appointed Dr. James Burnes of the Indian Medical Service as Provincial Grand Master of Western India and its Dependencies, and a Provincial Grand Lodge came into being on January 1, 1838. A Provincial Grand Lodge of Eastern India was also created to control Masonic matters on behalf of the Grand Lodge of Scotland and of this Body also Doctor Burnes became the head, and in 1846 he was duly invested as Provincial Grand Master for all India. He was the author of a Sketch of the History of the Knights Templar in 1844 and was also the founder of a fraternal organization having three classes of members, Novice, Companion, and Officer, and known as the Brotherhood of the Olive Branch of the East.

Natives of India joined the Craft, and Rising Star Lodge at Bombay and Saint Andrew's Lodge at Poona were set up West and East in 1844 for that purpose and soon followed by others. Some prominent natives of India have become Freemasons. Among these are the son of the Nabob of Arcot, Umdat-ul-Umara, Prince Keyralla, Khan of Mysore, Prince Shadad Khan, the former Ameer of Scinde, Maharajah Duleep, and Maharajah Rundeer Sing.

INDIANA. The first Lodge in Indiana was organized at Vincennes by Dispensation from the Grand Lodge of Kentucky, August 27, 1807, as Vincennes Lodge, No. 15. Prior to this, however, Freemasonry had been introduced by Brethren belonging to Lodges in the army on the northwestern frontier. A Convention of representatives of the following Lodges of Ancient York Masons was held at Corydon on December 3, 1817, to consider the establishment of a Grand Lodge: Vincennes, No. 15; Lawrenceburg, No. 44; Madison Union, No. 99; Rising Star, No. 36; Melchizedeck, No. 43; Pisgah, No. 45. Three Lodges under Dispensation, Switzerland, Rising Sun and Brookville Harmony, also sent representatives and it was resolved to open a Grand Lodge. On
January 12, 1818, arrangements were completed. The following day Grand Officers were elected with M. W. Alexander Buckner as Grand Master, and the Grand Constitution was adopted January 15. Since 1828 this Grand Lodge has had permanent quarters at Indianapolis but before then it met at Charlestown and elsewhere.

According to the proceedings of the General Grand Chapter on September 14, 1826, a Charter was granted to Vincennes Chapter on May 13, 1820. At the twelfth Convocation of the General Grand Chapter in 1844, permission was granted for a Convention of Chapter representatives to assemble on November 18, 1845, and the Grand Chapter of Indiana was duly constituted on December 25, 1845. At the meeting of the General Grand Chapter the General Grand Secretary stated that, according to the records of constituted on December 25, 1845. At the meeting in 1844, permission was granted for a Convention of the General Grand Chapter the following day Grand Officers were elected with M. W. January 12,1818, arrangements were completed. The Council Degrees in Indiana were at first given in the Chapter work but, after the General Grand Chapter decided in 1863 to give up control of the Cryptic Degrees, Councils were chartered by the Grand Council of Kentucky, August 30, 1854, and by the Grand Council of Ohio, October 18, 1855. The three Councils thus organized sent delegates to a meeting on December 20, 1855, when the Grand Council of Indiana was formed.

The first Commandery to be organized in Indiana was Roper, No. 1, at Indianapolis, which was granted a Dispensation May 14, 1848. It was chartered October 16, 1850. With three others, Greensburg, No. 2; La Fayette, No. 3, and Fort Wayne, No. 4, this Commandery organized the Grand Commandery of Indiana on May 16, 1854, by authority of the Grand Encampment.

On May 19, 1865, the Ancient and Accepted Scottish Rite became part of the Masonic life of Indiana when the Adorimom Lodge of Perfection, the Sarah Council of Princes of Jerusalem, the Indianapolis Chapter of Rose Croix, and the Indiana Consistory were established at Indianapolis by the Supreme Council, Northern Masonic Jurisdiction.

**INDIAN CALENDAR.** An Indian or Hindu year begins in April, thus: First Vaisakha, April 13; First Jyaishtha, May 14; First Ashadha, June 14; First Sravana, July 18; First Bhadrapada, August 16; First Asvina, September 16; First Kartika, October 17; First Agrahayana or Margasirsha, November 16; First Pansha, December 15; First Magha, January 13; First Phalguna, February 15; First Phaṭha, March 13. The days of the week, commencing with Sunday, are Aditya, Soma, Mangala, Buda, Guru, Sukra, and Sani. The Hindu Era, until April 13, 1855, was 1937.

**INDIAN FAITH.** See **Buddhism.**

**INDIAN FREEMASONRY.** There is no doubt that Indians have been Freemasons, and devoted ones. But the claim has been made that there are Indian customs of so decided Masonic a character that a Freemason would at once assume their identity with the ceremonies of the Craft. The subject has been treated in a book, *Indian Masonry,* by Brother Robert C. Wright, who describes a number of Indian signs, for example, and he arrives at this conclusion (page 18):

> It can thus be readily understood that Masonic signs, which are simply gestures given to convey ideas, no doubt have taken their origin from the same signs or like signs now corrupted but which meant something different in the beginning. Were we able to trace these signs we would then at once jump to the conclusion that the people who used them must have been, to ourselves, the signs which have just been mentioned as given by the Indians could easily be mistaken for Masonic signs by an enthusiastic Freemason, more anxious to find what he thinks is in them than to indulge in sober analysis of the sign and its meaning. A ceremonial sign for peace, friendship, or brotherhood was made by the extended fingers, separated, interlocked in front of the breast, the hand horizontal with the back outwards. When this sign is represented as a pictograph, we have on the Indian chart what corresponds exactly to the clasped hands on the Masonic chart, which means the same thing.

On the next page Brother Wright gives some attention to the study of things that may resemble each other and yet not be identical. For instance, he says:

> Charles Frush, a Freemason who spent many years among the Indians of Oregon and Washington, told me he had never seen any Masonic sign given by Indians, and if any one claimed he had seen such, it was misunderstood and was for conversational purposes. In response to an inquiry about a report that Indians who had the East many years ago, upon returning to Lewiston, Idaho, had formed a Masonic Lodge, T. W. Randall, Grand Secretary of A. F. & A. M. in Idaho, wrote me as follows: "I was in Lewiston as early as 1862 and heard of Indian Freemasons but was never able to trace this to a reliable source. I have frequently discussed this question with old pioneers of Oregon and Washington but never found a person who was a Freemason, and who believed the Indians ever were Freemasons or had a Lodge. That some Tribes have certain signs by which they can recognize each other, there can be no doubt, but those signs are not Masonic signs so far as I can learn. Brother Randall has thus correctly determined that the signs he refers to are nothing more than conversational signs. The different Tribes had a sign which stood for their totem or the name of their Tribe, and it is very probable that a sign was adopted for the purpose of the Indian of the same Tribe on seeing his tribal sign, would recognize the one giving it as a fellow tribesman. Indians of a different Tribe, familiar with it, would recognize the sign and in turn could give their own sign and thus each know where the other trails from." There is nothing strange about it.

The closing chapter by Brother Wright sums up the "Lessons," as he heads it, we may derive from a Masonic study of the American Indian. He says on pages 108 and 109:

> There is no Indian Freemasonry. There is Indian Freemasonry. This wide difference I make clear when I say, no Indian Freemasonry as the average man understands it, but there is a deep Indian Freemasonry for him who seeks to find it. Shall we Freemasons, who tell others the secrets of their life, advise him on important matters and defend him from wrong and violence and at his death is his chief mourner, be able to confide to A. of the university of Freemasonry, dare to say that the Indian is not a Freemason? An interesting institution was found among the Wyandottes and some other tribes—that of fellowship. Two young men agree with it, would also recognize the sign and in turn could give their own sign and thus each know where the other trails from." There is nothing strange about it.
us think of; that is, one who pays Lodge dues, wears an apron like ours and gives signs so nearly like ours that we find him perfect. Freemasonry in any degree degrees we know, and which degrees we are too prone to watch, just as we do a procession of historical floats, which casually interest us, and maybe a little more so if we can but secure a glimpse of the procession. The trappings of the craft mean the meaning of which we have but a faint idea about. This makes our own Freemasonry as meaningless as the interpretation of Indian signs by an ignorant trapper.

In a paper on the North American Indians, their Beliefs and Ceremonies Akin to Freemasonry, read by Brother F. C. Van Duzer on April 10, 1924, at a meeting of the Metropolitan College, London, England, and printed in the Transactions of that year (pages 18 to 27), the author examines several interesting kindred customs of the Indians of North America and the Masonic Craft. He also furnishes some valuable particulars of the initiation of North American Indians into Freemasonry according to the Rites of the Craft. Brother Van Duzer says:

The first American Indian, of whom there is a definite record of having become a Master Mason, is Joseph Brant, the famous Mohawk, Iroquois, Chief, whose native name was Thayendanega, who was married to the noted Tory, Butler, who, exasperated because they could not capture a brood of Indians who were Freemasons, made his way to Queen Anne. He was initiated in the Hiram's Clinton Lodge, No. 417, Moderns, held in Princess Street, in Leicester Fields, London, on April 26, 1776. His Grand Lodge Certificate was signed by Joseph Heseltine, Grand Secretary of the Grand Lodge of the Moderns. He was modernized in the Sixth Grand Chapter, No. 11, Mohawk Village, of which he was first Master. He translated, among other works, the Gospel of Saint John. It is further claimed that the famous Seneca orator, George Copway, the Ojibway, who saved the early settlers of Chicago from the Sauk and Fox, was a member of Lodge No. 10, Hamilton, Canada, and was a warrior of great distinction, having earned practically every honor that is possible to the Sioux and Dakota Nations. It is related that once, at the head of a small party, he completely overwhelmed a large body of the warriors of the Ponca Tribe and personally killed both of their Chiefs. In other accounts it is stated that he dared the fire of the enemy to secure the body of a wounded comrade. Again, he rescued an Indian girl from freezing, carrying her ninety miles on his back over the snow-swept plain. Brother Oneroad had the advantage of a good education. He was a graduate of the Haskell Institute, at Lawrence, Kansas, and of the Bible Teachers' Training School in New York; and he became an ordained minister of the Presbyterian Church. He has been a good and steadfast friend. In fact, that is the literal meaning of his name, for One Road signifies steadfast among the Sioux.

Thus from primitive and ancient rites akin to Freemasonry, which had their origin in the shadows of the American forest, have come of late the Free and Accepted Masonry as it has been taught to us. It is an instructive example of the universality of human belief in fraternity, morality and immortality. General Eli S. Parker, the famous Indian orator, who saved the early settlers of Chicago from the Sauk and Fox, who was a Freemason, has written: "I am almost the sole remnant of what was once a noble race will recognize me as they did my ancestors when we were strong and the white man weak. I knocked at the door of Freemasonry and see if the white race will recognize me as they did my ancestors when we were strong and the white man weak. I knocked at the door of the Blue Lodge and found Brotherhood around its altar. I went before the Great Light in the Chapter and found companionship beneath the Royal Arch. I entered the Encampment and found there valiant Sir Knights willing to shield me without regard to race or nation. If my race shall disappear from the continent I have a consoling hope that our memory shall not perish. If the deeds of my ancestors shall not live in stories their memories will remain in the names of our lakes and rivers, your towns and cities, and will call up memories otherwise forgotten. I am happy; I feel assured that when my glass is run out I shall follow the footsteps of my departed race. Masonic sympathisers will cluster around my coffin and drop in my lonely grave the evergreen acacia, sweet emblem of a better meeting."

Brother Van Duzer says further: "I desire to express my grateful thanks to R. W. Brother Alanson Skinner, the eminent anthropologist of Milwaukee,
INDIFFERENTS

United States of America, for the great assistance he has rendered me.

INDIFFERENTS, THE. This organization flourished in the middle of the eighteenth century in France. The rites were of a quasi-Masonic character and both men and women were eligible to membership. The badge was a ribbon, striped with red and yellow, and the device was an imitation of an icicle. When the oaths taken by the members was to fight against Love, whose power they renounced. Mdlle. Salle, a famous danseuse, was President of a lodge.

INDISCHE MYSTERIEN or INDIAN MYSTERIES. In the German Cyclopaedia we find the following:

The East Indians have still their mysteries, which it is very probable they received from the ancient Egyptians. These mysteries are in the possession of the Brahmanes, and their ancestors were the ancient Brachmen. It is only the sons of these priests who are eligible to initiation. Had a grown-up youth of the Brachmen sufficiently hardened his body, learned to subdue his passions, and given the requisite proofs of his abilities at school, he must submit to an especial proof of his fortitude before he was admitted into the mysteries, which proceeded in this manner: In the middle of a high hill contained the statues of nature, which were neither made of gold, nor of silver, nor of earth, nor of stone, but of a very hard material resembling wood, the composition of which was unknown to any mortal.

These statues are said to have been given by God to His Son, to serve as models by which He might form all created beings. Upon the crown of one of these statues stood the likeness of Bruma, who was the same with them as Osiris was with the Egyptians. The inner part, and the entrance also into this cavern, was quite dark, and those who wished to enter into it were obliged to seek the way with a lighted torch. A door led into the inner part, on the opening of which the water that surrounded the border of the cavern broke loose. If the candidate for initiation was worthy, he opened the door quite easily, and a spring of the purest water flowed gently upon him and purified him. Those, on the contrary who were guilty of any crime, could not open the door; and if they were candid, they confessed their sins to the priest, and besought him to turn away the anger of the gods by praying and fasting.

In this cavern, on a certain day, the Brachmen held their annual festival. Some of them dwelt constantly there; others came there only in the spring and harvest—others came there only in the autumn and winter. Some dwelt in their annual assembly. Some of them dwelt constantly there; others came there only in the spring and harvest. Among these was a young man of the name of X.

When the appointed day arrived he bathed himself and went to the Guru, or chief Brahman, who kept one of his own apartments ready in which to perform this ceremony. Before he was admitted he was asked if he earnestly desired to be initiated—if it was not curiosity which induced him to do so—and if he felt himself strong enough to perform the ceremonies which would be prescribed to him for the whole of his life, without the exception of a single day. He was at the same time advised to defer the ceremony if he did not sufficiently command either his strength or his fortitude. If the youth continued firm in his resolution, and showed a zealous disposition to enter into the paths of righteousness, the Guru addressed a charge to him upon the manner of living, to which he was about to pledge himself for the future. He threatened him with the punishment of heaven if he conducted himself wickedly; promised him, on the contrary, the most glorious rewards if he would constantly keep the path of righteousness. After this exhortation, and having received his pledge, the candidate was conducted to the prepared chamber, the door of which stood open, that all those who assembled might participate in the offering about to be made.

Different fruits were thrown into the fire, while the High Priest, with many ceremonies, prayed that God might be present with them in that sacred place. The Guru then conducted the youth behind a curtain, both having their heads covered, and then gently pronounced into his ear a word of one or two syllables, which he was as gently to repeat into the ear of the Guru, that no other person might hear it. In this word was the prayer which the initiated was to repeat as often as he could for the whole day, yet in the greatest stillness and without ever moving the lips. Neither durst he discover this sacred word unto any person. No European has ever been able to discover this word, so sacred is this secret to them. When the newly initiated has repeated this command several times, then the chief Brahman instructs him in the ceremonies, teaches him several songs to the honor of God, and finally dismisses him with many exhortations to pursue a virtuous course of life (see Priya).
INEFFABLE DEGREES. From the Latin word, *ineffabilis*, that which can not or ought not to be spoken or expressed. The Degrees from the Fourth to the Fourteenth inclusive, of the Ancient and Accepted Scottish Rite, which are so called because they are principally engaged in the investigation and contemplation of the Ineffable Name.

INEFFABLE NAME. It was forbidden to the Jews to pronounce the Tetragrammaton or sacred name of God; a reverential usage which is also observed in Freemasonry. Hence the Tetragrammaton is called the Ineffable Name. As in Freemasonry, so in all the secret societies of antiquity, much mystery has been attached to the Divine Name, which it was considered unlawful to pronounce, and for which some other word was substituted. Adonai was among the Hebrews the substitute for the Tetragrammaton.

INEFFABLE TRIANGLE. The two triangles intercrusted one upon the other, containing the Ineffable Name in Enochian characters, represented in the Eleventh Grade of the Ineffable Series. Good and evil, light and darkness, life and death, are here not wanting in symbolism, foreshadowing the philosophical Degrees, and furnishing the true original of the two interlaced triangles adopted in modern Freemasonry (see Enochian Alphabet).

INELEGIBLE. Who are and who are not ineligible for initiation into the mysteries of Freemasonry is treated of under the head of Qualifications of Candidates, which see.

INFORMATION, LAWFUL. One of the modes of recognizing a stranger as a true Brother, is from the lawful information of a third party. No Freemason can lawfully give information of another's qualifications unless he has actually tested him by the strictest trial and examination, or knows that it has been done by another. But it is not every Freemason who is competent to give lawful information. Ignorant and unskilful Brethren cannot do so, because they are incapable of discovering truth or of detecting error. A rusty Freemason should never attempt to examine a stranger, and certainly, if he does, his opinion as to the result is worth nothing. If the information given is on the ground that the party who is vouched for has been seen sitting in a Lodge, care must be taken to inquire if it was a "just and legally constituted Lodge of Master Masons." A person may forget from the lapse of time, and vouch for a stranger as a Master Mason, when the Lodge in which he saw him was only opened in the First or Second Degree. Information given by letter, or through a third party, is irregular. The person giving the information, the one receiving it, and the one of whom it is given, should all be present at the same time, for otherwise there would be no certainty of identity. The information must be positive, not founded on belief or opinion, but derived from a legitimate source. And, lastly, it must not have been received casually, but for the very purpose of being used for Masonic purposes. For one to say to another, in the course of a desultory conversation, "A. B. is a Freemason," is not sufficient. He may not say something to this effect: "I know this man to be a Master Mason, for such or such reasons, and you may safely recognize him as such." This alone will insure the necessary care and proper observance of prudence.

INFRINGEMENT UPON FREEMASONRY. The reader will see under Inimitative Societies certain observations with regard to these organizations that in some ways resemble the Craft. As imitation is said to be a sincere form of flattery, such resemblances may be deemed a compliment to the reputation and the character of the Masonic Institution. Where the features maintained in common by the imitator and the imitated are employed innocently and perhaps for an object thoroughly devoid of any purpose to defame or in any particular to injure the Masonic Institution, the infringing organization is on an entirely distinct and different foundation than if it were guilty of the theft and misuse of a good name. So identified is that name with a recognized and highly respected Institution that any who attempt to take unauthorized liberties with the exclusive use of it do so at some risk of at least a rebuke and a refusal of legal permission to proceed. An instance is afforded in the case of the American Masonic Federation, which will be found concisely explained elsewhere in this work (see Clandestine). Another case where a Charter was sought to use a couple of significant words in combination with the name of a proposed organization is mentioned briefly here.

Brother Thomas G. Price, Past Potentate of Mecca Temple, New York City, contributed to the Meccan, September, 1921, a decision handed down on August 5 of that year by Justice Gannon of the Part II, Supreme Court of New York, to the effect that the words Masonic Rite are the property of the established Masonic Order and are not to be encroached upon by other organizations of any kind. Such a decision reserves to the Masonic Fraternity the right to the use of the word Masonic in connection with Rite and denies its use elsewhere no matter how it may be qualified by other words. Brother Price wrote that so far as he was able to ascertain, Justice Gannon was not a member of the Craft and in making this decision he was guided solely by the law and not by any personal bias. While the decision is given here to show the trend of judicial thought and not because of any claim for its value in law as a general precedent, it should have some influence on the activities of organizations claiming to be Masonic.

The decision reads as follows:

In regard to Masonic Adriatic Rite—Certain citizens have presented a proposed Certificate, under Section 41 of the Membership Corporation Law, for my approval. The objects stated are patriotic and entirely laudable, but the name presents an objection that I am not able to overcome. The title, *Masonic Adriatic Rite*, containing two words suggestive of a very ancient and familiar organization, cannot but lead to the conclusion that the proposed corporation is connected with and duly sanctioned by Masonic authority. The organizers concede that this is not the case, and they contend that the qualifying word Adriatic removes this apparent identity. I cannot subscribe to this view. A title containing the words Masonic and Rite, however separated, cannot be objectionable to the Masonic Order, with which they have been thus injected from the outset, and it is not fitting that these objections should be challenged.

Thousands of words descriptive and arbitrary are avail-
able. The organizers must upon reflection see the reasonableness of these observations. Approval of the Certificate under the present title is withheld.

A few references are given here to show the tendency of court decisions, and incidentally, against the unauthorized use of emblems:

The term "Freemasons" includes all members of any regular Body of the Fraternity known as "Free and Accepted Masons" or "Ancient Free and Accepted Masons." They have a peculiar system of jurisprudence which, in determining legal questions concerning them, is considered and applied by the courts.

Smith v. Smith, 3 Desaus (S. C.), 356.


It is almost the exclusive province of an Order like Freemasons to impose its own terms of membership, and the courts will not interfere to compel recognition as a member of a Masonic Lodge of one who affiliates with a Rite of Masonry different from that recognized by the Grand Lodge.


Lawson v. Hewell, 188 Cal., 613.

Sceesiders have no particular rights which the courts are required to recognize.


Smith v. Smith, 3 Desaus (S. C.), 357.

It is now universally held that the expulsion of a Freemason from a Blue Lodge will effect a like result as regards his membership in any of the higher Bodies in which he may belong.


In cases involving the examination of ceremonies and rituals of the Masonic Order, members are allowed to state their opinions on the points involved without being obliged to discuss any of the secrets of Freemasonry.

Smith v. Smith, 3 Desaus (S. C.), 563.

The acts of the defendants and those under whom they hold in assuming to adopt the name, insignia, badges, etc., claimed by petitioners and those with whom they are associated, are contrary to the public policy of the State of Georgia on the subject of counterfeiting, as disclosed by Section 1989, et seq., Civil Code, and Sections 254-8 of the Criminal Code.


It is unnecessary to enumerate them, because they It is now universally held that the expulsion of a Freemason from a Blue Lodge will effect a like result as regards his membership in any of the higher Bodies in which he may belong.

IN HOC SIGNO VINCES. On the Grand Standard of a Commandery of Knights Templar these words are inscribed over "a blood-red Passion Cross," and they constitute in part the motto of the American branch of the Order. Their meaning, By this sign thou shalt conquer, is a substantial, but not literal, translation of the original Greek, ιν ευρον θεον. For the origin of the motto, we must go back to a well-known legend of the Church, which has, however, found more doubters than believers among the learned. Eusebius, who wrote a life of Constantine says that while the emperor was in Gaul, in the year 312, preparing for war with his rival, Maxentius, about the middle hours of the day, as the sun began to verge toward its setting, he saw in the heavens, with his own eyes, the sun surmounted with the trophy of the cross, which was composed of light, and a legend annexed, which said "by this conquer." This account Eusebius affirms to be in the words of Constantine. Lactantius, who places the occurrence at a later date and on the eve of a battle with Maxentius, in which the latter was defeated, relates it not as an actual occurrence, but as a dream or vision; and this is now the generally received opinion of those who do not deem the whole legend a fabrication. On the next day Constantine had an image of this cross made into a banner, called the labarum, which he ever afterward used as the imperial standard. Eusebius describes it very fully. It was not a Passion Cross, such as is now used on the modern Templar standard, but the monogram of Christ. The shaft was a very long spear. On the top was a crown composed of gold and precious stones, and containing the sacred symbol, namely, the Greek letter rho or ρ, intersected by the chi or Χ, which two letters are the first and second of the name ΧΡΙΣΤΟΣ, or Christ. If, then, the Templars retain the motto on their banner, they should, for the sake of

INHERENT RIGHTS OF A GRAND MASTER.

This has been a subject of fertile discussion among Masonic jurists, although only a few have thought proper to deny the existence of such rights. Upon the theory which, however recently controverted, has very generally been recognized, that Grand Masters existed before Grand Lodges were organized, it must be evident that the rights of a Grand Master are of two kinds—those, namely, which he derives from the Constitution of a Grand Lodge of which he has been the presiding officer, and those which exist in the Body independent of any Constitution, because they are derived from the landmarks and ancient usages of the Craft. The rights and prerogatives which depend on and are prescribed by the Constitution may be modified or rescinded by that instrument. They differ in various Jurisdictions, because one Grand Lodge may confer more or less power upon its presiding officer than another; and they differ at different times, because the Constitution of every Grand Lodge is subject, in regard to its internal regulations, to repeated alteration and amendment. These may be called the accidental rights of a Grand Master, because they are derived from the accidental provisions of a Grand Lodge, and have in them nothing essential to the integrity of the office. It is unnecessary to enumerate them, because they may be found in varied modifications in the Constitutions of all Grand Lodges. But the rights and prerogatives which Grand Masters are supposed to have possessed, not as the presiding officers of an artificial Body, but as the Rulers of the Craft in general, before Grand Lodges came into existence, and which are dependent, not on any prescribed rules which may be enacted today and repealed tomorrow, but on the long-continued usages of the Order and the concessions of the Craft from time out of mind, inhere in the office, and cannot be augmented or diminished by the action of any authority, because they are landmarks, and therefore unchangeable. These are called the inherent rights of a Grand Master. They comprise the right to preside over the Craft whenever assembled, to grant Dispensations, and, as a part of that power, to make Freemasons at sight (see Doctor Mackey's revised Jurisprudence of Freemasonry).

Lawson v. Hewell, 188 Cal., 613.

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In cases involving the examination of ceremonies and rituals of the Masonic Order, members are allowed to state their opinions on the points involved without being obliged to discuss any of the secrets of Freemasonry.

Smith v. Smith, 3 Desaus (S. C.), 563.

The acts of the defendants and those under whom they hold in assuming to adopt the name, insignia, badges, etc., claimed by petitioners and those with whom they are associated, are contrary to the public policy of the State of Georgia on the subject of counterfeiting, as disclosed by Section 1989, et seq., Civil Code, and Sections 254-8 of the Criminal Code.

In cases involving the examination of ceremonies and rituals of the Masonic Order, members are allowed to state their opinions on the points involved without being obliged to discuss any of the secrets of Freemasonry.

Smith v. Smith, 3 Desaus (S. C.), 563.
historical accuracy, discard the Passion Cross, and replace it with the Constantinian Chronogram, or Cross of the Labarum. But the truth is, that the ancient Templars used neither the Passion Cross, nor that of Constantine, nor yet the motto in hoc signo vinces on their standard. Their only banner was the black and white Beauseant, and at the bottom of it was inscribed their motto, also in Latin, Non nobis Domine, non nobis, sed omnini tuo da gloriam, meaning Not unto us, O Lord, not unto us, but unto Thee give the glory. This was the song or shout of victory sung by the Templars when triumphant in battle.

INIGO JONES MANUSCRIPT. Brother R. F. Gould (History of Freemasonry, volume i, page 63) informs us that this manuscript was published only in the Masonic Magazine, July, 1881. A very curious folio manuscript, ornamented title and drawing by Inigo Jones, old red morocco, gilt leaves, dated 1607, was sold by Puttick & Simpson, November 12, 1879, and described as The Ancient Constitutions of the Free and Accepted Masons. Brother Woodford became its possessor, who mentions it as "a curious and valuable manuscript per se, not only on account of its special verbiage, but because it possesses a frontispiece of Masons at work, with the words Inigo Jones delin. at the bottom. It is also highly ornamented throughout, both in the capital letters and with finials. It is of date 1607... It is a peculiarly interesting manuscript in that it differs from all known transcripts in many points, and agrees with no one copy extant." Brother Gould remarks, "This, one of the latest discoveries, is certainly to be classed amongst the most valuable of existing versions of our manuscript Constitutions." It is now the property of the Provincial Grand Lodge of Worcestershire, and has been reproduced by the Quatuor Coronati Lodge. It was probably a copy of a much earlier manuscript, and is considered to belong to the latter half of the seventeenth century, and never to have belonged to Inigo Jones.

INITIATE. The Latin is Initiatus. 1. The Fifth and last Degree of the Order of the Temple; 2. The Eleventh Degree of the Rite of Philalethes; 3. The Candidate in any of the Degrees of Freemasonry is called an Initiate.

INITIATE IN THE EGYPTIAN SECRETS. The Second Degree in the Rite of African Architects.

INITIATE IN THE MYSTERIES. The Twenty-first Degree in the Metropolitan Chapter of France.

INITIATE IN THE PROFOUND MYSTERIES. The Sixty-second Degree of the collection of the Metropolitan Chapter of France.

INITIATE INTO THE SCIENCES, THE. Brother Kenneth Mackenzie, in the Royal Masonic Cyclopaedia, informs us that this is the title of the Second Degree of a Masonic system founded on the doctrines and principles of Pythagoras.

INITIATED KNIGHT AND BROTHER OF ASIA. The Thirty-second Degree of the Order of Initiated Brothers of Asia (see Asia, Initiated Knights and Brothers of).

INITIATION. A term used by the Romans to designate admission into the mysteries of their sacred and secret rites. It is derived from the word initia, which signifies the first principles of a science. Thus Justin (Liber or book xi, chapter 7) says of Midas, King of Phrygia, that he was initiated into the mysteries by Orpheus, Ab Orpheo sacrorum solemnis initiatus. The Greeks used the term Μυστηρια, from μυστηριον, a mystery. From the Latin, the Freemasons have adopted the word to signify a reception into their Order. It is sometimes specially applied to a reception into the First Degree, but he who has been made an Entered Apprentice is more correctly said to be Entered (see Mysteries).

INITIATION, BABYLONIAN RITE OF. Professor Sayce, in his Hibbert Lecture, on the origin and growth of religion as illustrated by the religion of the ancient Babylonians (page 241), tells us of a tablet which describes the initiation of an Augur, a prophet, a soothsayer or fortune-teller, one foretelling future events by interpreting omens and giving advice upon these things, and states how one of these must be "of pure lineage, unblemished in hand or foot," and speaks thus of the vision which is revealed to him before he is "initiated and instructed in the presence of Samas and Rimmon in the use of the book and stylus" by the "scribe, the instructed one, who keeps the oracle of the gods." He is made to descend into an artificial imitation of the lower world and there beholds "the altars amid the waters, the treasures of Anu, Bel, and Ea, the tablets of the Gods, the delivery of the oracle of Heaven and Earth, and the cedar-tree, the beloved of the great gods, which their command has caused to grow."

IN MEMORIAM. Latin, meaning As a memorial. Words frequently placed at the heads of pages in the Transactions of Grand Lodges on which are inscribed the names of Brethren who have died during the past year. The fuller phrase, in Latin, of which they are an abbreviated form, is In perpetuum rei memoriam, meaning, As a perpetual memorial of the event. Words often inscribed on pillars erected in commemoration of some person or thing.

INNER GUARD. An officer of a Lodge, according to the English system, whose functions correspond in some particulars with those of the Junior Deacon in the American system. His duties are to admit visitors, to receive candidates, and to obey the commands of the Junior Warden. This officer is unknown in the American system.

INNER ORDER. Name of the sixth grade of Von Hund's Templar system.

INNOVATIONS. There is a well-known maxim of the law which says Omnis innovatio plus novitate perturbat quam utilitate prodest, that is, every innovation occasions more harm and disarrangement by its novelty than benefit by its actual utility. This maxim is peculiarly applicable to Freemasonry, whose system is opposed to all innovations. Thus Doctor Dalcho says, in his Ahiman Rezon (page 191), "Antiquity is dear to a Mason's heart; innovation is treason, and saps the venerable fabric of the Order." In accordance with this sentiment, we find the installation charges of the Master of a Lodge affirming that "it is not in the power of any man or body of men to make innovations in the body of Masonry." By the "body of Masonry" is here meant, undoubtedly, the landmarks, which have always been declared to be unchangeable. The non-essentials, such as the local and general regulations and the lectures, are not included in this term. The former are changing every
day, according as experience or caprice suggests improvement or alteration. The most important of these changes in the United States has been the tendency to abolition of the Quarterly Communications of the Grand Lodge, and the substitution for them, of an Annual Communication. But, after all, this is, perhaps, only a recurrence to first usages; for, although Anderson says that in 1717 the Quarterly Communications "were revived," there is no evidence extant that before that period the Freemasons ever met except once a year in their General Assembly. If so, the change in 1717 was an innovation, and not that which has almost universally prevailed in the United States.

The lectures, which are but the commentaries on the ritual and the interpretation of the symbolism, have been subjected, from the time of Anderson to the present day, to repeated modifications.

But notwithstanding the repugnance of Freemasons to innovations, a few have occurred in the Order. Thus, on the formation of the Grand Lodge of Antients, as they called themselves in contradistinction to the regular Grand Lodge of England, which was styled the Grand Lodge of Moderns, the former Body, to prevent the intrusion of the latter upon their meetings, made changes in some of the modes of recognition—changes which, although Dalcho has said that they amounted to no more than a dispute "whether the glove should be placed first upon the right hand or on the left" (Ahiman Rezon, page 193), were among the causes of continuous acrimony among the two Bodies, which was only healed, in 1813, by a partial sacrifice of principle on the part of the legitimate Grand Lodge, and have perpetuated differences which still exist among the English and American and the Continental Freemasons.

But the most important innovation which sprung out of this unfortunate schism is that which is connected with the Royal Arch Degree. On this subject there have been two theories: One, that the Royal Arch Degree originally constituted a part of the Master's Degree, and that it was disowned by the Antients; the other, that it never had any existence until it was invented by Ramsay, and adopted by Dermott for his Antient Grand Lodge. If the first, which is the most probable and the most generally received opinion, be true, then the regular or Modern Grand Lodge committed an innovation in continuing the dissoeuvrance at the Union in 1713. If the second be the true theory, then the Grand Lodge equally perpetuated an innovation in recognizing it as legal, and declaring, as it did, that "Antient Craft Masonry consists of three degrees, including the Royal Arch." But however the innovation may have been introduced, the Royal Arch Degree has now become, so far as the York and American Rites are concerned, well settled and recognized as an integral part of the Masonic system.

About the same time there was another innovation attempted in France. The adherents of the Pretender, Charles Edward, sought to give to Freemasonry a political bias in favor of the exiled house of Stuarts, and, for this purpose, altered the interpretation of the great legend of the Third Degree, so as to make it applicable to the execution or, as they called it, the martyrdom of Charles I. But this attempted innovation was not successful, and the system in which this lesson was practised has ceased to exist, although its workings are now and then seen in some of the advanced Degrees, without, however, any manifest evil effect.

On the whole, the spirit of Freemasonry, so antagonistic to innovation, has been successfully maintained; and an investigator of the system as it prevailed in the year 1717, and as it is maintained at the present day, will not refrain from wonder at the little change which has been brought about by the long cycle of these many years.

IN PERPETUAM REI MEMORIAM. Latin, meaning In perpetual memory of the thing.

I.-N.-R.-I. The initials of the Latin sentence which was placed upon the cross: Jesus Nazarenus Rex Judaeorum, meaning Jesus of Nazareth, King of the Jews. The Rosicrucians used them as the initials of one of their Hermetic secrets: Igne Natura Renovatur Integra, meaning that By fire, nature is perfectly renewed. They also adopted them to express the names of their three elementary principles—salt, sulphur, and mercury—by making them the initials of the sentence, Igne Nitrum Roris Inventur. Ragon finds in the equivalent Hebrew letters ויה the initials of the Hebrew names of the ancient elements: Taminin, water; Noul, fire; Yach, air; and Iebeshchah, earth.

INQUISSION. A Court or Tribunal especially established in the twelfth century by Innocent III, to apprehend and punish heretics or persons guilty of any offense against orthodoxy. Freemasonry has always been the subject of much disapproval by the Roman Catholic Church and the Fraternity has been victimized by Papal pronouncements and Bulls issued by one after the other of the popes. Although Freemasonry makes a subscription to a belief in the existence of a Supreme Being a necessity yet the Roman Church chooses to regard its teachings as atheistic and as such has pursued, tortured, imprisoned and burned the Brethren of the Order at every period during the entire course of the Inquisition. Llorente, everywhere regarded as a reliable authority as he was secretary of the Inquisition at Madrid from 1789 to 1791, having access to the original documents and records, says in his History of the Inquisition:

The first severe measure against Freemasons in Europe was that decreed on December 14, 1732, by the Chamber of Police of the Chatelet at Paris: it prohibited Freemasons from assembling, and condemned M. Chapelot to a penalty of 6000 livres for having suffered them to assemble in his house. Louis XV commanded that those peers of France, and other gentlemen who had the privilege of the entry, should be deprived of that honour if they were members of a Masonic Lodge. The Grand Master of the Parisian Lodges, being obliged to quit France, convoked an assembly of Freemasons to appoint his successor. Louis XV, on being informed of this, declared that if a Frenchman was elected, he would send him to the Bastille.

INSECT SHERMAH. A Jewish belief that the Solomonian Temple was constructed by Divine means, that the stones were squared and polished by a specially created worm called samis, and that the stones by innate power came to the temple ground, and were placed in position by angelic aid. The worm has been designated the Insect Shermah.

INSIGNIA. See Jewels, Official.
INSTALLATION. The act by which an officer is put in possession of the place he is to fill. In Freemasonry it is, therefore, applied to the induction of one who has been elected into his office. The officers of a Lodge, before they can proceed to discharge their functions, must be installed. The officers of a new Lodge are installed by the Grand Master, or by some Past Master deputed by him to perform the ceremony. Formerly, the Master was installed by the Grand Master, the Wardens by the Grand Wardens, and the Secretary and Treasurer by the Grand Secretary and Treasurer; but now this custom is not continued. At the election of the officers of an old Lodge, the Master is installed by his predecessor or some Past Master present, and the Master Elect then installs his subordinate officers. No officer after his installation can resign. At his installation, the Master receives the Degree of Past Master. It is a law of Freemasonry that all officers hold on to their respective offices until their successors are installed. It is installation only that gives the right to exercise the franchises of an office.

The ceremony is an old one, and does not pertain exclusively to Freemasonry. The ancient Romans installed their priests, their kings, and their magistrates; but the ceremony was called installation, because performed generally by the augurs. The word installation is of comparatively modern origin, being medieval Latin, and is compounded of in and stullum, meaning a seat. Priests, after ordination or reception into the sacerdotal order, were installed into the churches or parishes to which they were exclusively to Freemasonry. The ancient Romans installed their priests, their kings, and their magistrates; but the ceremony was called inauguration, because performed generally by the augurs. The word installation is of comparatively modern origin, being medieval Latin, and is compounded of in and stullum, meaning a seat. Priests, after ordination or reception into the sacerdotal order, were installed into the churches or parishes to which they were appointed. The term as well as the custom is still in use.

Installation as a Masonic ceremony was early used. We find in the first edition of Anderson’s Constitutions, a form of Constituting a New Lodge, which was practised by the Duke of Wharton, who was Grand Master in 1723. It was probably prepared by Desaguliers, who was Deputy, or by Anderson, who was one of the Wardens, and perhaps by both. It included the ceremony of installing the new Master and Wardens. The words “Shall, in due form, install them” are found in this document. The usage then was for the Grand Master, or some Brother for him, to install the Master, and for the Master to install his Wardens; a custom which still exists.

INSTALLED MASTERS. Similar in form and identical in purpose to the Actual Past Masters Degree. Writing on the subject in Masonic Record, London, December, 1926, Brother Lionel Vibert says in part that “The full working of the Board of Installed Masters followed by Lodges in all parts of England except perhaps the South East. The present Grand Master states it is unknown to the Scottish Craft. The Minutes of Royal Cumberland No. 41, Bath, prove the use of the ceremony in 1827 (see the 1924 volume of the Somerset Master’s Transactions, page 268). At Exeter the Minutes show the working in 1823, and it was no new thing. At Bristol there is evidence back to 1773, and in 1827 it was described in the Minutes of a Lodge.”

INSTALLED MASTERS, BOARD OF. An expression used in England to designate a Committee of Masters to whom “the Master Elect is presented that he may receive from his predecessor the benefit of installation.” It is the same as the Emergent Lodge of Past Masters assembled in the United States for the same purpose.

INSTALLING OFFICER. The person who performs the ceremony of installation is thus called. He should be of the same official dignity at least; although necessity has sometimes permitted a Grand Master to be installed by a Past Deputy, who in such case acts as locum tenens, the holder of the place, of a Grand Master. The Masonic rule is that anyone who has been installed into an office may install others into similar or inferior offices. In this it agrees with the old Rabbinical law as described by Maimonides (Statute de Sanhedrim, chapter 4), who says: “Formerly, all Rabbis who had been installed, hasmochachim, could install others; but since the time of Hillel the faculty can be exercised only by those who have been invested with it by the Prince of the Grand Sanhedrim; nor then, unless there be two witnesses present, for an installation cannot be performed by less than three.” So the strict Masonic rule requires the presence of three Past Masters in the complete installation of a Master and his investiture with the Past Master’s Degree.

The first Master of a new Lodge can be installed only by the Grand Master, or by a Past Master especially appointed by him and acting as his proxy.

INSTRUCTION. It is the duty of the Master of the Lodge to give the necessary instruction to the candidate on his initiation. In some of the advanced Degrees and in the Continental Rites these instructions are imparted by an officer called the Orator; but the office is unknown in the English and American systems of Ancient Craft Freemasonry.

INSTRUCTION, LODGE OF. See Lodge of Instruction.

INSTRUMENTAL FREEMASONRY. Brother Oliver by this term defines a species of Freemasonry which is engaged in the study of mechanical instruments. But there is no authority in any other writer for the use of the term, nor is its necessity or relevancy apparent.

INSTRUMENTS OF FREEMASONRY. Masonic working tools have been called Instruments of Freemasonry.

INTEGRITY. Integrity of purpose and conduct is symbolized by the Plumb, which see.

INTEMPERANCE. This is a vice which is wholly incompatible with the Masonic character, and the habitual indulgence in which subjects the offender to the penalty of expulsion from the Order (see Temperance).

INTENDANT OF THE BUILDING. The French expression is Indendant du Bâtiment: This Degree is sometimes called Master in Israel. It is the Eighth in the Ancient and Accepted Scottish Rite. Red is the emblematic color; and its principal officers, according to the old rituals, are a Thrice Puissant, representing Solomon; a Senior Warden, representing the Illustrious Tito, one of the Harodim; and a Junior Warden, representing Adoniram the son of Abda. But in the later rituals of the two Supreme Councils of the United States the three chief officers represent Adoniram, Joaobert, and Stolkin; but in the working
of the Degree the Past Officer assumes the character of Solomon. The legend of the Degree is, that it was instituted to supply the place of the chief architect of the Temple.

**INTENTION.** The obligations of Freemasonry are required to be taken with an honest determination to observe them; and hence the Freemason solemnly affirms that in assuming those responsibilities he does so without equivocation, secret evasion, or mental reservation.

**INTERNAL PREPARATION.** See Preparation of the Candidate.

**INTERNAL QUALIFICATIONS.** Those qualifications of a candidate which refer to a condition known only to himself, and which are not patent to the world, are called internal qualifications. They are: That he comes forward by his own free-will and accord, and unbiased by the solicitations of others; that he is not influenced by mercenary motives, and that he has a disposition to conform to the usages of the Order. The knowledge of these can only be obtained from his own statements, and hence they are included in the preliminary questions which are proposed before initiation.

**INTERNATIONAL BUREAU OF MASONIC AFFAIRS.** In German the title is Die Freimaurerische Weltgeschäftsstelle, and in French Le Bureau International de Relations Masoniques. This was organized by the authority of the Grand Lodge Alpina of Switzerland on January 1, 1903. The officer in charge was Brother Edouard Quartier-la-Tente, of Neuchâtel, where the headquarters were located. He died January 19, 1925. Born in New York in 1855, his father was a founder of La Sincerité Lodge there. Past Grand Master of the Grand Lodge of Alpina of Switzerland, a member of the Supreme Council of the Thirty-third Degree, he had also been General Director of the National Bureau for Masonic Affairs. In 1925 he was General Representative of the Supreme Council of the Thirty-third Degree and Director of Public Education, he had taken an active part in civic and Masonic life. For fifteen years he edited the Masonic Journal Alpina.

The program of the Bureau was announced as the following:

1. Facilitate fraternal intercourse between Masonic Powers.
2. Favor the development of Masonic ideas.
3. Collect all obtainable information about the organization and activity of Freemasonry everywhere.
4. Draw up a list of Grand Orient’s, Grand Lodges and Supreme Councils.
5. Catalogue the Masonic periodicals of all countries.
6. Collect the documents necessary for an abridged history of Freemasonry everywhere.
8. Publish the Bulletin frequently.
9. Publish in the Bulletin the important facts which mark the activity of Freemasonry.
10. Give series of practical and historical questions for discussion in the Lodges.
11. Develop the exchange of interesting works.
12. Spread the knowledge of useful newspapers, documents, and transactions.
13. Found a library of all Masonic works.
14. Study the Masonic Rites and Rituals.
15. Publish a correct Annual of Freemasonry every year.
16. Translate the most useful Masonic works into various languages.

To be admitted as members of the Bureau the regular Masonic Powers only had to send for the Act of Adhesion and sign it, at the same time contributing an optional annual subscription. This gave the right to receive all the publications of the Bureau, and to ask for any information that might be useful to them, without further charge.

But such uncertain donations were insufficient to meet the needs of so ambitious a program. Nevertheless the Bulletin appeared, even if irregularly, and was in English, French, and German, with occasional Esperanto, the international or auxiliary language, altogether a polyglot combination that with all these tongues must have proved most perplexing to the Writer. An Annual or Calendar edition was published and this cataloging of Masonic Bodies was praiseworthy though the desired information was difficult to get and therefore the returns were of uneven value as a showing of Freemasonry everywhere. Some pamphlets were produced, as an outline of Freemasonry in Eastern Europe. Yet up to his death Brother La-Tente was at his post, his last effort immediately at his seizure being to append his signature at the office to a message for the writer of these lines. He was succeeded in office by Brother Max Gottschalk of Brussels, Belgium (see the Masonic International Association).

**INTERNATIONAL COMPACT.** An agreement entered into by the Grand Lodges of Scotland and Ireland with the Grand Lodge of England in July, 1814. The object of the Compact was to place on record the fact that the United Grand Lodge of England, formed by a coalition of the Antients and Moderns, was in perfect accord with the other two parties to the agreement. Before the union of the two Grand Lodges of England that known as the Moderns had not been in agreement with Scotland and Ireland. Eight articles were specified in the International Compact pertaining to the Degrees of pure ancient Freemasonry, limits of jurisdiction, etc.

**INTERNATIONAL LEAGUE OF FREEMONS.** This was organized in Europe by Masonic officials but independently of Grand Lodges in the hope of securing a permanent peace among the nations, and to that end to promote mutual understanding, cultivate the sense of knowing one another, and strengthen the will for all to again join hands together. Meetings were held annually before the World War for several years and these assemblies were renewed in December, 1924, when Brethren from France, Germany, Holland, Luxembourg and Switzerland met to discuss the possibility of any practical plan of reconciliation. A Board or International Committee was appointed to consist of a representative of every nation active in this movement and National Committees in every separate country were contemplated. A second meeting was held at Basle, Switzerland, in August, 1925.

**INTERNATIONAL MAGIAN SOCIETY.** Organized in 1919 with headquarters at 813 Republic building, Louisville, Kentucky (see Light, March 1–15, 1919, published at Louisville), the main object announced as the practical application of Masonic principles (see also Magian Society).
INTIMATE INITIATE. The Latin name is Intimus Initiatum. The Fourth Degree of the Order of the Temple.

INTIMATE SECRETARY. The French title is Secretaire Intime. The Sixth Degree in the Ancient and Accepted Scottish Rite. Its emblematic color is black, strewed with tears; and its collar and the lining of the apron are red. Its officers are only three: Solomon, King of Israel; Hiram, King of Tyre; and a Captain of the Guards. Its history records an instance of unlawful curiosity, the punishment of which was conceived by the previous fidelity of the offender. The legend in this Degree refers to the cities in Galilee which were presented by Solomon to Hiram, King of Tyre; and with whose character the latter was so displeased that he called them the Land of Cabul.

INVERSION OF LETTERS. In some of the French documents of the advanced Degrees the letters of some words were inverted—not apparently for concealment, but as a mere caprice. Hence Thory (Fondation, page 128) calls them Inversions Enfantines meaning childish inversions. Thus they wrote ὅμοιος ἡσσα for Rosae crucis. But in all French cahiers and rituals, or, as they call them, tuilleurs, words are inverted; that is, the letters are transposed for purposes of secrecy. Thus they would write Nomolos for Solomon, and Marih for Hiram. This was also a custom among the Cabalists and the Alchemists to conceal secret words.

INVESTIGATION OF CANDIDATES. Reference may well be made in this connection to what is said elsewhere in this work regarding Candidate. The subject is of the utmost importance to Freemasons and many Lodges supplement so far as this is deemed proper the work of the usual Investigating Committees. Such additional Committees often carry on an investigation of their own in an independent manner but this is not to say that more or less co-operation of the various Brethren is impracticable in a working combination if this is desired, in fact any and all other available Masonic means are justifiable of making successful inquiries about the qualifications of petitioners for the Degrees.

These supplementary or Advisory Committees, as they are sometimes called, are commonly permanent; that is they are not as in the case of the Investigating Committees specifically appointed to consider but one individual but may examine into all the cases, few or many, referred to them for study. Naturally this task is of such a character that the Advisory Committees frequently are wholly comprised of the older Brethren of the Lodge or they are principally selected from that experienced class of the membership. They may be past or present officers of the Lodge though the doubling or overlapping of responsible duties, active officers of the Lodge serving also on committees, is as a rule avoided in order that Brethren may not be overburdened with exacting labor and that the work may be the better divided among the various members.
INVESTIGATION

Tyrion Lodge, No. 370, F. & A. M.
MASONIC TEMPLE, CLEVELAND

Name.................................................................................... Residence...........................................................................
Born at................................................................................... On.........................................................................................
Occupation............................................................................. Place of Business.....................................................................
Recommended by.....................................................................

The applicant should understand that the following questions are asked in all seriousness and are purely for the purpose of protecting the Fraternity from undesirable men, a protection he will share should he become a member.

How long have you resided in Cleveland....
Where previously (Give full address).........................................................................................................................
Give occupation the past three years, with names of employers and addresses..................................................................

What is your physical condition.
What education have you had.
Are you single, married, divorced or widower.
Do you live with and support your family.
What provision for the future have you made for your family.
Do you attend church. If so, which.
What church do or did your parents attend.
What church does your wife attend.
Where do your children attend school.
Are you or have you been a member of any society or organization.
If membership dropped, why.
What are your reasons for making application.
Why did you select this particular Lodge.
Does your wife know you are applying and does she approve.
Are you conducting your business or profession in a strictly moral and legitimate manner.
Do you believe in the ever-living God as revealed in the Holy Scriptures.
Name three references as to your character and credit.

I do solemnly declare without equivocation or mental reservation that the foregoing statements are all true.
Date.......................................................... Signed..........................................................

The Advisory Committee reports favorable unfavorable upon the above petition.

Chairman.

FIG. 2. REPORT OF ADVISORY COMMITTEE ON APPLICANT FOR MEMBERSHIP
the requisite search into the worthiness of the applicant for membership.

The foregoing general statement would not be complete without specimens of the forms used by one of the Lodges employing this co-operative investigation of the Candidate. These are given herewith. First is the notice sent by the Secretary of the Lodge to the members of the Investigating Committee on their appointment by their Worshipful Master. Such a blank, eight and a half by four and a half inches over all, for the appointment of a member on an Investigating Committee is here reproduced in Figure 1 to illustrate the practise of Tyrian Lodge No. 307 at Cleveland, Ohio. Figure 2 is the blank, eleven by eight and a half inches over all, signed by an applicant at the close of a personal interview before the Advisory Committee, whose Chairman appends his signature to the report, favorable or unfavorable as it may be. The questions may be taken as fairly representative though there is no absolute uniformity of practise between the several Lodges known to us that have followed this plan of investigation. Figure 3 is a small blank, loose-leaf style, three by five and a half inches over all, as a convenient pocket memorandum record for the Lodge Secretary, a similar thing would be useful to the Worshipful Master, particularly in a large Lodge, for temporary reference while the Candidate progresses.

**INVESTITURE.** The presentation of an apron to a candidate in the ceremony of initiation.

**INVINCIBLE.** The Degree of Knights of the Christian Mark, formerly conferred in the United States, was called the Invincible Order, and the title of the presiding officer was Invincible Knight.

**INVISIBLES, LES.** French expression, meaning The Invisibles. A secret Order of which little is known. Thory (Acta Latomorum i, page 319) quotes a German writer, who says: “C'est la secte la plus dangereuse; les réceptions des initiés se font la nuit, sous une voûte souterraine, et la doctrine des initiés prêche l'athéisme et le suicide,” meaning, “This is a most dangerous organization; the candidates are initiated at night, within an underground vault, and the doctrine of the initiated extols atheism and suicide.” We need say no more upon this subject, and believe the society “sleeps the sleep that knows no waking.”

**INWOOD, JETHRO.** The Rev. Jethro Inwood was Curate of Saint Paul's at Deptford, in England. He was born about the year 1767, and initiated into Freemasonry in 1785 as a Lewis, according to Brother Oliver. He was soon after appointed Chaplain of the Provincial Grand Lodge of Kent, an office which he held for more than twenty years, during which time he delivered a great number of sermons on festival and other occasions. A volume of these sermons was published in 1799, with a portrait of the author, under the title of Sermons, in which are explained and enforced the religious, moral, and political virtues of Freemasonry, preached upon several occasions before the Provincial Grand Officers and other Brethren in the Counties of Kent and Essex. An edition of these sermons was published by Dr. George Oliver, in 1849, in the fourth volume of his Golden Remains. These sermons are written, to use the author's own expression, “in a language that is plain, homely, and searching”; but, in Masonic character, surpass the generality of sermons called Masonic, simply because they have been preached before the Craft. Doctor Oliver describes him as “an assiduous Mason, who permitted no opportunity to pass unimproved of storing his mind with useful knowledge, or of imparting instruction to those who needed it.”

**IONIAN ISLANDS.** A chain of islands along the western and southern shores of Greece. Freemasonry appears to have been founded at Corfu, by a Lodge, Loge de Saint Napoléon, under the Grand Orient of France, in 1809, with a second Lodge in 1810.
A LETTER FROM THE
Grand Mistress
ROYAL IRISH ACADEMY
FEMALE FREEMASONS
HALCYON COLLECTION
Mr. Harding the Printer.

Ixion the Impious, Lewd Profane,
Bright Juno's Wood but Wood in Vain,
Long had he figh'd for th' Heavenly Dame,
Till Four at length to quench his Flame;
Some lay for Fear, some lay for Pity,
Sent him a Cloud like Juno Pretty,
As like as 'twere drawn by Painters,
On which he got a Race of Centaurs.

A Bite quoth VENUS

DUBLIN:
Printed by John Harding in Molesworth's
Courts in Fishamble-street, 1724.

Mr. Harding,

S"E"ING it is of late become a Fashion in
Town, in Writing to all the World, to
Address to YOU, our Society of Female
Free-Masons has also Chosen you for our
Printer; and so without Preface, Art, or
Embellishment, (for Truth and a short Paper needs
none of 'em) our Female Lodge has the whole Military
as well as any Lodge in Europe, with proper Instruc-
tions in Writing; and what will seem more strange
to you, without the least Taint of Perjury. By this
Time any Reader who is a Mason, will, I know, laugh,
and not without Indignation. But that matters
not much, our Sex has long ow'd yours this good
Tune: You refused to admit Queen Elizabeth, and
even Semiramis Queen of Babylon, tho' each of 'em
(without Punning) had a great Deal of Male Foes
upon their Bodies; but at last you will be forc'd
to own we have it; and thus it was we came by it.

A Gentleman who is a great Friend to all our Mem-
bers, who has since instructed and formed us into
a Lodge, and whom we therefore call our Guardian,
fell in lately with a Lodge of Free-Masons at O — b
in U — r. They press'd him hard to come in,

CARICATURE IN 1724 OF A PRETENDED EXPOSURE OF MASONIC RITUAL
A satire credited to Dean Swift whose name is on the roster of a London Lodge
IONIC ORDER. One of the three Grecian Orders, and the one that takes the highest place in Masonic symbolism. Its distinguishing characteristic is the volute of its capital, and the shaft is cut into twenty flutes separated by fillets. It is more delicate and graceful than the Doric, and more simply majestic than the Corinthian. The judgment and skill displayed in its construction, as combining the strength of the former with the beauty of the latter, has caused it to be adopted in Freemasonry as the symbol of Wisdom, and being placed in the East of the Lodge it is referred to as represented by the Worshipful Master.

IOWA. On July 3, 1838, Congress passed a bill for the organization of the Territory of Iowa, and two years later the Brethren in the new State decided to form a Lodge. On November 12, 1840, a meeting was held at which were present Col. Hiram C. Bennett, Evan Evans, William Foye, David Hammer, Robert Martin, J. L. Lockwood, William Thompson, W. D. McCord, Thomas H. Curtis, Chauncey Swan, Theodore S. Parvin and Robert Lucas, Governor of the Territory. The petition for the new Lodge was drawn up and a Dispensation dated November 20, 1840, was received from the Deputy Grand Master of Missouri. Bennett, Thompson and Evans were named as Worshipful Master, Senior and Junior Wardens.

The Dispensation was granted to Burlington Lodge but after the Charter was issued the name was changed to Des Moines Lodge. The Grand Lodge of Iowa was formed by Des Moines Lodge, No. 1; Iowa Lodge, No. 2; Dubuque Lodge, No. 3, and Iowa City Lodge, No. 4, formerly Nos. 41, 42, 62, and 63 of Missouri. Brother Ansel Humphreys presided over the Convention held on January 2, 1844, and Brother John H. McKinney was Secretary. Brothers Oliver Cock and T. S. Parvin were elected Most Worshipful Grand Master and Grand Secretary.

The Deputy General Grand High Priest authorized by proxy the formation of Iowa Chapter at Burlington, by Dispensation dated August 24, 1843. A Charter was granted on September 11, 1844. A Convention of four Chapters, namely, Iowa Chapter, No. 1; Iowa City Chapter, No. 2; Dubuque Chapter, No. 3, and Washington Chapter, No. 4, met at Mount Pleasant on June 8, 1854, and established the Grand Chapter of Iowa. Some time later the Grand Chapter of Iowa opposed the authority of the General Grand Chapter by claiming the privilege of issuing Dispensations for the organization of Chapters wherever no other Grand Chapter was at work. On October 26, 1869, however, it annulled its act of secession passed nine years previously, and since 1871 has been represented in the General Grand Chapter.

When the General Grand Chapter gave up control over Council Degrees in 1855, Companion Theodore S. Parvin journeyed to Alton where, on February 9, 1865, he was empowered by Dispensation to organize Webb Council which was chartered by the Grand Council of Illinois, September 26, 1855. Webb Council, Excelsior Council and Dubuque Council held a Convention at Dubuque on January 2, 1857, and a Grand Council was organized. On October 15, 1857, the Grand Council adopted a plan of consolidation whereby the Degrees were to be conferred in a Royal Arch Chapter. On March 1, 1899, the Grand Council gave up this control of the Cryptic Degrees and therefore representatives from ten chartered Councils met at Des Moines, October 15, 1900, on the invitation of General Grand Master William H. Mayo, and organized a Grand Council.

The De Molay Commandery, No. 1, at Muscatine, was organized by Dispensation March 14, 1855, and chartered, September 10, 1856. Four Commanderies: De Molay, No. 1; Palestine, No. 2; Siloam, No. 3, and Des Moines, No. 4, took part in the organization of the Grand Commandery of Iowa on October 27, 1863, acting upon a Warrant issued by Sir B. B. French, Grand Master of the Grand Encampment.

The Ancient and Accepted Scottish Rite, Southern Jurisdiction, was first established in Iowa at Clinton. On May 12, 1869, a Lodge of Perfection, Iowa, No. 1, was opened; a Council of Kadosh, Hugh de Payens, No. 1, and a Chapter of Rose Croix, Delphie, No. 1, on July 21, 1870, and the De Molay Consistory, No. 1, on March 6, 1877.

IRELAND. The early history of Freemasonry in Ireland is involved in the deepest obscurity. It is vain to look in Anderson, in Preston, Smith, or any other English writer of the eighteenth century, for any account of the organization of Lodges in that kingdom anterior to the establishment of a Grand Lodge.

All the official records of the Grand Lodge of Ireland before the year 1760, and all the Minute Books prior to 1780, have been lost (see volume 6, page 52, History of the Grand Lodge of Free and Accepted Masons of Ireland, 1925, Brothers John Heron Lepper and Philip Crossle). Brother Wilhelm Begemann (Freimaurerei in Ireland, page 8) alludes to the remarkable circumstance that Old Constitutions have not been discovered or traced in Ireland although many copies were found in England and Scotland. The absence of such documents is singular.

Brothers Lepper and Crossle (History, page 36) refer to the year 1685 and to the existence of a Speculative Lodge at Trinity College, Dublin. Of this interesting institution, Brother W. J. Chetwode Crawley first submitted some particulars in the Preface to Brother Sadler's Masonic Reprints and Revelations. The following quotation is from the manuscript left by the author John Jones, a friend of the famous Dean Jonathan Swift:

It was lately ordered that for the honour and dignity of the University there should be introduced a society of freemasons, consisting of gentlemen, mechanics, porters (etc., etc.) who shall bind themselves by an oath never to reveal their mighty no-secret, and to relieve whatsoever strolling distressed brethren they meet with, after the example of the fraternity of freemasons in and about Trinity College, by whom a collection was lately made for, and the purse of charity well stuffed for, a reduced brother, who received their charity as follows.

Then come some academic jokes which in the course of centuries have lost the savour of their salt and finally the writer acknowledges he has offended his acquaintances ‘I have left myself no friends. . . . The Freemasons will banish me their Lodge, and bar me the happiness of kissing Long Lawrence’ (see The Differences between English and Irish Masonic Rituals,
treated historically, by Brother J. Heron Lepper, 1920, Dublin).

Weighty as are the items collected by Brothers Lepper and Crossle none have greater romantic lure than those relating to the Lady Freemason, the Hon. Elizabeth Aldworth, about the only instance as the commentators suggest where the supposed initiation of a woman rests upon something more than mere tradition. Essays dealing with this curious ceremony are in Ars Quatuor Coronatorum, by Brothers Crawley and Conder, and there is also a pamphlet by Brother John Day of Cork, Ireland, Memoirs of the Lady Freemason, 1914. A significant point is that in a portrait of her a small trowel is worn suspended from the left shoulder. This emblem on her breast is still deemed in the United States the distinguishing Masonic jewel of the Craft and its prominence in the day of Mrs. Aldworth and more recently for a like purpose in Ireland is another tie between the Lodges of the two countries. For further information in this direction the reader may consult a paper, Irish Influence upon American Freemasonry, by Robert I. Clegg, read at a Belfast communication of the Lodge of Research, No. 202, Dublin.

Briefly as to the Lady Freemason, we may here say she was the only daughter of the first Viscount Doneraile. Born in 1693, married in 1713 to Richard Aldworth, she died in 1773, aged 80. The tradition first printed in 1811 is that as a young girl, before her marriage, she by accident witnessed the meeting of a Masonic Lodge, held at Doneraile House, where her father was Master, and on her discovery was initiated. She is credited with a life-long love of the Craft, her portrait shows her wearing a small trowel and a lambskin apron trimmed with blue silk—still preserved by her descendants, her name appears as a subscriber to Brother Fifield D’Aignay’s famous book, the Serious and Impartial Enquiry, 1744, and after her death the Freemasons in 1782 toasted the memory of “our Sister Aldworth of New-Market” (Ahiman Rezon, BeKast, 1782, page xx). The date of December 2, 1725, he found this item, “That of the Craft and its prominence in the day of Mrs. Aldworth and more recently for a like purpose in Ireland is another tie between the Lodges of the two countries. For further information in this direction the reader may consult a paper, Irish Influence upon American Freemasonry, by Robert I. Clegg, read at a Belfast communication of the Lodge of Research, No. 202, Dublin.

But Dr. W. J. Chetwode Crawley, former Grand Treasurer of Ireland and a brilliant student of the Craft has done much to lift the veil from the early Irish Freemasonry. A contemporary newspaper has been discovered, which gives an account of the installation of the Earl of Rosse as Grand Master of Ireland in June, 1725; and this account is so worded as to develop a complete organization of Grand Officers of the Grand Lodge of Ireland is plain more is heard of the Grand Lodge of Munster, and the further interesting item that Springett Penn was added to the above information by Brother Crawley.

Brother W. J. Chetwode Crawley (Caementaria Hibemica, Fasciculus ii) tells that in the year 1876 the Council-book of the Corporation of Cork was carefully transcribed and edited by Richard Caulfield, LL.D., Librarian of the Queen’s College at Cork, an antiquary of more than local repute, who brought to light two entries of Masonic importance. Under the date of December 2, 1725, he found this item, “That a Charter be granted for the Master Wardens and Society of Free Masons, according to their petition.” Two months later, on January 31, 1725-6, he described this entry: “The Charter of Freemasons being this day read in Council, it is ordered that further consideration of this Charter be referred to the next Council, and that Alderman Phillips, Mr. Croker, Pouls, Austin, and Mr. Com. Speaker, do inspect same.”

Brother Crawley found that beyond these two, no references are made, before or afterwards, to the Charter, or to Freemasons. He further states that the records of other Corporations in the South of Ireland have been published by the same diligent antiquary, but no similar entries have been found, “though we know the towns were thick-set with Freemasons.”

The Minute of the Grand Lodge of Ireland for December 27, 1726, with which the records of the Grand Lodge begin, is not the earliest entry, either in point of time or of position. The transactions of a subordinate Lodge, which evidently acted as a Mother Lodge for Cork, and internmixed, and systematically entered by the same hand, in many cases, on the same page as those of the Grand Lodge. An entry of this sort holds the first page, and shows us the subordinate Lodge in full working order. “With some little pride,” Brother Crawley continues, “we can point out that the first recorded transaction of Irish Freemasons is concerned with the relief of ‘a poor brother.’” He also points out that “The Minute of Grand Lodge plunges so boldly in medias res, that we cannot help harboring the suspicion that this was not its first meeting.” The wording of the item is as follows:

At an Assembly and Meeting of the Grand Lodge for the Province of Munster at the Lodge of Mr. Herbert Phaire in Corke on Saint John’s Daye being the 27th day of December ano Dni 1726. The Honble. James O’Brien Esqrs, by unanimous consent elected Grand Master for the ensuing year. Springett Penn Esqre. appointed by the Grand Master as his Deputy. Walter Goold Gent appointed Grand Wardens. Thomas Riggs Gent.

The Grand Master was the third son of William, Earl of Inchiquin, and represented Youghall in the Irish Parliament. The Deputy Grand Master, Springett Penn, or Penne, as he signed himself, was a great-grandson of Admiral Penn, the famous Commonwealth Admiral, and grandson of the still more famous Quaker. Born in 1703, he died in 1744. Brother W. Wonnacott, Grand Librarian of England added to the above information by Brother Crawley the further interesting item that Springett Penn was a Brother in 1723 of the Lodge at the Ship behind the Royal Exchange at London as recorded in the Grand Lodge Minute Book No. 1.

In 1731 Lord Kingston, who had been Grand Master of England in 1729, became Grand Master of the Grand Lodge of Munster and also of the Grand Lodge of Ireland, in connection with what appears to have been a reorganization of the latter Body. No more is heard of the Grand Lodge of Munster, and from 1731 to the present date the succession of the Grand Officers of the Grand Lodge of Ireland is plain and distinct (Gould’s Concise History of Freemasonry, page 273). In the year 1730, The Constitutions of the
IRELAND

Freemasons, containing the History, Charges, Regulations, etc., of that most Ancient and Right Worshipful Fraternity. For the use of the Lodges, was published at Dublin. A second edition was published in 1744, and a third, in 1751. In 1749, the Grand Master's Lodge was instituted, which still exists; a singular institution, possessing several unusual privileges, among which are that its members are members of the Grand Lodge without the payment of dues, that the Lodge takes precedence of all other Lodges, and that any candidates nominated by the Grand Master are to be initiated without ballot.

In 1772, the Grand Lodge of Ireland recognized the Grand Lodge of the Antients and entered into an alliance with it, which was also done in the same year by the Grand Lodge of Scotland. This does not appear to have given any offense to the regular Grand Lodge of England; for when that Body, in 1777, passed a vote of censure on the Lodges of Antient Freemasons, it specially excepted from the censure the Lodges of Ireland and Scotland.

In 1779, an application was made to the Mother Kilwinning Lodge of Scotland, by certain Brethren in Dublin, for a Charter empowering them to form a Lodge to be called the High Knights Templar, that they might confer the Templar Degree. The Kilwinning Lodge granted the petition for the three Craft Degrees only, but at a later period this Lodge became, says Findel, the source of the Grand Encampment of Ireland.

The Grand Lodge holds jurisdiction over all the Blue Lodges. The Mark Degree is worked under the Grand Royal Arch Chapter. Next comes the Royal Arch, which formerly consisted of these three Degrees, the Excellent, Super-Excellent, and Royal Arch—the first two being nothing more than passing the first two veils with each a separate obligation. But that system was abolished some years ago, and a new ritual framed something like the American, except that the King and not the High Priest is made the Presiding Officer. The next Degrees are the Fifteenth, Sixteenth, and Seventeenth, which are under the jurisdiction of the Templar Grand Conclave, and are given to the candidate previous to his being created a Knight Templar. Next to the Templar Degree in the Irish system comes the Eighteenth or Rose Croix, which is under the jurisdiction of the Grand Chapter of Prince Masons or Council of Rites, composed of the first three officers of all the Rose Croix Chapters, the Supreme Council having some years ago surrendered its authority over the Degree. The Twenty-eighth Degree or Knight of the Sun is the next conferred, and then the Thirtieth or Kadosh in a Body over which the Supreme Council has no control except to grant Certificates to its members. The Supreme Council confers the Thirty-first, Thirty-second, and Thirty-third Degrees, there being no Grand Consistory.

The Supreme Council of the Ancient and Accepted Scottish Rite for Ireland was established by a Patent from the Supreme Council of the United States, at Charleston, dated August 13, 1824, by which the Duke of Leinster, John Fowler, and Thomas McGill were constituted a Supreme Council for Ireland, and under that authority it continues to work. Whence the advanced Degrees came into Ireland is not clearly known. The Rose Croix and Kadosh Degrees existed in Ireland long before the establishment of the Supreme Council. In 1808 Doctor Dalcho's Orationes were published at Dublin, by "the Illustrious College of Knights of K. H., and the Original Chapter of Prince Masons of Ireland." It is probable that these Degrees were received from Bristol, England, where there are preserved the earliest English records of the Rose Croix.

IRELAND, Prince Masons of. See Prince Masons of Ireland.

IRISH CHAPITERS. These Chapters existed in Paris from the year 1730 to 1740, and were thence disseminated through France. They consisted of Degrees, such as Irish Master, Perfect Irish Master, and Sublime Irish Master, which, it is said, were invented by the adherents of the house of Stuart when they sought to make Freemasonry a political means of restoring the exiled family to the throne of England. The claim has been made but is disputed that Ramsay, when he assumed his theory of the establishment of Freemasonry in Scotland by the Templars, who had fled thither under d'Aumont, took possession of these Degrees (if he did not, as some suppose, invent them himself) and changed their name, in deference to his theory, from Irish to Scottish, calling, for instance, the Degree of Maitre Irlandais or Irish Master, the Maitre, Ecossais or Scottish Master.

IRISH COLLEGES. The Irish Chapters are also called by some writers Irish Colleges.

IRISH DEGREES. See Irish Chapters.

IRISH MASONIC GIRLS SCHOOL. A philanthropic and benevolent Masonic society for rendering assistance to the needy. In 1789 Chevalier Ruspini, State Dentist to George III, established a Royal Masonic Institution for Girls in England with thirty pupils. In 1790 several Irish Brethren met together and made themselves responsible for the school fees only—that is, they did not pay for the board or clothing—of the daughters of some deceased Brethren. From that inauspicious beginning has sprung the present Masonic Female Orphan School of Ireland. In 1792, a small house, affording accommodation for twenty girls, was taken where the pupils were boarded, clothed and educated until such time as they could earn their own living. In 1852, after several removals, Burlington House was opened. An appeal for funds was made to the Brethren and met with a steady response. Great interest was taken in the work by Augustus, third Duke of Leinster, who reigned as Grand Master of Ireland from 1813 to 1874. Such was the quality of the instruction given that the Education Committee was able to select its teachers from among the girls who had been educated in the school. The first annual grant of one hundred pounds by the Grand Lodge of Ireland was made in 1855, which has been continued ever since. Girls were admitted from six to ten years of age and retained until they reached the age of fifteen, unless they were then drafted on to the domestic staff. An extension of the building and equipment was made in 1860 and a further extension accomplished in 1870, when a public ball was held. Nine years later a more general enlargement became necessary and a more general appeal for funds was made.
In 1880 the foundation stone of the school at Ball’s Bridge, Dublin, was laid by James, first Duke of Abercorn, who was Grand Master of Ireland from 1875 to 1885. Practically the entire sum appropriated for this building was subscribed by the Brethren.

In 1853 twenty-one girls were residents of the school; in 1875 there were forty-five; in 1890, eighty; and in 1925 there were one hundred four, but, in addition, more than sixty others were receiving extra grants to assist in their maintenance and education and annual sums are expended for the purpose.

IRON TOOLS. The lectures teach us that at the building of King Solomon’s Temple there was not heard the sound of ax, hammer, or other metallic tool. But all the stones were hewn, squared, and numbered in the quarries; and the timbers felled and prepared in the forest of Lebanon, whence they were brought on floats by sea to Joppa, and thence carried by land to Jerusalem, where, on being put up, each part was found to fit with such exact nicety that the whole, when completed, seemed rather the handiwork of the Grand Architect of the Universe than of mere human hands. This can hardly be called a legend, because the same facts are substantially related in the First Book of Kings; but the circumstance has been appropriated in Freemasonry to symbolize the entire peace and harmony which should prevail among Freemasons when laboring on that spiritual temple of which the Solomonic Temple was the archetypal.

ISAAC AND ISHMAEL. The sons of Abraham by Sarah and Hagar. They are recognized, from the conditions of their mothers, as the free-born and the bondman. According to Brother Oliver, the fact that the inheritance which was bestowed upon Isaac, the son of his free-born wife, was refused to Ishmael, the son of a slave woman, gave rise to the Masonic theory that God designates the hewers who, with the Giblim, or stonecutters, and the Bonai, or builders, amounted to eighty thousand, all of whom he calls (in his second edition, page 11) “bright Fellow Crafts.” But he distinguishes them from the thirty thousand who cut wood on Mount Lebanon under Adoniram.

ISH CHOTZEB. צצוח שור. Literally meaning in Hebrew, men of hewing, that is, hewers. The phrase was originally used by Anderson in the first edition of the Constitutions (page 10), but is not found in the original Hebrew (First Kings v, 18) to which he refers, where it is said that Solomon had fourscore “hewers in the mountains,” Chotzeb Bohar. But Ish Chotzeb is properly constructed according to the Hebrew idiom, and is employed by Anderson to designate the hewers who, with the Giblim, or stonecutters, and the Bonai, or builders, amounted to eighty thousand, all of whom he calls (in his second edition, page 11) “bright Fellow Crafts.” But he distinguishes them from the thirty thousand who cut wood on Mount Lebanon under Adoniram.

ISH SABBAL. The Hebrew expression סבל שור, meaning, Men of burden. Anderson thus designates the 70,000 laborers who, in the original Hebrew (First Kings v, 18) are called Noshe Sabal, or bearers of burdens. Anderson says “they were of the remains of the old Canaanites, and, being bondmen, are not to be reckoned among Masons” (see Constitutions, 1738, page 11). But in Webb’s system they constitute the Apprentices at the building of the Temple.

ISH SODI. Corruptly, Ish Soudy. This expression is composed of the two Hebrew words, ו, Ish, and יד, Sod. The first of these words, Ish, means a man, and Sod signifies primarily a couch on which one reclines. Hence Ish Sodi would mean, first, a man of my couch, one who reclines with me on the same seat, an indication of great familiarity and confidence. Thence followed the secondary meaning given to Sod, of familiar intercourse, consultation, or intimacy. Job (xix, 19) applies it in this sense, when, using Matti, a word synonymous with Ish, he speaks of Mati Sodi in the passage which the common version has translated thus: “all my inward friends abhorred me,” but which the marginal interpretation has more correctly rendered, “all the men of my secret.” Ish Sodi, therefore, in this Degree, very clearly means a man of my intimate counsel, a man of my choice, one selected to share with me a secret task or labor. Such was the position of every Select Master to King Solomon, and in this view those are not wrong who have interpreted Ish Sodi as meaning a Select Master.

ISIAIC TABLE. Known also as the Tabula Isiaca, Mensa Isiaca, and Tabula Bembina. A monument often quoted by archeologists previous to the discovery and understanding of hieroglyphics. A flat rectangular bronze plate, inlaid with niello and silver, 56 by 36 inches in size. It consists of three compartments of figures of Egyptian deities and emblems; the central figure is Isis. It was sold by a soldier to a locksmith, bought by Cardinal Bembo in 1527, and is now in the Royal Museum in Turin.

ISIS. The sister and the wife of Osiris, and worshiped by the Egyptians as the great goddess of nature. Her mysteries constituted one of the Degrees of the ancient Egyptian initiation (see Egyptian Mysteries and Osiris).

ISIS-URANEA TEMPLE. This Body was formed in England of Hermetic students in 1887 to give instruction in the mediæval occult sciences. The Rituals were written in English from old Rosicrucian Manuscripts supplemented by independent literary researches. Several other Temples emerged from this one, namely: Osiris, Wester-super-Mare; and Horus, Bradford, in England; Amen Ra, Edinburgh, Scotland, and Ahatnoor, Paris, France. Following a resignation in 1897, the English Temples lapsed into abeyance.

ISRAEEL. In the Mohammedan faith, the name of the angel who, on the judgment morn, will sound the trumpet of resurrection.

ITALY. There is said to have been a Lodge in Italy at Naples as early as 1750 but there is no definite evidence to prove this statement. In 1767, however, according to the English “Constitutions,” Don Nicholas Manuzzi was appointed Provincial Grand Master for Italy.

A National Grand Lodge was founded by delegates from eight Lodges at a Convention held on February 27, 1764.

The year 1767 opened a period of hardship for the Craft in Italy. Ferdinand IV was hostile to the Brethren and though Queen Caroline, his wife, did all she could to aid them, the Lodges finally in 1785 gave up their activities. Many Lodges and Grand Bodies were formed only to be suppressed and the result was a great confusion.

The lectures teach us that at the building of King Solomon’s Temple there was not heard the sound of ax, hammer, or other metallic tool. But all the stones were hewn, squared, and numbered in the quarries; and the timbers felled and prepared in the forest of Lebanon, whence they were brought on floats by sea to Joppa, and thence carried by land to Jerusalem, where, on being put up, each part was found to fit with such exact nicety that the whole, when completed, seemed rather the handiwork of the Grand Architect of the Universe than of mere human hands. This can hardly be called a legend, because the same facts are substantially related in the First Book of Kings; but the circumstance has been appropriated in Freemasonry to symbolize the entire peace and harmony which should prevail among Freemasons when laboring on that spiritual temple of which the Solomonic Temple was the archetypal.
In 1867 there existed a Grand Orient at Florence, two Supreme Councils at Palermo and a Grand Council at Milan. Brother Garibaldi (see Garibaldi), who was Grand Master of a Supreme Council at Palermo, then called a meeting on June 21, 1867, of all the Lodges in Italy. The result was that several of the Grand Bodies united and then combined the functions of a Supreme Grand Council of the Thirty-third Degree, a Symbolic Grand Lodge, and a Supreme Council of the Rite of Memphis.

Brother Oliver Day Street, in his excellent report to the Grand Lodge of Alabama, 1922, quotes from a letter to the International Bureau for Masonic Affairs, Neuchatel, Switzerland, as follows:—"There are in Italy several Grand Lodges that are not recognized by any jurisdiction of other countries. There is a Grand Lodge in Florence, another at Naples; they are practising rites of a rather occultist and mixed character, borrowed of rituals fallen long ago into desuetude."

A Grand Lodge of the Italian Symbolic Rite and a Grand Orient of Italy have been organized separately distinct from each other and there is also independently at work a Supreme Council of Italy, Ancient and Accepted Scottish Rite, founded in 1908. Under the dictatorship of Benito Mussohni, Premier of Italy, a leader of the Fascists, organized on November 12, 1920, at Naples, and succeeding in gaining Rome and controlling the Italian Government, the Freemasons have been persecuted, their property destroyed, and prominent Brethren exiled.

ITRATICS, ORDER OF. A society of adepts, engaged in the search for the Universal Medicine, an organization that is now extinct. Mentioned by Fustier. The name is from the Greek and means healers.

I.:V.:I.:O.:L.:—The initials of a Latin sentence Iveni Verbum in ore Leonis. Letters of significant words used in the Thirteenth Degree, Ancient and Accepted Scottish Rite. They have reference to the recovery of the key of the Sacred Ark, which contains certain treasures. The Ark and its key having been lost in the forest during a battle which occurred when the Jews were journeying through the wilderness, the key was found in the mouth of a lion, who dropped it upon the ground on the approach of the Israelites. Much symbolic teaching is deduced from the historical myth.

IVORY KEY. The symbolic jewel of the Fourth Degree, Ancient and Accepted Scottish Rite. On the wards of the key is the Hebrew letter zain or Z.

IZABUD. A corruption of Zabud, which see.

IZADS. The twenty-eight creations of the beneficent deity Ormudz, or Auramazda, in the Persian religious system.

IZRACHIAH. The Hebrew words י策יה, Latin orietur Dominus. A word connected with the Seventh Degree of the Ancient and Accepted Scottish Rite.

J. The tenth letter in the English alphabet. It is frequently and interchangeably used with I, and written in Hebrew as Yod, with the numerical value of 10, and having reference to the Supreme.

JAABOROU HAMMAAIM. The Hebrew words יבורי זمامא, aquae transibunt. A word of covered significance in the Fifteenth Degree of the Ancient and Accepted Scottish Rite. It also has reference to the L. D. P. (see Liber).

JABESCHEH. The Hebrew word, יבש, Earth. Also written Jebesah (see I.:N.:R.:I.:).

JABULUM. A corrupted word used in two of the Degrees of the Ancient and Accepted Scottish Rite, the Thirteenth and Seventeenth. The true word and its meaning, however, are disclosed to the initiate.

JACHIN. יחי. Hence called by Dudley and some other writers, who reject the points, Ichin. It is the name of the right-hand pillar facing eastward, that is, on the south, that stood at the porch of King Solomon's Temple. It is derived from two Hebrew words, ייח, Jah, meaning God, and יחי, iachin, will establish. It signifies, therefore, God will establish, and is often called the Pillar of Establishment.

JACHINAI. A Gallic corruption of Shekinah, to be found only in the French notebooks or cahiers of the advanced Degrees.

JACHIN AND BOAZ. A publication known by this name was brought forth in 1762 and has been constantly reprinted to the present time, probably having had a larger public sale than any other book treating of the Masonic Fraternity. The name of the author is said to have been Goodall (see Goodall; also Expositions).

JACKSON, JOHN. Signing the name of Philanthropos, he wrote, An Answer to a certain Pamphlet lately published under the solemn title of "A Sermon, or Masonry the way to Hell," 1768. The pamphlet to which he refers is in the British Museum at London and has the title of Masonry the way to Hell; a Sermon wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a state of Damnation, published at London in 1768.

JACOBINS. A political sect that sprang up in the beginning of the French Revolution, and which have origin to the Jacobin clubs, so well known as having been the places where the leaders of the Revolution concocted their plans for the abolition of the monarchy and the aristocracy. Lieber says that it is a most surprising phenomenon that "so large a body of men could be found uniting rare energy with execrable vice, political madness, and outrageous cruelty, committed always in the name of virtue." Barruel, in his Histoire de Jacobinisme, and Robison, in his Proofs of a Conspiracy, both endeavor to prove that there was a coalition of the revolutionary conspirators with the Illuminati and the Freemasons.
which formed the Jacobin Clubs, those Bodies being, as they contend, only Masonic Lodges in disguise. The falsity of these charges will be evident to anyone who reads the history of French Freemasonry during the Revolution, and more especially during that part of the period known as the Reign of Terror, when the Jacobin Clubs were in most vigor. The Grand Orient, in 1788, declared that a politico-Masonic work, entitled Les Jesuites chasses de la Magonnerie et leur Poignard bris6 par les Maçons, meaning The Jesuits driven from Freemasonry and their weapon broken by the Freemasons, was the production of a perverse mind, prepared as a poison for the destruction of Freemasonry, and ordered it to be burned. During the Revolution, the Grand Orient suspended its labors, and the Lodges in France were dissolved; and in 1793, the Duke of Orleans, the head of the Jacobins, who was also, unfortunately, Grand Master of the French Freemasons, resigned the latter position, assigning as a reason that he did not believe that there should be any mystery nor any Secret Society in a Republic. It is evident that the Freemasons, as an Order, held themselves aloof from the political contests of that period.

**JACOB’S LADDER.** The introduction of Jacob’s ladder into the symbolism of Speculative Freemasonry is to be traced to the vision of Jacob, which is thus substantially recorded in the twenty-eighth chapter of the Book of Genesis: When Jacob, by the command of his father Isaac, was journeying toward Padanaram, while sleeping one night with the bare earth for his couch and a stone for his pillow, he beheld the vision of a ladder, whose foot rested on the earth and whose top reached to heaven. Angels were continually ascending and descending upon it, and promised him the blessing of a numerous and happy posterity. When Jacob awoke, he was filled with pious gratitude, and consecrated the spot as the house of God.

This ladder, so remarkable in the history of the Jewish people, finds its analogue in all the ancient initiations. Whether this is to be attributed simply to a coincidence—a theory which but few scholars would be willing to accept—or to the fact that these analogues were all derived from a common fountain of symbolism, or whether, as suggested by Brother Oliver, the origin of the symbol was lost among the ten Sephiroths, which, commencing from the bottom: Justice, Equity, Kindness, Good Faith, Labor, Patience, and Intelligence. The Masonic Ladder which is presented in the modern ritualism, does not seem to be perfect; but the arrangement of these steps, for which we are indebted to the ladder of seven steps. The names of some idea of this symbolic ladder may be obtained from the accompanying table.

<table>
<thead>
<tr>
<th>Step</th>
<th>Symbol</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lead</td>
<td>Saturn, First World</td>
</tr>
<tr>
<td>2</td>
<td>Copper</td>
<td>Venus, Heaven</td>
</tr>
<tr>
<td>3</td>
<td>Iron</td>
<td>Jupiter, Middle World</td>
</tr>
<tr>
<td>4</td>
<td>Tin</td>
<td>Mars, World of Births</td>
</tr>
<tr>
<td>5</td>
<td>Silver</td>
<td>Moon, Mansion of the Blessed</td>
</tr>
<tr>
<td>6</td>
<td>Quicksilver</td>
<td>Mercury, World of Pre-existence</td>
</tr>
<tr>
<td>7</td>
<td>Gold</td>
<td>Sun, Truth</td>
</tr>
</tbody>
</table>

In the Mysteries of Brahma we find the same reference to the ladder of seven steps. The names of these were not different, and there was the same allusion to the symbol of the universe. The seven steps were emblematical of the seven worlds which constituted the Indian universe. The lowest was the Earth; the second, the World of Pre-existence; the third, Heaven; the fourth, the Middle World, or intermediate region between the lower and upper worlds; the fifth, the World of Births, in which souls are again born; the sixth, the Mansion of the Blessed; and the seventh, or topmost round, the Sphere of Truth, and the abode of Brahma.

Doctor Oliver thinks that in the Scandinavian mysteries the tree Yggrasil was the representative of the mystical ladder. But although the ascent of the tree, like the ascent of the ladder, was a change from a lower to a higher sphere—from time to eternity, and from death to life—yet the unimaginative genius of the North seems to have shorn the symbolism of many of its more salient features.

Among the Cabalists, the ladder was represented by the ten Sephiroths, which, commencing from the bottom, were the Kingdom, Foundation, Splendor, Firmness, Beauty, Justice, Mercy, Intelligence, Wisdom, and the Crown, by which we arrive at the En Soph, or the Infinite.

In the advanced Freemasonry we find the Ladder of Kadosh, which consists of seven steps, thus commencing from the bottom: Justice, Equity, Kindness, Good Faith, Labor, Patience, and Intelligence. The arrangement of these steps, for which we are indebted to modern ritualism, does not seem to be perfect; but yet the idea of intellectual progress to perfection is carried out by making the topmost round represent Wisdom or Understanding.

The Masonic Ladder which is presented in the symbolism of the First Degree ought really to consist not of three but seven steps, which thus ascend: Temperance, Fortitude, Prudence, Justice, Faith, Hope, and Charity; but the earliest examples present it only with three, referring to the three theological virtues, whence it is called the theological ladder. It seems, therefore, to have been settled by general usage that the Masonic Ladder has but three steps.

As a symbol of progress, Jacob’s ladder was early recognized. Picus of Miranda, who wrote in the sixteenth century, in his oration, De Hominis Dignitate, says that Jacob’s ladder is a symbol of the progressive scale of intellectual communication between earth and heaven; and upon the ladder, as it were, step by step, man is permitted with the angels to ascend.
and descend until the mind finds blissful and complete repose in the bosom of divinity. The highest step he defines to be theology, or the study and contemplation of the Deity in His own abstract and exalted nature.

Other interpretations have, however, been given to it. The Jewish writers differ very much in their expositions of it. Thus, a writer of one of the Midrashes or Commentaries, finding that the Hebrew words for Ladder and Sinai have each the same numerical value, represented the sublime meditations of man. Maimonides supposed the ladder to symbolize nature in its operations; and, citing the authority of a Midrash which gives to it four steps, says that they represent the four elements; the two heavier, earth and water, descending by their specific gravity, and the two lighter, fire and air, ascending from the same cause. Abarbanel, assuming the Talmudic theory that Luz, where Jacob slept, was Mount Moriah, supposes that the ladder, resting on the spot which afterward became the holy of holies, was a prophetic symbol of the building of the Temple. And, lastly, Raphael interprets the ladder, and the ascent and the descent of the angels, as the prayers of man and the answering prayers of the angels, as the prayers of man and the answering prayers of the angels; and thus the ladder, the word of God, becomes the holy of holies, was a prophetic symbol of the building of the Temple. And, lastly, Raphael interprets the ladder, and the ascent and the descent of the angels, as the prayers of man and the answering prayers of the angels; and thus the ladder, the word of God, becomes the holy of holies, was a prophetic symbol of the building of the Temple.
truth. He carried his superstitious veneration for the Deity; and hence he attached great importance to initiation as the means of inculcating the mystical and symbolic character of the Masonic philosophy.

JAMES II AND III OF SCOTLAND. See Stuart Freemasonry.

JAMINIM OR IAMINIM. The Hebrew word, an’, Latin concedens. A sacred name connected with the Thirteenth Degree of the Ancient and Accepted Scottish Rite.

JAINA CROSS. Used by several Orders, and found in the abbeys of Great Britain and on the monuments of India. Its significations are many. This cross was adopted by the Jains, a heterodox sect of the Hindus, who dissent from Brahmanism and deny the Vedas, and whose adherents are found in every province of Upper Hindustan. They are wealthy and influential, and form an important division of the population of India. This symbol is also known as the Fylfot or Swoestco. It is a religious symbol mentioned by Weaver in his Funerar Monuments, by Dr. H. Schliemann as having been found in the presumed ruins of Troy, by De Rossi and others in the Catacombs of Christian Rome, and there termed the Cruc dissipulata, or concealed cross. It has been found on almost every enduring monument on the globe, of all ages, and in both hemispheres.

JAINAS. See Jaina Cross.

JAMAICA. Largest island in the British West Indies, forming part of the Greater Antilles. Freemasonry began in Jamaica in 1839 with the authorization by the "Modern" Grand Lodge of England of a Lodge at Kingston. The Athol Grand Lodge chartered its first Lodge here in 1763.

There was no Grand Lodge of Jamaica but the Grand Lodge of England and Scotland each established a Provincial Grand Lodge on the Island. The former controlled in 1924 thirteen Lodges and the latter five.

JAMBLICHUS. It is strange that the old Freemasons, when inventing their legend, which gave so prominent a place to Pythagoras as "an ancient friend and brother," should have entirely forgotten his biographer, Jamblichus, whose claims to their esteem and veneration are much greater than those of the Samian sage. Jamblichus was a Neoplatonic philosopher, who was born at Chalceis, in Calo, Syria, and flourished in the fourth century. He was a pupil of Porphyry, and was deeply versed in the philosophic systems of Plato and Pythagoras, and, like the latter, had studied the mystical theology of the Egyptians and Chaldeans whose divine origin and truth he attempts to vindicate. He maintained that man, through theurgic rites and ceremonies, might commune with the Deity; and hence he attached great importance to initiation as the means of inculcating truth. He carried his superstitious veneration for numbers and numerical formula to a far greater extent than did the school of Pythagoras; so that all the principles of his philosophy can be represented by numbers. Thus, he taught that one, or the monad; was the principle of all unity as well as diversity, the duad, or two, was the intellect; three, the soul; four, the principle of universal harmony; eight, the source of motion; nine, perfection; and ten, the result of all the emanations of the to en. It will thus be seen that Jamblichus, while adopting the general theory of numbers that distinguished the Pythagorean school, differed very materially in his explanations. He wrote many philosophical works on the basis of these principles, and was the author of a Life of Pythagoras, and a Treatise of the Mysteries. Of all the ancient philosophers, his system assimilates him most—if not in its details, at least in its spirit—to the mystical and symbolic character of the Masonic philosophy.

JAPANESE FAITH. See Kofiki; also Nihongi.

JAPHET. The Hebrew spelling is נַפְט. The eldest son of Noah. It is said that the first ark—the Ark of Safety, the archetype of the Tabernacle—was constructed by Shem, Ham, and Japhet under the superintendence of Noah. Hence these are significant words to the Royal Arch Mason.

JASHER, BOOK OF. The Hebrew is Sepher hanashar, The Book of the Upright. One of the lost books of the ancient Hebrews, which is quoted twice (Joshua x, 13; Second Samuel i, 18). A Hebrew minstrelsy, recording the warlike deeds of the national heroes, and singing the praises of eminent or celebrated men. An original is said to be in the library at Samarkand.

JASPER. The Hebrew is נָו. A precious stone of a dullish green color, which was the last of the twelve inserted in the High Priest's breast-plate, according to the authorized version; but the Vulgate translation more correctly makes it the third stone of the second row. It represented the Tribe of Zebulun.

JAVA. One of the larger islands of the Dutch East Indies in Asia, in that portion of the Malay Archipelago known as the Sunda Island. A Dutch Provincial, Grand Lodge, under the Grand Orient of the Netherlands, at Wiltevreden controlled in 1922 twenty Lodges of which fourteen were in Java itself, three in Sumatra and the rest at Kedivi, Makassar and Salatigo.
or in the Valley of Jehoshaphat, or any other secret
place.

This reference to the Valley of Jehoshaphat as the symbol of the Ground Floor of the Lodge was in the United States retained until a very recent period; and the expression alluding to it in the instructions of the Second Degree has only within a comparatively few years past been abandoned. Hutchinson referred to this symbolism, when he said that the Spiritual Lodge was placed in the Valley of Jehoshaphat to imply that the principles of Freemasonry are derived from the knowledge of God, and are established in the judgments of the Lord.

JEHOVASH. Jehovah is, of all the significant words in the English language, the most important. Reghellini very properly calls it "the basis of our dogma and of our mystic mysteries." In Hebrew it consists of four letters, ייה, and hence is called the Tetragrammaton, or Four-lettered Name; and because it was forbidden to a Jew, as it is to a Freemason, to pronounce it, it is also called the Ineffable or Unpronounceable Name. For its history we must refer to the sixth chapter of Exodus, verses 2, 3. When Moses returned discouraged from his first visit to Pharaoh, and complained to the Lord that the only result of his mission had been to incense the Egyptian King, and to excite him to the exaction of greater burdens from the oppressed Israelites, God encouraged the Patriarch by the promise of the great wonders which He would perform in behalf of His people, and confirmed the promise by imparting to him the sublime name by which He had not hitherto been known: "And God," says the sacred writer, "spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob as El Shaddai, but by my name Jehovah was I not known unto them."

This Ineffable Name is derived from the substantive verb ייה, hayah, meaning to be; and combining, as it does, in its formation the present, past, and future significations of the verb, it is considered as designating God in His immutable and eternal existence. This idea is carried by the Rabbis to such an extent, that Menasseh Ben Israel says that its four letters may be so arranged by permutations as to form twelve words, every one of which is a modification of the verb to be, and hence it is called the Nomen substantiae vel essentiae, the name of his substance or existence.

The first thing that attracts our attention in the investigation of this name is the ancient regulation, still existing, by which it was made unlawful to pronounce it. This, perhaps, originally arose from a wish to conceal it from the surrounding heathen nations; so that they might not desecrate it by applying it to their idols. Whatever may have been the reason, the rule was imperative among the Jews. The Talmud, in one of its treatises, the Sanhedrim, which treats of the question, Who of the Israelites shall have future life and who shall not? says: "Even he who thinks the name of God with its true letters forfeits his future life." Abraham Ben David Halevi, when discussing the names of God, says: "But the name ייה we are not allowed to pronounce. In its original meaning it is conferred upon no other being, and therefore we abstain from giving any explanation of it." We learn from Jerome, Origen, and Eusebius that in their time the Jews wrote the name in their copies of the Bible in Samaritan instead of Hebrew letters, in order to veil it from the inspection of the profane. Capellus says that the rule that the holy name was not to be pronounced was derived from a tradition, based on a passage in Leviticus, xxiv, 16, which says that he who blasphemeth the name Jehovah shall be put to death; and he translates this passage, "whosoever shall pronounce the name Jehovah shall suffer death," because the word nokeb, here translated to blaspheme, means also to pronounce distinctly, to call by name. Another reason for the rule is to be found in a rabbinical misinterpretation of a passage in Exodus.

In the third chapter of that book, when Moses asks of God what is His name, He replies "I am that I am," and He said, "Thus shalt thou say unto the children of Israel, I am hath sent me unto you," and He adds, "this is my name forever." Now, the Hebrew word ייה is ייה, Ehyeh. But as Mendelssohn has correctly observed, there is no essential difference between ייה, ייה, in the sixth chapter and ייה in the third, the former expressing the first person singular, and the latter the third person of the same verb, the future used in the present sense of the verb to be; and hence what was said of the name Ehyeh was applied by the Rabbis to the name Jehovah. But of Ehyeh God had said, "this is My name forever." Now the word forever is represented in the original by לול, l'olam; but the Rabbis, says Capellus, by the change of a single letter, made לול, forever, read as if it had been written l'olam, which means to be concealed, and hence the passage was translated "this is my name to be concealed," instead of "this is my name forever." And thus Josephus, in writing upon this subject, uses the following expressions: "Whereupon God declared to Moses His Holy name, which had never been discovered to men before; concerning which it is not lawful for me to say any more." In obedience to this law, whenever the word Jehovah occurs to a Jew in reading, he abstains from pronouncing it, and substitutes in its place the word ייה, Adonai. Thus, instead of saying "holiness to Jehovah," as it is in the
original, he would say "holiness to Adonai." And this same reverential reticence has been preserved by our translators in the authorized version, who, wherever Jehovah occurs, have, with a few exceptions, translated it by the word Lord, the very passage just quoted, being rendered "Holiness to the Lord."

Maimonides tells us that the knowledge of this word was confined to the hachamim or wise men, who communicated its true pronunciation and the mysteries connected with it only on the Sabbath day, to such of their disciples as were found worthy; but how it was to be sounded, or with what vocal sounds its four letters were to be uttered, was utterly unknown to the people. Once a year, namely, on the Day of Atonement, the holy name was pronounced with the sound of its letters and with the utmost veneration by the High Priest in the Sanctuary. The last priest who pronounced it, says Rabbi Bechai, was Simeon the Just, and his successors used in blessing only the twelve-lettered name. After the destruction of the city and Temple by Vespasian, the pronunciation of it ceased, for it was not lawful to pronounce it anywhere except in the Temple at Jerusalem, and thus the true and genuine pronunciation of the name was entirely lost to the Jewish people. Nor is it now known how it was originally pronounced. The Greeks called it Jao; the Romans, Jova; the Samaritans always pronounced it Jahu.

The task is difficult to make one unacquainted with the peculiarities of the Hebrew language comprehend how the pronunciation of a word whose letters are preserved can be wholly lost. It may, however, be attempted. The Hebrew alphabet consists entirely of consonants. The vocal sounds were originally supplied by the reader while reading; he being previously made acquainted with the correct pronunciation of each word; and if he did not possess this knowledge, the letters before him could not supply it, and he was, of course, unable to pronounce the word. Every Hebrew, however, knew from practise the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every English reader knows the different sounds of A in hat, hale, far, was, and that knt is pronounced knight. The words God save the Republic, written in the Hebrew method, would appear thus: Gd sv th Rpblc. Now, this incommunicable name of God consists of four letters, Yod, He, Vau, and He, equivalent in English to the combination J H V H. It is evident that these four letters cannot, in our language, be pronounced, unless at least two vowels be supplied. Neither can they in Hebrew. In other words, the vowels were known to the Jew, because he heard the words continually pronounced, just as we know that Mr. stands for Mister, because we continually hear this combination so pronounced. But the name of God, of which these four letters are symbols, was never pronounced, but another word, Adonai, substituted for it; and hence, as the letters themselves have no vocal power, the Jew, not knowing the implied vowels, was unable to supply them, and thus the pronunciation of the word was in time entirely lost.

Hence some of the most learned of the Jewish writers even doubt whether Jehovah is the true pronunciation, and say that the recovery of the name is one of the mysteries that will be revealed only at the coming of the Messiah. They attribute the loss to the fact that the Masoretic or vowel points belonging to another word were applied to the sacred name, whereby in time a confusion occurred in its vocalization.

In the Ineffable Degrees of the Ancient and Accepted Scottish Rite, there is a tradition that the pronunciation varied among the patriarchs in different ages. Methuselah, Lamech, and Noah pronounced it Jūka; Shem, Arphaxad, Selah, Heber, and Peleg pronounced it Jēw; Reu, Serug, Nahor, Terah, Abraham, Isaac, and Judah, called it Jōw; by Zeiram and Ram it was pronounced Jēw; by Aminadab and Nasshon, Jēvah; by Salmon, Boaz, and Obed, Jōbe; by Jesse and David, Jehovah. And they imply that none of these was the right pronunciation, which was only in the possession of Enoch, Jacob, and Moses, whose names are, therefore, not mentioned in this list. In all these words it must be noticed that the J is to be pronounced as Y, the a as in father, and the e as in fate. Thus, Je-ho-vah would be pronounced Yay-ho-vah.

The Jews of old believed that this holy name, which they held in the highest veneration, was possessed of unbounded power. "He who pronounces it," said they, "shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name: it governs the world by its power. The other names and surnames of the Deity are ranged about it like officers and soldiers about their sovereigns and generals: from this King-Name they receive their orders, and obey."

It was called the Shem hamphorash, the explanatory or declaratory name, because it alone, of all the Divine names, distinctly explains or declares what is the true essence of the Deity.

Among the Essenes, this sacred name, which was never uttered aloud, but always in a whisper, was one of the mysteries of their initiation, which candidates were bound by a solemn oath never to divulge.

It is reported to have been, under a modified form, a password in the Egyptian mysteries, and none, says Schiller, dare enter the temple of Serapis who did not bear on his breast or forehead the name, Jao or Je-ha-ho; a name almost equivalent in sound to that of Jehovah, and probably of identical import; and no name was uttered in Egypt with more reverence.

The Rabbis asserted that it was engraved on the rod of Moses, and enabled him to perform all his miracles. Indeed, the Talmud says that it was by the utterance of this awful name, and not by a club, that he slew the Egyptian; although it fails to tell us how he got at that time his knowledge of it.

That scurrilous book of the Jews of the Middle Ages, called the Toldoth Jeshu, attributes all the wonderful works of Jesus Christ to the potency of this incommunicable name, which He is said to have abstracted from the Temple, and worn about Him. But it would be tedious and unprofitable to relate all the superstitious myths that have been invented about this name.

And now as to the grammatical signification of this important word. Gesenius (Thesaurus ii, page 577), thinks—and many modern scholars agree with him—that the word is the future form of the Hiphil conjugation of the verb to be, pronounced Yāwah, and therefore that it denotes "He who made to exist, called into existence," that is, the Creator. The more
generally accepted definition of the name is, that it expresses the eternal and unchangeable existence of God in respect to the past, the present, and the future. The word יהוה is derived from the substantive verb היה, meaning to be, and in its four letters combines those of the past, present and future of the verb. The letter י in the beginning, says Buxtorf (de Nomine v), is a characteristic of the future; the ה in the middle, of the participle or present time; and the ו at the end, of the past. Thus, from יוהא we get יוה, He was; יוה, He is; and יוהא, He will be. Hence, among other titles it received that of nomen essentiae, because it shows the essential nature of God's eternal existence. The other names of God define His power, wisdom, goodness, and other qualities; but this alone defines His existence.

It has been a controverted point whether this name was made known for the first time to Moses, or whether the patriarchs had been previously acquainted with it. The generally recognized opinion now is, and the records of Genesis and Exodus sustain it, that the name was known to the patriarchs, but not in its essential meaning, into which Moses was the first to be initiated. In the language of Aben Ezra, "Certainly the name was already known to the patriarchs, but only as an uncomprehended and unmeaning noun, not as a descriptive, appellative one, indicative of the attributes and qualities of the Deity." "It is manifest," says Kallisch (Commentary on Exodus), "that Moses, in being initiated into the holy and comprehensive name of the Deity, obtains a superiority over the patriarchs, who, although perhaps from the beginning more believing than the long-waving Moses, lived more in the sphere of innocent, childlike obedience than of manly, spiritual enlightenment." This, too, is the Masonic doctrine. In Freemasonry the Holy Name is the representative of the Word, which is itself the symbol of the nature of God. To know the Word is to know the true nature and essence of the Grand Architect.

When the pronunciation of the name was first interdicted to the people it is not with certainty known. Leusden says it was a rabbinical prohibition, and probably made at the second Temple. The statement of the Rabbi Bechai, already cited, that the word was pronounced for the last time by Simeon, before the spoliation by the Roman emperor Vespasian, would seem to indicate that it was known at the second Temple, although its utterance was forbidden, which would coincide with the Masonic tradition that it was discovered while the foundations of the second Temple were being laid. But the general opinion is, that the prohibition commenced in the time of Moses, the rabbinical writers tracing it to the law of Leviticus, already cited. This, too, is the theory of Freemasonry, which also preserves a tradition that the prohibition would have been removed at the first Temple, had not a well-known occurrence prevented it. But this is not to be viewed as a historic statement, but only as a medium of creating a symbol.

The Jews had four symbols by which they expressed this Ineffable Name of God: the first and most common was two יods, with a שewa and the point קמטツ underneath, thus, י' י' קמטツ; the second was three points in a radiated form like a diadem, thus, קמטツ י', to represent, in all probability, the sovereignty of God; the third was a יod within an equilateral triangle, which the Cabalists explained as a ray of light, whose luster was too transcendent to be contemplated by human eyes; and the fourth was the letter ז, which is the initial letter of שדדאא, meaning the Almighty, and was the symbol usually placed upon their phylacteries, the strips of parchment inscribed with passages of Scripture and enclosed in a case having thongs for binding it on the forehead or around the left arm. Buxtorf has a fifth method of three יods, with a קמטツ underneath י', enclosed in a circle.

In Freemasonry, the equilateral triangle, called the delta, with or without a יod in the center, the יod alone, and the letter G, are recognized as symbols of the sacred and Ineffable Name.

The history of the introduction of this word into the ritualism of Freemasonry would be highly interesting, were it not so obscure. Being in almost all respects an esoteric symbol, nearly all that we know of its Masonic relations is derived from tradition; and as to written records on the subject, we are compelled, in general, to depend on mere intimations or allusions, which are not always distinct in their meaning. In Freemasonry, as in the Hebrew mysteries, it was under the different appellations of the Word, the True Word, or the Lost Word, the symbol of the knowledge of Divine Truth, or the true nature of God.

That this name, in its mystical use, was not unknown to the medieval Freemasons there can be no doubt. Many of their architectural emblems show that they possessed this knowledge. Nor can there be any more doubt that through them it came to their successors, the Freemasons of the beginning of the eighteenth century. No one can read the Defence of Freemasonry, written in 1730, without being convinced that the author, probably Martin Clare, who see elsewhere in this work, was well acquainted with this name; although he is, of course, careful to make no very distinct reference to it, except in one instance. "The occasion," he says, "of the brethren searching so diligently for their Master was, it seems, to receive from him the secret Word of Masonry, which should be delivered down to their fraternity in after ages" (Constitutions, 1738, page 225).

It is now conceded, from indisputable evidence, that the holy name was, in the earlier years, and, up to the middle of the eighteenth century, attached to the Third Degree, and then called the Master's Word. On some early tracing boards of the Third Degree among the emblems displayed is a coffin, on which is inscribed, in capital letters, the word JEHOVAH. Hutchinson, who wrote in 1774, makes no reference whatever to the Royal Arch, although that system had, by that time, been partially established in England; but his lectures to Master Masons and on the Third Degree refers to "the mystic word, the Tetragrammaton" (see Lecture X, page 180). Brother Oliver tells us distinctly that it was the Master's word until Dunckerley took it out of the Degree and transferred it to the Royal Arch. That it was so on the Continent, we have the unmistakable testimony of Guillaume de Saint Victor, who says, in his Adonhàséite Masonry (page 90), that Solomon placed a medal on the tomb of Hiram, "on which was engraved Jehovah, the old Master's Word, which signifies the Supreme Being."
So far, then, these facts appear to be established: that this Ineffable Name was known to the Operative Freemasons of the Middle Ages; that it was derived from them by the Speculative Freemasons, who, in 1717, revived the Order in England; that they knew it as Master Masons; and that it continued to be the Master's Word until late in that century, when it was removed by Dunckerley into the Royal Arch.

Although there is, perhaps, no point in the esoteric system of Freemasonry more clearly established than that the Tetragrammaton is the true omnic word, yet innovations have been admitted, by which, in jurisdictions in the United States, that word has been changed into three others, which simply signify Divine names in other languages, but have none of the sublime symbolism that belongs to the true name of God. It is true that the General Grand Chapter of the United States adopted a regulation disapproving of the innovation of these explanatory words, and restoring the Tetragrammaton; but this declaration of what might almost be considered a truism in Freemasonry has been met with open opposition or reluctant obedience in some places.

The Grand Chapter of England has fallen into the same error, and abandoned the teachings of Dunckerley. The founder of the Royal Arch in that country, as some of the Grand Chapters in America did those of Webb, who was the founder of the system here. It is well, therefore, to inquire what was the Omnic Word when the Royal Arch system was first invented.

We have the authority of Brother Oliver, who had the best opportunity of any man in England of knowing the facts, for saying that Dunckerley established the Royal Arch for the modern Grand Lodge; that he wisely borrowed many things from Ramsay and Dermott; and that he boldly transplanted the word Jehovah from the Master's Degree and placed it in his new system. Brother Hawkins adds the following comment at this point to Brother Mackey's article: "But more recent authorities, such as Brother R. F. Gould, *History of Freemasonry* and Brother H. Sadler, *Life of Dunckerley*, have cast great doubt on these statements (see Dunckerley)."

Now, what was *The Word* of the Royal Arch, as understood by Dunckerley? We have no difficulty here, for he himself answers the question. To the first edition of the *Laws and Regulations of the Royal Arch*, published in 1732, there is prefixed an essay on Freemasonry, which is attributed to Dunckerley. In this he makes the following remarks:

It must be observed that the expression *The Word* is not to be understood as a watchword only, after the manner of those annexed to the several Degrees of the Craft; but also theologically, as a term, thereby to convey to the mind some idea of that Grand Being Who is the sole author of our existence; and to carry along with it the sublime symbolism that belongs to the true name of God. It is true that the General Grand Chapter of the United States adopted a regulation disapproving of the innovation of these explanatory words, and restoring the Tetragrammaton; but this declaration of what might almost be considered a truism in Freemasonry has been met with open opposition or reluctant obedience in some places.

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And then, after giving the well-known history from Josephus of the word, which, to remove all doubt of what it is, he says is the *Shem Hamphorash*, or the Unutterable Name, he adds: "Philo, the learned Jew, tells us not only that the Word was lost, but to make an end of these unprofitable disputes among the learned, be it remembered that they all concur with the Royal Arch Masons in others much more essential: first, that the Name or Word is expressive of Self-Existence and Eternity; and, secondly, that it can be applicable only to that Great Being who was and is and will be. Notwithstanding this explicit and unmistakable declaration of the founder of the English Royal Arch, that the Tetragrammaton is the Omnic Word, the present system in England has rejected it, and substituted in its place three other words, the second of which is wholly unmeaning.

In the American system, as revised by Thomas Smith Webb, there can be no doubt that the Tetragrammaton was recognized as the Omnic Word. In the *Freemasons Monitor*, prepared by him for monitorial instruction, he has inserted, among the passages of Scripture to be read during an Exaltation, the following from Exodus, which is the last in order, and which anyone at all acquainted with the ritual will at once see is appropriated to the time of the *Euresis or Discovery of the Word*.

And God spake unto Moses, and said unto him, I am the Lord, and I appeared unto Abraham, and unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them.

From this it will be evident that Webb recognized the word Jehovah, and not the three other words that have since been substituted for them by some Grand Chapters in America, and which it is probable were originally used by Webb as merely explanatory or declaratory of the Divine nature of the other and principal word. And this is in accordance with one of the traditions of the Degree, that they were placed on the Substitute Ark around the real word, as a key to explain its signification. To call anything else but this four-lettered name an Omnic Word—an all-creating and all-performing word—either in Freemasonry or in Hebrew symbolism, whence Freemasonry derived it, is to oppose all the doctrines of the Talmudists, the Cabalists, and the Gnostics, and to repudiate the teachings of every Hebrew scholar from Buxtorf to Gesenius. To fight the battle against such odds is to secure defeat. It shows more of boldness than of discretion. And hence the General Grand Chapter of the United States has very wisely restored the word Jehovah to its proper place. It is only in the York and in the American Rites that this error has ever existed. In every other Rite the Tetragrammaton is recognized as the True Word.

**JEKSON**

*This word is found in the French handbooks of the advanced Degrees. It is undoubtedly a corruption of Jacquesson, and this a mongrel word compounded of the French Jacques and the English son, and means the son of James, that is, James II. It refers to Charles Edward the Pretender, who was the son of that abdicated and exiled monarch. It is a significant relic of the system attempted to be introduced by the adherents of the house of Stuart, and by which they expected to enlist Freemasonry as an instrument to effect the restoration of the Pretender to the throne of England. For this purpose they had altered the legend of the Third Degree, making it applicable to James II, who, being the son of Henrietta Maria, the widow of Charles I, was designated as the Widow's Son.*
JENA, CONGRESS OF. Jena is a city of Saxe-Weimar, in Thuringia. A Masonic Congress was convoked there in 1763, by the Lodge of Strict Observance, under the presidency of Johnson, a Masonic charlatan or fraud, whose real name was Becker. In this Congress the doctrine was announced that the Freemasons were the successors of the Knights Templar, a dogma peculiarly characteristic of the Rite of Strict Observance. In the year 1764, a second Congress was convoked by Johnson or Leucht with the desire of authoritatively establishing his doctrine of the connection between Templarism and Freemasonry. The empirical character of Johnson was here discovered by the Baron Hund, and he was denounced, and subsequently punished at Magdeburg by the public authorities.

JEPHTHAH. A Judge of Israel, and the leader of the Gileadites in their war against the Ephraimites, which terminated in the slaughter of so many of the latter at the passes of the river Jordan (see Ephraimites).

JEPHTHAH'S DAUGHTER. The First Degree in the American Order of the Eastern Star, or Adoptive Rite. It inculcates obedience. Color, blue (see Eastern Star, Order of the).

JERICHO, HEROINE OF. See Heroine of Jericho.

JERMYN, HENRY. Anderson says in the Constitutions (1738, page 101) that Henry Jermyn, Earl of St. Albans, was Grand Master and held a General Assembly on the 27th of December, 1663, at which six Regulations, which he quotes, were made. Roberts, in his edition of the Old Constitutions printed in 1722, the earliest printed Masonic book that we have, refers also to this General Assembly; the date of which he, however, makes the 8th of December. Roberts gives what he calls the Additional Orders and Constitutions. The Harleian Manuscript, in the British Museum, numbered 1942, which Brother Hughan supposes to have the date of 1670, and which he has published in his Old Charges of the British Freemasons (page 52, edition of 1872), contains also six new articles. The articles in Roberts's and the Harleian Manuscript are identical, but the wording is slightly altered by Anderson after his usual fashion. Of these new articles, one of the most important is that which prescribes that the society of Freemasons shall thereafter be governed by a Master and Wardens. Brother Hughan thinks that there is no evidence of the statement that a General Assembly was held in 1663. But it would seem that the concurring testimony of Roberts in 1722 and of Anderson in 1738, with the significant fact that the charges are found in a manuscript written seven years after, give some plausibility to the statement that a General Assembly was held at that time.

JERROLD, J. J. Wrote a song, Grey Head, sung by Brother Colyer in aid of the Home for Aged and Decayed Freemasons at London, 1838.

JERUSALEM. The capital of Judea, and memorable in Masonic history as the place where was erected the Temple of Solomon. It is early mentioned in Scripture, and is supposed to be the Saulen of which Melechizedek was King. At the time that the Israelites entered the Promised Land, the city was in possession of the Jebusites, from whom, after the death of Joshua, it was conquered, and afterward inhabited by the tribes of Judah and Benjamin. The Jebusites were not, however, driven out; and we learn that David purchased Mount Moriah from Ornan or Araunah the Jebusite as a site for the Temple. It is only in reference to this Temple that Jerusalem is connected with the legends of Ancient Craft Freemasonry. In the Degrees of Chivalry it is also important, because it was the city where the holy places were situated, and for the possession of which the Crusaders so long and so bravely contended. It was there, too, that the Templars and the Hospitalers were established as Orders of religious and military knighthood. Modern Speculative Freemasonry was introduced into Jerusalem by the establishment of a Lodge in 1872, the Warrant for which, on the application of Brother Rob Morris and others, was granted by the Grand Lodge of Canada. More recently a Lodge has been warranted in England to meet at Chester, but to be in due course removed to Jerusalem, named King Solomon's Temple, No. 3464. A Lodge was consecrated by English authority in Jerusalem in 1924. The Grand Orient of France has also established a Lodge there.

JERUSALEM, KNIGHT OF. See Knight of Jerusalem.

JERUSALEM, NEW. The symbolic name of the Christian Church (Revelations xxi, 2-21; iii, 12). The Apostle John (Revelations xxi), from the summit of a high mountain, beheld, in a pictorial symbol or scenic representation, a city resplendent with celestial brightness, which seemed to descend from the heavens to the earth. It was stated to be a square of about 400 miles, or 12,000 stadia, equal to about 16,000 miles in circumference—of course, a mystical number, denoting that the city was capable of holding almost countless myriads of inhabitants. The New Jerusalem was beheld, like Jacob's ladder, extending from earth to heaven. It plays an important part in the ceremony of the Nineteenth Degree, or Grand Pontiff of the Ancient and Accepted Scottish Rite, where the descent of the New Jerusalem is a symbol of the descent of the Empire of Light and Truth upon the earth.

JERUSALEM, PRINCE OF. See Prince of Jerusalem.

JERUSALEM WORD. In the Grand Mystery of the Freemasons Discovered of 1724 occurs the following demand and answer:

Give me the Jerusalem Word.

Giblin.

The origin of this phrase may perhaps be thus traced: The theory that after the completion of the Temple a portion of the workmen traveled abroad to seek employment, while another portion remained at Jerusalem, was well known to the Fraternity at the beginning of the eighteenth century. It is amply detailed in that old manuscript known as the York Manuscript, which is now lost, but was translated by Krause, and inserted in his Kunsturkunden. It may be supposed that this Jerusalem Word was the word which the Freemasons used at Jerusalem, while the Universal Word, which is given in the next question and answer, was the word common to the Craft everywhere. The Jerusalem Word, as such, is no longer in use, but the Universal Word is still connected with the First Degree.
Freemasonry. For once he is right. Like oil and water of the Roman Catholic religion. Almost a library of its efforts to regain the English throne, because they have been written on both sides of this subject in something to do with the invention of those Degrees, probably more properly Yeshua, meaning “Jehovah is salvation” or “He will save.” These latter Hebrew words are shortened forms of Jehoshua, pronounced as yeh-ho-shoo-ah, “Jehovah saves.” Christos, the Greek word for the anointed or consecrated is equivalent to Messiah and Messias from the Hebrew word Meshach, meaning to anoint with oil. The word Christos suggested in sound the somewhat similar term Chrestos, signifying benign qualities as in First Epistle of Peter (ii, 3), “If so be ye have tasted that the Lord is (chrestos) gracious.” This expression was applied by their enemies to Christians as being followers of Chrestos. An early Latin writer on the Church, Tertullian, 193 to 217 A.D., pointed out that this word given ignorantly in enmity was actually expressive of benevolence.

Jesus Christ, whose life and teachings form the foundation and structure of Christianity, was born at Bethlehem, about five miles south of Jerusalem, the chief city of Palestine. His birth chronologically is now generally assigned to a few years prior to the beginning of the modern era, or about 4-5 B.C., later estimates placing the time of the event differently to what was formerly accepted.

From the Bible we learn that Jesus was the son of Mary, a virgin of Nazareth, in the ancient province of Galilee. She was betrothed to Joseph, a carpenter, and during a visit made by them to Bethlehem for enrollment, Jesus was born in a stable and cradled in a manger because of the over-crowded condition of the local inn. Here came shepherds and the Magi, wise men from the East, and their publicly proclaimed reverence for the babe as the King of the Jews endangered the family with the reigning monarch and they fled to Egypt after the circumcision of the child. King Herod died and Joseph and Mary with Jesus returned to the home at Nazareth. From the record of the Scriptures we note that the boy listened to instruction at the Temple and that he “advanced in wisdom and stature, and in favor with God and men.” That the trade of Joseph was adopted in due course is suggested by the visit to Nazareth during the public ministry of Jesus when the gossiping spectators said “Is not this the carpenter’s son?”

From the year 4 B.C. to 30 A.D. is estimated in the Stevens-Burton Harmony of the Gospels (Charles Scribner’s Sons, New York, 1912) as the period from birth to crucifixion with the actual ministry between three and four years. However, the length of ministry has also had other estimates based on the probable number of passovers in that period and accordingly as these were three or four the results figure out respectively as two and a half or three and a half years of public life. Baptized by John, as Luke tells us (iii, 23), “And Jesus himself began to be about thirty years of age.” Then followed forty days in the wilderness and later the public preaching to the people with the private instruction of the disciples, urging repentance and faith upon all. In public as well as religious affairs the new teaching was not acceptable to the officials, civil and ecclesiastic. The leaders, the priests and the Roman Governor, prepared to put Jesus on trial. Betrayed by Judas, taken before the high priest for examination and then to the Roman Governor, condemnation was speedy and crucifixion promptly followed. Resurrection after burial with appearances to the disciples and the ascension to heaven are told by the biblical narrative.

**JESSE.** A large candlestick, of metal, with many sconces, hanging from the ceiling, and symbolically referring to the Branch of Jesse. **JESTERS.** Usually so called, but more formally named the Royal Order of Jesters, an organization evolved out of the good fellowship of members of the Mystic Shrine during a voyage to Honolulu, February 15 to March 7, 1911. An offhand ceremony grew into a ritual, and to local Courts and a National Body, very much of its success due to the initiative of William S. Brown, many years the Treasurer of the Mystic Shrine; Lou B. Winsor, Past Imperial Potentate and Grand Secretary of Michigan, and others of their genial kind who organized and led the Body whose local units were limited to thirteen initiates yearly. Initiation, by invitation, and unanimous ballot, limited to members in good standing of the Mystic Shrine. The slogan, “Mirth is King,” expounded by Jester Brown, and the poem by Edmund Rowland Sill, “The Fool’s Prayer,” recited by Jester Winsor, have furnished inspiration. Officers, thirteen, bear the titles: Director, Tragedian, Property Man, Impresario, Treasurer, Soubrette, Light Comedian, Serio Comic, Heavy Man, Leading Lady, Judge, High Constable, Stage Manager; the national officers’ titles are the same but preceded by the word Royal.

**JESUITS.** In the eighteenth century the Jesuits were charged with having an intimate connection with Freemasonry, and the invention of the Degree of Kadosh was even attributed to those members of the Society who constituted the College of Clermont. This theory of a Jesuitical Freemasonry seems to have originated with the Illuminati, who were probably governed in its promulgation by a desire to depreciate the character of all other Masonic systems in comparison with their own, where no such priestly interference was permitted. Barruel soofs at the idea of such a connection, and calls it (Histoire de Jacobinisme iv, page 287) “la fable de la Françoise Magonnerie Ésotérique” meaning an invention of false or Jesuitical origin. A large candlestick, of metal, with many sconces, hanging from the ceiling, and symbolically referring to the Branch of Jesse. **JESUS CHRIST.** Jesus in Latin comes from the Hebrew Joshua or Jeshua or perhaps more properly Yeshua, meaning “Jehovah is salvation” or “He will save.” These latter Hebrew words are shortened forms of Jehoshua, pronounced as yeh-ho-shoo-ah, “Jehovah saves.” Christos, the Greek word for the anointed or consecrated is equivalent to Messiah and Messias from the Hebrew word Meshach, meaning to anoint with oil. The word Christos suggested in sound the somewhat similar term Chrestos, signifying benign qualities as in First Epistle of Peter (ii, 3), “If so be ye have tasted that the Lord is (chrestos) gracious.” This expression was applied by their enemies to Christians as being followers of Chrestos. An early Latin writer on the Church, Tertullian, 193 to 217 A.D., pointed out that this word given ignorantly in enmity was actually expressive of benevolence.

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A popular Life of Christ, written by Dean F. W. Farrar, London, 1874, many following editions, is admirable for study, and there are excellent discussions upon allied topics in James Hastings' Dictionary of the Bible (Charles Scribner's Sons, New York, 1914), and in similar works. Ernest Renan's Life of Jesus, an English translation from the twenty-third edition (Little, Brown and Company, Boston, 1917), less orthodox than the work of Farrar, is scholarly and independent, while H. G. Emdow's Jewish View of Jesus, Macmillan, New York, 1920, presents a viewpoint of decided interest and importance.

The existence of the Essenes, a Jewish brotherhood of the time of Christ, not mentioned in the Bible but recorded by other authorities and having suggestive resemblance to features of Christianity, in fact the latter has been described as a popularized Essenism, brings up the oft-debated question of Jesus being an Essene. Brother Dudley Wright's book Was Jesus an Essene (Power-Book Company, London, 1908) submits concisely considerable information though many authors reject claims made for the membership of Jesus in the organization which came to an end in the second century. Essenes were tillers of the soil, esteemed ceremonial purity—bathing and white garments were featured, special food was prepared by priests and eaten solemnly together, marriage was forbidden and every sensual enjoyment deemed sinful, all property was held in common, and three years' preparation or probation was necessary before full initiation into this monastic order (see Essenes).

**JETZIRAH, BOOK OF.** See Jezirah.

**JEWEL, MEMBER'S.** In many Lodges, especially among the Germans, where it is called Mitglieder Zeichen, a jewel is provided for every member and presented to him on his initiation or affiliation. It is to be worn from the buttonhole, and generally contains the name of the Lodge and some Masonic device.

**JEWEL OF AN ANCIENT GRAND MASTER.** A Masonic tradition informs us that the jewel of an ancient Grand Master at the Temple was the square and compass with the letter G between. This was the jewel worn by Hiram Abif on the day which deprived the Craft of his invaluable services, and which was subsequently found upon him.

**JEWELS, IMMOVABLE.** See Jewels of a Lodge.

**JEWELS, MOVABLE.** See Jewels of a Lodge.

**JEWELS OF A LODGE.** Every Lodge is furnished with six jewels, three of which are movable and three immovable. They are termed jewels, says Brother Oliver, because they have a moral tendency which renders them jewels of inestimable value. The movable jewels, so called because they are not confined to any particular part of the Lodge, are the Rough Ashlar, the Perfect Ashlar, and the Trestle-Board. The Immovable Jewels are the Square, the Level, and the Plumb. They are termed Immovable, because they are appropriated to particular parts of the Lodge, where alone they should be found, namely, the Square to the East, the Level to the West, and the Plumb to the South. In the English system the division is the reverse of this. There, the Square, Level, and Plumb are called Movables, because they pass from the three officers who wear them to their successors.

**JEWELS, OFFICIAL.** Jewels are the emblems worn by Masonic officers as distinctive badges.

In Masonic Facts and Fictions (page 12), Brother Sadler is of the opinion that in the early days no jewels were worn, even by the Grand Master himself. He points to the portrait of Antony Sayer, the Grand Master, 1717, who is represented wearing a plain leather apron, but no jewel of any kind. The same may be said of Montgomery, the Grand Guarder. Brother Sadler also quotes a most important Minute of the Grand Lodge as follows: 24th June, 1727.

Resolved Nem. Con. that in all private Lodges and Quarterly Communications and general meetings Ma(s)te(r) and Wardens do wear the Jewells of Masonry hanging to a white ribbon (viz.) that the Ma(s)te(r) wear the Square, the Senr. Warden the Levell, the Junr. Warden the Plumb Rule.

Brother W. Harry Rylands says this points to the idea of wearing jewels instead of using them.

For the purpose of reference, the jewels worn in Symbolic Lodges, in Chapters, Councils, and Commanderies are here appended.

1. **Symbolic Lodges.**

- W.: Master, a square.
- Senior Warden, a level.
- Junior Warden, a plumb.
- Treasurer, crossed keys.
- Secretary, crossed pens.
- Senior Deacon, square and compass, sun in the center.
- Junior Deacon, square and compass, moon in the center.
- Steward, a cornucopia.
- Tiler, crossed swords.

The jewels are of silver in a subordinate Lodge, and of gold in a Grand Lodge. In English Lodges, the jewel of the Deacon is a dove and olive branch.

2. **Royal Arch Chapters.**

- High Priest, a mitre, a level surmounted by a crown.
- King, a plum-rule surmounted by a turban.
- Scribe, a triangular plate inscribed with a soldier.
- Captain of the Host, a triangular plate inscribed with a pilgrim.
- Principal Sojourner, a sword.
- Royal Arch Captain, a sword.
- Grand Master of the Veils, a trowel and level.

The other officers as in a Symbolic Lodge. All the jewels are of gold, and suspended within an equilateral triangle.

3. **Royal and Select Councils.**

- T. I. Grand Master, a trowel and square.
- I. Hiram of Tyre, a trowel and level.
- Principal Conductor of the Works, a trowel and plumb.
- Treasurer, a trowel and crossed keys.
- Recorder, a trowel and crossed pens.
- Captain of the Guards, a trowel and sword.
- Steward, a trowel and crossed swords.
- Marshal, a trowel and baton.

If a Conductor of the Council is used, he wears a trowel and baton, and then a scroll is added to the Marshal’s baton to distinguish the two officers. All the jewels are of silver, and are enclosed within an equilateral triangle.

4. **Commanderies of Knights Templar.**

- Em’t Commander, a cross surmounted by rays of light.
- Generalissimo, a square surmounted by a paschal lamb.
- Captain-General, a level surmounted by a rooster.
- Prelate, a triple triangle.
Creation. A Cabalistic work, which is claimed by the chief who slew the sons of Ali, the father-in-law of their hymns were addressed, without distinction, to Persia, which took its name from the founder, Jezeed, the interdict, and Judaism is there no longer a disqualification for initiation. But, unfortunately, these principles have not always been regarded, and from an early period the German Lodges, and especially the Prussian, were reluctant to accord admission to Jews. This action has given great excitement in favor of the rites of Judaism centered upon and pervaded the people of various nations during the early portion of the fourteenth century. The ceremonies grew and took fast hold upon the minds of the Romans, and, combining with their forms, spread to Constantinople and northwest to Germany and France. The Jewish rites, traditions, and legends thus entered the mystic schools. It was during this period that the legend of Hiram first became known, according to Brother George H. Fort, and Jehovah's name, the wife of Amram, and mother of Miriam, their wives and children, were admitted. It had no connection with Freemasonry.

JEWELS, PRECIOUS. In the lectures of the Second and Third Degrees, allusion is made to certain moral qualities, which, as they are intended to elucidate and impress the most important moral principles of the Degree, are for their great value called the Precious Jewels of a Fellow Craft and the Precious Jewels of a Master Mason. There are three in each Degree, and they are referred to by the Alarm. Their explanation is esoteric.

JEWISH RITES AND CEREMONIES. A period of excitement in favor of the rites of Judaism centered upon and pervaded the people of various nations during the early portion of the fourteenth century. The ceremonies grew and took fast hold upon the minds of the Romans, and, combining with their forms, spread to Constantinople and northwest to Germany and France. The Jewish rites, traditions, and legends thus entered the mystic schools. It was during this period that the legend of Hiram first became known, according to Brother George H. Fort, and Jehovah's name, the wife of Amram, and mother of Miriam, their wives and children, were admitted. It had no connection with Freemasonry.

JEZEEDS. A Mohammedan sect in Turkey and Persia, which took its name from the founder, Jezeed, a chief who slew the sons of Ali, the father-in-law of Mohammed. They were ignorant in the extreme, having faith in both the Hebrew Bible and Koran; their hymns were addressed, without distinction, to Moses, Christ, or Mohammed.

JEZIRAH or JETZIRAH, BOOK OF. The Hebrew spelling is יְזִירָה, meaning, Book of the Creation. A Cabalistic work, which is claimed by the Cabalists as their first and oldest code of doctrines, although it has no real affinity with the tenets of the Cabala. The authorship of it is attributed to the Patriarch Abraham; but the actual date of its first appearance is supposed to be about the ninth century. Stein Schneider says that it opens the literature of the Secret Doctrine. Its fundamental idea is, that in the ten digits and the twenty letters of the Hebrew alphabet we are to find the origin of all things. Landauer, a German Hebraist, thinks that the author of the Jetzirah borrowed his doctrine of numbers from the School of Pythagoras, which is very probable. The old Freemasons, it is probable, derived some of their mystical ideas of sacred numbers from this work. J. N. R. I. See I. N. R. I. Formally the first letter J was preferred.

JOBERT. This, according to the legends of the advanced Degrees, was the name of the chief favorite of Solomon, who incurred the displeasure of Hiram of Tyre on a certain occasion, but was subsequently pardoned, and, on account of the great attachment he had shown to the person of his master, was appointed the Secretary of Solomon and Hiram in their most intimate relations. He was afterward still further promoted by Solomon, and appointed with Tito and Adoniram a Provost and Judge. He distinguished himself in his successful efforts to bring certain traitors to condign punishment, and although by his rashness he at first excited the anger of the king, he was subsequently forgiven, and eventually received the highest reward that Solomon could bestow, by being made an Elect, Perfect, and Sublime Freemason. The name is evidently not Hebrew, or must at least have undergone much corruption, for in its present form it cannot be traced to a Hebrew root. Lenning says (Encyclopædia) that it is Johaben, or, more properly, Haaben, which he interprets the Son of God; but it would be difficult to find any such meaning according to the recognized rules of the Hebrew etymology.

JOACHIM, ORDER OF. A secret association instituted in Germany near the end of the eighteenth century. Its recipients swore that they believed in the Trinity, and would never waltz. None but nobles, their wives and children, were admitted. It had no connection with Freemasonry.

JOBEL. The Hebrew spelling is יְבֵל, Latin, Jubilans. A name of God used in the Thirteenth Degree, Ancient and Accepted Scottish Rite.

JOCHEBED. The Hebrew is יְחוֹבֶד, meaning God exalted. The wife of Amram, and mother of Miriam, Moses, and Aaron.

JOHABEN. Hebrew, יְהֹאֶבֶן, Latin, Filius Dei. A name of use in the Ancient and Accepted Scottish Rite, and also mentioned in the Fourth and Fifth Degrees of the modern French Rite.

JOHANNIS TRANK. German for John's Drink, a loving cup used on Saint John's Day.

JOHANNITE MASONRY. A term introduced by Doctor Oliver to designate the system of Freemasonry, of which the two Saints John are recognized as the patrons, and to whom the Lodges are dedicated, in contradistinction to the more recent system of Doctor Hemming, in which the dedication is to Moses and Solomon. Brother Oliver was much opposed to the change, and wrote an interesting work on the subject.
Jesus Said, I Am the Door of the Sheep
JOHANNITES. A Masonic-religious sect established in Paris, in 1814, by Fabré-Paliprat, and attached to the Order of the Temple, of which he was the Grand Master (see Levitikon and Temple, Order of the).

JOHN'S BROTHERS. In the Charter of Cologne, it is said that before the year 1440 the society of Freemasons was known by no other name than that of John's Brothers—Joannaeorum fratrum; that they then began to be called at Valenciennes, Free and Accepted Masons; and that at that time, in some parts of Flanders, by the assistance and riches of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with Saint Anthony's fire. In another part of the Charter it is said that the authors of the associations were called Brothers consecrated to John, or in Latin frateres Joanni Sacros, because "they followed the example and imitation of John the Baptist."

JOHNSON. Sometimes spelled Johnstone. An adventurer, and Masonic charlatan, whose real name was Leucht. He assumed Freemasonry as a disguise under which he could carry on his impositions. He appeared first at Jena, in the beginning of the year 1763, and proclaimed that he had been deputed by the Grand Lodge of the Three Globes, which then sustained that enthusiast. Many of the German Lodges succumbed to his pretensions, and, surrendering their Warrants, gave in their adhesion to Johnson. Von Hund himself was at first deceived by him; but in 1764, at Altenberg, having discovered that Johnson had been formerly, under the name of Becker, the Secretary of the Prince of Bernburg, his confidence he had betrayed; that during the seven years' war he had been wandering about, becoming, finally, the servant of a Freemason, whose papers he had stolen, and that by means of these papers he had been passing himself as that individual Brother von Hund denounced him as an impostor. Johnson fled, but was subsequently arrested at Magdeburg, and imprisoned in the fortress of Wartzb erg, where in 1773, he died suddenly.

JOHN THE BAPTIST. See Saint John the Baptist.

JOHN THE EVANGELIST. See Saint John the Evangelist.

JOINVILLE, CHAILLOU DE. See Chaillo de Joinville.

JOKSHAN. Hebrew, יְבֶנֶ֜שֶׁנֶן, meaning Fowler. The second son of Abraham and Keturah, whose sons appear to be the ancestors of the Seabanes and Dedanites, who inhabited part of Arabia Felix. Same as Jeksan.

JONATHAN AND DAVID, ORDER OF. A Dutch Roman Catholic Order organized about 1770, with statutes issued in 1773 at Amsterdam. The seven grades were: Osterius, Lector, Exorcist, Acoluthus, Subdiaconus, Diaconus, and Summus Superi or, or S. S., and the latter grade also known as Confederati, the head being a Vicarius Summus.
In 1778 he fought for France, appointed Commodore by the French Government, given command of five ships, and waged many victorious battles. France then entering war with Great Britain, John Paul Jones met with great popularity, was acclaimed by the entire French population, and was presented with a wax seal, at present in the Barnes Library of the Naval Historical Society, New York, by Marie Antoinette herself in 1779. Made a Chevalier by Louis XVI, the first foreigner to receive this decoration in the Order of the Knights of Saint Louis. During this period he was a frequent and welcome guest at the Court of Louis XVI and also an enthusiastic participant in French Freemasonry, affiliating himself with the famous Lodge of the Nine Sisters at Paris, whose membership included Benjamin Franklin, Houdon, Voltaire, D'Estaing and many other distinguished men. Robert Freke Gould, English Masonic Historian, remarks, “the notorious Paul Jones” was a regular visitor to the Lodge of the Nine Sisters. Early in 1781 this famous Freemason came back to the United States, and was chosen to represent the Government in France, to which country he returned in 1783. He was awarded a gold medal in 1787 by the Congress of the United States.

Jones in 1788 entered the service of the Russian Government in the war against the Turks, acting as Rear Admiral of the Russian Fleet. He returned to France in May, 1790. His death occurred in Paris, July 18, 1792, and he was buried in the Foreign Protestant Section of Saint Louis Cemetery in that city by his French friends and Brother Freemasons. General Horace Porter, American Ambassador to France and renowned naval officer during the Civil War, located the grave in June, 1899. The body of John Paul Jones was escorted to America in 1905 by American warships and is now in a crypt under the chapel at the United States Navy Academy at Annapolis.

JONES, STEPHEN. A miscellaneous writer and Masonic author of some celebrity. He was born at London in 1764, and educated at Saint Paul’s school. He was, on leaving school, placed under an eminent sculptor, but, on account of some difference, was removed and apprenticed to a printer. On the expiration of his articles, he was engaged as corrector of the press, by Strahan, the king’s printer. Four years afterward, he removed to the office of Thomas Wright, where he remained until 1797, when the death of his employer dissolved his immediate connection with the printing business. He then became the Editor of the Whitehall Evening Post, and, on the decline of that paper, of the General Evening Post, and afterward of the European Magazine. His contributions to literature were various. He supervised an edition of Reed’s Biographia Dramatica, an abridgment of Burke’s Reflections on the French Revolution, and also abridgments of many other popular works. But he is best known in general literature by his Pronouncing and Explanatory Dictionary of the English Language, published in 1798. This production, although following Walker’s far superior work, was very favorably received by the public.

In Freemasonry, Stephen Jones occupied a very high position. He was a Past Master of the Lodge of Antiquity, of which William Preston was a member, and of whom Jones was an intimate friend, and one of his executors. Preston had thoroughly instructed him in his system, and after the death of that distinguished Freemason, he was the first to fill the appointment of Prestonian Lecturer. In 1797 he published Masonic Miscellanies in Prose and Poetry, which went through many editions, the last being that of 1811. In a graceful dedication to Preston, he acknowledges his indebtedness to him for any insight that he may have acquired into the nature and design of Freemasonry. In 1816, he contributed the article Masonry or Freemasonry to the Encyclopedia Londinensis. In 1821, after the death of Preston, he published an edition of the Illustrations, with Additions and Corrections. Brother Matthew Cooke, London Freemasons’ Magazine, September, 1859, says of him: “In the Masonic Craft, Brother Jones was very deeply versed. He was a man of genial sympathies, and a great promoter of social gatherings.” John Britton the architect, who knew him well, says of him (Autobiography, page 302) that “he was a man of mild disposition, strict honesty, great industry, and unblemished character.” In his latter days he was in embarrassed circumstances, and derived pecuniary aid from the Literary Fund. He died, on December 20, 1828, of dyspops, in King Street, Holborn, London.

JOPPA. A town of Palestine and the seaport of Jerusalem, from which it is distant about forty miles in a westerly direction. It was here that the King of Tyre sent ships laden with timber and marble to be forwarded overland to Solomon for the construction of the Temple. Its shore is exceedingly rough, and much dreaded by navigators, who, on account of its exposure, and the perpendicularity of its banks, are compelled to be perpetually on their guard. The following extract from the narrative of the Baron Geramb, a Trappist, who visited the Holy Land in 1842, will be interesting to Mark Masters. “Yesterday morning at daybreak, boats put off and surrounded the vessel to take us to the town (of Joppa), the access to which is difficult on account of the numerous rocks that present to view their bare flanks. The walls were covered with spectators, attracted by curiosity. The boats being much lower than the bridge, upon which one is obliged to climb, and having no ladder, the landing is not effected without danger. More than once it has happened that passengers, in springing out, have broken their limbs; and we might have met with the like accident, if several persons had not hastened to our assistance” (Pilgrimage to Jerusalem and Mount Sinai, volume i, page 27). The place is now called Jaffa.

JORAM. Hebrew,  יְרָאָם; Latin, Excelsus, the eminent. One of three architects sent by Solomon to superintend the cutting and preparing of timber.

JORDAN. A river of Judea, on the banks of which occurred the slaughter of the Ephraimites, suggested by the Second Degree.

JORDAN, CHARLES STEPHEN. Secret Counselor of the King of Prussia, and Vice-President of the Academy of Sciences in Berlin, was born in the year 1700, and died in the year 1745. In the year 1740, he founded, with the Baron von Bielfeld, the Lodge of Three Globes at Berlin, of which he was Secretary until the time of his death.

JORDAN, FORDS OF THE. The exact locality of these fords, or passages, as the Bible terms them, can-
not now be designated, but most likely they were those nearly due east of Selcukt, and opposite Mizpah. At these fords, in summer time, the water is not more than three or four feet deep, the bottom being composed of a hard limestone rock. If, as some think, the fords thirty miles higher up are those referred to, the same description will apply. At either place, the Jordan is about eighty feet wide; its banks encumbered by a dense growth of tamarisks, cane, willows, thorn bushes, and other low vegetation of the shrubby and thorny sorts, which make it difficult even to approach the margin of the stream. The Arabs cross the river at the present day, at stages of low water, at a number of fords, from the one near the point where the Jordan leaves the sea of Galilee, down to the Pilgrims Ford, six miles above the Dead Sea (see Morris, Freemasonry in the Holy Land, page 316).

JOSEPH II. This Emperor of Germany, who succeeded his mother, Maria Theresa, and at one time encouraged the Freemasons in his dominions, notwithstanding the efforts of the priests to prevent it, issued a Decree in 1785, written, says Lenning, by his own hand, which permitted the meetings of Lodges under certain restrictions as to number. In this Decree he says:

In return for their compliance with this ordinance, the government accords to the Freemasons, welcome, protection, and liberty: leaving entirely to their own direction the control of their members and their constitutions. The government will not attempt to penetrate into their mysteries. Following these directions, the Order of Freemasons, in which body are comprised a great number of worthy men who are well-known to me, may become useful to the State.

But the Austrian Freemasons did not enjoy this tolerance long; the Emperor at length yielded to the counsels and the influence of the bigoted priesthood, and in 1789 the ordinance was rescinded, and the Lodges were forbidden to congregate under the severest penalties.

JOSEPHINE. Empress of France. Wife of Napoleon I; maiden name Marie Rose Josephine Tascher de la Pagerie; born June 23, 1763; died May 24, 1814. Born on the Island of Martinique, married the Vicomte de Beauharnais, military officer, and bore him two children, Eugene and Hortense. Beauharnais was executed in the Revolution. March 9, 1796, a civil marriage united Josephine and Napoleon Bonaparte. Josephine was most friendly to Freemasonry, being herself a member of Maçonnerie d’Adoption. She was present at a Loge d’Adoption at Strasburg, in 1805, when the Loge Des Francs Chevaliers, Orient de Paris, united with the Lodges at Strasburg for a fête. The Lodges, Saint Josephine, of Paris, and Josephine, of Milan, were named after the Empress (see Histoire de la Franc-Maconnerie Francaise, Albert Lantoine, 1925, page 381).

JOSEPHUS, FLAVIUS. A Jewish author who lived in the first century, and wrote in Greek, among other works, a History of the Jews, to which recourse has been had in some of the advanced Degrees, such as the Prince of Jerusalem, and Knight of the Red Cross, or Red Cross of Babylon, for details in framing their ceremonies.

JOSHPHAT, SON OF AHILUD. The name of the Orator in the Degree of Provost and Judge, Ancient and Accepted Scottish Rite.
or the balance. We do not quite agree with Mackey that Craftsmen and Journeymen became opposite terms, implying legal and illegal associates of the Lodge, for it is quite clear from Brother D. Murray Lyon's history, that so early as 1682, journeymen who pretended to convey the Degrees upon candidates weak enough to convey the Degrees, were found in the mountain regions of North and South Carolina and Georgia.

JUGOSLAVIA, NATIONAL GRAND LODGE OF. See Austria Hungary and Czechoslovakia.

JUNIOR ADEPT. Latin, Junior Adeptus. One of the Degrees of the German Rose Croix.

JUNIOR ENTERED APPRENTICE. According to the instructions of the early part of the eighteenth century, the Junior Entered Apprentice was placed in the North, and his duty was to keep out all cowans and eavesdroppers. There was also a Senior Entered Apprentice, and the two seem to have occupied, in some manner, the positions now occupied by the Senior and Junior Deacons (see Senior Entered Apprentice).

JUNIOR OVERSEER. The lowest officer in a Mark Lodge. When Royal Arch Chapters are opened in the Mark Degree, the duties of the Junior Overseer are performed by the Grand Master of the First Veil.

JUNIOR WARDEN. The third officer in a Symbolic Lodge. He presides over the Craft during the hours of refreshment, and, in the absence of the Master and Senior Warden, he performs the duty of presiding officer. Hence, if the Master and Senior Warden were to die or remove from the Jurisdiction, the Junior Warden would assume the chair for the remainder of the term. The jewel of the Junior Warden is a Plumb, emblematic of the rectitude of conduct which should distinguish the Brethren when, during the hours of refreshment, they are beyond the precincts of the Lodge. His seat is in the South, and he represents the Pillar of Beauty. He has placed before him, and carries in procession, a column, which is the representative of the left-hand pillar which stood at the porch of the Temple (see Wardens).

The sixth officer in a Commandery of Knights Templar is also styled Junior Warden. His duties, especially in the reception of candidates, are very important. His jewel of office is an Eagle holding a Flaming Sword.

JURISDICTION, EXCLUSIVE TERRITORIAL. See Territorial Jurisdiction.

JURISDICTION OF A GRAND LODGE. The Jurisdiction of a Grand Lodge extends over every Lodge working within its territorial limits, and over all places not already occupied by a Grand Lodge. The territorial limits of a Grand Lodge are determined in general by the political boundaries of the country in which it is placed. Thus the territorial limits of the Grand Lodge of New York are circumscribed within the settled boundaries of that State. Nor can its Jurisdiction extend beyond these limits into any of the neighboring States. The Grand Lodge of New York could not, therefore, without an infringement of Masonic usage, grant a Warrant of Constitution to any Lodge located in any State where there was already a Grand Lodge. It might, however, charter a Lodge in a Territory, where there is not in existence a Grand Lodge of that Territory. The Lodges of France held their allegiance to the Grand Lodge of England until the formation of a Grand Lodge of France, and therefore the Grand Lodges of England, Scot-
land, and France granted Warrants to various Lodges in America until after the Revolution, when the States began to organize Grand Lodges for themselves. For the purpose of avoiding collision and unfriendly feeling, it has become the settled usage, that when a Grand Lodge has been legally organized in a State, all the Lodges within its limits must surrender the Charters which they have received from foreign Bodies, and accept new ones from the newly established Grand Lodge. This is the settled and well-recognized law of American and English Freemasonry. But the continental Freemasons, and especially the Germans, have not so rigidly interpreted this law of unoccupied territory; and there have been in France, and in Germany, several Grand Lodges in the same Kingdom exercising co-ordinate powers (see Grand Lodge and Territorial Jurisdiction, Exclusive).

**JURISDICTION OF A LODGE.** The Jurisdiction of a Lodge is geographical or personal. The geographical jurisdiction of a Lodge is that which it exercises over the territory within which it is situated, and extends to all the Freemasons, affiliated and unaffiliated, who live within that territory. This jurisdiction extends to a point equally distant from the adjacent Lodge. Thus, if two Lodges are situated within twenty miles of each other, the geographical jurisdiction of each will extend ten miles from its seat in the direction of the other Lodge. But in this case both Lodges must be situated in the same State, and hold their Warrants from the same Grand Lodge; for it is a settled point in Masonic law that no Lodge can extend its geographical jurisdiction beyond the territorial limits of its own Grand Lodge.

The personal jurisdiction of a Lodge is that penal Jurisdiction which it exercises over its own members wherever they may be situated. No matter how far a Freemason may remove from the Lodge of which he is a member, his allegiance to that Lodge is indefeasible so long as he continues a member, and it may exercise penal jurisdiction over him.

K. Hebrew, כ. Kaph, signifying hollow or palm of the hand. This is the eleventh letter of the English alphabet, and in Hebrew has the numerical value of 20. In the Chaldaic or hieroglyphic it is represented by a hand, as in the illustration.

**KAABA.** The name of the holy temple of Mecca, which is to the Mohammedans what the Temple of Solomon was to the Jews. It is certainly older, as Gibbon admits, than the Christian era, and is supposed, by the tradition of the Arabsians, to have been erected in the nineteenth century before Christ, by Abraham, who was assisted by his son Ishmael. It derives its name of Kaaba from its cubical form, it being fifteen feet long, wide, and high. It has but one aperture for light, which is a door in the east end. In the northeast corner is a black stone, religiously venerated by the Mussulmans, called "the black stone of the Kaaba," around which cluster many traditions. One of these is that it came down from Paradise, and was originally as white as milk, but that the sins of mankind turned it black; another is, that it is a ruby which deprived it of its brilliancy, which would have illuminated the world from one end to the other. Syed Ahmed, who, for a Mussulman, has written a very rational History of the Holy Mecca (London, 1870), says that the black stone is really a piece of rock from the mountains in the vicinity of Mecca; that it owes its black color to the effects of fire; and that before the erection of the temple of the Kaaba, it was no other than one of the numerous altars erected in the valley of Mecca, which the Arabsians have called Necc, and the Jews, and may be shown in the illustration.

**CHALDEAN K**
erected for the worship of God, and was, together with other stones, laid in one of the corners of the temple at the time of its construction. It is, in fact, one of the relics of the ancient stone worship; yet it reminds us of the foundation-stone of the Solomonic Temple, to which building the temple of the Kaaba has other resemblances. Thus, Syed Ahmed, who, in opposition to most Christian writers, devoutly believes in its Abrahamic origin, says (on page 6) that "the temple of the Kaaba was built by Abraham in conformity with those religious practices according to which, after a lapse of time, the descendants of his second son built the Temple of Jerusalem."

KABBALA. See Cabala.

KADIRI, ORDER OF. A secret society existing in Arabia, which so much resembles Freemasonry in its object and forms, that Lieutenant R. F. Burton, who succeeded in obtaining initiation into it, called the members Oriental Freemasons. He gives a very interesting account of the Order in his Pilgrimage to El Medinah and Mecca.

KADOSH. The name of a very important Degree in many of the Masonic Rites. The word "kaph" is Hebrew, and signifies holy or consecrated, and is thus intended to denote the elevated character of the Degree and the sublimity of the truths which distinguish it and its possessors from the other Degrees. Pluche says that in the East, a person preferred to honors bore a scepter, and sometimes a plate of gold on the forehead, called a Kadosh, to apprise the people that the bearer of this mark or rod was a public person, who possessed the privilege of entering into hostile camps without the fear of losing his personal liberty.

The Degree of Kadosh, though found in many of the Rites and in various countries, seems, in all of them, to have been more or less connected with the Knights Templar. In some of the Rites it was placed at the head of the list, and was then dignified as the ne plus ultra, nothing further, of Freemasonry. It was sometimes given as a separate order or Rite within itself, and then it was divided into the three Degrees of Illustrious Knight of the Temple, Knight of the Black Eagle, and Grand Elect.

Brother Oliver enumerates five Degrees of Kadosh: the Knight Kadosh; Kadosh of the Chapter of Clermont; Philosophical Kadosh; Kadosh Prince of Death; and Kadosh of the Ancient and Accepted Scottish Rite.

The French records speak of seven: Kadosh of the Hebrews; Kadosh of the first Christians; Kadosh of the Crusades; Kadosh of the Templars; Kadosh of Cromwell or the Puritans; Kadosh of the Jesuits; and the True Kadosh. But the correctness of this enumeration is doubtful, for it cannot be sustained by documentary evidence. In all of these Kadoshes the doctrine and the modes of recognition are substantially the same, though in most of them the ceremonies of initiation differ.

Ragon mentions a Kadosh which is said to have been established at Jerusalem in 1118; but here he undoubtedly refers to the Order of Knights Templar. He gives also in his Traitéur Général the nomenclature of no less than fourteen Kadosh Degrees.

The doctrine of the Kadosh system is that the persecutions of the Knights Templar by Philip the Fair of France, and Pope Clement V, however cruel and sanguinary in its results, did not extinguish the Order, but it continued to exist under the forms of Freemasonry. That the ancient Templars are the modern Kadoshes, and that the Builder at the Temple of Solomon is now replaced by James de Molay, the martyred Grand Master of the Templars, the assassins being represented by the King of France, the Pope, and Naffodei the informer against the Order; or, it is sometimes said, by the three informers, Squin de Florian, Naffodei, and the Prior of Montfaucon.

As to the history of the Kadosh Degrees, it is said to have been first invented at Lyons, in France, in 1743, where it appeared under the name of the Petit Élu, Minor Élu, as distinguished from Grand Élu. This Degree, which is said to have been based upon the Templar doctrine heretofore referred to, was afterward developed into the Kadosh, which we find in 1758, incorporated as the Grand Élu Kadosh into the system of the Council of Emperors of the East and West, which was that year formed at Paris, whence it was extended to the Scottish Rite Freemasons.

Of all the Kadoshes, two only are now important, namely, the Philosophic Kadosh, which has been adopted by the Grand Orient of France, and the Knight Kadosh, which constitutes the Thirtieth Degree of the Scottish Rite Freemasons.

KADOSH, called also the Holy Man. The French phrase is Kadosch ou l'Homme Saint. The Tenth and last Degree of the Rite of Martinism.

KADOSH, GRAND, ELECT KNIGHT. The Sixty-fifth Degree of the Rite of Mizraim.

KADOSH, KNIGHT. The Thirtieth Degree of the Scottish Rite (see Knight Kadosh).

KADOSH OF THE JESUITS. According to Thory (Acta Latomorum i, page 320) this Degree is said to have been invented by the Jesuits of the College of Clermont. The statement is not well supported. De Bonneville's Masonic Chapter of Clermont was probably, either with or without design, confounded with the Jesuitical College of Clermont (see Jesuits).

KADOSH, PHILOSOPHIC. A modification of the original Kadosh, for which it has been substituted and adopted by the Grand Orient of France. The military character of the Order is abandoned, and the Philosophic Kadosh wear no swords. Their only weapon is the Word.

KADOSH, PRINCE. A Degree of the collection of Pyron.

KADOSH PRINCE OF DEATH. The Twenty-seventh Degree of the Rite of Mizraim.

KALAND'S BRUERER, DIE. German for The Brethren of the Calends. A religious brotherhood of the Middle Ages whose name was from the Calends, the first of each month, and whose traditions refer to Solomon's era.

KALB, JOHANN. Baron de Kalb. Born at Hüttendorf, Germany, June 29, 1721, and died August 19, 1780. A close friend of Lafayette, he entered the American service as a Major General in 1776, fought in several actions, became second in command at Camden, South Carolina, August 16, 1780, at which time he was wounded and died three days later. He was buried with both military and Masonic honors. It is not positively known where De Kalb received the Degrees of Freemasonry, though there is...
reason to believe that it was in the Army Lodge No. 29, chartered April 27, 1780, by the Grand Lodge of Pennsylvania for the benefit of the Brethren of the Maryland Line. On a visit to South Carolina, La Fayette, under the auspices of Kershaw Lodge, laid the corner-stone of a monument to DeKalb, March 9, 1825, on the spot where he was wounded at the battle of Camden (see History of Freemasonry in Maryland, Edward T. Schults, volume 4, page 327, and volume 2, pages 477-8).

KAMEA. Hebrew, ובש, meaning an amulet. More particularly applied by the Cabalists to magic squares inscribed on paper or parchment, and tied around the neck as a safeguard against evil (see Magic Squares).

KANE, DOCTOR ELISHA KENT. American scientist and explorer, born at Philadelphia, February 20, 1822, and famous on account of two voyages to the Arctic regions in search of Sir John Franklin, an English Freemason and explorer. Kane was an enthusiastic Freemason, a member of Franklin Lodge, No. 134, Philadelphia. He died on February 16, 1857. When Brother Kane reached Newfoundland on his way north in search of Brother Franklin, he was entertained at a reception held by Saint John's Lodge on June 17, 1853, and presented with a Masonic flag (see Doctor Mackey's History of Freemasonry, 1921, page 2178).

KANSAS. By Dispensation granted to John M. Chivington on August 4, 1854, Grove Lodge was opened in Wyandotte Territory at the house of Mathew R. Walker. A Convention was held on November 14, 1855, at Leavenworth, but as Wyandotte Lodge was not represented the meeting was adjourned until December 27. On that date representatives of Wyandotte Lodge were again absent, but it was decided not to delay the organization of a Grand Lodge further. The following were present at this meeting held in the office of A. and R. Rees: Brother John W. Smith, W. M. of Smithton Lodge, No. 140; Brother R. R. Rees, W. M. of Leavenworth Lodge, No. 150, and Brothers C. T. Harrison, L. J. Eastin, J. J. Clarkson, G. W. Purkins, I. B. Donaldson, and Simon Kohn, Master Masons. The Grand Lodge was then opened and it was decided to send a report to Wyandotte Lodge asking them to approve the proceedings. A completely representative meeting was held on March 17, 1856, when it was resolved that, as there was some doubt whether the proceedings of the previous Convention were entirely legal, owing to the absence of delegates from one chartered Lodge, the Grand Lodge of Kansas should be organized then and there. When this was done, Brother Richard R. Rees, elected Grand Master, was installed and he then installed the other Grand Officers in Leavenworth. The Grand Lodge was granted a Dispensation on January 24, 1857. Not until September 8, 1865, however, was its Charter issued. The first Chapter in Kansas to possess a Charter was Washington, No. 1, Dispensation granted May 18, 1859; Charter, September 14, 1859. Representatives of these two Chapters and of Fort Scott Chapter met in Convention by permission of the Grand Lodge of Kansas to possess a Charter was Washington, No. 1, Dispensation granted May 18, 1859; Charter, September 14, 1859. Representatives of these two Chapters and of Fort Scott Chapter met in Convention by permission of the Grand High Priest on January 27, 1866, and on February 26, the Grand Royal Arch Chapter of Kansas was duly organized and constituted.

The Grand Council of Missouri chartered three Councils of Royal and Select Masters in this State. On December 12, 1867, representatives of the three Councils organized a Grand Council which has since met annually except in 1880. A Commandery, Leavenworth, No. 1, was established by Dispensation issued February 10, 1864. Its Charter was granted September 6, 1865. This Commandery, with the others in the State, namely: Washington, No. 2; Hugh de Payens, No. 3, and De Molay, No. 4, met on December 29, 1868, by Warrant from Grand Master William Sewall Gardner, issued on December 2, 1868, and established a Grand Commandery.

The following Scottish Rite Bodies were established in Kansas: Salina, No. 2, Lodge of Perfection, September 13, 1876, at Salina; Unity, No. 1, Chapter of Rose Croix, February 17, 1881, at Topeka; William de la More, No. 1, Council of Kadosh, December 12, 1883, at Lawrence; Topeka, No. 1, Consistory, April 23, 1892, at Topeka. Those established at Fort Leavenworth, one in 1890 and three in 1909, in each case as Army, No. 1, came at first under the Supreme Council, Southern Jurisdiction. At the session of 1909, the Supreme Council agreed to exercise concurrent jurisdiction, but in 1910 the Army Bodies at Fort Leavenworth were transferred to the authority of Kansas.

KARMATIANS. A Mohammedan sect that became notorious from its removal of the celebrated black stone of the Kaaba, and, after retaining it for twenty-two years, voluntarily surrendered it. Founded by Karmata at Irak in the ninth century.

KASIDÉANS. A Latinized spelling of Chasidim, which see.

KATHARSIS. Greek, καθαρσίς. The ceremony of purification in the Ancient Mysteries. Müller says that "one of the important parts of the Pythagorean worship was the ἑαυτόν, which was sung to the lyre in spring-time by a person sitting in the midst of a circle of listeners: this was called the katharsis or purification" (Dorians i, 384).

KATIPUNAN. Secret society in the Philippine Islands. See Philippine Islands.

KEEPER OF THE SEALS. An officer called Garde des Sceaux in Lodges of the French Rite. It is also the title of an officer in Consistories of the Ancient and Accepted Scottish Rite. The title sufficiently indicates the functions of the office.

KELLERMAN, MARSHAL. Duke de Valmy, born 1770, died 1835. Member of the Supreme Council and Grand Officer of Honor of the Grand Orient of France; elected 1814. Served in the battles of Marengo, Austerlitz, and Waterloo.

KELLY, CHRISTOPHER. A Masonic plagiarist, who stole bodily the whole of the typical part of the celebrated work of Samuel Lee entitled Orbis Miraculorum, or The Temple of Solomon Pourtrayed by Scripture Light, and published it as his own under the title of Solomon's Temple spiritualized; setting forth the Divine Mysteries of the Temple, with an account of its Destruction. He prefaced the book with An Address to all Free and Accepted Masons. The first edition was published at Dublin in 1803, and on his removal to America he published a second in 1820, at Philadelphia. Kelly was, unfortunately, a Freemason, but not an honest one. Brother Woodford points out that all such works...
organize them in September, 1827. The Anti-Masonic period affected the Craft in Kentucky to some considerable extent and the Grand Council only met once in 1841. From 1875 to 1881 the Degrees were included in the Chapter work but in 1881, after the organization of the General Grand Council, the Grand Council of Kentucky was reorganized. On October 14, 1912, it affiliated with the General Grand Council as a constituent member.

Webb, No. 1, at Lexington, was the first Commandery to begin work in Kentucky. It was authorized by Charter dated January 1, 1826, but this was probably a Charter of Recognition as there is in existence a copy of the original Proceedings of Webb Encampment, with a list of members as of January 1, 1819. A Dispensation was issued by John Snow on the following December 28, and a Charter on January 1, 1820. The Grand Commandery in Kentucky, authorized by Warrant from the Grand Encampment dated September 14, 1847, was constituted on October 5, at Frankfort. Its subordinate Commanderies were Webb, No. 1; Louisville, No. 2; Versailles, No. 3; Frankfort, No. 4, and Montgomery, No. 5.

On August 8, 1852, four Bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, were chartered at Louisville: Union Lodge of Perfection, No. 1; Pelican Chapter of Rose Croix, No. 1; Kilwinning Council of Kadosh, No. 1, and Grand Consistory, No. 1.

KENYA COLONY. British East Africa where the Grand Lodges of England and Scotland have each chartered a Lodge at Nairobi in this district.

KEWIS. See Lewis.

KEY. "The Key," says Doctor Oliver (Landmarks i, page 180), "is one of the most important symbols of Freemasonry. It bears the appearance of a common metal instrument, confined to the performance of one simple act. But the well-instructed brother beholds in it the symbol which teaches him to keep a tongue of good report, and to abstain from the debasing vices of slander and defamation." Among the ancients the key was a symbol of silence and circumcision; and thus Sophocles alludes to it in the Oedipus Coloneus (line 105), where he makes the chorus speak of "the golden key which had come upon the tongue of the ministering Hierophant in the mysteries of Eleusis—συν καὶ χαλεψ κλατε γιγάντων θρίαμβοι προστάτων ευμορφίαν," Callimachus says that the Priestess of Ceres bore a key as the ensign of her mystic office. The key was in the Mysteries of Isis a hieroglyphic of the opening or disclosing of the heart and conscience, in the kingdom of death, for trial and judgment.

In the old instructions of Freemasonry the key was an important symbol, and Doctor Oliver regrets that it has been abandoned in the modern system. In the ceremonies of the First Degree, in the eighteenth century, allusion is made to a key by whose help the secrets of Freemasonry are to be obtained, which key "is said to hang and not to lie, because it is always to hang in a brother's defence and not to lie to his prejudice." It was said, too, to hang "by the thread of life at the entrance," and was closely connected with the heart, because the tongue "ought to utter nothing but what the heart dictates." And, finally, this key is described as being "composed of no metal, but a tongue of good report." In the ceremonies of the...
Master's Degree in the Adonhiramite Rite, we find
knows only how to speak well of those of whom it
speaks in their absence as in their presence.

In the heart.

Where do you conceal?
All the secrets which have been intrusted to me.

Where do you keep it?
In a box of coral which opens and shuts only with
the heart, ivory teeth.

What do you conceal?
Of none. It is a tongue obedient to reason, which
knows only how to speak well of those of whom it
speaks in its absence as in its presence.

All of this shows that the key as a symbol was for¬
merly equivalent to the modern symbol of the “instruc¬
tive tongue,” which, however, with almost the same
interpretation, has now been transferred to the Second
or Fellow-Craft’s Degree. The key, however, is still
preserved as a symbol of secrecy in the Royal Arch
Degree; and it is also presented to us in the same
sense in the ivory key of the Secret Master, or Fourth
Degree of the Ancient and Accepted Scottish Rite.

In many of the German Lodges an ivory key is made
for the Masonic clothing of each Brother, to re¬
mind him that he should lock up or conceal the secrets
of Freemasonry in his heart.

But among the ancients the key was also a symbol of
power; and thus among the Greeks the title of
key-bearer, or key-bearer, was bestowed upon one
holding high office; and with the Romans, the keys
are given to the bride on the day of marriage, as
a token that the authority of the house was bestowed
upon her; and if afterward divorced, they were taken
from her, as a symbol of the deprivation of her office.

When the Hebrews the key was used in the same
sense. “As the robe and the baldric,” says Lowth
(Israel, part ii, section 4), “were the ensigns of power
and authority, so likewise was the key the mark of
office, either sacred or civil.” Thus in Isaiah (xxii,
22), it is said: “The key of the house of David will I
lay upon his shoulders; so he shall open, and none
shall shut; and he shall shut, and none shall open.”
Our Savior expressed a similar idea when he said to
Saint Peter, “I will give unto thee the keys of the
kingdom of heaven.” It is in reference to this inter¬
pretation of the symbol, and not that of secrecy, that
the key has been adopted as the official jewel of the
Treasurer of a Lodge, because he has the purse, the
source of power, under his command.

KEY OF MASONRY. See Knight of the Sun.

KEYSTONE. The stone placed in the center of an
arch which preserves the others in their places, and
secures firmness and stability to the arch. As it was
formerly the custom of Operative Masons to place a
peculiar mark on each stone of a building to designate
the workman by whom it had been adjusted, so the
Keystone was most likely to receive the most promi¬
nent mark, that of the Superintendent of the structure.

Such is related to have occurred to that Keystone
which plays so important a part in the legend of the
Royal Arch Degree.

The objection has sometimes been made, that the
arch was unknown in the time of Solomon. But this
objection has been completely laid at rest by the re¬
searches of antiquaries and travelers within a few
years past. Wilkinson discovered arches with regular
keystones in the doorways of the tombs of Thebes,
the construction of which he traced to the year 1840
B.C., or 460 years before the building of the Temple
of Solomon. And Doctor Clark asserts that the
Cyclopean gallery of Tynús exhibits lanceet-shaped
arches almost as old as the time of Abraham. In
fact, in the Solomonic era, the construction of the
arch must have been known to the Dionysian Arti¬
cers, of whom, it is a freely received theory, many
were present at the building of the Temple.

The title given to the dead, subject to examination as depicted in Chapter 125 of the Book of the Dead in the Egyptian Ritual.

The Confession of Faith under the Mohammedan law.

A variation of the name of Hiram Abi.

A word used in some old ceremonies of the
Eighth Degree of the Ancient and Accepted Scottish Rite.

As the city of York claims to be the
birthplace of Freemasonry in England, the ob¬
scure little village of Kilwinning is entitled to the same
honor with respect to the origin of the Order in the
sister kingdom of Scotland. The claim to the honor,
however, in each case, depends on the bare authority
of a legend, the authenticity of which is now doubted
by many Masonic historians. A place, which, in itself
small and wholly indistinguishable in the political, the
literary, or the commercial annals of its country, has
become of great importance in the estimation of the
Masonic antiquities from its intimate connection with
the history of the Institution.

The Abbey of Kilwinning is situated in the baili¬
wick of Cunningham, about three miles north of the
royal burgh of Irving, near the Irish Sea. The abbey
was founded in the year 1140, by Hugh Morville,
Constable of Scotland, and dedicated to Saint Win¬
ning, being intended for a company of monks of the
Tyronean Order, who had been brought from Kelso.

The edifice must have been constructed at great ex¬
 pense, and with much magnificence, since it is said to
have occupied several acres of ground in its whole
extent.

Lawrie (History of Freemasonry, page 46, 1859
edition) says that, by authentic documents as well as
by other collateral arguments which amount almost
to a demonstration, the existence of the Kilwinning
Lodge has been traced back as far as the end of the
fifteenth century. But we know that the body of
architects who perambulated the Continent of Europe
and have frequently been mentioned under the name

KEPHRA. An Egyptian Deity, presiding over
transformation and represented with the beetle in
place of a head.

HER-HEB. The Master of Ceremonies in the
Egyptian system of worship.

KESVAN or CHESVAN. Hebrew, וַשָּׁנ. The
same Hebrew month as Marchesvan, which see.

KHEBRA. An Egyptian Deity, in the position
that is metaphorically used in representations
of Buddha and by the Hermetic philosophers, ex¬
tends one hand toward Heaven and the other toward

KHETEM EL NABIIM. Mohammed, the seal of
the prophets.

KHESVAN. The title given to the dead, subject to
examination as depicted in Chapter 125 of the Book
of the Dead in the Egyptian Ritual.

KHETEM EL NABIIM. Mohammed, the seal of
the prophets.

KHON. The title given to the dead, subject to
examination as depicted in Chapter 125 of the Book
of the Dead in the Egyptian Ritual.

KHURAM-ABI. A variation of the name of
Aram Abi.

KI. A word used in some old ceremonies of the
Eighth Degree of the Ancient and Accepted Scottish Rite.
of Traveling Freemasons, flourished at a much earlier period; and we learn, also, from Lawrie himself, that several of these Freemasons traveled into Scotland, about the beginning of the twelfth century. Hence, we have every reason to suppose that these men were the architects who constructed the Abbey at Kilwinning, and who first established the Institution of Freemasonry in Scotland. If such be the fact, we must place the origin of the first Lodge in that kingdom at an earlier date, by three centuries, than that claimed for it by Lawrie, which would bring it much nearer, in point of time, to the great Masonic Assembly, which is traditionally said to have been convened in the year 926, by Prince Edwin, at York, in England.

There is some collateral evidence to sustain the probability of this early commencement of Freemasonry in Scotland. It is very generally admitted that the Royal Order of Herodem was founded by King Robert Bruce, at Kilwinning. Thorly, in the Acta Latomorum, gives the following chronicle: "Robert Bruce, King of Scotland, under the title of Saint John, after the battle of Bannockburn, which was fought on the 24th of June, 1314. To this Order was afterwards united that of Herodem, for the sake of the Scotch Freemasons, who formed a part of the thirty thousand troops with whom he had fought an army of one hundred thousand Englishmen. King Robert reserved the title of Grand Master to himself and his successors forever, and founded the Royal Grand Lodge of Herodem at Kilwinning."

Doctor Oliver says that "the Royal Order of Herodem had formerly its chief seat at Kilwinning; and there is every reason to think that it and Saint John's Masonry were then governed by the same Grand Lodge."

In 1820, there was published at Paris a record which states that in 1286, James, Lord Stewart, received the title of Grand Master to himself and his successors forever, and founded the Royal Grand Lodge of Herodem at Kilwinning; which goes to prove that a Lodge was then existing and in active operation at that place.

The modern iconoclasts, however, who are leveling these old legends with unsparing hands, have here been at work. Brother D. Murray Lyon has attacked the Bruce legend, and in the London Freemasons Magazine (of 1868, page 14) says:

"Seeing that the Fraternity of Kilwinning never at any period practised or acknowledged other than Craft degrees, and have not preserved even a shadow of a tradition that can in the remotest degree be held to identify Robert Bruce with the holding of Masonic Courts, or the Institution of a Secret Order at Kilwinning, the Fraternity of the 'Herodim' must be attributed to another than the hero of Bannockburn, and a birthplace must be sought for it in a soil still more favorable to the growth of the high grades than Scotland has hitherto proved."

He intimates that the legend was the invention of the Chevalier Ramsay, whose birthplace was in the vicinity of Kilwinning.

Brother Mackey says, "I confess that I look upon the legend and the documents that contain it with some favor, as at least furnishing the evidence that there has been among the Fraternity a general belief of the antiquity of the Kilwinning Lodge." Those, however, whose faith is of a more hesitating character, will find the most satisfactory testimonies of the existence of that Lodge in the beginning of the fifteenth century. At that period, when James II was on the throne, the Barons of Roslin, as hereditary Patrons of Scotch Freemasonry, held their annual meetings at Kilwinning, and the Lodge at that place granted Warrants of Constitution for the formation of subordinate Lodges in other parts of the kingdom. The Lodges thus formed, in token of their respect for, and submission to, the mother Lodge whence they derived their existence, affixed the word Kilwinning to their own distinctive name; many instances of which are still to be found on the register of the Grand Lodge of Scotland—such as Canongate Kilwinning, Greenock Kilwinning, Cumberland Kilwinning, etc.

But, in process of time, this Grand Lodge at Kilwinning ceased to retain its supremacy, and finally its very existence. As in the case of the sister kingdom, where the Grand Lodge was removed from York, the birthplace of English Freemasonry, to London, so in Scotland, the supreme seat of the Order was at length transferred from Kilwinning to the metropolis; and, hence, in the doubtful document entitled the Charter of Cologne, which purports to have been written in 1542, we find, in a list of nineteen Grand Lodges in Europe, that that of Scotland is mentioned as sitting at Edinburgh, under the Grand Mastership of John Bruce. In 1736, when the Grand Lodge of Scotland was organized, the Kilwinning Lodge was one of its constituent Bodies, and continued in its obedience until 1743. In that year it petitioned to be recognized as the oldest Lodge in Scotland; but as the records of the original Lodge had been lost, the present Lodge could not prove, says Lawrie, that it was the identical Lodge which had first practised Freemasonry in Scotland. The petition was therefore rejected, and, in consequence, the Kilwinning Lodge seceded from the Grand Lodge and established itself as an independent Body. It organized Lodges in Scotland; and several instances are on record of its issuing Charters as Mother Kilwinning Lodge to Lodges in foreign countries. Thus, it granted one to a Lodge in Virginia in 1758, and another in 1779 to some Brethren in Ireland calling themselves the Lodge of High Knights Templar. But in 1807 the Mother Lodge of Kilwinning renounced all right of granting Charters, and came once more into the bosom of the Grand Lodge, bringing with her all her daughter Lodges.

Here terminates the connection of Kilwinning as a place of any special importance with the Freemasonry of Scotland. As for the Abbey, the stupendous fabric which was executed by the Freemasons who first migrated into Scotland, its history, like that of the Lodge which they founded, is one of decline and decay. In 1560, it was in a great measure demolished by Alexander, Earl of Glencairn, in obedience to an Order from the States of Scotland, in the exercise of their usurped authority during the imprisonment of Mary Stuart. A few years afterward, a part of the Abbey Chapel was repaired and converted into the parish church, and was used as such until about the year 1775, when, in consequence of its ruinous and dangerous state, it was pulled down and an elegant church erected in the modern style. In 1759, so much of the ancient Abbey remained as to enable Grose, the antiquary, to take a sketch of the ruins.

KILWINNING MANUSCRIPT. Also called the Edinburgh Kilwinning Manuscript. This manuscript derives its name from its being written in a small
quarto book, belonging to the celebrated Mother Kilwinning Lodge of Scotland. For its publication, the Masonic Fraternity is indebted to Brother William James Hughan, who has inserted it in his Unpublished Records of the Craft, from a copy made for him from the original by Brother D. Murray Lyon, of Ayr, Scotland. Brother Lyon, "whilst glancing at the Minutes of the Lodge of Edinburgh from December 27, 1675, till March 12, 1678, was struck with the similarity which the handwriting bore to that in which the Kilwinning copy of the Narrative of the Founding of the Craft of Masonry is written, and upon closer examination he was convinced that in both cases the caligraphy is the same" (History of the Lodge of Edinburgh, page 107). It was probably written in 1665. The Anglican phraseology, and the fact that one of the Charges requires that Freemasons should be "liegedemen to the King of England," conclusively show that the manuscript was written in English and introduced into Scotland. It is so much like the text of the Grand Lodge Manuscript, published by Brother Hughan in his Old Charges of British Freemasons, that, to use the language of Brother Woodford, "it would pass as an indifferent copy of that document."

KILWINNING, MOTHER LODGE. For an account of this Body, which was for some time the rival of the Grand Lodge of Scotland, see Kilwinning.

KILWINNING SYSTEM. The Freemasonry practised in Scotland, so called because it is supposed to have been instituted at the Abbey of Kilwinning. Brother Oliver uses the term in his Mirror for the Johannite Masons (page 120, see also Saint John's Masonry).

KINDERAUSTAUSCHSTELLE DER GROSS LOGE ZUR SONNE. See Children's Exchange Bureau.

KING. The second officer in a Royal Arch Chapter in the United States. He is the representative of Zerubbabel, Prince or Governor of Judah. When the Chapter meets as a Lodge of Mark, Past, or Most Excellent Masters, the King acts as Senior Warden. After the rebuilding of the second Temple, the government of the Jews was administered by the High Priests as the vicegerents of the Kings of Persia, to whom they paid tribute. This is the reason that the High Priest is the presiding officer in a Chapter, and the King only a subordinate. But in the Chapters of England and Ireland, the King is made the presiding officer. The jewel of the King is a level surmounted by a crown suspended within a triangle.

KING OF THE SANCTUARY. A side Degree formerly conferred in the presence of five Past Masters, now in disuse.

KING OF THE WORLD. A Degree in the system of the Philosophical Rite.

KINGS, THE FIVE. The sacred code of the older Chinese. The word king signifies web of cloth, or the warp that keeps the threads in position, or upon which we may weave the somber and golden colors that make up this life's pictured history. This great light in Chinese secret societies contains the best sayings of the best sages on the ethical-political duties of life. They cannot be traced to a period beyond the tenth century before Christ, although the religion is believed to be older.

Some of the superior classes of Chinese are believers in the great philosopher Lao-tse, and others in the doctrines of Confucius. The two religions appear to be twin in age, not strikingly dissimilar, and each has been given a personality in color in accordance with the character of ethics believed in by the two writers. Lao-tse and Confucius were the revivers of an older religion, the former of whom was born 604 B.C., and the latter fifty-four years subsequently.

The five kings are, the Yih-King, or Book of Changes; the Shi-King, or Book of Songs; the Shu-King, or Book of Annals; the Chu'un Ts'ju; or "Spring and Autumn"; and the Li-King, or Book of Rites. The fourth book was composed by Confucius himself, while the first three are supposed to have been compiled by him, and the fifth by his disciples from his teachings.

Doctor Legge, late Professor of Chinese at Oxford, England, and Doctor Medhurst assert that there are no authentic records in China earlier than 1100 B.C., and no alphabetical writing before 1500 B.C.

The grandeur of the utterances and brilliancy of the intellectual productions of Confucius and Mencius, as law-givers and expounders of the sacred code of the Chinese, called The Five Kings, are much to be admired, and are the Trestle-Board of many thousands of millions of the earth's population.

KIPLING, RUDYARD. Celebrated author and poet. Born in Bombay, India, December 30, 1865. His writings frequently give Masonic allusions peculiarly significant to the Craft. The story of The Man Who Would be King is a good specimen of the kind in question. His poems, the Mother Lodge, the Palace, and L'Envoi to Life's Handicap are splendidly typical. He was made an honorary member of Canon-gate Kilwinning Lodge at Edinburgh, a Masonic distinction of which he very properly has been not a little proud. The English Masonic Illustrated (London, July 1901, volume 1, number 10) says Brother Kipling was initiated in Freemasonry at the age of twenty and a half, by special dispensation obtained for the purpose, in the Hope and Perseverance Lodge, No. 782, Lahore. In 1888 joined the Independence and Philanthropy Lodge, No. 391, meeting at Allahabad, Bengal. In the issue of the London Times quoted in the Freemason, March 28, 1925, there is an interesting statement from Brother Kipling regarding his active service in his own Lodge in Lahore, Punjab, East Indies. He was Entered for membership by a Hindu, Passed by a Mohammedan, and Raised by an Englishman. The Tyler was an Indian Jew. This is what he writes: "I was Secretary for some years of the Lodge of Hope and Perseverance, No. 782, E.C., Lahore, English Constitution, which included Brethren of at least four creeds. I was entered by a member from Brahmo Somaj, a Hindu, passed by a Mohammedan, and Raised by an Englishman. Our Tyler was an Indian Jew. This is what he writes: "I was Secretary for some years of the Lodge of Hope and Perseverance, No. 782, E.C., Lahore, English Constitution, which included Brethren of at least four creeds. I was entered by a member from Brahmo Somaj, a Hindu, passed by a Mohammedan, and raised by an Englishman. Our Tyler was an Indian Jew. This is what he writes: "I was Secretary for some years of the Lodge of Hope and Perseverance, No. 782, E.C., Lahore, English Constitution, which included Brethren of at least four creeds. I was entered by a member from Brahmo Somaj, a Hindu, passed by a Mohammedan, and raised by an Englishman. Our Tyler was an Indian Jew. This is what he writes: "I was Secretary for some years of the Lodge of Hope and Perseverance, No. 782, E.C., Lahore, English Constitution, which included Brethren of at least four creeds.

To this very remarkable experience of Brother Kipling is due the poem by him which follows and which by his permission is reprinted here from The Seven Seas, published by Doubleday Page and Company, Garden City, New York (page 177).
Bruder Kuss; the French, le Baiser Fraternal. It is the kiss given in the French and German Lodges by each Brother to his neighbor on the right and left hand when the labors of the Lodge are closed. It is not adopted in the English or American systems of Ancient Craft Freemasonry, although practised in some of the advanced Degrees.

**KISS OF PEACE.** In the reception of an Ancient Knight Templar, it was the practise for the one who received him to greet him with a kiss upon the mouth. This, which was called the Osculum Pads, or Kiss of Peace, was borrowed by the Templars from the religious orders, in all of which it was observed. It is not practised in the receptions of Masonic Templarism.

**KITCHENER, VISCOUNT HORATIO BERN.** Famous English soldier, Commander-in-Chief and High Commissioner in the Meditteranean, as well as a member of the Masonic Fraternity with years of active service to his credit. Born June 24, 1850, at Bally Longford, County Kerry, England, and died, 1916, in the World War. Son of Lieutenant-Colonel H. H. Kitchener. Entered the Royal Military Academy, Woolwich, 1868, and in 1871 appointed Second Lieutenant, Royal Engineers. Sent to Palestine, thence to Egypt, being promoted to Captain in 1883. In 1884, serving in the expeditionary forces on the Nile, he was first Major and then Lieutenant-Colonel. Commandant at Suakin for three years, ending 1888, having received a dangerous wound. Served as Adjutant-General until 1892 when he succeeded Sir Francis Grenfell as Sirdar (Persian for Leader, equivalent in Egypt to Commander-in-Chief) of the Egyptian Army. Displayed great skill in administrative work with the expeditionary force and he advanced the frontier and railway to Dongola in the Sudan. In 1896 he was appointed British Major-General, succeeding so well that he was appointed to the peerage as Baron Kitchener of Khartoum, receiving a grant of thirty thousand pounds and the thanks of Parliament. He was shortly afterwards appointed Chief-of-Staff to Lord Roberts in the South African War and promoted to Lieutenant-General. He served in the field until 1900, when he was made Commander-in-Chief, Lord Roberts returning to England. The long, arduous and loyal work of Kitchener was rewarded by the title of Viscount when the war ended, a grant of fifty thousand pounds; the Order of Merit and the rank of General "for distinguished service."

For the following data as to Brother Kitchener's Masonic record we are indebted to his personal friend, Brother Lieutenant-Colonel E. C. Mugrue, Southsea, England: "His Mother Lodge, British Union, No. 114 was founded at Ipswich, England, in 1762. He was a founder member of the following: Drury Lane Lodge, No. 2127, founded in 1885; Khartoum Lodge, No. 2877, founded in 1901; Kitchener Lodge, No. 2998, founded at Simla, Punjab, in 1903. Brother Lord Kitchener was District Grand Master of Egypt and Sudan in 1899; District Grand Master of the Punjab in 1902; Junior Grand Warden of England in 1916. "Brother Kitchener possessed great talents as a linguist in Oriental languages which stood him in good stead in his Masonic work, and this, coupled with his strength of character and power and skill as a soldier, made him a man who was loved by all his men and by the entire English-speaking world and one of whom the Masonic Fraternity is justly proud" writes Brother Mugrue.
KLOSS

Brother Kitchener served for seven years in India, made many far-reaching reforms in the Government, entirely reorganized the British and native forces. In 1909 he was appointed to Field Marshall, virtual Grand Master. He resided at Frankfort-on-the-Main, where he enjoyed a high reputation as a physician. He was the possessor of an extensive Masonic library, and devoted himself to the study of the antiquities and true character of the Masonic institution, insomuch that he was styled the "Teacher of the German Freemasons." Kloss's theory was that the present Order of Freemasons found its origin in the stone-cutters and building corporations of the Middle Ages. He delivered, in the course of his life, many valuable historical discourses before the Lodge Zur Einigkeit, or Concord, several of which were printed and published: *Annals of the Lodge Zur Einigkeit*, Frankfurt, 1840; *Freemasonry in its true meaning*, from the ancient and genuine documents of the Stonemasons, Leipsic, 1846; *A History of Freemasonry in England, Scotland, and Ireland*, Leipsic, 1848; *A History of the Freemason of France*, from genuine documents, Darmstadt, 1852; and a *Bibliography of Freemasonry*, Frankfurt, 1844. This last is a most valuable contribution to Masonic literature. It contains a list of more than six thousand Masonic works in all languages, with critical remarks on many of them. Doctor Kloss died at Frankfort, February 10, 1854. Brother Meisinger, who delivered his funeral oration, said of him: "He had a rare amount of learning, and was a distinguished linguist; his reputation as a physician was deservedly great; and he added to these a friendly, tender, amiable disposition, with great simplicity and uprightness of character."

KNEELING. Bending the knees has, in all ages of the world, been considered as an act of reverence and humility, and hence Pliny, the Roman naturalist, observes, that "a certain degree of religious reverence is attributed to the knees of man." Solomon placed himself in this position when he prayed at the consecration of the Temple; and Freemasons use the same posture in some portions of their ceremonies, as a token of solemn reverence. In the act of prayer, Freemasons in the lower Degrees adopt the standing posture, which was the usage of the primitive Church, where it was symbolic of the resurrection; Freemasons in the advanced Degrees generally kneel on one knee.

KNEE TO KNEE. Bending of the knees was, in all ages of the world, considered an act of reverence and humility, and hence Pliny, the Roman naturalist, observes, that "a certain degree of religious reverence is attributed to the knees of man." Solomon placed himself in this position when he prayed at the consecration of the Temple; and Freemasons use the same posture in some portions of their ceremonies, as a token of solemn reverence. In the act of prayer, Freemasons in the lower Degrees adopt the standing posture, which was the usage of the primitive Church, where it was symbolic of the resurrection; Freemasons in the advanced Degrees generally kneel on one knee.

KNIGHT-NEB-S. The Egyptian goddess personifying the West, facing the East.

KNIFE AND FORK DEGREE. Sometimes called the Fourth Degree. Those Freemasons who take more delight in the refreshments of the banquet than in the labors of the Lodge, and who admire Freemasonry only for its social aspect, are ironically said to be "Members of the Knife and Fork Degree." The sarcasm was first uttered by Dermott, when he said in his *Ahiman Rezon* (page 36), speaking of the Moderns, that "it was also thought expedient to abolish the old custom of studying geometry in the Lodge; and some of the young brethren made it appear that a good knife and fork in the hands of a dexterous brother, over proper materials, would give greater satisfaction and add more to the rotundity of the Lodge than the best scale and compass in Europe."

KNIGGE, ADOLPH FRANZ FRIEDERICH LUDWIG, BARON VON. He was at one time among the most distinguished Freemasons of Germany; for while Weishaupt was the ostensible inventor and leader of the system of Bavarian Illuminism, it was indebted for its real form and organization to the inventive genius of Knigge. He was born at Brendenbeck, near Hanover, October 16, 1752. He was initiated, January 20, 1772, in a Lodge of Strict Observance at Cassel, but does not appear at first to have been much impressed with the Institution, for, in a letter to Prince Charles of Hesse, he calls its ceremonies "absurd, juggling tricks."

Subsequently his views became changed, at least for a time. When, in 1780, the Marquis de Costanzo was despatched by Weishaupt to Northern Germany to propagate the Order of the Illuminati, he made the acquaintance of Knigge, and succeeded in gaining him as a disciple. Among the Illuminati Knigge was known by the name of Philo. Knigge afterward entered into a correspondence with Weishaupt, in consequence of which his enthusiasm was greatly increased. After some time, in reply to the earnest entreaties of Knigge for more light, Weishaupt confessed that the Order was as yet in an unfinished state, and actually existed only in his own brain; the lower classes alone having been organized. Recognizing Knigge's abilities, he invited him to Bavaria, and promised to surrender to him all the manuscript materials in his possession, that Knigge might out of them, assisted by his own invention, construct the advanced Degrees of the Rite. Knigge accordingly repaired to Bavaria in 1781, and when he met Weishaupt, the latter consented that Knigge should elaborate the whole system up to the highest mysteries. This task Knigge accomplished, and entered into correspondence with the Lodges, exerting all his talents, which were of no mean order, for the advancement of the Rite. He brought to its aid the invaluable labors of Bode, whom he prevailed upon to receive the Degrees.

After Knigge had fully elaborated the system, and secured for it the approval of the Areopagites, he introduced it into his district and began to labor with every prospect of success. But Weishaupt now interfered; and, notwithstanding his compact with Knigge,
Chevalier Croisé. Thory says (Acta Latomorum i. page 303) that this is a chivalric Degree, which was communicated to him by a member of the Grand Lodge of Copenhagen. He gives no further account of its character.

KNIGHT ELECT OF FIFTEEN. 1. The Sixteenth Degree of the Ancient and Accepted Rite, more commonly called Illustrious Elect of the Fifteen (see Elect of Fifteen). 2. The Tenth Degree of the Chapter of Emperors of the East and West. 3. The Eleventh Degree of the Rite of Mizraim.

KNIGHT ELECT OF TWELVE, SUBLIME. The Eleventh Degree of the Ancient and Accepted Scottish Rite, sometimes called Twelve Illustrious Knights. After vengeance had been taken upon the traitors mentioned in the Degrees of Elected Knights of Nine and Illustrious Elected of Fifteen, Solomon, to reward those who had exhibited their zeal and fidelity in inflicting the required punishment, as well as to make room for the exaltation of others to the Degree of Illustrious Elected of Fifteen, appointed twelve of these latter, chosen by ballot, to constitute a new Degree, on which he bestowed the name of Sublime Knights Elected, and gave them the command over the twelve tribes of Israel. The Sublime Knights rendered an account each day to Solomon of the work that was done in the Temple by their respective tribes, and received their pay. The Lodge is called a Chapter.

In the old ceremonies Solomon presides, with the title of Thrice Puissant, and instead of Wardens, there are a Grand Inspector and a Master of Ceremonies. In the more modern ceremonial of the Southern Jurisdiction, the Master and Wardens represent Solomon, Hiram of Tyre, and Adoniram, and the style of the Master and Senior Warden is Thrice Illustrious. The room is hung with black, sprinkled with white and red tears. The apron is white, lined and bordered with black, with black strings; on the flap, a flaming heart. The sash is black, with a flaming heart on the breast, suspended from the right shoulder to the left hip. The jewel is a sword of justice.

This is the last of three Elus which are found in the Ancient and Accepted Scottish Rite. In the French Rite they have been condensed into one, and make the Fourth Degree of that series, but not, as Ragon admits, with the happiest effect.


KNIGHTHOOD. The Saxon word enist, from which we get the English knight, signified at first a youth, and then a servant, or one who did domestic service, or a soldier who did military service, which might either be on foot or on horseback; but the French word Chevalier and the German Ritter both refer to his equestrian character. Although Tacitus says that the German Kings and Chiefs were attended in war and peace by a select body of faithful servants, and although the Anglo-Saxon Kings and Thanes had their military attendants, who served them with a personal fealty, the knight, in the modern acceptation of the word, did not appear until the establishment in France of the order of chivalry. Thence knighthood rapidly passed into the other countries of Christendom; for it always was a Christian institution. The stages through which a candidate passed until his full...
investiture with the rank of knighthood were three: the Page, the Squire or Esquire, and the Knight.

1. The Page. The child who was destined to knighthood continued until he was seven years old in the charge of women, who gave him that care which his tender age required. He was then taken from them and placed in the hands of a governor, who prepared him by a robust and manly education for the labors and dangers of war. He was afterward put into the household of some noble, where he first assumed the title of a Page. His employments were to perform the service of a domestic about the person of his master and mistress; to attend them in the chase, on their journeys, their visits, and their walks; to carry their messages, or even to wait on them at table. The first lessons given to him were in the love of God and attachment to and respect for females. His religious education was not neglected, and he was taught a veneration for all sacred things. His instructions in respect to manners, conversation, and virtuous habits were all intended to prepare him for his future condition as a knight.

2. The Squire. The youth, on emerging from the employment of a Page, took on him that of Squire, called in French Ecuyer. This promotion was not unaccompanied by an appropriate ceremony. The Page who was to be made a Squire was presented to the altar by his father and mother, or by those who represented them, each holding a lighted taper in his hand. The officiating priest took from the altar a sword and belt, on which he bestowed several benedictions, and then placed them on the youth, who from that time constantly wore them. The Squires were divided into various classes, each of whose employment was different. To some, as to the chamberlains, was committed the care of the gold and silver of the household; others, as the constable, had the charge of the table utensils; others were carvers, and others butlers. But the most honorable and the only one connected immediately with chivalry was the Squire of Honor or the Body Squire. He was immediately attached to some knight, whose standard he carried. He helped to dress and undress him, and attended him morning and evening in his apartment. On a march, he led the war-horse of his master and carried his sword, his helmet, and his shield. In the hour of battle, the Squire, although he did not actually take a part in the combat, was not altogether an idle spectator of the contest. In the shock of battle, the two lines of knights, with their lances in rest, fell impetuously on each other; some, who were thrown from their horses, drew their swords or battle-axes to defend themselves and to make new attacks, while advantage was sought by their enemies over those who had been thrown. During all this time, the Squire was attentive to every motion of his master. In the one case, to give him new arms, or to supply him with another horse; to raise him up when he fell, and to ward off the strokes aimed at him; while in the other case, he seconded the knight by every means that his skill, his valor, and his zeal could suggest, always, however, within the strict bounds of the defensive, for the Squire was not permitted by the laws of chivalry to engage in offensive combat with a knight.

3. The Knight. These services merited and generally received from the knight the most grateful ac-knowledgment, and in time the high honor of the badge of knighthood bestowed by his own hand, for every knight possessed the prerogative of making other knights. The age of twenty-one was that in which the youthful Squire, after so many proofs of zeal, fidelity, and valor, might be admitted to the honor of knighthood. The rule as to age was not, however, always observed. Sometimes the Squire was not knighted until he was further advanced in years, and in the case of princes the time was often anticipated. There are instances of infants, the sons of kings, receiving the dignity of knighthood.

The creation of a knight was accompanied by solemn ceremonies, which some writers have been pleased to compare to those of the Church in the administration of its sacraments, and there was, if not a close resemblance, a manifest allusion in the one to the other. The white habit and the bath of the knight corresponded to the form of baptism; the stroke on the neck and the embrace given to the new knight were compared to the ceremony of confirmation; and as the godfather made a present to the child whom he held at the font, so the lord who conferred knighthood was expected to make a gift or grant some peculiar favor to the knight whom he had dubbed. The preliminary ceremonies which prepared the neophyte for the sword of chivalry were as follows: austere fasts; whole nights passed in prayers in a church or chapel; the sacraments of confession, penance, and the eucharist; bathtings, which prefigured purity of manners and life; a white habit as a symbol of the same purity, and in imitation of the custom with new converts on their admission into the Church, and a serious attention to sermons, were all duties of preparation to be devoutly performed by the Squire previous to his being armed with the weapons and decorated with the honors of knighthood.

An old French chronicler thus succinctly details the ceremony of creation and investiture. The neophyte bathes; after which, clothed in white apparel, he is to watch all night in the church, and remain there in prayer until after the celebration of High Mass. The communion being then received, the youth solemnly raises his joined hands and his eyes to heaven, when the priest who had administered the sacrament passes the sword over the neck of the youth and blesses it. The candidate then kneels at the feet of the lord or knight who is to arm him. The lord asks him with what intent he desires to enter into that sacred Order, and if his views tend only to the maintenance and honor of religion and of knighthood. The lord, having received from the candidate a satisfactory reply to these questions, administers the oath of reception, and gives him three strokes on the neck with the flat side of the sword, which he then girds upon him. This scene passes sometimes in a hall or in the court of a palace, or, in time of war, in the open field.

The girding on of the sword was accompanied with these or similar words: "In the name of God, of Saint Michael, and of Saint George, I make thee a Knight: be brave, be hardy, and be loyal." And then the kneeling candidate is struck upon the shoulder or back of the neck by him who confers the dignity, with the flat of the sword, and directed to rise in words like these: "Arise, Sir Damian"; a formula still followed by the sovereigns of England when they confer the
honor of knighthood. And hence the word Sir, which is equivalent to the old French Sire, is accounted, says Ashmole, "parcel of their style."

Sir William Segar, in his treatise on Civil and Military Honor, gives the following account of the ceremonies used in England in the sixth century:

A stage was erected in some Cathedral, or spacious place near it, to which the gentleman was conducted to receive the honor of knighthood. Being seated on a chair decorated with green silk, it was demanded of him if he were of a good constitution, and able to undergo the fatigue required in a soldier; also whether he were a man of good morals, and what credible witnesses he could produce to affirm the same.

Then the Bishop or Chief Prelate of the Church administered the following oath:

"Sir, you that desire to receive the honor of knighthood, swear before God and this Holy Book that you will not fight against his Majesty, that you now bestow the order of knighthood upon you. You shall also swear to maintain and defend all Ladies, Gentlemen, Widows and Orphans; and you shall shun no adventure of your person in any war wherein you shall happen to be.

The oath taken, two Lords led him to the King, who drew his sword, and laid it upon his head, saying, "God and Saint George! (or what other saint the King pleased to name)." After which seven Ladies dressed in white came and girt a sword to his side and four knights put on his spurs.

These ceremonies being over, the Queen took him by the right hand, and a Duchess by the left, and leading him to a rich seat, placed him on an ascent, where they seated him, the King sitting on his right hand, and the Queen on his left. Then the Lords and Ladies also sat down upon three descents under the King; and being all thus seated, they were entertained with a delicate collation; and so the ceremony ended.

The manner of arming a newly made knight was first to put on the spurs, then the coat of mail, the cuirass, the brasset or casque, and the gauntlets. The lord or knight conferring the honor then girded on the sword, which last was considered as the most honorable badge of chivalry, and a symbol of the labor that the knight was in future to encounter. It was in fact a symbol of the labor of the Church, and to the protection of Widows, Orphans; and you shall shun no adventure of your person in any war wherein you shall happen to be.

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not bestowed upon a squire: and while the wife of the
former was called a Lady, that of the latter was only a
Gentlewoman. The wife of a knight was sometimes
called Militissa, or Female Knight. In their dresses
and their harness, knights were entitled to wear gold
and golden decorations, while the squires were confined
to the use of silver. Knights alone had a right to wear,
for the lining of their cloaks and mantles, ermine,
sable, and menace, which were the most valuable
furs; while those of a less costly kind were for the
squires. The long and trailing mantle, of a scarlet
color, and lined with ermine or other precious furs,
which was called the Mantle of Honor, was especially
reserved for the knight. Such a mantle was always
presented by the Kings of France to knights whom
they created. The mantle was considered the most
august and noble decoration that a knight could wear,
when he was not dressed in his armor. The official
robes still worn by many magistrates in Europe are
derived from the knighthly Mantle of Honor. It should
be remarked that the Order of Knighthood, and the
ceremonies accompanying the investiture of a knight,
were of a symbolic character, and are well calculated
to remind the Freemason of the symbolic character
of his own Institution.

The sword which the knight received was called
the Arms of Mercy, and he was told to conquer his
enemies by mercy rather than by force of arms. Its
blade was two-edged, to remind him that he must
maintain chivalry and justice, and contend only for
the support of these two chief pillars of the Temple of
Honor. The lance represented Truth, because truth,
like the lance, is straight. The coat of mail was the
symbol of a Fortress erected against vice; for, as
castles are surrounded by walls and ditches, the coat
of mail is closed in all its parts, and defends the knight
against treason, disloyalty, pride, and every other evil
passion. The rowels of the spur were given to urge the
possessor on to deeds of honor and virtue. The shield,
which he places betwixt himself and his enemy, was
to remind him that the knight is a shield interposed be¬
tween the prince and the people, to preserve peace and
tranquility.

In a Latin manuscript of the thirteenth century,
copied by Anstis (Historical Essay on the Knighthood
of the Bath, Appendix, page 95), will be found the
following symbolical explanation of the ceremonial of
knighthood. The bath was a symbol of the washing
away of sin by the sacrament of baptism. The bed
into which the novice entered and reposed after the
bath, was a symbol of the peace of mind which would
be acquired by the virtue of chivalry. The white
garments with which he was afterward clothed, were
a symbol of the purity which a knight should main¬
tain. The scarlet robe put on the newly made knight
was symbolic of the blood which he should be ready to
shed for Christ and the Church. The dark boots are a
sign of the earth, whence we all came, and to which we
are all to return. The white belt is a symbol of chastity
The golden spur symbolizes promptitude of action.
The sword is a symbol of severity against the attacks
of Satan; its two edges are to teach the knight that he
is to defend the poor against the rich, and the weak
against the powerful. The white fillet around the head
is a symbol of good works. The alapa or blow was in
memorial of him who made him a knight.

There was one usage of knighthood which is pec¬
uliarly worthy of attention. The love of glory, which
was so inspiring to the knights of chivalry, is apt to
produce a spirit of rivalry and emulation that might
elsewhere prove the fruitful source of division and
discord. But this was prevented by the fraternities of
arms so common among the knights. Two knights
who had, perhaps, been engaged in the same expedi¬
tions, and had conceived for each other a mutual
esteem and confidence, would enter into a solemn
compact by which they became and were called
Brothers in Arms. Under this compact, they swore to
share equally the labors and the glory, the dangers
and the profits of all enterprises, and never, under any
circumstances, to abandon each other. The brother in
arms was to be the enemy of those who were the ene¬
 mies of his brother, and the friend of those who were
his friends; both of them were to divide their present
and future wealth, and to employ that and their lives
for the deliverance of each other if taken prisoner.
The claims of a brother in arms were paramount to all
others, except those of the sovereign. If the services
of a knight were demanded at the same time by a lady
and by a brother in arms, the claim of the former gave
way to that of the latter. But the duty which was
owing to the prince or to the country was preferred to
all others, and hence brothers in arms of different
nations were only united together so long as their
respective sovereigns were at peace, and a declaration
of war between two princes dissolved all such confron¬
tations between the subjects of each. But except in
this particular case, the bond of brotherhood was
indissoluble, and a violation of the oath by which bound
two brothers in arms was deemed an act of the greatest
infamy. They could not challenge each other.

They even wore in battle the same habits and armor,
as if they desired that the enemy should mistake one
for the other, and thus that both might incur an equal
risk of the dangers with which each was threatened.

Knights were divided into two ranks, namely,
Knights Bachelor and Knights Banneret.

The Knight Bachelor was of the lower rank, and de¬
erved his title most probably from the French bas
chevalier. In the days of chivalry, as well as in later
times, this dignity was conferred without any refer¬
ce to a qualification of property. Many Knights
Bachelor were in fact mere adventurers, unconnected
by feudal ties of any sort, who offered their services
in war to any successful leader, and found in their
sword a means of subsistence, not only by pay and
plunder, but in the regularly established system of
ransom, which every knight taken in action paid for
his liberty. The Knight Bachelor bore instead of a
square banner a pointed or triangular ensign, which
was forked by being extended in two comets or points,
and which was called a pennon. The triangular
banner, not forked, was called a pennoncol, and was
borne by a squire.

The Knight Banneret, a name derived from bannert,
a little banner, was one who possessed many fiefs,
landed estates held under feudal tenure, and who was
obliged to serve in war with a large attendance of
followers.

If a knight was rich and powerful enough to furnish
the state or his sovereign with a certain number of
armed men, and to entertain them at his own expense,
permission was accorded to him to add to his simple designation of Knight or Knight Bachelor, the more noble and exalted title of Knight Banneret. This gave him the right to carry a square banner on the top of his lance. Knights Bachelor were sometimes made Bannerets on the field of battle, and as a reward of their prowess, by the simple ceremony of the sovereign cutting off with his sword the cornets or points of their pennons, thus transforming them into square banners. Clark, in his History of Knighthood (volume i, page 73), thus describes this ceremony in detail:

The King or his General, at the head of his army drawn up in order of battle after a victory, under the royal standard displayed, attended by all the officers and nobility present, receives the knight led between two knights carrying his pennon of arms in his hand, the heralds walking before him, who proclaim his valiant achievements for which he has deserved to be made a Knight Banneret, and to display his banner in the field; then the King or General says to him, Advances toy banneret, meaning Present thy banneret, and causes the point of his pennon to be rent off; then the new knight, having the trumpets before him sounding, the nobility and officers bearing him company, is sent back to his tent, where they are all entertained.

But generally the same ceremonial was used in times of peace at the making of a Knight Banneret as at the institution of barons, viscounts, earls, and the other orders of nobility, with whom they claimed an almost equality of rank.

Not long after the institution of knighthood as an offshoot of chivalry, we find, besides the individual Knights Bachelor and Knights Banneret, associations of knights banded together for some common purpose, of which there were two classes. First: Fraternities possessing property and rights of their own as independent bodies into which knights were admitted as monks were into religious foundations. Of this class may be mentioned, as examples, the three great religious Orders—the Templars, the Hospitalers, and the Teutonic Knights. The second class consisted of honorary associations established by sovereigns within their respective dominions, consisting of members whose only common tie is the possession of the same titular distinction. Such are most of the European Orders of Knighthood of prominence, as the Knights of the Garter in England, the Knights of Saint Andrew in Russia, and the Knights of the Golden Fleece in Spain. The institution of these titular orders of knighthood dates at a much more recent period than that of the Fraternities who constitute the first class, for them a common origin; but these parallels should rather be considered simply as coincidences. The theory first advanced by the Chevalier Ramsay, and adopted by Hund and the disciples of the Rite of Strict Observance, that all Freemasons are Templars, and that Freemasonry is a lineal successor of ancient knighthood, is now rejected as wholly untenable and unsupported by any authentic history. The only connection between knighthood and Freemasonry is that which was instituted after the martyrdom of James de Molay, when the Knights Templar sought concealment and security in the bosom of the Masonic Fraternity.

When one was made a knight, he was said to be dubbed. This is a word in constant use in the medieval manuscripts. In the old Patavian statutes, Miles adobatus, meaning a dubbed knight, is defined to be "one who, by the usual ceremonies, acquires the dignity and profession of chivalry." The Provencial writers constantly employ the term to dub, adouber, and designate a knight who has gone through the ceremony of investiture as un chevalier adobé, a dubbed knight. Thus, in the Romaut d'Auberi, the Lady d'Auberi says to the king:

Sire, dit elle, par Dieu de Paradis
Soit adouber mes frères Auberis.

That is, "Sire, said she, for the love of the God of Paradise, let my brothers of Auberis be dubbed." The meaning of the word then is plain: to dub, is to make or create a knight. But its derivation is not so easily settled amid the conflicting views of writers on the subject. The derivation by Menage from duplex is not worth consideration. Henschell's, from a Provencial word adobare, to equip, although better, is scarcely tenable. The derivation from the Anglo-Saxon dubban, to strike or give a blow, would be reasonable, were it not presumable that the Anglo-Saxons borrowed their word from the French and from the usages of chivalry. It is more likely that dubban came from adouer, than that adouer came from dubban. The Anglo-Saxons took their forms and technicalities of chivalry from the French. After all, the derivation proposed by Du Cange is the most plausible and the one most generally adopted, because it is supported by the best authorities. He says that it is derived from the Latin adoptare, to adopt, "quod qui aliquem arnis instruit ac Militem facit, eum quodammodo adoptat in filium," that is, "He who equips any one with arms, and makes him a knight, adopts him, as it were, as a son." To dub one as a knight is, then, to adopt him into the order of chivalry. The idea was evidently taken from the Roman law of adoptatio, or adoption, where, as in conferring knighthood, a blow on the cheek was given.

The word accolade is another term of chivalry about which there is much misunderstanding. It is now supposed to mean the blow of the sword, given by the knight conferring the dignity, on the neck or shoulder of him who received it. But this is most probably an error. The word is derived, says Brewer (Dictionary of Phrase and Fable), from the Latin ad colum, around the neck, and signifies the embrace "given by the Grand Master when he receives a neophyte or new convert." It was an early custom to confer an embrace and the kiss of peace upon the newly made knight, which ceremony, Ashmole thinks, was called the accolade. Thus, in his History of the Order of the Garter (page 15) he says: "The first Christian kings, at giving the belt, kissed the new knight on the left cheek, saying: In the honor of the Father and the Son and the Holy Ghost, I make you a knight. It was called the osculum pacis, the kiss of favor or of brotherhood, more correctly the kiss of peace, and is presumed, to be the accolade or ceremony of embracing.
which Charles the Great used when he knighted his son Louis the Debonnaire." Johan de Vignay, writing in the fourteenth century, mentions this kiss of peace with the accolade: "Et le Seigneur doit donner une colée en signe de proeste et de hardement, et que il leur souwigne de celui noble homme qu il la fait chevalier. Et done les doit le Seigneur baishier en la bouche en signe de paix et d’amour"; that is "And the lord ought to give him (the newly-made knight) an accolade as a symbol of readiness and boldness, and in memory of the nobleman who has made him a knight; and then the lord ought to kiss him on the mouth as a sign of peace and love."

In an old manuscript in the Cottonian Library, entitled "The manner of makynge Knyghtes after the custome of Engelande," a copy of which is inserted in Anstis’s Historical Essay on the Knighthood of the Bath (Appendix, page 99), is this account of the embrace and kiss, accompanied with a blow on the neck: "Thanne shall the Squyer lift up his armes on high, and the Kyngse shall put his armes about the nekke of the Squyer, and lyftynge up his right hande he shall smyte the Squyer in the nekke, seyeng thus: Be ye a good Knynhte; kissing him." Anstis himself is quite confused in his description of the ceremonial, and enumerates "the blow upon the neck, the accolade, with the embracing and kiss of peace," as if they were distinct and separate ceremonies; but in another part of his book he calls the accolade "the laying hands upon the shoulders." I am inclined to believe, after much research, that both the blow on the neck and the embrace constituted properly the accolade. This blow was sometimes given with the hand, but sometimes with the sword. Anstis says that "the action which fully and finally impresses the character of knighthood is the blow given with the hand upon the neck or shoulder." But he admits (page 73) that there has been a controversy among writers whether the blow was heretofore given with a sword or by the bare hand upon the neck. The mystical signification which Caseneuve gives in his Etymologies (see reference to Accolle in, that book) is ingenious and appropriate, namely, that the blow was given on the neck to remind him who received it that he ought never, by flight from battle, to give an enemy the opportunity of striking him on the same place.

But there was another blow, which was given in the earliest times of chivalry, and which has by some writers been confounded with the accolade, which at length came to be substituted for it. This was the blow on the cheek, or, in common language, the box on the ear, which was given to a knight at his investiture. This blow is never called the accolade by the old writers, but generally the alapa, rarely the gautata. Du Cange says that this blow was sometimes given on the neck, and that then it was called the colaphus, or by the French colé, from col, the neck. Duchesne says the blow was always given with the hand, and not with the sword. Ashmole says:

"It was in the time of Charles the Great the way of knighting by the colaphum, or blow on the ear, used in sign of sustaining future hardships... after returned in Germany and France. Thus William, Earl of Holland, who was to be knighted before he could be emperor, at his being elected king of the Romans, received knighthood by the box of the ear, etc., from John, king of Bohemia, 1247 A.D."

Both the word alapa and the ceremony which it indicated were derived from the form of manumission among the Romans, where the slave on being freed received a blow called alapa on the cheek, characterized by Claudian as felix injuria, a happy injury, to remind him that it was the last blow he was compelled to submit to; for thenceforth he was to be a free man, capable of vindicating his honor from insult. The alapa, in conferring knighthood, was employed with a similar symbolism. Thus in an old Register of 1260, which gives an account of the knighting of Hildebrand by the Lord Ridolfonus, we find this passage, which we give in the original, for the sake of the one word gautata, which is unusual: "Postea Ridolfonus de more dedit illi gautatum et dixit illi. Tu es miles nobilis militiae equestris, et hoc gautata est in recordationem, illius qui te armavit militem, et hoc gautata debet esse ultima injuria, quam patiendae acceptebas." That is: "Afterwards Ridolfonus gave him in the customary way the blow, and said to him: Thou art a noble Knight of the Equestrian Order of Chivalry, and this blow is given in memory of him who hast armed thee as a knight, and it must be the last injury which thou shalt patiently endure." The first reason assigned for this blow refers to an old custom of cuffing the witnesses to a transaction, to impress it on their memory. Thus, by the riparian law, when there was a sale of land, some twelve witnesses were collected to see the transfer of property and the payment of the price, and each received a box on the ear, that he might thus the better remember the occurrence. So the knight received the blow to make him remember the time of his receiving his knighthood and the person who conferred it.

We may here insert a paragraph in Brother Mackey’s article to mention the connection with the blow given to the new made knight and the similar reminder given to the boys in the old and surviving custom in England of “beating the bounds,” a periodical ceremony of visiting parish landmarks when the boys are whipped and sometimes bumped on the head to make their recollections the more permanent.

For the commission of crime, more especially for disloyalty to his sovereign, a knight might be degraded from the Order; and this act of degradation was accompanied with many ceremonies, the chief of which was the hacking off his spurs. This was to be done for greater infamy, not by a knight, but by the master cook. Thus Stow says that, at the making of Knights of the Bath, the king’s master cook stood at the door of the chapel, and said to each knight as he entered, “Sir Knight, look that you be true and loyal to the King my Master, or else I must bese these spurs from your heel.” His shield too was reversed, and the heralds had certain marks called abatements, which they placed on it to indicate his dishonor.

Monsieur de Saint Palaye concludes his learned and exhaustive Mémoires sur l’ancienne Chevalerie with this truthful tribute to that spirit of chivalry in which ancient knighthood found its birth, and with it we may appropriately close this article:

"It is certain that chivalry, in its earliest period, tended to promote order and good morals; and although it was in some respects imperfect, yet it produced the most accomplished models of public valor and of those pacific and gentle virtues that are the ornaments of domestic life; and it is worthy of consideration, that in an age of..."
KNIGHT HOSPITALER. See Knight of Malta.

KNIGHT, ILLUSTRIOUS or ILLUSTRIOUS ELECT. The French names are Chevalier Illustré or Élu Illustré. The Thirteenth Degree of the Rite of Mizraim.

KNIGHT JUPITER. The French title is Le Chevalier Jupiter. The Seventy-eighth Degree of the collection of Peuvret.

KNIGHT KADOSH, formerly called Grand Elect Knight Kadosh, and in French, Grand Élu du Chevalier Kadosh. The Knight Kadosh is the Thirtieth Degree of the Ancient and Accepted Scottish Rite, called also Knight of the White and Black Eagle. While retaining the general Templar doctrine of the Kadosh system, it symbolizes and humanizes the old lesson of vengeance. It is the most popular of all the Kadoshes. In the Knight Kadosh of the Ancient and Accepted Rite, the meetings are called Councils. The principal officers are, according to the modern practise, a Commander, two Lieutenant Commanders, called also Prior and Preceptor; a Chancellor, Orator, Almoner, Recorder, and Treasurer. The jewel, as described in the instructions of the Southern Supreme Council, is a double-headed eagle, displayed resting on a Teutonic cross, the eagle silver, the cross gold enamelled red. The Northern Supreme Council has used instead of the eagle the letters J. B. M. The Kadoshes, as representatives of the Templars, adopt the Beausant as their standard. In this Degree, as in all the other Kadoshes, we find the mystical ladder of seven steps.

KNIGHT KADOSH OF CROMWELL. Ragon says of this (in his T’ulier, page 171), that it is a pretended Degree, of which he has four copies, and that it appears to be a monstrosity invented by an enemy of Masonic knighthood derived from the system of the Clerks of Strict Observance, called also Knight of Chivalry miles. In fact, although the English, German, French writers always called a Knight of Chivalry miles, Masonic ritualist, the titles would have been Eques Templarius and Eques Melitae. The word, or Masonic Knight, is therefore not, in the heraldic sense, a knight at all. The word is used simply to denote a position higher than that of a Master; a position calling, like the dension of knighthood, for the performance of special duties. As the word Prince in Masonic language, denotes not one of princely rank, but one invested with a share of Masonic sovereignty and command, so Knight denotes one who is expected to be distinguished with peculiar fidelity to the cause in which he has enlisted. It is simply, as has been said, a point of rank above that of the Master Mason. It is, therefore, confined to the higher Degrees.

KNIGHT OF ASIA, INITIATED. See Asia, Initiated Knights of.

KNIGHT OF ATHENS. The French name is Chevalier d’Athènes. 1. The Fifty-second Degree of the Rite of Mizraim. 2. A Degree in the nomenclature of Fustier. 3. A Degree in the Archives of the Mother Lodge of the Philosophic Rite in France.

KNIGHT OF BENEFFICE. The French expression is Chevalier de la Bienfaisance. The Fortyninth Degree of the collection of the Metropolitan Chapter of France. It is also called Knight of Perfect Silence.

KNIGHT OF BRIGHTNESS. The French title is Chevalier de la Clarté. The Seventh and last Degree of the system of the Clerks of Strict Observance, called also Magus.

KNIGHT OF CHRIST. After the dissolution of the Templars in the fourteenth century, those knights who resided in Portugal retained the possessions of the Order in that country, and perpetuated it under the name of the Knights of Christ. Their badge is a red cross pattée, a cross with spreading ends, charged with a plain white cross (see Christ, Order of).

KNIGHT OF CONSTANTINOPLE. A side Degree; instituted, doubtless, by some lecturer; teaching, however, an excellent moral lesson of humility. Its history has no connection whatever with Freemasonry. The Degree is not very extensively diffused; but several Freemasons, especially in the Western States, in the days of Brother Mackey were, as he here says, in possession of it. The Degree has had some vogue in Europe. It may be conferred by any Master Mason on another; although the proper performance of the ceremonies requires the assistance of several. When the Degree is formally conferred, the Body is called a Council, and consists of the following officers: Illustrious Sovereign, Chief of the Artisans, Seneschal, Conductor, Prefect of the Palace, and Captain of the Guards.

KNIGHT OF HOPE. 1. A species of androgynous Freemasonry, formerly practised in France. The female members were called Dames or Ladies of Hope. 2. A synonym for Knight of the Morning Star, which see.
KNIGHT OF IRIS. The French name is Chevalier de l'Iris. The Fourth Degree of the Hermetic Rite of Montpellier.

KNIGHT OF JERUSALEM. The name in French is Chevalier de Jerusalem. The Sixty-fifth Degree of the collection of the Metropolitan Chapter of France.

KNIGHT OF JUSTICE. Knights Hospitaller of Saint John of Jerusalem or Knights of Malta were called, in the technical language of the Order, Knights of Justice.

KNIGHT OF MALTA, MASONIC. The Degree of Knight of Malta is conferred in the United States as an Appendant Order in a Commandery of Knights Templar. There is a ceremonial attached to the Degree but in the time of Brother Mackey, the writer of this essay, very few were in possession of it, and it was generally communicated after the candidate has been created a Knight Templar; the ceremony consisting generally only in the reading of the passage of Scripture prescribed in the Monitors, and the communication of the modes of recognition.

How anything so anomalous in history as the commingling in one Body of Knights Templar and Knights of Malta, and making the same person a representative of both Orders, first arose, it is now difficult to determine. It was, most probably, a device of Brother Thomas Smith Webb, and was, it may be supposed, one of the results of a too great fondness for the accumulation of Degrees. Mitchell (History of Freemasonry ii, page 83) says: "The Degree, so called, of Malta, or Saint John of Jerusalem, crept in, we suppose, by means of a bungler, who, not knowing enough of the ritual to confer it properly, satisfied himself by simply adding a few words in the ceremony of dubbing; and thus, by the addition of a few signs and words but imperfectly understood, constituted a Knight Templar also a Knight of Malta, and so the matter stands to this day." Doctor Mackey was not generally inclined to place much confidence in Mitchell as a historian; yet he could not help thinking that in this instance his guess is not very far from the truth, although, as usual with him, in Brother Mackey's opinion, there is a tinge of exaggeration in his statement.

There is evidence that the Degree was introduced at a very early period into the Freemasonry of the United States. In the Constitution of the United States Grand Encampment, adopted in 1803, one section enumerates: "Encampments of Knights of Malta, Knights Templar, and Councils of Knights of the Red Cross," now Companions of the Red Cross. It will be observed that the Knight of Malta precedes the Knight Templar; whereas, in the more recent system, the former was made the ultimate Degree of the series. Yet, in this Constitution, no further notice is taken of the Degree; for while the fees for the Red Cross and the Templar Degrees are prescribed, there is no reference to any to be paid for that of Malta.

In the revised Constitution of 1816, the order of the series was changed to Red Cross, Templar, and Malta, which arrangement was long maintained. The Knights of Malta are designated as one of the Appendant Orders, a title and a subordinate position which the pride of the old Knights of Malta would hardly have permitted them to accept.

Doctor Mackey held that in 1856 the Knights Templar of the United States had become convinced that the incorporation of the Order of Malta with the Knights Templar, and making the same person the possessor of both Orders, was so absurd a violation of all historic truth, that at the session of the Grand Encampment of the United States in that year, at Hartford, Connecticut, on the suggestion of Doctor Mackey, the Degree was unanimously stricken from the Constitution; but at the session of 1862, in Columbus, Ohio, it was, as Doctor Mackey thought, without due consideration, restored, and was again communicated in the Commanderies of Knights Templar.

A few further comments, in addition to the above remarks by Doctor Mackey, may be inserted here regarding the status of the Knights of Malta at various times when the matter has come up for consideration by the Grand Encampment Knights Templar of the United States. Sir William S. Gardner, then Deputy Grand Master, reported to the seventeenth Triennial Convocation at St. Louis, Missouri, 1858, that several historical documents formerly belonging to Brother Thomas Smith Webb had come to light. These valuable papers were assigned to the archives of Saint John's Encampment at Providence, Rhode Island. Brother Gardner made copies of the original Constitution which was in the handwriting of Brother Webb and was careful to note the erasures and other changes. From these memoranda (Proceedings, 1856-85, Washington, 1891, pages 339-47) we may take the last sentence of Article 3, Of Subordinate Encampments, as it was first written:

"The order of succession shall be as follows, viz., after next to the Royal Arch shall be the Order of Knights of the Red Cross, then Knights Templar, and Knights of Malta."

Some parts were altered by Brother Webb in his own copy which then as amended by him became as follows:

"The rule of succession in the Order of Knighthood shall be as follows, viz., Knights of the Red Cross, Knights Templar, Knights of Malta."

At the Convocation of Columbus, Ohio, 1865, Grand Master B. B. French expressed his hope that the Constitution should read "Knight of the Red Cross, Knight of Malta, Templar," adding in his official report "For it has always been incomprehensible to me why the Order of the Temple should be placed so as to appear subordinate to that of Malta, when in fact it is not so" (page 241, Proceedings, 1891 edition). However, the Committee reported (page 254) at that Convocation:

"That they desire, if possible, to restore the Order of Malta to its original position, as appendant to the Order of the Temple, which it had always held prior to 1866. Prior to that time the Order was always recognized in the Constitution, and was conferred, in some form, on Sir Knights who had received the Order of the Temple. Your Committee believe that, should it be placed in the order of its conferring, after the Red Cross and before the Order of the Temple, we should thereby give new cause of offence to those Sir Knights who have been accustomed to practice after the old and familiar manner; and be the means of introducing new difficulties, and disturbing the harmony which should ever be cultivated in our asylums. Your Committee, therefore, recommend that Article II, Section 2, of General Regulations be amended, by adding after the words Knight Templar, the words and Knight of Malta."
This report was at once adopted by the Grand Encampment, and thus the phrasing then came back to Brother Webb's first version, the only difference being that the Committee's words were in the singular, Webb's in the plural, the meaning being identical for all practical purposes. Another Committee at the same session recommended that the third time in the rule of succession should be "Knights of Malta." On the following day the question again arose and the paragraph (Constitutions, page 94, 1862) under consideration was amended (Proceedings, page 263, 1891 edition) to read:

The rule of succession in conferring the Order of Knighthood shall be as follows:
1. Knight of the Red Cross; 2. Knight Templar and Knight of Malta.

However, in 1916 the rule of succession in conferring the Orders was so changed as to require the Order of Malta to be conferred before the Order of the Temple (Sidelights on Templar Law, Brother L. P. Newby, 1919, page 107).

Doctor Mackey continues from this point to develop his argument against the use of the Order of Malta with that of the Order of the Temple. There is no fact in history better known than that there existed from their very birth a rivalry between the two Orders of the Temple and of Saint John of Jerusalem, which sometimes burst forth into open hostility. Porter says (History of the Knights of Malta i, page 107), speaking of the dissensions of the two Orders, "instead of confining their rivalry to a friendly emulation, whilst combating against their common foe, they appeared more intent upon thwarting and frustrating each other, than in opposing the Saracen."

To such an extent had the quarrels of the two Orders proceeded, that Pope Alexander III, found it necessary to interfere; and in 1179 a hollow truce was signed by the rival houses of the Temple and the Hospital; the terms of which were, however, never strictly observed by either side. On the dissolution of the Templars so much of their possessions as were not confiscated to public use were given by the sovereigns of Europe to the Knights of Malta, who accepted the gift without compunction. And there is a tradition that the surviving Templars, indignant at the spoliation and at the mercenary act of their old rivals in willingly becoming a party to the robbery, solemnly registered a vow never thereafter to recognize them as friends. The attempt to make a modern Knight Templar accept initiation into a hated and antagonistic Order is in Doctor Mackey's opinion to display a lamentable ignorance of the facts of history.

Another reason urged by Doctor Mackey why the Degree of Knight of Malta should be rejected from the Masonic system is that the ancient Order never was a secret association. Its rites of reception were open and public, wholly unlike anything in Freemasonry. In fact, historians have believed that the favor shown to the Hospitallers, and the persecutions waged against the Templars, are to be attributed to the fact that the latter Order had a secret system of initiation which did not exist in the former. The ceremony of reception, the signs and words as modes of recognition now practised in the modern Masonic ceremonial, are all a mere invention of a very recent date. The old knights knew nothing of such a system.

A third, and perhaps the best reason, in the opinion of Doctor Mackey, for rejecting the Knights of Malta as a Masonic Degree is to be found in the fact that the Order still exists, although in a somewhat decayed condition; and that its members, claiming an uninterrupted descent from the Knights who, with Hompesch, left the island of Malta in 1797, and threw themselves under the protection of Paul of Russia, utterly disclaim any connection with the Freemasons, and almost contemptuously repudiate the so-called Masonic branch of the Order. In 1858, a manifesto was issued by the supreme authority of the Order, dated from "the Magisterial Palace of the Sacred Order" at Rome, which, after stating that the Order, as it then existed, consisted only of the Grand Priories in the Langues of Italy and Germany, the knights in Prussia, who trace descent from the Grand Bailiwick of Brandenburg, and a few other knights who had been legally received by the Mastership and Council, declares that:

Beyond and out of the above-mentioned Langues and Provinces, and excepting the knights created and constituted as aforesaid, all those who may so call or entitle themselves are legally ignored by our Sacred Order.

There is no room there provided for the so-called Masonic Knights of Malta. But a writer in Notes and Queries (Third Series iii, page 413), who professes to be in possession of the Degree, says, in reply to an inquiry, that the Masonic Degree "has nothing whatsoever to do with the Knights Hospitaler of Saint John of Jerusalem." This is most undoubtedly true in reference to the American Degree. Neither in its form, its ceremony, the objects it professes, its tradition, nor its historical relations, is it in the slightest degree assimilated to the ancient Order of Rhodes, and, finally, Knights of Malta. To claim, therefore, to be the modern representatives of that Order, to wear its dress, to adopt its insignia, to flaunt its banners, and to leave the world to believe that the one is but the uninterrupted continuation of the other, are acts which must be regarded as a very ridiculous assumption, if not actually entitled to a less courteous appellation. For all these reasons, Doctor Mackey thought that it is much to be regretted that the action of the Grand Encampment in repudiating the Degree in 1856 was reversed in 1862. The Degree in Doctor Mackey's estimation has no historical or traditional connection with Freemasonry; holds no proper place in a Commandery of Templars, and ought to be wiped out of the catalogue of Masonic Degrees.

Brother E. E. Cauthorne says of the above comments:

A different view is now generally held by Templars regarding the Knights of Malta, and a modified ritual has been adopted from the Canadian Work where the Malta is the principal degree of the Priories. The adoption of this ritual among the Commanderies of America is optional, but when once adopted must be conformed to in their work. This change was brought about by the visiting influence from Canada and also the reasons for the Malta being a degree of chivalry. For a similar reason the Knights of the Red Cross has been justly changed to Companion of the Red Cross, and properly never deserved a place in the degrees of chivalry, as the Ritual plainly shows.

But in the few years since Brother Cauthorne's remarks were written the Grand Encampment enacted that the Ritual cannot be altered, extended or
Abridged except by the Grand Encampment, and no part of the Ritual can be omitted when conferring the Orders (see Proceedings 1913 and 1916, also Side-lights on Templar Law, Brother L. P. Newby, 1919, page 95). The Order of Malta may be conferred in full or short form (Constitution 1927, page 27).

KNIGHT OF MASONRY, TERRIBLE. The French name is Chevalier Terrible de la Maçonnerie. A Degree contained in the collection of Le Page.

KNIGHT OF PALESTINE. The French name is Chevalier de la Palestine. 1. The Sixty-third Degree of the Rite of Mizraim. 2. The Ninth Degree of the Reform of Saint Martin. 3. One of the series of Degrees formerly given in the Baldwyn Encampment of England, and said to have been introduced into Bristol in 1800, by some French refugees under the authority of the Grand Orient of France.

KNIGHT OF PATMOS. An apocalyptic Degree mentioned by Brother Oliver in his Landmarks. It refers, he says, to the banishment of Saint John (see Council of the Allied Masonic Degrees).

KNIGHT OF PERFUMES. The French title is Chevalier des Parfums. The Eighth Degree of the Rite of the East, Rite d'Orient, according to the nomenclature of Fustier.

KNIGHT OF PURE TRUTH. The name in French is Chevalier de la Pur Vérité. Thory mentions this as a secret society instituted by the scholars of the Jesuitical College at Tulle. It could scarcely have been Masonic in such an institution.

KNIGHT OF PURITY AND LIGHT. The German name is Ritter der Klärheit und des Licht. The Seventh and last Degree of the Rite of the Clerks of Strict Observance, which see.

KNIGHT OF RHODES. 1. One of the titles given to the Knights Hospitaller in consequence of their long residence on the island of Rhodes. 2. A Degree conferred in the Baldwyn Encampment at Bristol, England. It seems in some way to have been confounded with the Mediterranean Pass.

KNIGHT OF ROSE CROIX. See Rose Croix.

KNIGHT OF SAINT ANDREW, FREE. The French title is Chevalier libre de Saint-André. A Degree found in the collection of Pyron.

KNIGHT OF SAINT ANDREW, GRAND SCOT-TISH. In French the title is Grand Ecossais de Saint-André. Sometimes called Patriarch of the Crusades. The Twenty-ninth Degree of the Ancient and Accepted Scottish Rite. Its instructions are founded on a legend, usually credited to the Chevalier Ramsay, to this effect: that the Freemasons were originally a society of knights founded in Palestine for the purpose of building Christian churches; that the Saracens, to prevent the execution of this design, sent emissaries among them, who disguised themselves as Christians, and were continually throwing obstacles in their way; that on discovering the existence of these spies, the knights instituted certain modes of recognition to serve as the means of detection; that they also adopted symbolic ceremonies for the purpose of instructing the proselytes who had entered the society in the forms and principles of their new religion; and finally, that the Saracens, having become too powerful for the knights any longer to contend with them, they had accepted the invitation of a King of England, and had removed into his dominions, where they thenceforth devoted themselves to the cultivation of architecture and the fine arts.

On this mythical legend, which in reality was only an application of Ramsay's theory of the origin of Freemasonry, the Baron de Tschoudy is said, about the middle of the eighteenth century, to have formed this Degree, which Ragon says (Orthodoxie Maçonique, page 138), at his death, in 1769, he bequeathed manuscript to the Council of Emperors of the East and West. On the subsequent extension of the twenty-five Degrees of the Rite of Perfection, instituted by that Body, to the thirty-three Degrees of the Ancient and Accepted Scottish Rite, this Degree was adopted as the twenty-ninth, and as an appropriate introduction to the Knights of Kadosh, which it immediately precedes. Hence the jewel, a Saint Andrew's cross, is said, by Ragon, to be only a concealed form of the Templar Cross. In allusion to the time of its supposed invention, it has been called Patriarch of the Crusades. On account of the Masonic instruction which it contains, it also sometimes receives the title of Grand Master of Light.

The Lodge is decorated with red hangings supported by white columns. There are eighty-one lights, arranged as follows: four in each corner before a Saint Andrew's cross, two before the altar, and sixty-three arranged by nines in seven different parts of the room. There are three officers, a Venerable Grand Master and two Wardens. The jewel is a Saint Andrew's Cross, appropriately decorated, and suspended from a green collar bordered with red. In the ceremonies of the Southern Jurisdiction, Ancient and Accepted Scottish Rite, the leading idea of a communication between the Christian Knights and the Saracens has been preserved; but the ceremonies and the legend have been altered. The lesson intended to be taught is toleration of religion. This Degree also constitutes the sixty-third of the collection of the Metropolitan Chapter of France; the fifth of the Rite of Clerks of Strict Observance; and the twenty-first of the Rite of Mizraim. It is also to be found in many other systems.

KNIGHT OF SAINT ANDREW OF THE THISTLE. In French the name is Chevalier Ecossais de Saint André du Chardon. The Seventy-fifth Degree of the collection of the Metropolitan Chapter of France.

KNIGHT OF SAINT JOHN OF JERUSALEM. 1. The original title of the Knights of Malta, and derived from the church and monastery built at Jerusalem in 1048 by the founders of the Order, and dedicated to Saint John the Baptist (see Knight of Malta). 2. A mystical Degree divided into three sections, which is found in the collection of Le Manueau.

KNIGHT OF SAINT JOHN OF PALESTINE. The French name is Chevalier de Saint Jean de la Palestine. The Forty-eighth Degree of the Metropolitan Chapter of France.

KNIGHT OF THE ALTAR. The French name is Chevalier de l'Autel. The Twelfth Degree of the Rite of the East according to the nomenclature of Fustier.

KNIGHT OF THE AMERICAN EAGLE. An honorary Degree invented many years ago in Texas or some other of the Western States. It was founded
on incidents of the American Revolution, and gave an absurd legend of Hiram Abif's boyhood. It is believed to be now obsolete.

**KNIGHT OF THE ANCHOR.** The French name is *Chevalier de l'Ancre.* 1. An androgynous, both sexes, Degree (see Anchor, Order of Knights and Ladies of the). 2. The Twenty-first Degree of the collection of the Metropolitan Chapter of France.

**KNIGHT OF THE APE AND LION.** Brother Giudicco says (*Freimaurer-Lexikon*) that this Order appeared about the year 1750, but that its existence was only made known by its extinction. It adopted the lion sleeping with open eyes as a symbol of watchfulness, and the ape as a symbol of those who imitate without due penetration. The members boasted that they possessed all the secrets of the ancient Templars, on which account they were persecuted by the modern Order. The lion and ape, as symbols of courage and address, are found in one of the Degrees described in the *Franc-Macons Eerases,* an anti-Masonic book published at Amsterdam, 1746, the title meaning in English Freemasons Crushed.

**KNIGHT OF THE ARCH.** The French name is Chevalier de l'Arche. A Degree found in the nomenclature of Fustier.

**KNIGHT OF THE ARGONAUTS.** The French name is *Chevalier des Argonautes.* The first point of the Sixth Degree, or Knight of the Golden Fleece of the Hermes Rite of Montpellier.

**KNIGHT OF THE BANQUETING TABLE OF THE SEVEN SAGES.** The French name is Chevalier de la Table du Banquet des Sept Sages. A Degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

**KNIGHT OF THE BLACK EAGLE.** The French name is Chevalier de l'Aigle Noir. 1. The Seventy-sixth Degree of the collection of the Metropolitan Chapter of France; called also Grand Inquisitor, Grand Inspector, Grand Elu or Elect, in the collection of Le Rouge. 2. The Thirty-eighth Degree of the Rite of Mizraim.

**KNIGHT OF THE BRAZEN SERPENT.** The French name is Chevalier du Serpent d'Airain. The Twenty-fifth Degree of the Ancient and Accepted Scottish Rite. The history of this Degree is founded upon the circumstances related in Numbers xxvi 6–9.

And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned; for we have spoken against the Lord, and against thee: pray unto the Lord that he take away the serpents which are bitting us. And Moses cried to the Lord, and he made a serpent, and put it upon a pole; and it shall come to pass, that every one that shall look upon it shall live. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that shall look upon it shall live. And he said unto Moses, If a serpent had bitten any man, when he beheld the serpent of brass, he lived.

There is an old legend which says that this Degree was founded in the time of the Crusades, by John Ralph, who established the Order in the Holy Land as a military and monastic society, and gave it the name of the Brazen Serpent, because it was a part of their obligation to receive and gratuitously nurse sick travelers, to protect them against the attacks of the Saracens, and escort them safely to Palestine; thus alluding to the healing and saving virtues of the Brazen Serpent among the Israelites in the wilderness.

**KNIGHT OF THE BURNING BUSH.** The name in French is Chevalier du Buisson Ardent. A theosophic Degree of the collection of the Mother Lodge of the Philosophic Scottish Rite.

**KNIGHT OF THE CABALA.** The French name is Chevalier de la Cabale. The Eighth Degree of the collection of the Metropolitan Chapter of France.

**KNIGHT OF THE CHANUCA.** In French the name is Chevalier de la Kanuka. The Sixty-ninth Degree of the Rite of Mizraim. The τέσσαρος νῆσος, or Chanuka, is the Feast of the Dedication celebrated by the Jews in commemoration of the dedication of the Temple by Judas Maccabaeus after its pollution by the Syrians. In the instructions of the Degree, the Jewish lighting of seven lamps, one on each day, is imitated, and therefore the ceremony of initiation lasts for seven days.

**KNIGHT OF THE CHRISTIAN MARK.** Called also Guard of the Conclave. A Degree formerly conferred in the United States on Knights Templar in a Body called a Council of the Trinity. The legend of the Order is that it was organized by Pope Alexander for the defense of his person, and that its members were selected from the Knights of Saint John of Jerusalem. In the ceremonies there is a reference to the Tau Cross or mark on the forehead, spoken of by the prophet Ezekiel, and hence the name of the degree. The Latin motto of the Order is, "Christus regnat, vincit, triumphat; Rex regnantium, Dominus dominantium," meaning Christ reigns, conquers, and triumphs; King of kings and Lord of lords.

**KNIGHT OF THE COLUMNS.** The French name is Chevalier des Colonnes. The Seventh Degree of the Rite of the East according to the nomenclature of Fustier.

**KNIGHT OF THE COMET.** The French name is Chevalier de la Comète. A Degree found in the collection of Hécart.

**KNIGHT OF THE CORK.** The French name is Chevalier du Bouchon. An androgynous, both sexes, secret society established in Italy after the Papal Bull excommunicating the Freemasons, and intended by its founders to take the place of the Masonic...
KNIGHT

Institution. This must not be confused with the Order of the Cork, a much more recent effort, a side Degree of convivial mirth sometimes practised in British Masonic circles.

KNIGHT OF THE COURTS. The French title is Chevalier des Paris. The Third Degree of the Rite of the East according to the nomenclature of Fustier.

KNIGHT OF THE CROWN. The French title is Chevalier de la Couronne. A Degree in the collection of Pyron.

KNIGHT OF THE DOOR. The French title is Chevalier de la Porte. The Fourth Degree of the Rite of the East according to the nomenclature of Fustier.

KNIGHT OF THE DOVE. The Knights and Ladies of the Dove, the name in French is Chevaliers et Chevalieres de la Colombe, was an androgynous, both sexes, secret society framed on the model of Freemasonry, and instituted at Versailles in 1784. It had but an ephemeral existence.

KNIGHT OF THE EAST. The French title is Chevalier de la Couronne. A Degree in the collection of Pyron.

KNIGHT OF THE EAGLE. The name in French is Chevalier de l'Aigle. 1. The First Degree of the Chapter of Clermont. 2. The Third Degree of the Clerks of Strict Observance. 3. The Fifty-sixth Degree of the collection of the Metropolitan Chapter of France. 4. It was also one of the Degrees of the Chapter of the Grand Lodge Royal York of Berlin. 5. The Thirty-seventh Degree of the Rite of Mizraim. Thory (Acta Latomorum i, page 291) says it was also one of the appellations of the Degree more commonly called Perfect Master in Architecture, which is the Fourteenth of the Primitive Scottish Rite, and is found also in some other systems.

KNIGHT OF THE EAST AND WEST. The French title is Chevalier d'Orient et d'Occident. 1. The Seventeenth Degree of the Ancient and Accepted Scottish Rite. The oldest instructions of the Degree were very imperfect, and did not connect it with Freemasonry. They contained a legend that upon the return of the knights from the Holy Land, in the time of the Crusaders, they organized the Order, and that in the year 1118 the first knights, to the number of eleven, took their vows between the hands of Garinus, Patriarch. The allusion, here, is evidently to the Knights Templar; and this legend would most probably indicate that the Degree originated with the Templar system of Ramsay. This theory is further strengthened by the other legend, that the Knights of the East represented the Freemasons who remained in the East after the building of the first Temple, while the Knights of the East and West represented those who traveled West and disseminated the Order over Europe, but who returned during the Crusades and reunited with their ancient Brethren, whence we get the name. The modern instruction as used in the United States has been greatly enlarged. It still retains the apocalyptic character of the Degree which always attached to it, of ceremonies adopted by the Supreme Councils of the United States. The cordon of a Knight of the East is a broad green watered ribbon, worn as a baldric from left to right. The sash or girdle is of white watered silk, edged above, and fringed below with gold. On it is embroidered a bridge, with the letters L. D. P. (see Liberty of Passage) on the arch, and also on other parts of the girdle human heads, and mutilated limbs, and crowns, and swords. The apron is crimson, edged with green, a bleeding head and two swords crossed on the flap, and on the apron three triangles interlaced formed of triangular links of chains. The jewel is three triangles interlaced enclosing two naked swords. Scripture and the traditions of the Order furnish us with many interesting facts in relation to this Degree. The Knights of the East are said to derive their origin from the captivity of the Israelites in Babylon. After seventy-two years of servitude, they were restored to liberty by Cyrus, King of Persia, through the intercession of Zerubbabel, a Prince of the tribe of Judah, and Nehemias, a holy man of a distinguished family, and permitted to return to Jerusalem and rebuild the Temple.

2. It is the Sixth Degree of the French Rite. It is substantially the same as the preceding Degree.

3. The Sixth Degree of the old system of the Royal York Lodge of Berlin.

4. The Fifteenth Degree of the Chapter of the Emperors of the East and West, and this was most probably the original Degree.

5. The Fifty-second Degree of the collection of the Metropolitan Chapter of France.

6. The Forty-first Degree of the Rite of Mizraim.

7. The Sixth Degree of the Rite of Philalethes.

8. The Eleventh Degree of the Adonhiramite Rite.

9. It is also substantially the Tenth Degree, or Knight of the Red Cross of the American Rite. Indeed, it is found in all the Rites and systems which refer to the second Temple.

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Temple signified the three vows of the Knights; they interpreted the two pillars of the porch and their symbols of the former to the latter system. Thus, of Martinism; but the members attempted to convert of Strict Observance. The Order professed the Rite and afterward adopted at Wilhelmsbad, whence it a profus field for the hautes grades, advanced Degrees, of the Lodge of Chevaliers Bienfaisants. But Thory in the Archives of the Lodge of Saint Louis des Amis the Holy City of Jerusalem was created, according to Grand Master of the Templars; the three gates of the names as alluding to Jacobus Burgundus or James It was probably first invented at Lyons, at one time Thory (Acta Latomorum i, page 295) says is contained in the collection of Peuvret. The French name is Chevalier de la Grande Arche. A Degree which contained in the collection of Fustier. The French name is Chevalier de la Toison d'Or. The Thirty-fourth Degree of the Rite of Mizraim. The French name is Chevalier Sublime du Choix. The Thirty-third Degree of the Rite of Mizraim. The French name is Chevalier de I'Aigle d'Or. A Degree found in the collection of Hecart. The French name is Chevalier du Choix. The Thirty-third Degree of the Rite of Mizraim. The French name is Chevalier d'Orient. The Fortieth Degree of the Rite of Mizraim. The French name is Chevalier de la Clef d'Or. The Third Degree of the Hermetic Rite of Montpellier. The French name is Chevalier de la Toison d'Or. The Sixth Degree of the Hermetic Rite of Montpellier. The French name is Chevalier de la Grande Arche. A Degree which Thory (Acta Latomorum i, page 295) says is contained in the Archives of the Lodge of Saint Louis des Amis Réunis in Calais. The Masonic legend that it was instituted by Saint Helena, the mother of Constantine, in 302, after she had visited Jerusalem and discovered the cross, and that, in 304, it was confirmed by Pope Marcellinus, is altogether apocryphal. The military Order of Knights of the Holy Sepulcher still exists; and Curzon, in his Visits to the Monasteries in the Levant, states that the Order is still conferred in Jerusalem, but only on Roman Catholics of noble birth, by the Reverendissimo or Superior of the Franciscans, and that the accolade, or blow of knighthood, is bestowed with the sword of Godfrey de Bouillon, which is preserved, with his spurs, in the sacristy of the Church of the Holy Sepulcher. Madame Pfeiffer, in her Travels in the Holy Land, confirms this account. Doctor Heylin says that the Order was instituted in 1099, when Jerusalem was regained from the Saracens by Philip of France. Faryn, in his Théâtre d'Honneur, gives a different account of the institution. He says that while the Saracens possessed the city they permitted certain canons regular of Saint Augustine to have the custody of the Holy Sepulcher. Afterward Baldwin, King of Jerusalem, made them Men-of-Arms and Knights of the Holy Sepulcher, and ordained that they should continue to wear their white habits, and on the breast his own arms, which were a red cross potent between four Jerusalem crosses. Their rule was confirmed by Pope Innocent III. The Grand Master was the Patriarch of Jerusalem. They engaged to fight against infidels, to protect pilgrims, to redeem Christian captives, hear Mass every day, recite the hours of the cross, and bear the five red crosses in memory of our Savior's wounds. On the loss of the Holy Land, they retired to Perugia, in Italy, where they retained their white habit, but assumed a double red cross. In 1484, they were incorporated with the Knights Hospitaler, who were then at Rhodes, but in 1496, Alexander VI assumed, for himself and the Popes his successors, the Grand Mastership, and empowered the Guardian of the Holy Sepulcher to bestow Knighthood of the Order upon pilgrims. Unsuccessful attempts were made by Philip II, of Spain, in 1558, and the Duke of Nevers, in 1625, to restore the Order. It is now found only in Jerusalem, where it is conferred, as has been already said, by the Superior of the Franciscans.

2. It is also the Fiftieth Degree of the Metropolitan Chapter of France. KNIGHT OF THE INTERIOR. In French the name is Chevalier de l'Intérieur. The Fifth Degree of the Rite of the East according to the nomenclature of Fustier.
KNIGHT OF THE LILIES OF THE VALLEY.
This was a Degree conferred by the Grand Orient of France as an appendage to Templarism. The Knights Templar who received it were constituted Knights Commanders.

KNIGHT OF THE LION. The French name is Chevalier du Léon. The Twentieth Degree of the Metropolitan Chapter of France.

KNIGHT OF THE MEDITERRANEAN PASS.
An honorary Degree that was formerly conferred in Encampments of Knights Templar, but was later on disused. Its meetings were called Councils; and its ritual, which was very impressive, supplies the tradition that it was founded about the year 1367, in consequence of certain events which occurred to the knights when the bridge was attacked by a large body of Saracens, under the command of the renowned Amurat I. The Saracens had concealed themselves in ambush, and when the knights were on the middle of the bridge which spanned the river, they were attacked by a sudden charge of their enemies upon both extremities of the bridge. A long and sanguinary contest ensued; the knights fought with their usual valor, and were at length victorious. The Saracens were defeated with such immense slaughter that fifteen hundred of their dead bodies encumbered the bridge, and the river was literally stained with their blood. In commemoration of this event, and as a reward for their valor, the victorious knights had free permission to pass and repass in all the coasts of the Mediterranean Sea without danger of molestation, whence the name of the Degree is derived. As the latter part of this legend has not been verified by voyagers in the Mediterranean, the Degree, as a separate ceremony, has long been disused. Doctor Mackey says that he had a letter from Brother Webb (page 123, 1812 edition) that he understood nothing of its true symbolism.

KNIGHT OF THE NORTH.
The French title is Chevalier du Nord. A Degree in the Archives of the Royal Arch of the York and American Rites, its symbolic design is the same, for one common thought of a treasure lost and found pervades them all. Vassal, who is exceedingly flippant in much that he has written of Eccosism, says of this degree, that, "considered under its moral and religious aspects, it offers nothing either instructive or useful." It is evident that he understood nothing of its true symbolism.

KNIGHT OF THE PHENIX.
The French name is Chevalier du Phénix. The Fourth Degree of the Philosophic Scottish Rite.

KNIGHT OF THE PRUSSIAN EAGLE.
The French name is Chevalier de l'Aigle Prussien. A Degree in the collection of Héwart.

KNIGHT OF THE PYRAMID.
The French name is Chevalier de la Pyramide. The Sixteenth Degree of the Rite of the East according to the nomenclature of Fustier.

KNIGHT OF THE RAINBOW.
The French name is Chevalier de l'Arc-en-Ciel. The Sixty-eighth Degree of the Cabalistic Rite.

KNIGHT OF THE RED CROSS.
This Degree, whose legend dates it far anterior to the Christian era, and in the reign of Darius, has no analogy with the Chivalric Orders of Knighthood. It is purely Masonic, and intimately connected with the Royal Arch Degree, of which, in fact, it ought rightly to be considered as an appendage. It is, however, now always conferred in a Commandery of Knights Templar in the United States, and is given as a preliminary to reception in that Degree. Formerly, the Degree was sometimes conferred in an independent council, which Brother Webb (page 123, 1812 edition) defines to be "a Council that derives its authority immediately from the Grand Encampment unconnected with an Encampment of Knights Templar." The Embassy of Zerubbabel and four other Jewish chiefs to the court of Darius to obtain the protection around which is inscribed the following letters: R. S. R. S. T. P. S. R. I. A. Y. E. S., with the date Anno Enochii 2995. On the reverse is a blazing triangle with the Tetragrammaton in the center in Samaritan letters.

This Degree claims great importance in the history of Masonic ritualism. It is found, under various modifications, in almost all the Rites; and, indeed, without it, or something like it, the symbolism of Freemasonry cannot be considered as complete. Indeed, as Brother Mackey believed, for its origin to the inventive genius of the Chevalier Ramsay, it was adopted by the Council of the Emperors of the East and West, whence it passed into the Ancient and Accepted Rite. Though entirely different in its legend from the Royal Arch of the York and American Rites, its symbolic design is the same, for one common thought of a treasure lost and found pervades them all. Vassal, who is exceedingly flippant in much that he has written of Eccosism, says of this degree, that, "considered under its moral and religious aspects, it offers nothing either instructive or useful." It is evident that he understood nothing of its true symbolism.

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of that monarch from the encroachments of the Samaritans, who interrupted the labors in the reconstruction of the Temple, constitutes the legend of the Red Cross Degree. The history of this Embassy is found in the eleventh book of the Antiquities of Josephus, whence the Masonic ritualists have undoubtedly taken it. The only authority of Josephus is the apocryphal record of Esdras, and the authenticity of the whole transaction is doubted or denied by modern historians. The legend is as follows: After the death of Cyrus, the Jews, who had been released by him from their captivity, and permitted to return to Jerusalem, for the purpose of rebuilding the Temple, found themselves obstructed in the undertaking by the neighboring nations, and especially by the Samaritans. Hereupon they sent an embassy, at the head of which was their prince, Zerubbabel, to Darius, the successor of Cyrus, to crave his interposition and protection. Zerubbabel, awaiting a favorable opportunity, succeeded not only in obtaining his request, but also in renewing the friendship which formerly existed between the king and himself. In commemoration of these events, Darius is said to have instituted a new order, and called it the Knights of the East. They afterward assumed their present name from the Red Cross borne in their banners. Webb, or whoever else introduced it into the American Templar system, undoubtedly took it from the Sixteenth Degree, or Prince of Jerusalem of the Ancient and Accepted Scottish Rite. It was carried into England, under the title of the Red Cross of Babylon. In New Brunswick, it has been connected with Cryptic Freemasonry. Doctor Mackey held that it is the apocryphal record of Esdras, and the authenticity of the whole transaction is doubted or denied.

**KNIGHT OF THE RED EAGLE.** The name in French is Chevalier de l’Aigle Rouge. The Thirty-ninth Degree of the Rite of Mizraim. The red eagle forms a part of the arms of the House of Brandenburg, and the Order of Knights of the Red Eagle was instituted, in 1705, by George William, hereditary Prince of Bayreuth. In 1792, it was placed among the Prussian Orders. The Masonic Degree has no connection with the political order. The Mizraimites apparently appropriated all titles that they fancied.

**KNIGHT OF THE ROSE.** The name in French is Chevalier de la Rose. The Order of the Knights and Ladies of the Rose, the French phrase being Chevaliers et Chevalières de la Rose, was an order of adoptive or androgynous, both sexes, Freemasonry, invented in France toward the close of the eighteenth century. Monsieur de Chaumont, the Masonic Secretary of the Duc de Chartres, was its author. The principal seat of the Order was at Paris. The hall of meeting was called the Temple of Love. It was ornamented with garlands of flowers, and hung round with esculentons on which were painted various devices and emblems of gallantry. There were two presiding officers, a male and female, who were styled the Hierophant and the High Priestess. The former initiated men, and the latter, women. In the initiations, the Hierophant was assisted by a conductor or deacon called Sentiment, and the High Priestess by a Conductress or Deaconess called Discretion. The members received the title of Knights and Nymphs. The Knights wore a crown of myrtle, the Nymphs, a crown of roses. The Hierophant and High Priestess wore, in addition, a rose-colored scarf, on which were embroidered two doves within a wreath of myrtle. During initiation, the hall was lit with a single dull taper, but afterward it was brilliantly illuminated by numerous wax candles.

When a candidate was to be initiated, he or she was taken in charge, according to the sex, by the Conductor or Conductress, divested of all weapons, jewels, or money, hoodwinked, loaded with chains, and in this condition conducted to the door of the Temple of Love, where admission was demanded by two knocks. Brother Sentiment then introduced the candidate by order of the Hierophant or High Priestess, and he or she was asked his or her name, country, condition of life, and, lastly, what he or she was seeking. To this the answer was, “Happiness.” The next question proposed was, “What is your age?” The candidate, if a male, replied, “The age to love”; if a female, “The age to please and to love.” The candidates were then interrogated concerning their private opinions and conduct in relation to matters of gallantry. The chains were then taken from them, and they were invested with garlands of flowers which were called the Chains of Love. In this condition they were made to traverse the apartment from one extremity to another, and then back in a contrary direction, over a path inscribed with love-knots. The following obligation was then administered:

I promise and swear by the Grand Master of the Universe never to reveal the secrets of the Order of the Rose; and should I fail in my vow, may the mysteries I shall receive add nothing to my pleasures, and instead of the roses of happiness may I find nothing but the thorns of repentance.

The candidates were then conducted to the mysterious groves in the neighborhood of the Temple of Love, where the Knights received a crown of myrtle, and the Nymphs a simple rose. During this time a soft, melodious march was played by the orchestra. After this, the candidates were conducted to the altar of mystery, placed at the foot of the Hierophant’s throne, and there incense was offered up to Venus and her son. If it was a Knight who had been initiated, he now exchanged his crown of myrtle for the rose of the last initiated Nymph; and if a Nymph, she exchanged her rose for the myrtle crown of Brother Sentiment. The Hierophant now read a copy of verses in honor of the god of Mystery, and the bandage was at length taken from the eyes of the candidate. Delicious music and brilliant lights now added to the charms of this enchanting scene, in the midst of which the Hierophant communicated to the candidate the modes of recognition peculiar to the Order (see Clavel, Histoire Pittoresque, pages 115-7). The Order had but a brief existence. In 1784, F. B. von Grossing invented, in Germany, an Order bearing a similar name, but its duration was as ephemeral as that of the French one.

**KNIGHT OF THE ROSE AND TRIPLE CROSS.** The French name is Chevalier de la Rose et Triple Croix. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis, Saint Louis of the Reunited Friends, at Calais.

**KNIGHT OF THE ROSY CROSS.** See Royal Order of Scotland.
KNIGHT OF THE ROUND TABLE. The French name is Chevalier de la Table Ronde. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis, Saint Louis of the Reunited Friends, at Calais.

KNIGHT OF THE ROUND TABLE OF KING ARTHUR. The French name is Chevalier de la Table Ronde du Roi Arthur. Thoré (Acta Latomorum 1, page 341) says that this is a Degree of the Primitive Rite; but neither Doctor Mackey nor the Rev. A. F. A. Woodford (Kennings' Masonic Cyclopaedia) has been able to trace the Degree. Doctor Mackey says that he has seen the manuscript of a Degree of this name written many years ago, which was in the possession of Brother C. W. Moore, of Boston. It was an honorary Degree, and referred to the poetic legend of King Arthur and his knights.

KNIGHT OF THE ROYAL AX. The name in French is Chevalier de la Royale Hache. The Twenty-second Degree of the Ancient and Accepted Scottish Rite, called also Prince of Libanus, or Lebanon. It was instituted to record the memorable services rendered to Freemasonry by the "mighty Cedars of Lebanon." The legend of the Degree informs us that the Sidonians were employed in cutting cedars on Mount Libanus or Lebanon for the construction of Noah's ark. Their descendants subsequently cut cedars from the same place for the Ark of the Covenant; and the descendants of these were again employed in the same offices, and in the same place, in obtaining materials for building Solomon's Temple. Lastly, Zerubbabel employed them in cutting the cedars of Lebanon for the use of the second Temple. This celebrated nation formed Colleges on Mount Lebanon, and in their labors always adored the Grand Architect of the Universe. No doubt this last sentence refers to the Druses, that secret sect of Theists who still reside upon Mount Lebanon and in the adjacent parts of Syria and Palestine, and whose mysterious ceremonies have attracted so much of the curiosity of Eastern travelers.

The apron of the Knights of the Royal Ax is white, lined and bordered with purple. On it is painted a round table, on which are laid several architectural plans. On the flaps is a three-headed serpent. The jewel is a golden ax, having on the handle and blade the initials of several personages illustrious in the history of Freemasonry. The places of meeting in this Degree are called Colleges. This Degree is especially interesting to the Masonic scholar in consequence of its evident reference to the mystical association of the Druses, whose connection with the Templars at the time of the Crusades forms a yet to be investigated episode in the history of Freemasonry.


KNIGHT OF THE SANCTUARY. The French title is Chevalier du Sanctuaire. The Eleventh Degree of the Rite of the East according to the collection of Fustier.

KNIGHT OF THE SEPULCHER. The Sixth Degree of the system of the Grand Lodge Royal York at Berlin.

KNIGHT OF THE SOUTH. The French title is Chevalier du Sud. The Eighth Degree of the Swedish Rite, better known as the Favorite of Saint John.

KNIGHT OF THE STAR. The French title is Chevalier de l'Etoile. A Degree in the collection of Pyron.

KNIGHT OF THE SUN. The French title is Chevalier du Soleil. The Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, called also Prince of the Sun, Prince Admet, and Key of Freemasonry, or Chaos Disentangled. It is a Cabalistic and Hermetic Degree, and its instructions and symbols are full of the Cabala and Alchemy. Thus, one of its favorite words is Stibium, which, with the Hermetic Philosophers, meant the primal matter of all things. The principal officers are Father Adam and Brother Truth, allegorizing in the old rituals the search of Man after Truth. The other officers are named after the seven chief angels, and the Brethren are called Syphs, or, in the American instructions, Aralim or Heroes. The jewel is a golden sun, having on its reverse a hemisphere with the six northern signs of the zodiac. There is but one light in the Lodge, which shines through a globe of glass. This Degree is not confined to the Ancient and Accepted Scottish Rite, but is found sometimes with a different name, but with the same Hermetic design, more or less developed in other Rites. Ragon, with whom Delaunay and Chemin-Dupont's concur, says that it is not, like many of the advanced Degrees, a mere modern invention, but that it is of the highest antiquity; and was, in fact, the last Degree of the ancient initiations teaching, under an Hermetic appearance, the doctrines of natural religion, which formed an essential part of the Mysteries. But Ragon must here evidently refer to the general, philosophic design rather than to the particular organization of the Degree. Thoré (Acta Latomorum i, page 339), with more plausibility, ascribes its invention as a Masonic Degree to Pernetty, the founder of the Hermetic Rite. Of all the high Degrees, it is, perhaps, the most important and the most interesting to the scholar who desires to investigate the true secret of the Order. Its old catechisms, now unfortunately too much neglected, are full of suggestive thoughts, and in its modern ceremony, and in which we are greatly indebted to the inventive genius of Brother Albert Pike, it is by far the most learned and philosophical of the Scottish Degrees.

KNIGHT OF THE SWORD. The French name is Chevalier de l'Epee. One of the titles of the Scottish Rite Degree of Knight of the East. So called in allusion to the legend that the Freemasons at the second Temple worked with the trowel in one hand and the sword in the other. Du Cange, on the authority of Arnoldus Lubeckius, describes an Order, in the Middle Ages, of Knights of the Sword, the Latin being Milites Gladii, who, having vowed to wield the sword for God's service, wore a sword embroidered on their mantles as a sign of their profession, whence they took their name. But so far as we have been able to ascertain it was not connected with the Masonic Degree known by the same name.

KNIGHT OF THE TABERNACLE. From the Minute Book of the Grand Lodge of all England, extracts from which are given by Brother Hughan in his Unpublished Records (page 146), we find the
expression Knight of the Tabernacle, used in the year 1780, as synonymous with Knight Templar.

**Knight of the Tabernacle of the Divine Truths.** In French, Chevalier du Tabernacle des Vertèdes Divines. A Degree cited in the nomenclature of Fustier.

**Knight of the Temple.** In French, Chevalier du Temple. This Degree is common to all the systems of Freemasonry founded on the Templar doctrine.

1. It is a synonym of Knight Templar.
2. The Eighth Degree of the Rite of the Philaethes.
3. The Sixty-ninth Degree of the collection of the Metropolitan Chapter of France.
4. The Sixth Degree of the Clerks of Strict Observance.
5. The Ninth Degree of the Rite of the East according to the nomenclature of Fustier.
6. The Thirty-sixth Degree of the Rite of Mizraim.

**Knight of the Three Kings.** An American side Degree of but little importance in the time of Doctor Mackey and now almost forgotten. Its history connects it with the dedication of the first Temple, the conferrer of the Degree representing King Solomon. Its moral tendency appears to be the inculcation of reconciliation of grievances among Freemasons by friendly conference. It may be conferred by any Master Mason on another.

**Knight of the Throne.** In French, Chevalier du Trône. The Second Degree of the Rite of the East according to the nomenclature of Fustier.

**Knight of the Triple Cross.** In French, Chevalier de la Triple Croix. The Sixty-sixth Degree of the collection of the Metropolitan Chapter of France.

**Knight of the Triple Period.** In French, Chevalier de la Triple Période. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis, Saint Louis of the Reunited Friends, at Calais.

**Knight of the Triple Sword.** In French, Chevalier de la Triple Épée. A Degree in the collection of Pyron.

**Knight of the Two Crowned Eagles.** The French title is Chevalier des teux Aigles Couronnées. The Twenty-second Degree of the collection of the Metropolitan Chapter of France.

**Knight of the West.** The French title is Chevalier d'Occident.

1. The Sixty-fourth Degree of the collection of the Metropolitan Chapter of France.
2. The Forty-seventh Degree of the Rite of Mizraim.

**Knight of the White and Black Eagle.** In French, Chevalier de l'Aigle Blanc et Noir. One of the titles of the Thirtieth Degree of the Ancient and Accepted Scottish Rite, or Knight Kadosh. In the Rite of Perfection of the Emperors of the East and West, it constituted the Twenty-fourth Degree, under the title of Knight Commander of the White and Black Eagle. The white eagle was the emblem of the eastern empire, and the black of the western. Hence we have the Knights of the White Eagle in Russia, and the Knights of the Black Eagle in Prussia, as orders of chivalry. The two combined were, therefore, appropriately (so far as the title is concerned) adopted by the Council which assumed Masonic Jurisdiction over both empires.

**Knight of the White Eagle.** The Sixty-fourth Degree of the Rite of Mizraim. As a political order, that of the Knights of the White Eagle was instituted by Wladistas, King of Poland, in 1325. It was conferred by the Czar of Russia.

**Knight of Unction.** The French title is Chevalier d'Onction. The Fifty-first Degree of the collection of the Metropolitan Chapter of France.

**Knight, Perfect.** The French title is Chevalier Parfait. A Degree of the Ancient Chapter of Clermont, found in the Archives of the Mother Lodge of the Philosophic Rite.

**Knight, Professed.** See Eques Professus.

**Knight, Russian.** See Noachite. Also the Thirty-fifth Degree of the Rite of Mizraim.

**Knight of Death.** An old Degree given to members of the Craft and still found in the series of ceremonies collected by Kent Tabernacle in Newcastle, England. Brother R. I. Clegg has it in the list of concordant Degrees enumerated in his diploma of Knight Templar Priest. Often found associated with the Degree of Pillar Priest, the one Body working or communicating both ceremonies, Knight of Death and Pillar Priest, this latter being akin, if not the same, to Knight Templar Priest. These Degrees are practised, in England, Ireland, and Scotland.

**Knights of Death.** An old Degree given in the series of ceremonies collected by Kent Tabernacle in Newcastle, England. Referring to the Knights of Death, he says:

This Degree is conferred in Scotland in connection with the Early Grand Encampment of Knights Templar, the chief sect of which is in Ayrshire. Before one can be received as a Knight of Death, he must have been admitted into the Priestly Order, between which and the Knights of Death there are seven other Degrees, namely, Jacob's Wrestler, White Cross, Black Cross, Royal Mariner, Master Architect, the Mother World, and Knights of Patmos. The Degree in question can be given by one to another, and has words, grips and signs attached to it. 'B' can also be admitted into the "unrecognized Order of High Priesthood," through the Early Grand Encampment, which practises it under the name of the White Band, while Degree B can only be given in the presence of seven Knights Templar. It follows the Priestly Order of the Red Cross.
Another correspondent signing himself "Delta" writes:

"B" is informed that the Degree he mentions has from time immemorial been conferred in Lancashire, and is yet given at Rochdale, but mixed up with Degrees of which it is said to be a part. As they now require candidates to be Knights Templar and to take the Red Cross of Babylon along with the Priesthood Degree, one may observe that by the old Templar Rules the Knights Companion could not be a Priest or a Knight a Knignt, yet Grand Priories and Masters having the power of absolving, must have had both, so that one form of the Degree may have been the installation ceremony of E. C. A. Manchester Encampment is in possession of a Bible with the following inscription, "Fox Lodge, Manchester, No. 99," surrounded with Masonic emblems. On the fly-leaf, "the gift of Brother William Jennings to the Fox Lodge A.D. 1765." On the following page, "This Bible formerly belonged to the Lodge of Fortitude No. 87, and for the future is ordered that it shall belong to the Tabernacle of the Priestly Order, for the use of the same and the first pillar." A member of the Encampment some time ago promised the writer a copy of the certificate of the Degree, which if received should have been sent to "B." The other Degree inquired about will be one mentioned by Doctor Oliver as the Kadosh Prince of Death. In connection with Ancient Masonry it is unfortunate that in Lancashire no Minutes of the High Grades were ever kept. The Jewel of the Priestly Degree is said to be a Cross and Serpent. 

Brother Joseph Greenwood, signing himself as Past High Priest, wrote as follows:

In answer to your correspondent, "B," by coming to that remote, out-of-the-way place, the Masonic Hall at Todmorden, he will be consecrated and made a Sir Knight Priest of the Holy Band of Brotherhood No. 3.

KNIGHTS OF MALTA. This Order, which at various times in the progress of its history received the names of Knights Hospitaler, Knights of Saint John of Jerusalem, Knights of Rhodes, and, lastly, Knights of Malta, was one of the most important of the religious and military orders of knighthood which sprung into existence during the Crusades which were instituted for the recovery of the Holy Land. It owes its origin to the Hospitalers of Jerusalem, which was established at Jerusalem, in 1048, by pious merchants of Amalfi for the succor of poor and distressed Latin pilgrims (see Hospitalers of Jerusalem). This society, established when Jerusalem was in possession of the Mohammedans, passed through many vicissitudes, but lived to see the Holy City conquered by the Christian knights. It then received many accessions from the Crusaders, who, laying aside their arms, devoted themselves to the pious avocation of attending the sick. It was then that Gerard, the Rector of the Hospital, induced the Brethren to take upon themselves the vows of poverty, obedience, and chastity, which they did at the hands of the Patriarch of Jerusalem. They were then known as the Knights of the Hospital, which had been fostered by Gerard, no longer suited the warlike genius of his successor. He therefore proposed a change in the character of the society, by which it should become a military Order, devoted to active labors in the field and the protection of Palestine from the encroachments of the infidels. This proposition was warmly approved by Baldwin II, King of Jerusalem, who, harassed by a continual warfare, gladly accepted this addition to his forces. The Order having thus been organized on a military basis, the members took a new oath, at the hands of the Patriarch of Jerusalem, by which they bound themselves to defend the cause of Christianity against the infidels in the Holy Land to the last drop of their blood, but on no account to bear arms for any other purpose. This act, done in 1118, is considered as the beginning of the establishment of the Order of Knights Hospitaler of Saint John, of which Raymond du Puy is, by all historians, deemed the first Grand Master.

By the rule established by Du Puy for the government of the Order, it was divided into three classes, namely, 1. Knights, who were called Knights of Justice; 2. Chaplains; and 3. Serving Brothers; all of whom took the three vows of chastity, obedience, and poverty. There was also attached to the institution a body of men called Donats, who, without assuming the vows of the Order, were employed in the different offices of the hospital, and who wore what was called the demi-cross, as a badge of their connection. 

The history of the knights from this time until the middle of the sixteenth century is but a chronicle of continued warfare with the enemies of the Christian faith. When Jerusalem was captured by Saladin, in 1187, the Hospitalers retired to Margat, a town and fortress of Palestine which still acknowledged the Christian sway. In 1191, they made Acre, which in that year had been recaptured by the Christians, their principal place of residence. For just one hundred years the knights were engaged, with varying success, in sanguinary contests with the Saracens and other infidel hordes, until Acre, the last stronghold of the Christians in the Holy Land, having fallen beneath the blows of the victorious Moslems, Syria was abandoned by the Latin race, and the Hospitalers found refuge in the Island of Cyprus, where they established their convent. 

The Order had been much attenuated by its frequent losses in the field, and its treasury had been impoverished. But commands were at once issued by John de Villiers, the Grand Master, to the various Grand Priories in Europe, and large reinforcements in men and money were soon received, so that the Fraternity were enabled again to open their hospital and to recommence the practise of their religious duties. No longer able to continue their military exploits on land, the knights betook themselves to their galleys, and, while they protected the pilgrims who still flocked in vast numbers to Palestine, gave security to the Christian commerce of the Mediterranean. On sea, as on land, the Hospitalers still showed that they were
the inexorable and terrible foes of the infidels, whose captured vessels soon filled the harbor of Cyprus.

But in time a residence in Cyprus became unpleasant. The King, by heavy taxes and other rigorous exactions, had so disgusted them, that they determined to seek some other residence. The neighboring Island of Rhodes had long, under its independent princes, been the refuge of Turkish corsairs; a name equivalent to the more modern one of pirates. Fulik de Villaret, the Grand Master of the Hospital, having obtained the approval of Pope Clement and the assistance of several of the European States, made a descent upon the island, and after months of hard fighting, on the 15th of August, 1310, planted the standard of the Order on the walls of the city of Rhodes; and the island thenceforth became the home of the Hospitalers whence they were often called the Knights of Rhodes.

The Fraternity continued to reside at Rhodes for two hundred years, acting as the outpost and defense of Christendom from the encroachments of the Ottoman power. Of this long period, but few years were passed in peace, and the military reputation of the Order was still more firmly established by the prowess of the knights. These two centuries were marked by other events which had an important bearing on the fortunes of the institution. The rival brotherhood of the Templars was abolished by the machinations of a Pope and a King of France, and what of its revenues and possessions was saved from the spoliations of its enemies was transferred to the Hospitalers. There had always existed a bitter rivalry between the two Orders, marked by unhappy contentions, which on some occasions, while both were in Palestine, amounted to actual strife. Toward the Knights of Saint John the Templars had never felt nor expressed a very kindly feeling; and now this acceptance of an unjust appropriation of their goods in the hour of their disaster, keenly added to the sentiment of ill-will, and the unhappy children of De Molay, as they passed away from the theater of knighthood, left behind them the bitterest imprecations on the disciples of the Hospital.

The Order, during its residence at Rhodes, also underwent several changes in its organization, by which the simpler system observed during its infancy in the Holy Land was rendered more perfect and more complicated. The greatest of all these changes was in the character of the European Commanderies. During the period that the Order was occupied in the defense of the holy places, and losing large numbers of its warriors in its almost continual battles, these Commanderies served as nurseries for the preparation and education of young knights who might be sent to Palestine to reinforce the exhausted ranks of their Brothers. But now, secured in their island home, Jerusalem permanently in possession of the infidel, and the enthusiasm once inspired by Peter the Hermit forever dead, there was no longer need for new Crusaders. But the knights, engaged in strengthening and decorating their insular possession by erecting fortifications for defense, and palaces and convents for residence, now required large additions to their revenue to defray the expenses thus incurred. Hence the Commanderies were the sources whence this revenue was to be derived; and the Commanders, once the Principals, as it were, of military schools, became lords of the manor in their respective provinces. There, by a judicious and economical administration of the property which had been entrusted to them, by the cultivation of gardens and orchards, by the rent received from arable and meadow lands, of mills and fisheries appertaining to their estates, and even by the raising of stock, they were enabled to add greatly to their income. Of this one-fifth was claimed, under the name of responsums, as a tribute to be sent annually to Rhodes for the recuperation of the always diminishing revenue of the Order.

Another important change in the organization of the Order was made at a General Chapter held about 1320 at Montpellier, under the Grand Mastership of Villanova. The Order was there divided into languages, a division unknown during its existence in Palestine. These languages were at first seven in number, but afterward increased to eight, by the subdivision of that of Aragon. The principal dignities of the Order were at the same time divided among these languages, so that a particular dignity should be always enjoyed by the same language. These languages, and the dignities respectively attached to them, were as follows:

1. Provence: Grand Commander.
2. Auvergne: Grand Marshal.
3. France: Grand Hospitaler.
4. Italy: Grand Admiral.
5. Aragon: Grand Conservator.
7. Castile: Grand Chancellor.

But perhaps the greatest of all changes was that which took place in the personal character of the Knights. "The Order," says Taaffe (History of the Knights of Malta, book iv, page 234), "had been above two hundred years old before it managed a boat but was altogether equestrian during its two first, and perhaps most glorious, centuries." But on settling at Rhodes, the knights began to attack their old enemies by sea with the same prowess with which they had formerly met them on land, and the victorious contests of the galleys of Saint John with the Turkish corsairs, who were infesting the Mediterranean, proved them well entitled to the epithet of naval warriors. In the year 1480, Rhodes was unsuccessfully besieged by the Ottoman army of Mohammed II, under the command of Paleologus Pasha. After many contests, the Turks were repulsed with great slaughter. But the attack of the Sultan Solyman, forty-four years afterward, was attended with a different result, and Rhodes was surrendered to the Turkish forces on the 20th of December, 1522. The terms of the capitulation were liberal to the knights, who were permitted to retire with all their personal property; and thus, in the Grand Mastership of L’Isle Adam, Rhodes ceased forever to be the home of the Order, and six days afterward, on New Year’s Day, 1523, the fleet, containing the knights and four thousand of the inhabitants, sailed for the Island of Candia.

From Candia, where the Grand Master remained but a short time, he proceeded with his knights to Italy. Seven long years were passed in negotiations with the monarchs of Europe, and in the search for a home. At length, the Emperor Charles V, of Germany vested in the Order the complete and perpetual sovereignty of the islands of Malta and Gozo, and the city
Louis Kossuth
Hungarian Patriot, member of an American Lodge
of Tripoli; and in 1530, the knights took formal possession of Malta, where, to borrow the language of Porter (History of the Knights of Malta ii, page 33), "for upwards of two centuries and a half, waved the banner of Saint John, an honor to Christianity and a terror to the infidel of the East." From this time the Order received the designation of Knights of Malta, a title often bestowed upon it, even in official documents, in the place of the original one of Knights Hospitaller of Saint John of Jerusalem.

For 268 years the Order retained possession of the Island of Malta. But in 1798 it was surrendered without a struggle by Louis de Hompesch, the feeble- minded and timid Grand Master, to the French army and fleet under Bonaparte; and this event may be considered as the commencement of the suppression of the Order as an active power. Hompesch, accompanied by a few knights, embarked in a few days for Trieste, and subsequently retired to Montpellier, where he resided in the strictest seclusion and poverty until May 12, 1805, when he died, leaving behind him not enough to remunerate the physicians who had attended him. The great body of the knights proceeded to Russia, where the Emperor Paul had a few years before been proclaimed the protector of the Order. On the 27th of October, 1798, a Chapter of such of the knights as were in St. Petersburg was held, and the Emperor Paul I was elected Grand Master. This election was made valid, so far as its irregularities would permit, by the abdication of Hompesch in July, 1799.

At the death of Paul in 1801, his successor on the throne, Alexander, appointed Count Soutikoff as Lieutenant of the Mastery, and directed him to convene a Council at St. Petersburg to deliberate on future action. This Assembly adopted a new statute for the election of the Grand Master, which provided that each Grand Priory should in a Provincial Chapter nominate a candidate, and that out of the persons so nominated the Pope should make a selection. Accordingly, in 1802, the Pope appointed John de Tommasi, who was the last knight that bore the title of Grand Master. On the death of Tommasi, the Pope declined to assume any longer the responsibility by nominating a Grand Master, and appointed the Bailiff Guevarr Luardo simply as Lieutenant of the Mastery, a title afterward held by his successors, Centelles, Busca, De Candita, and Collavedo. In 1826 and 1827, the first steps were taken for the revival of the English Language, and Sir Joshua Meredith, who had been made a knight in 1798 by Hompesch, being appointed Lieutenant Prior of England, admitted many English gentlemen into the Order. But the real history of the Order of Saint John of Jerusalem ends with the disgraceful capitulation at Malta in 1798. All that has since remained of it, all that now remains—however imposing may be the titles assumed—is but the dis- luted shadow of its former existence.

The organization of the Order in its days of prosperity was very complicated, partaking both of a monarchical and a republican character. Over all presided a Grand Master, who, although invested with extensive powers, was still controlled by the legislative action of the General Chapter. The Order was divided into eight Languages, over each of which presided one of the Grand dignitaries with the title of Conventual Bailiff. These dignitaries were the Grand Commander, the Grand Marshal, the Grand Hospita-ler, the Grand Conservator, the Grand Turcopolier, the Grand Bailiff, and the Grand Chancellor. Each of these dignitaries resided in the palace or inn at Malta which was appropriated to his Language. In every province there were one or more Grand Friories presided over by Grand Priors, and beneath these were the Commanderies, over each of which was a Commander. There were scattered through the several countries of Europe 22 Grand Priories and 596 Commanderies. Those who desired admission into the Order as members of the first class, or Knights of Justice, were required to produce proofs of noble descent. The ceremonies of initiation were public and exceedingly simple, consisting of little more than the taking of the necessary vow. In this Hospitals differed from the Templars, whose formula of admission was veiled in secrecy. Indeed, Porter (History of the Knights of Malta i, page 203) attributes the escape of the former Order from the accusations that were heaped upon the latter, and which led to its dissolution, to the fact that the knights "abjured all secrecy in their forms and ceremonies."

The Order was dissolved in England by Henry VIII, and, although temporarily restored by Mary, was finally abolished in France in 1792. By a Decree of Charles IV, of Spain, in 1802, the two Languages of Aragon and Castile became the Royal Spanish Order of Saint John, of which he declared himself the Grand Master. Then, only the Language of Germany and Italy remained. The Order is, therefore, in a state of abeyance, if not of disintegration, although it has maintained this limited vitality, and the functions of Grand Master have been exercised by a Lieutenant of the Magistry, who resided at Rome. Attempts have also been made, from time to time, to revive the Order in different places, sometimes with and sometimes without the legal sanction of the recognized Head of the Order. For instance, there were established in England two Bodies—one Catholic, under Sir George Bowyer, and the other Protestant, at the head of which was the Duke of Manchester; but each repudiated the other. But the relic of the old and valiant Order of Knights Hospitaler claims no connection with the branch of Freemasonry which bears the title of Knights of Malta, and hence the investigation of its present condition is no part of the province of this work.

KNIGHTS OF PALESTINE. See Marconis, also Memphis, Rite of.

KNIGHTS OF SAINT JOHN THE EVANGELIST OF ASIA IN EUROPE. Founded at Schleswig and Hamburg by Count of Ecker and Eckhoffen in 1786, out of his Order of the True Light, founded the previous year.

KNIGHTS OF THE EAST, COUNCIL OF. The French title is Conseil des Chevaliers d'Orient. A Chapter of advanced Degrees, under this name, was established at Paris, on July 22, 1762, by one Pirlet, a tailor, as the rival of the Council of Emperors of the East and West. Baron de Tschoudy became one of its members.

KNIGHTS OF THE TRUE LIGHT. A Degree founded by Count of Ecker and Eckhoffen, in 1785.
KNIGHTS TEMPLAR. The piety or the superstition of the age had induced multitudes of pilgrims in the eleventh and twelfth centuries to visit Jerusalem for the purpose of offering their devotions at the sepulcher of the Lord and the other holy places in that city. Many of these religious wanderers were weak or aged, almost all of them unarmed, and thousands of them were subjected to insult, to pillage, and often to death, inflicted by the hordes of Arabs who, even after the capture of Jerusalem by the Christians, continued to infest the sea coast of Palestine and the roads to the capital.

To protect the pious pilgrims thus exposed to plunder and bodily outrage, nine French knights, the followers of Baldwyn, united, in the year 1118, in a military confederation or brotherhood in arms, and entered into a solemn compact to aid each other in clearing the roads, and in defending the pilgrims in their passage to the holy city. Two of these knights were Hugh de Payens and Godfrey de Saint Aldemar. Raynouard, in Les Templiers, says that the names of the other seven have not been preserved in history, but Wilke (Geschichte des Ordens der Tempelherren, History of the Templar Orders) gives them as Roral, Gundemar, Godfrey Bioal, Payens de Montidier, Archibald de Saint Aman, Andre de Montbar, and the Count of Provence. Unitting the monastic with the military character, they took, in the presence of the Patriarch of Jerusalem, the usual vows of poverty, chastity, and obedience, and with great humility assumed the title of Poor Fellow Soldiers of Christ. Baldwyn, the King of Jerusalem, assigned for their residence a part of his palace which stood near the former site of the Temple; and the Abbot and Canons of the Temple gave them, as a place in which to store their arms and magazines, the street between the palace and the Temple, whence they derived the name of Templars; a title which they ever afterward retained.

Raynouard says that Baldwyn sent Hugh de Payens to Europe to solicit a new Crusade, and that while there he presented his companions to Pope Honorius II, from whom he craved permission to form a religious military Order in imitation of that of the Hospitalers. The Pontiff referred them to the Ecclesiastical Council which was then in session at Troyes, in Champagne. Thither De Payens repaired, and represented to the fathers the vocation of himself and his companions as defenders of the pilgrim; the enterprise was approved, and Saint Bernard was directed to the approval of the Church, returned to Jerusalem, carrying with him many recruits from among the noblest families of Europe.

The Templars soon became pre-eminently distinguished as warriors of the cross. Saint Bernard, who visited them in their Temple retreat, speaks in the warmest terms of their self-denial, their frugality, their modesty, their piety, and their bravery. "Their arms," he says, "are their only finery, and they use them with courage, without dreading either the number or the strength of the barbarians. All their confidence is in the Lord of Hosts, and in fighting for His cause they seek a sure victory or a Christian and honorable death." Their banner was the Beausaint, of divided white and black, indicative of peace to their friends, but destruction to their foes. At their reception each Templar swore never to turn his back on three enemies, but should he be alone, to fight them if they were infidels. It was their wont to say that a Templar ought either to vanquish or die, since he had nothing to give for his ransom but his girdle and his knife.

The Order of the Temple, at first exceedingly simple in its organization, became in a short time very complicated. In the twelfth century it was divided into three classes, which were Knights, Chaplains, and Serving Brethren.

1. Knights. It was required that whoever presented himself for admission into the Order must prove that he was sprung from a knightly family, and was born in lawful wedlock; that he had nothing to give for his ransom but his girdle and his knife. It was their wont to say that a Templar ought either to vanquish or die, since he had nothing to give for his ransom but his girdle and his knife.

The Order of the Temple, unlike that of the Hospitalers, consisted at first only of laymen. But the Bull of Pope Alexander III, issued in 1162, gave the Templars permission to receive into their houses spiritual persons who were not bound by previous vows, the technical name of whom was Chaplains. They were required to serve a novitiate of a year. The reception was, except in a few points not applicable to the clergy, the same as that of the knights, and they were required to take only the three vows of poverty, chastity, and obedience. Their duties were to perform all religious offices, and to officiate at all the ceremonies of the Order, such as the admission of members at installations, etc. Their privileges were, however, unimportant, and consisted principally in sitting next to the Master, and being first served at table.

3. Serving Brethren. The only qualification required of the serving Brethren, was, that they should be free born and not slaves; yet it is not to be supposed that all the persons of this class were of mean condition. Many men, not of noble birth, but of wealth and high position, were found among the serving Brethren. They fought in the field under the knights, and performed at home the menial offices of the household. At first there was but one class of them, but afterward they were divided into two—the Brethren-at-Arms and the Handcraft Brethren. The former were the soldiers of the Order. The latter who were the most esteemed, remained in the Pre-
ceptories, and exercised their various trades, such as those of farriers, armourers, etc. The reception of the serving Brethren did not differ, except in some necessary particulars, from that of the knights. They were, however, by the accident of their birth, excluded from promotion out of their class.

Besides these three classes there was a fourth—not, however, living in the bosom of the Order—the members of which were called Affilii or the Affiliated. These were persons of various ranks and of both sexes, who were recognized by the Order, though not openly connected with it, as entitled to its protection, and admitted to a participation in some of its privileges, such as protection from the interdicts of the Church, which did not apply to the members of the Order.

There was also a class called Donates or Donats. These were either youths, whose parents desired for the service of the Order when they had attained the proper age, or adults who had bound themselves to aid and assist the Order so long as they lived, solely from their admiration of it, and a desire to share its honors.

Over these presided the Grand Master, more usually styled, in the early days of the Order, simply the Master of the Temple. In the Treaty of Peace executed in 1178, between the Templars and the Hospitallers, Odo de Saint Armand calls himself Humble Master of the Order of the Temple. But in after times this spirit of humility was lost sight of, and the title of Grand Master was generally accorded to him. His allowances were suitable to the distinguished rank he held, for in the best days of the Order the Grand Master was considered as the equal of a sovereign. The Grand Master resided originally at Jerusalem; afterward, when that city was lost, at Acre, and finally at Cyprus. His duty always required him to be in the Holy Land; he consequently never resided in Europe.

The Grand Master was elected for life from among the knights in the following manner: On the death of the Grand Master, a Grand Prior was chosen to administer the affairs of the Order until a successor could be elected. When the day which had been appointed for the election arrived, the Chapter usually assembled at the chief seat of the Order; three or more of the most esteemed knights were then proposed; the Grand Prior collected the votes, and he who had received the greatest number was nominated to be the Electing Prior. An Assistant was then associated with him, in the person of another knight. These two remained all night in the Chapel, engaged in prayer. In the morning, they chose two others, and these four, two more, and so on until the number of twelve, that of the apostles, had been selected. The twelve then selected a Chaplain. The thirteen then proceeded to vote for a Grand Master, who was elected by a majority of the votes. When the election was completed, it was announced to the assembled Brethren; and when all had promised obedience, the Prior, if the person was present, said to him, "In the name of God the Father, the Son, and the Holy Ghost, we have chosen, and do choose thee, Brother N., to be our Master." Then, turning to the Brethren, he said, "Beloved Sirs and Brethren, give thanks unto God; behold here our Master." The Chaplains then chanted the Te Deum (an old hymn from the early Christian centuries, the name taken from the opening Latin words Te Deum laudamus, We praise thee, O God); and the Brethren, taking their new Master in their arms, carried him into the Chapel and placed him before the altar, where he continued kneeling, while the Brethren prayed, and the Chaplains repeated the Kyrie Eleison (the name being of Greek origin and meaning Lord, have mercy, often heard in church services in response, verse by verse, to the reading of the commandments), the Pater Noster (Latin for Our Father, the first words of the Lord's Prayer), and other devotional exercises.

Next in rank to the Grand Master was the Senechal, who was his representative and lieutenant. Then came the Marshal, who was the General of the Order. Next was the Treasurer, an office that was always united with that of Grand Preceptor of Jerusalem. He was the Admiral of the Order. The Draper, the next officer in rank, had charge of the clothing of the Order. He was a kind of Commissary General. The Turcopoliier was the Commander of the Light-Horse. There was also a class of officers called Visitors, whose duties, as their name imports, was to visit the different Provinces, and correct abuses. There were also some subordinate offices appropriated to the Serving Brethren, such as Sub-Marshall, Standard-Bearer, Farrier, etc. These officers, with the Grand Preceptors of the Provinces and the most distinguished knights who could attend, constituted the General Chapter of great legislative assembly of the Order, where all laws and regulations were made and great officers elected. This assembly was not often convened, and in the intervals its powers were exercised by the Chapter of Jerusalem.

The Order thus organized, as it increased in prosperity and augmented its possessions in the East and in Europe, was divided into Provinces, each of which was governed by a Grand Preceptor or Grand Prior; for the titles were indiscriminately used. That, however, of Preceptor was peculiar to the Templars, while that of Prior was common both to them and to the Knights Hospitaller of Saint John. These Provinces were fifteen in number, and were as follows: Jerusalem, Tripolis, Antioch, Cyprus, Portugal, Castile and Leon, Aragon, France and Auvergne, Normandy, Aquitaine, Provence, England, including Scotland and Ireland; Germany, Upper and Central Italy, and Apulia and Sicily. Hence it will be seen that there was no part of Europe, except the impoverished kingdoms of Denmark, Sweden, and Norway, where the Templars had not extended their possessions and their influence. In all the Provinces there were numerous Temple-Houses called Preceptories, presided over by a Preceptor. In each of the larger Preceptories there was a Chapter, in which local regulations were made and members were received into the Order.

The reception of a knight into the Order was a very solemn ceremonial. It was secret, none but members of the Order being permitted to be present. In this it differed from that of the Knights of Malta, whose form of reception was open and public; and it is to this difference, between a public reception and a secret initiation, that may, perhaps, be attributed a portion of the spirit of persecution exhibited by the Church to the Order in its latter days. Of this recep-
tion, the best and most authentic account in Doctor Mackey’s opinion is given by Münter in his Statutenbuch des Ordens der Tempelherren, Statute Book of the Templar Orders (pages 29–42), and on that he preferred in the main to rely. On the day of the reception, the Master and the knights being in the Chapter, the Master said:

Beloved Knights and Brethren, ye see that the majority are willing that this man shall be received as a brother. If there be among you any one who knows anything concerning him, whereby he cannot rightfully become a brother, let him speak, and the thing will be made known beforehand and after he has been brought before us.

All being silent, the candidate is conducted into an adjoining chamber. Two or three of the oldest knights are sent to him to warn him of the difficulties and hardships that he will have to encounter; or, as the Benedictine Rule says, all the hard and rough ways that lead to God, or in Latin, Omnia dura et aspera, per quae itur ad Deum.

They commenced by saying: “Brother, do you seek the Fellowship of the Order?” If he replied affirmatively, they warned him of the rigorous services which would be demanded of him. Should he reply that he was willing to endure all for the sake of God and to become the slave of the Order, they further asked him if he were married or betrothed; if he had ever entered any other Order; if he owed more than he could pay; if he was of sound body; and if he was of free condition. If his replies were satisfactory, his examiners returned to the Chapter room and made report; whereupon the Master again inquired if any one present knew anything against the candidate. All being silent, he asked: “Are you willing that he should be received in God’s name?” and all the knights answered: “Let him be received in God’s name.”

His examiners then returned to him and asked him if he still persisted in his intention. If he replied that he did, they gave him the necessary instructions how he should act, and led him to the door of the Chapter room. There entering he cast himself on his knees before the Master, with folded hands, and said: “Sir, I am come before God, before you and the Brethren, and pray and beseech you, for God and our dear Lady’s sake, to admit me into your Fellowship and to the good deeds of the Order, as one who will for all his life long be the servant and slave of the Order.” The Master replied:

Beloved Brother, you are desirous of a great matter. for you see nothing but the outward shell of our Order. It is only the outward shell when you see that we have fine armor, purple, girt with a small girdle; to attend Divine service punctually, and to begin our prayers at the set time; not to kiss a woman, even your mother, except when you receive any attendance from a woman without the permission of your superiors; not to hold this Order for stronger or weaker, for worse or for better, but with the permission of the Master or the Convent which has the authority, to hold it for stronger or weaker, for worse or for better, and to keep and labor in abundance.

The Chaplain then read the 133d Psalm and the Prayer of the Holy Ghost, Deus qui corda idolium, and the Brethren repeated the Lord’s Prayer. The Prior and the Chaplain gave the recipient the Frater in the name of Saint Peter of Rome, and our Father the Pope, and in the name of all the Brethren of the Temple, we receive you to all the good works of the Order which has been done from the beginning, and shall be done to the end, you, your father, your mother, and all your lineage, who are willing shall have a share therein. In like manner do you receive us into all the good works which you have done or shall do. We assure you bread and water, and the poor clothing of the Order, and toll and labor in abundance.

These duties may be thus summed up:

He was never to assault a Christian, nor swear, nor receive any attendance from a woman without the permission of his superiors; not to kiss a woman, even his mother or sister; to hold no child to the baptismal font; and to abstain from no manner of carnal intercourse with any other woman; and to be courteous to all. He was to sleep in a linen shirt, drawers and hose, and girded with a small girdle; to attend Divine service punctually, and to begin and end his meals with a prayer.

Such is the Formula of Reception, which has been collected by Münter from the most authentic sources. It is evident, however, that it is not complete. The
secret parts of the ceremony are omitted, so that the formula is here something like what a Freemason would call the monitory part of the instruction. Münster does not even give the form of the oath taken by the candidate; although Raynouard says that it is preserved in the Archives of the Abbey of Alcobaza, in Aragon, and gives it in the following words, on the authority of Henriquez in his Regula, etc., Ordinis Cisterciensis:

I swear to consecrate my discourse, my arms, my faculties, and my life, to the defense of the sacred mysteries of the faith, and to that of the unity of God. I also promise to be submissive and obedient to the Grand Master of the Order. . . . At all times that it may be necessary, I will cross the seas to go to battle; I will contribute succor against infidel kings and princes; I will not turn my back on three foes; and even if I be alone, I will fight them if they are infidels.

The fact that the Templars had a secret initiation is now generally conceded, although a few writers have denied it. But the circumstantial evidence in its favor is too great to be overcome by anything except positive proof to the contrary, which has never been adduced. It is known that at these receptions none but members of the Order were admitted; a prohibition which would have been unnecessary if the ceremonies had not been secret. In the meetings of the General Chapter of the Order, even the Pope's Legate was refused admission. It would not be fair to quote the one hundred and twenty accusations preferred against the Templars by Clement, because they were undoubtedly malicious falsehoods invented by an unprincipled Pontiff pandering to the cupidity of an avaricious Monarch; but yet some of them are of such a nature as to indicate what was the general belief of men at the time. Thus, Article 32 says: "Quod receptiones istius clandestine faciebat"; meaning, that they were wont to have their receptions in secret. The 100th is in these words: Quod sic se includunt ad tenenda capitula ut omnes januas domus et ecclesiae in quibus tenent capitula ferment adeo de factis vel dictis eorum; meaning, that when they held their Chapters, they shut all the doors of the house or church in which they met so closely that no one could approach near enough to see or hear what they were doing and saying.

We may here note that the next article is more particular, for it states that, to secure themselves against eavesdroppers, they were accustomed to place a watch, as we should now say a Tiler, upon the roof of the house, "excubicum super tectum," who could give the necessary warning.

Of course it is impossible to obtain an accurate knowledge of all the details of this secret reception of the ancient Templars, since it must have been generally oral; but Doctor Mackey was always inclined to think, from allusions here and there scattered through the history of their customs, that many of its features have descended to us, and are to be found in the ceremony of initiation practised by the Masonic Knights Templar.

The dress of the Templars was prescribed for them by Saint Bernard, in the Rule which he composed for the government of the Order, and is thus described in Chapter XX.

To all the professed knights, both in winter and summer, we give, if they can be procured, white garments, that those who have cast behind them a dark life, may know that they are to commend themselves to their Creator by a pure and white life.

The white mantle was therefore the peculiar vestment of the Templars, as the black was of the Hospitals.

The general direction of Saint Bernard as to clothing was afterward expanded, so that the dress of a Templar consisted of a long, white tunic, nearly resembling that of a priest's in shape, with a red cross on the front and back, under this was his linen shirt clasped by a girdle. Over all was the white mantle with the red cross pattée. The head was covered by a cap or hood attached to the mantle. The arms were a sword, lance, mace, and shield. Although at first the Order adopted as a seal the representation of two knights riding on one horse, as a mark of their poverty, subsequently each knight was provided with three horses and an esquire selected usually from the class of Serving Brethren.

To write the history of the Templar Order for the two centuries of its existence would, says Addison, be to write, the Latin history of Palestine, and would occupy a volume. Its details would be accounts of glorious struggles with the infidel in defense of the Holy Land, and of Christian pilgrimage, sometimes successful and often disastrous, of arid sands well moistened with the blood of Christian and Saracen warriors; of disreputable contests with its rival of Saint John; of final forced departure from the places which its prowess had conquered, but which it had not strength to hold, and of a few years of luxurious, and it may be of licentious indolence, terminated by a cruel martyrdom and dissolution. The fall of Acre in 1292, under the vigorous assault of the Sultan Mansour, led at once to the evacuation of Palestine by the Christians. The Knights Hospitaller of Saint John of Jerusalem, afterward called Knights of Rhodes, and then of Malta, betook themselves to Rhodes, where the former, assuming a naval character, resumed the warfare in their galleys against the Mohammedans. The Templars, after a brief stay in the island of Cyprus, retired to their several Preceptories in Europe.

Porter (History, Knights of Malta i, page 174) has no panegyric or praise in general for these recreant knights. After eulogizing the Hospitalers for the persevering energy with which, from their island home of Rhodes, they continued the war with the infidels, he says:

The Templar, on the other hand, after a brief sojourn in Cyprus, instead of rendering the smallest assistance to his chivalrous and knightly brethren in their new undertaking, hurried with unseemly haste to his numerous wealthy European Preceptories, where the grossness of his licentiousness, the height of his luxury, and the arrogance of his pride, soon rendered him an object of the most invincible hatred among those who possessed ample power to accomplish his overthrow. During these last years of their existence little can be said in defense of the Order; and although the barbarous cruelty with which
their extinction was accomplished has raised a feeling of compassion in their behalf, which bids fair to efface the memory of their crimes, still it cannot be denied that they had of late years so far deviated from the original purposes of their Institution as to render them highly unfit depositories of that wealth which had been bequeathed to them for purposes so widely different from those to which they had appropriated it.

The act of cruelty and of injustice by which the Templar Order was dissolved in the fourteenth century, has bequeathed an inglorious memory on the names of the infamous King, and no less infamous Pope, who accomplished it. In the beginning of the fourteenth century, the throne of France was filled by Philip the Fair, an ambitious, a vindictive, and an avaricious prince. In his celebrated controversy with Pope Boniface, the Templars had, as was usual with them, sided with the Pontiff and opposed the King; this act excited his hatred: the Order was enormously wealthy; this aroused his avarice; their power interfered with his designs of political aggrandizement; and this alarmed his ambition. He, therefore, secretly concerted with Pope Clement V a plan for their destruction, and the appropriation of their revenues. Clement, by his direction, wrote in June, 1306, to De Molay, the Grand Master, who was then at Cyprus, inviting him to come and consult with him on some matters of great importance to the Order. De Molay obeyed the summons, and arrived in the beginning of 1307 at Paris, with sixty knights and a large amount of treasure. He was immediately imprisoned, and, on the thirteenth of October following, every knight in France was, in consequence of the secret orders of the king, arrested on the pretended charge of idolatry, and other enormous crimes, of which Squin de Plessian, or Squino de Florian, or Esquino de Floreiac, as various writers give the name, a renegade and expelled Prior of the Order, was said to have confessed that the knights were guilty of. This alarmed the Grand Master's family, one of whom said to the knights who should be brought before them. This list is still in existence, and in it we find such charges as these:

They required those who were received into the Order to abjure Christ, the Blessed Virgin, and all the saints. They denied that Christ had suffered for man's redemption. They made their recipient spit upon the cross or the crucifix. They worshiped a cat in their assemblies. They did not believe in the eucharistic sacrifice. They said that the Grand Master had the power of absolution. They practised obscene ceremonies in their receptions. Their receptions were secret, a charge repeated in different forms. They had an idol, which was a head with one or three faces, and sometimes a human skull. They exercised magic arts.

On such preposterous charges as these the knights were tried, and of course, as a foregone conclusion, condemned. On the 12th of May, 1310, fifty-four of the principal dignitaries of the Order, suffered the same fate. They died faithfully asserting their innocence of all the crimes imputed to them. The Order was now, by the energy of the King of France, assisted by the spiritual authority of the Pope, suppressed throughout Europe. So much of its vast possessions as were not appropriated by the different sovereigns to their own use, or to that of their favorites, was bestowed upon the Order of the Knights of Malta, whose acceptance of the donation did not tend to diminish the ill feeling which had always existed between the members of the two Orders.

As to the story of the continuation of the Order, after the death of James de Molay, by Johannes Larmenius, under the authority of a Charter of Transmission given to him by De Molay a few days before his death, that subject is more appropriately treated in the history of the Order of the Temple, which claims, by virtue of this Charter, to be the regular successor of the ancient Order. From the establishment of the Order by Hugh de Payens, until its dissolution during the Mastership of De Molay, twenty-two Grand Masters presided over the Order, of whom the accompanying table is an accurate list of the names and dates of election, compiled on the authority of Addison. The roll of Grand Masters in the Rite of Strict Observance, and that in the Order of the Templar, differ in several names; but these rolls are destitute of authenticity (see Transactions Quatuor Coronati Lodge, volume xx).

GRAND MASTERS AND DATES OF ELECTION

Hugh de Payens, 1118.
Robert of Burgundy, 1136.
Everard de Barri, 1146.
Bernard de Tremelay, 1151.
Bertrand de Blanchfort, 1154.
Philip de Naplous, 1167.
Odo de St. Amand, 1170.
Arnold de Troye, 1180.
Gerald de Riviers, 1185.
Brother Walter, 1189.
Robert de Sablé, 1191.
Gilbert Horsal, 1195.
Philip de Plessis, 1204.
William de Chartres, 1217.
Peter de Montagu, 1218.
Hermann de Perigord, 1236.
William de Sonnac, 1245.
Reginald de Vacher, 1252.
Thomas Berard, 1256.
William de Beaujeu, 1273.
Theobald de Gaudini, 1291.
James de Molay, 1297.

KNIGHTS TEMPLAR, MASONIC. The connection of the Knights Templar with the Freemasons may much more plausibly be traced than that of the Knights of Malta. Yet, unfortunately, the sources from which information is to be derived are for the most part traditionary; authentic dates and documents are wanting. Tradition has always been inclined to trace the connection to an early period, and to give to the Templar system of secret reception a Masonic character, derived from their association during the Crusades with the mystical Society of the Assassins in Syria. Lawrie (History, page 87), or Sir David Brewster, the real author of the work which bears Lawrie's name, embodies the tradition in this form:

Almost all the secret associations of the ancients either flourished or originated in Syria and the adjacent countries. It was here that the Dionysian artists, the Essenes and the Kassidians appeared. Furthermore, this country also came several members of that trading association of Masons which appeared in Europe during the dark ages; and we are assured, that, notwithstanding the unfavorable condition of that province, there exists at this day, on Mount
improbable supposition that they received their Masonic knowledge from the Lodges in that quarter. But we are fortunately, in this case, not left to conjecture, for we are expressly informed by a foreign author, Adler (de Drusis), who was well acquainted with the history and customs of Syria, that the Knights Templar were actually members of the Syriac fraternities.

Even if this hypothesis were true, although it might probably suggest the origin of the secret reception of the Templars, it would not explain the connection of the modern Templars with the Freemasons, because there is no evidence that these Syriac fraternities were Masonic.

There are four sources from which the Masonic Templars are said to have derived their existence; making, therefore, as many different divisions of the Order:

1. The Templars who claim John Mark Larmenius as the successor of James de Molay. This Body of Templars designated themselves as the Order of the Temple. Its seat was in Paris. The Duke of Sussex received from it the Degree and the authority to establish a Grand Conclave in England. He did so; and convened that Body once, but only once. During the remaining years of his life, Templarism had no activity in England, as he disapproved all Christian and Chivalric Freemasonry (see Temple, Order of the).

2. Those who recognize Peter d'Aumont as the successor of De Molay. These who derive their Templarism from the Count Beaujeu, the nephew of De Molay.

3. Those who claim an independent origin, and repudiate alike the authority of Larmenius, of Aumont, and of Beaujeu.

From the first class spring the Templars of France, who professed to have continued the Order by authority of a Charter given by De Molay to Larmenius. This Body of Templars designated themselves as the Order of the Temple. Its seat was in Paris. The Duke of Sussex received from it the Degree and the authority to establish a Grand Conclave in England. He did so; and convened that Body once, but only once. During the remaining years of his life, Templarism had no activity in England, as he disapproved all Christian and Chivalric Freemasonry (see Temple, Order of the). The second division of Templars is that which is founded on the theory that Peter d'Aumont fled with several knights into Scotland, and there united with the Freemasons. This legend is intimately connected with Ramsay's tradition—that Freemasonry sprang from Templarism, and that all Freemasons are Knights Templar. The Chapter of Clermont adopted this theory; and in establishing their advanced Degrees asserted that they were derived from these Templars of Scotland. The Baron Hund carried the theory into Germany, and on it established his Rite of Strict Observance, which was a Templar system. Hence the Templars of Germany must be classed under the head of the followers of Aumont, and of Beaujeu. The third division is that which asserts that the Count Beaujeu, a nephew of the last Grand Master, De Molay, and a member of the Order of Knights of Christ—the name assumed by the Templars of Portugal—had received authority from that Order to disseminate the Degree. He is said to have carried the Degree and its ritual into Sweden, where he incorporated it with Freemasonry. The story is, too, that Beaujeu collected his uncle's ashes and interred them in Stockholm, where a monument was erected to his memory. Hence the Swedish Templar Freemasons claim their descent from Beaujeu, and the Swedish Rite is through this source a Templar system.
The government of Masonic Knights Templar in the United States is vested, first, in Commanderies, which confer the Red Cross and Templar Degrees and instruct in the secrets of Malta (see Knights of Malta). The usual expression, writes Brother Mackey, that a candidate after being made a Knight Templar is also a Knight of Malta, involves an absurdity. No man being a Knight Templar could, by the original Statutes, be a member of any other Order; and it is to be regretted that the wise provision of the Grand Encampment in 1856, which struck the Degree of Malta from the ritual of the Commanderies, should have been in 1862 unwisely repealed. The secrets in which the candidate is instructed are the modern inventions of the Masonic Knights of Malta. The original Order had no secrets.

Commanderies are under the control of Grand Commanderies in States in which those Bodies exist. Where they do not, the Warrants are derived directly from the Grand Encampment. The supreme authority of the Order is exercised by the Grand Encampment of the United States, which meets triennially. The presiding officer is a Grand Master.

The costume of the Knights Templar of the United States is of two kinds. First, the original uniform, which was in general use until the year 1859, and was continued by Commanderies which were in existence before that time. It is thus described:

The suit is black, with black gloves. A black velvet sash, trimmed with silver lace, crosses the body from the left shoulder to right hip, having at its end a cross-hilted dagger, a black rose on the left shoulder, and a Maltese cross at the end. Where the sash crosses the left breast, is a nine-pointed star in silver, with a cross and serpent of gold in the center, within a circle, around which are the Latin words, In hoc signo vinces, meaning By this sign, conquer. The apron is of black velvet, in triangular form, to represent the Delta, and edged with silver lace. On its front is placed a triangle of silver, perforated with twelve holes, with a cross and serpent in the center; on the center of the apron are a skull and crossbones, between three stars of seven points, having a red cross in the center of each. The belt is black, to which is attached a cross-belt, a black rose on the left shoulder, and a Maltese dagger, tliit, shoulder straps, gauntlets, and chapeau, with blact one inch on either side, a strip of navy lace bordered with blact one inch on either side, a strip of navy lace.

Sword. Thirty-four to forty inches, inclusive of scabbard; helmet head, cross handle, and metal scabbard.

Belts. Red enamelled or patent leather, two inches wide, fastened round the body with buckle or clasp.

From what has been said, it will appear that there have been two modes of dress or costume in use among the Templars of the United States—one, the old or black uniform, which was adopted at the first organization of the Order in this country, and which is still used by the old Commanderies which were in existence previous to the year 1859; and the new or white uniform, which was adopted by the Grand Encampment in that year, and which has been prescribed for all Commanderies chartered since that year.

This difference of costume has been the occasion of much discussion in the Order. In 1872, Sir J. Q. A. Fellows, the Grand Master, believing it was his duty to enforce a uniform dress in the Order, issued his decree requiring all the Commanderies in the United States which were then using the black uniform, to abandon it, and to adopt the white uniform, which had been originally ordered in 1859, and subsequently amended in 1862. Much opposition was manifested to this order in the Commanderies and Grand Commanderies where the black costume was in use. The Grand Master's interpretation of the Statute of the Grand Encampment was doubted or denied. The question assumed great importance in consequence of the feeling that was created, and is therefore worthy of discussion. Doctor Mackey's views were against the correctness of the Grand Master's interpretation of the law. It is, however, but fair to say that some distinguished Templars have been of a different opinion.

The following views advanced by Doctor Mackey in the National Freemason (December, 1872) express what he thought was the true condition of the question.

Previous to the year 1850 the costume of the Knights Templar of this country was determined only by a traditional rule, and consisted of a black dress, with the richly decorated baldric and apron; the latter intended to show the connection which existed between the Order and Ancient Craft Freemasonry. In 1856, at Hartford, a new Constitution was proposed and adopted, with the exception of the provisions that the Grand Master, from the Committee on the Constitution, made a report on the subject of dress, as a part of the Constitution; but the consideration of this report was postponed until the next triennial meeting. The changes in costume proposed by the Committee were not very great; the baldric and the essential apron were preserved, and a white tunic, not hitherto used, was recommended.

At the session of 1859, at Chicago, the subject of dress was alluded to by the Grand Master in his address; and his remarks, together with the report of the Committee made in 1856, were referred to a special Committee of seven, of which the Grand Masters of Knights Doyle, Pike, Simons, Mackey, Morris, and French were the members. This Committee reported a uniform which made material differences in the dress heretofore worn, and especially by the rejection of the apron and the introduction of a white tunic and a white Order, enclosing the Passion Cross, surrounded by the Latin motto, In hoc signo vinces; the star to be three and three-quarter inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection.

Chapeau. The military chapeau, trimmed with black binding, one white and two black plumes, and appropriate cross on the left side.

Gloves. Of buff leather, the flap to extend four inches upward from the wrist, and to have the appropriate cross embroidered in gold, on the proper colored velvet, two inches in length.

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In 1859 the Grand Encampment enacted a Statute providing that all Commanderies which might be thereafter chartered should provide a new costume of an entirely different kind, which should also be adopted by the old Commanderies whenever they should change their uniform. This new costume was further altered in 1862, and became of the following description, as detailed in the Statute:

Full Dress. Black frock coat, black pantaloons, scarf, sword, belt, shoulder straps, gauntlets, and chapeau, with appropriate trimmings.

Fatigue Dress. Same as full dress, except for chapeau a black cloth cap, navy form, with appropriate cross in front, and for gauntlets, white gloves.

Scarf. Five inches wide in the whole, of white, bordered with black one inch on either side, a strip of navy lace one-fourth of an inch wide, at the inner edge of the black. On the front center of the scarf a metal star of nine points, in allusion to the nine founders of the Temple Knights, of green, with the cross and serpent in gold, and the motto, In hoc signo vinces; the star to be three and three-quarter inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection.

Chapeau. The military chapeau, trimmed with black binding, one white and two black plumes, and appropriate cross on the left side.
eloped these last were favorite notions of Grand Master Hubbard, and they were adopted by the Committee mainly in deference to his high authority. The point of view met at first with serious opposition, partly on account of the rejection of the apron, which many Templars then held, as they do now, to be an essential feature of Masonic Templarism, and a tangible relic of an era in Masonic history which, as they saw it, devolved on the old Commanderies, if they were required at once to throw aside their old dress and provide a new one. This opposition was only quelled by the agreement on a compromise, by which the old Commanderies were to be exempted from the operation of the law. The resolutions for the new Commanderies were referred to a Select Committee of Five. The report of the Committee says that the resolution adopted in the words of the following resolution, which was proposed by Sir Knight Thomas A. Doyle, who was one of the Committee, “Resolved, That the proper title of the Templar Order is Knights Templars, and not Knights Templar, as now commonly used under the sanction of the example of this Grand Encampment. Certainly, it is the duty of every body of men to inquire whether the documents issued under their name are in violation of these principles, and if so, to correct the error. If a layman puts a very low estimate on the character of the New Commandery has the authority to prescribe such an act of discourtesy, not to put too fine a point upon it,” and no one can find in the proceedings of the Grand Encampment any act which repeals the compromise resolution of 1859, and this has been the decision of all the Grand Masters who have wielded the baculus or staff of office, except the present one.

But, in the second place, the report of 1862 shows clearly that the object of the Committee was to recommend a change in the uniform that had been adopted for new Commanderies in 1859, and which had become objectionable on account of the tunic and cloak, and that they did not intend to refer at all to the old dress of the old Commanderies. In the report the Committee say: “The objections advanced to the costume adopted at the last Triennial Conclave of the Grand Encampment prevented such an act of discourtesy, not to put too fine a point upon it,” and no one can find in the proceedings of the Grand Encampment any act which repeals the compromise resolution of 1859, and this has been the decision of all the Grand Masters who have wielded the baculus or staff of office, except the present one.

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1856, when it was changed to Knights Templar; and
the Committee should have inquired by whose au¬
thority the change was made. But having failed to
grapple with the question of good English, the Craft
afterward took the subject up, and a long discussion
ensued in the several Masonic journals, resulting at
last in the expression, by the best scholars of the
Order, of the opinion that Knights Templars was
correct, because it was in accordance with the rules of
good English, and in unexceptional agreement with
the usage of all hterary men who have written on the
subject.
Brother Stansbury, in an article on this question
which he published in Mackey’s National Freemason
(i, page 191), has almost exhausted the subject of
authority and grammatical usage. He says:

other in the singular. The well-known rule of apposition,
which prevails in almost, if not quite all, languages re¬
quires nouns under these circumstances to agree in
number and case. This is, in fact, a principle of general
grammar, founded in common sense.
The combination
Knights Templar is therefore false in grammar, if the
word Templar is a noun. But some may say that it is a
noun used as an adjective—a qualifying noun—a very
cominon usage in the English tongue. If this were so, the
combination Knights Templar would still be entirely out
of hannony with the usage of the language in regard to
qualifying nouns, the invariable practise being to place
the adjective noun before the noun which it qualifies.
A few familiar examples will show this. Take the follow¬
ing: mansion house, bird cage, sea fog, dog days, mouse
trap, devil fish, ink stand, and beer cask. In every case
the generic word follows the qualifying noun.
But if we even went to the length of admitting the word
Templar to be an adjective, the combination Knights
Templar would still be contrary to the genius of the
language, which, except in rare cases, places the adjective
before the noun which it qualifies. In poetry, and in some
technical terms of foreign origin, the opposite practise
prevails.^ The analogy of the usage in reference to the
designations of other Orders of knighthood, is also against
the use of Knights Templar. We have Knights Com¬
manders, EZnights Bachelors, Knights Bannerets, Knights
Baronets, and Knights Hospitalers.
Against all this, the only thing that can be pleaded is
the usage of the Grand Encampment of the United
States, and of some Commanderies which have followed
in its wake. The propriety of this usage is the very ques¬
tion at issue; and it would be curious reasoning, indeed,
that would cite the fact of the usage in proof of its pro¬
priety. If the Templars of today are the successors of
De Molay and Hugh de Payens, the preservation and
restoration of the correct title of the Order cannot be a
matter of indifference to them.
In coming to the consideration of the question, it
appears that it must be examined in two ways, gram¬
matically and traditionally: in other words, we must in¬
quire, first, which of these two expressions better accords
with the rules of English grammar; and, secondly which
of them has the support and authority of the best English
writers.
1. If we examine the subject grammatically, we shall
find that its proper decision depends simply on the ques¬
tion: Is Templar a noun or an adjective? If it is an
adjective, then Knights Templar is correct, because ad¬
jectives in English have no plural form. It would, how¬
ever, be an awkward and unusual phraseology, because
it is the almost invariable rule of the English language
that the adjective should precede and not follow the sub¬
stantive which it qualifies. But if Templar is a substan¬
tive or noun, then, clearly, Knights Templar is an
ungrammatical phrase, because Templar would then be in
apposition with Knights, and should be in the same regi¬
men; that is to say, two nouns coming together, and re¬
ferring to the same person or thing, being thus said to
be in apposition, must agree in number and case. Thus
we say King George or Duke William, when King and
George and Duke and William are in apposition and in the
singular; but speaking of Thackeray’s “Four Georges,’’
and intending to designate who they were by an explanartory noun in apposition, we should put both nouns in the
lural, and say “the four Georges, Kings of England.’’
o when we wish to designate a simple Knight, who is not
only a Knight, but also belongs to that branch of the
Order which is known as Templars, we should caU him a
Knight Templar; and if there be two or more of these
Templars, we should call them Knights Templars just as
we say Knight Hospitaler and Knights Hospitalers. Now
there is abundant evidence, in the best works on the sub¬
ject, of the use of the word Templar as a substantive, and
none of its use as an adjective. It would be tedious to cite
authorities, but a reference to our best English writers
will show the constant employment of Templar as a
substantive only. The analogy of the Latin and French
languages supports this view, for Templarius is a noun in
Latin as Templier is in French.
2. As to traditional authority, the usage of good writers
which is the jus et rurrma loquendi, the law and rule of
speech, is altogether in favor of Knights Templars, and
not Knights Templar,

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That it is an innovation in violation of historic truth is
proved by reference to all historical authorities. I have
made diligent researches in the Congressional Library,
and have invoked the aid of all my friends who were
likely to be able to assist me in such an investigation, and
BO far from finding any conflict of authority on the ques¬
tion, I have never been able to discover a smgle historical
authority in favor of any other title than Knights Tem¬
plars.
I refer to the following list of authorities: Encyclopedia
Britannica, Encyclopedia Americana, Chambers’s Encyclo¬
pedia, London Encyclopedia, Encyclopedia Metropolitana,
Penny Cyclopedia, Cottage Cyclopedia, Rees’s Cyclo¬
pedia, Wade’s British Chronology, Blair’s Chronological
Tables, Chambers’s Miscellany (Crusades), Chambers’s
Book of Days, Addison’s Knights Templars, Panatalogia,
Boutelie’s Heraldry, Hallam’s Middle Ages, Lingard’s
History of England; Glossographia Anglicana Nova, 1707;
Blackstone’s Commentaries (volume i, page 406), Apple¬
ton’s Cyclopedia of Biography (Molai); Townsend’s Calen¬
dar of Knights, London, 1828; Mosheim’s Ecclesiastical
History (1832 edition, volume ii, page 481); Dugdale’s
Monasticon Anglicanum (volume vi, page 813); Hayden’s
Dictionary of Dates; Beeton’s Dictionary of Universal In¬
formation; Burne’s Sketch of the History of the Knights
Templars; Laurie’s History of Freemasonry; Taffe’s His¬
tory of Knights of Malta; London Freemasons Magazine;
Sutherland’s Achievements of Knights of Malta; Clark’s
History of Knighthood; Ashmole’s History of the Order of
the Garter; Turner’s England in the Middle Ages; Brande’s
Encyclopedia; Tanner’s Notitia Monastica, 1744 (pages
307-10).
These will, perhaps, suffice to show what, in the opinion
of historical authorities, is the proper title of the Order.
In all of them, the term Knights Templars \b the only one
employed. They might, perhaps, be sufficient also on the
question of literary usage; but on that point I refer, in
addition, to the following: London Qvtarterly Review, 1829
(page 608). Article: History of the Knights Templars.
Edinburgh Review, October, 1806 (page 196). Review of
Monsieur Renouard’s work, Les Templiers. Eclectic Review,
1842 (page 189). Review of the History of the Knights
Templars, the Temple Church, and the Temple, by Charles
G. Addison. The running title is History of the Knights
Templars. Retrospective Review, 1821 (volume ix, page
250). Review of the History of the Templars, by Nicholas
Gaulterius, Amsterdam, 1703. The running title is His¬
tory of the Knights Templars. In Doctor Mackey’s various
Masonic works both titles are occasionally used; but that
fact is fully explained in the letter from that distin^ished
Masonic authority, with which I conclude this article.
On the philological and grammatical question, it mainly
turns on the inquiry whether the word Templar is a noun
or an adjective. I think (writes Doctor Mackey) it may
be safely asserted that every dictionary of the English
language in which the word occurs, gives it as a noun, and
as a noun only. This is certainly the fact as to Johnson’s
Dictionary, Webster’s Dictionary, Cole’s Dictionary,
Crabb’s Dictionary (Technological), Imperial Dictionary
Craig’s Dictionary (Universal), and Worcester’s Dic¬
tionary. If, then, the word Templar is a noun, we have in
the combination—Knights Templar—two nouns, referring
to the same person, one of which is in the plural, and the


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In addition to the very numerous authorities collected by Brother Stansbury from the shelves of the Congressional Library, Doctor Mackey collated all the authorities in his own library. All the English and American writers, Masonic and unmonastic, except some recent American ones, use the plural of Templar to designate more than one Knight. In a few instances Doctor Mackey found Knight Templars, but never Knights Templar. The very recent American use of this latter phrase is derived direct from the authority in controversy. The former Constitution used the phrase Knights Templars. "On the whole," Doctor Mackey concludes, "I am satisfied that the expression Knights Templar is a violation both of the grammatical laws of our language and of the usage of our best writers on both sides of the Atlantic, and it should therefore, I think, be abandoned."

However, the views of Brother Mackey as supported by the Standard Dictionary and other authorities for many years after his argument had been presented, do not prevail today in Knight Templar circles. The preference is given to Knights Templar. Brother L. P. Newby in his Side-Lights on Templar Law (pages 116 to 118), has clearly summed up for us the situation in regard to various expressions adopted officially by the Grand Encampment. These we will briefly quote.

Brother Newby says that:

For more than eight hundred years our Order has been known as the Order of the Temple and the Order of Christian Knighthood.


The honorary title of the Deputy Grand Master is Right Eminent and the official title, Grand Master.

The honorary title of the Deputy Grand Master is Right Eminent and the official title is Deputy Grand Master.

The honorary title of the other offices of the Grand Encampment is Right Eminent, as amended in 1916.

The honorary title of Grand Commander is Right Eminent and his official title, Grand Commander.

The honorary title of the Deputy Grand Commander is Very Eminent and the honorary title of the other offices of the Grand Commandery is Eminent.

The honorary title of the Commandery is Eminent and his official title is Commander.

A Knight Templar, if his name is known, may be addressed as Knight, or Brother Knight, Sir John or Sir John Smith, if that be his name. A group or an assembly of Knights Templar, may be addressed collectively as Brother Knights. These designations are covered by the enactments of the Grand Encampment up to and including the legislation of 1916.

Brother Newby quite properly says of these matters:

The question of Nomenclature has caused more friction during the existence of our Order than any other that has been before the Grand Encampment. Discretion being the better part of valor, I will act upon Pope's suggestion when he said, "Fools rush in where Angels fear to tread." I will not rush into the argument, but will confine myself with a statement of what the law is, as construed by the Grand Encampment and add that whatever is, is right. By our Constitution we are an Order of Knights Templar and the same can not be changed by a mere report of a Committee, especially one that is not charged with that duty. Whether the correct spelling is demit or dimit is immaterial. Whether our names or titles are what they are or were in England or Canada is of no consequence. Our laws are not controlled by history, tradition, orthography or what some one thinks is or is not good English. Whether our principles of right and justice as taught by Him who came to redeem the world. The question of nomenclature has been before the Grand Encampment. Discretion construed by the Grand Encampment and add that whatever is, is right. For me, I am willing to accept the law as it is, as made and construed by the Grand Encampment. If it sees fit to change it, I will willingly accept the change without murmur and without complaint, as it would be presumptuous to set up individual opinion against the combined opinion of the membership of the Grand Encampment.

KNIGHTSTEMPLAR WAR EMERGENCY FUND. Joseph K. Orr, Atlanta, Georgia, then Deputy Grand Master, in May, 1918, suggested by letter to Grand Master Lee Stewart Smith the adoption for two years of one hundred orphans of French soldiers at the rate of $73 each. The Grand Master ordered vouchers for this amount, $7,300, and also furnished names of one hundred Knights as Godfathers. He also contributed $20,000 to the Red Cross, and $20,000 to the Young Men's Christian Association. From the War Emergency Fund there was donated $5,000 to starving children in Central Europe, $1,000 to the Far East Committee, $1,000 to Russian children. Grand Master L. P. Newby personally visited Europe when American Templar Masonry assumed the support and education of five hundred war orphans of respectable parentage. As fast as any became self-supporting, others were taken from an eligible list, more than eight hundred orphans being reported by Grand Master Newby, 1925, as having been fitted for the activities of life (see Proceedings, Grand Encampment, United States, Philadelphia, 1919, page 190; New Orleans, 1922, page 12, and Seattle, 1925, page 31).

KNOWLEDGE. In the dualism of Freemasonry, knowledge is symbolized by light, as ignorance is by darkness. To be initiated, to receive light is to acquire knowledge; and the cry of the neophyte for light is the natural aspiration of the soul for knowledge.
existence of the words themselves. He says that in (Divine Legation 1, ii, page 4), but without giving his authority, that in the celebration of the Eleusinian Mysteries, “the Assembly was dismissed with these two barbarous words, ΚΟΣ ΟΜΠΑΚΣ”; and he thinks that this “shows the Mysteries not to have been originally Greek.” Le Clerc (Bibliographie Universel vi, page 86) thinks that the words seem to be only an incorrect pronunciation of kois and omphets, which, he says, signify in the Phenician language, “watch, and abstain from evil.” Potter also (Greek Anthologie, page 346) says that the words were used in the Eleusinian Mysteries.

The words occur in an old Greek lexicon, that of Hesychius, where they are thus defined:

Κόης ὁμπάκς. An acclamation used by those who have finished anything. It is also the sound of the judge’s ballot and of the clepsydra. The Athenians used the word ὅπα (see also Pococke’s India in Greece).

The words were always deemed inexplicable until 1797, when Captain Wilford offered, in the Asiatic Researches (volume v, page 300), the following explanation:

The real words are Candasa Om Paacha; that they are pure Sanskrit; and are used to this day by the Brahmins at the conclusion of their religious rites. Candasa signifies the object of our most ardent wishes. Om is the famous monosyllable used both at the beginning and conclusion of a prayer or religious rite, like our word Amen. Paacha exactly answers to the obsolete Latin word ex; it signifies change, course, stead, place, turn of work, duty, fortune, etc., and is particularly used in pouring water in honor of the gods.

Uuvaroff (Essai sur les Mysteres d’Eleusis) calls this “the most important of modern discoveries.” Creuzer, Schelling, and Münter also approve of it. Not so with Lobeck, who, in his Aglaophamus (page 775) denies not only that such words were used in the Eleusinian Mysteries, but the very existence of the words themselves. He says that in the title of the article in Hesychius there is a misprint. Instead of κοης δρηπάκς, it should be κοης όμ. πάξ, where όμ is the usual abbreviation of όμοιος, like or similar to; so that the true reading would be κοης όμοιος πάξ, or κονς, like paç; and he confirms this by referring to πάξ, to which Hesychius gives the same meaning as he does to κοης. This is too simple for Godfrey Higgins, who calls it (Anacalypsis i, page 253) “a pretended emendation.” It is nevertheless very ingenious, and is calculated to shake our belief that these words were ever used in the Eleusinian Rites, notwithstanding the learned authority of Meursius, Warburton, Lempriere, Creuzer, Uuvaroff, and others. Brother Bernard H. Springett says in Secret Seats of Syria (page 337), that in an ancient ritual still used in Great Britain, and to which an Egyptian origin is attributed, the meaning of these syllables, Khonx-om-paz, as he gives them, is Light in Extension.

KORAH. The son of Izhar, uncle of Moses, who was famed for beauty and wealth. It is related that he refused to give alms, as Moses had commanded, and brought a villainous charge against Moses, who complained thereof to God; the answer was that the earth would obey whatever command he should give; and Moses said, “O earth, swallow them up!”; then Korah and his confederates were sinking into the ground, when Korah pleaded for mercy, which Moses refused. Then God said, “Moses, thou hadst no mercy on Korah, though he asked pardon of thee four times; but I would have had compassion on him if he had asked pardon of me but once” (Al Beiddaw).

KORAN. The sacred book of the Mohammedans, and believed by them to contain a record of the revelations made by God to Mohammed, and afterward dictated by him to an amanuensis, since the prophet could neither read nor write. In a Lodge consisting wholly of Mohammedans, the Koran would be esteemed as the Book of the Law, and take the place on the altar which is occupied in Christian Lodges by the Bible. It would thus become the symbol to them of the Tracing-Board of the Divine Architect. But, unlike the Old and New Testaments, the Koran has no connection with, and gives no support to, any of the Masonic legends or symbols, except in those parts which were plagiarized by the prophet from the Jewish and Christian Scriptures. Finch, however, in one of his apocryphal works, produced a system of Mohammedan Freemasonry, consisting of twelve Degrees, founded on the teachings of the Koran, and the Hadeses or traditions of the prophet. This system was a pure invention of Finch.

KOREA or COREA. A peninsula of Eastern Asia, now forming part of the Japanese Empire. The Grand Lodge of Scotland has instituted a Lodge in Korea, namely the Han Yang Lodge at Seoul.

KOSUTH, LAJOS, or LOUIS. Patriot, born in Monok, in Zemplin, Hungary, in 1802. After the study of law at the Protestant College of Sarospatak, he practised for a while, then he devoted practically his entire life to his country. In prison four years for publishing the debates of the National Assembly. From 1841 to 1844, editor of Pesti Hirlap in the interests of the National Party. Appointed, 1848, Minister of Finance and upon a dispute with Austria over the revolt of the Croats, he assumed charge and declared the independence of Hungary. After Gérei’s defeat at Villagos, 1849, he was forced to flee to Turkey. Imprisoned and later released, he then lived in England for several years, in constant touch with Mazzini, Italian Revolutionist. During this period he also visited the United States.

Charles A. Beard said, at a dinner given March 7, 1925, in honor of Count Michael Karolyi, in New York City:

In 1848 Europe was devastated by a wide-sweeping revolution. Champions of liberty in Hungary raised the banner of revolt and declared their independence. Russian despotism came to the aid of Austrian despotism. Reaction followed. The revolution was tramped out in blood. Kosuth fled for his life to Turkey, where he was lodged in prison. Did the Government of the United States wait for him to come and beg admission?
To the Worshipful Master, Wardens and Brethren of Cincinnati Lodge No. 139 of free and accepted Masons

The petition of the subscriber respectfully showeth that having long entertained a favorable opinion of your ancient institution, he is desirous of being admitted as member thereof if found worthy.

Being an exile for liberty's sake, he has no place of fixed residence; is now staying at Cincinnati; his age is 49½ years; his occupation is to restore his native land, Hungary, to its constitutional independence, and to achieve by common action with other nations, civil and religious liberty in Europe.

Recommends Augustus William Huyck Louis Kossuth

By: F. Bodmann

Cincinnati Feb 18th 1852

PETITION FOR MASONIC DEGREES SIGNED BY LOUIS KOSSUTH, FAMOUS HUNGARIAN PATRIOT
Did it haggle with him in a manner worthy of a street beggar? On the contrary, the Congress of the United States passed a resolution asking the President to put an American battlefield at Kossuth's disposal. The President of the United States designated Mississippi for him and brought him away from his prison. After a sojourn in England, Kossuth sailed on an American ship to this country. His enemies pursuaded him to return; he longed him of having stole money in his youth to pay a gambling debt. They charged him with arrogance, cowardice, and duplicity. Did America exclude him as an undesirable alien? On the contrary, the reception committee, attended the dinner, and in an impassioned speech boldly aligned himself on the side of Hungarian independence. The Imperial Austro-Hungarian Government looked on with unconcealed anger. Its Embassy in Washington lodged official protest. Ignoring Webster, it appealed directly to the President. And did the Government of the United States haul down its flag? Did the State Department take orders from a foreign government in a matter pertaining to civil liberty in America? It did not. It stood fast. The Imperial spokesman in Washington, Hülsemann, threw up his post and left the capital in a huff. The Government of the United States still lived.

This recital of the enthusiastic reception of Louis Kossuth in the United States explains the peculiarities of his initiation (see article Sight, Making a Mason at). His application for membership is somewhat unusual and is as follows:

Cincinnati, Ohio, February 18, 1852.

To the Worshipful Master, Wardens, and Brethren of Cincinnati Lodge No. 133, of Free and Accepted Masons:

The petition of the subscriber respectfully showeth that having long entertained a favorable opinion of your Ancient Institution, he is desirous of being admitted a member thereof, if found worthy.

Being an exile for liberty's sake, and having no place of fixed residence, is now staying at Cincinnati; his age is 49 years; his occupation is Orator and Advocate in Hungary, to its national independence, and to achieve by community of action with other nations, civil and religious liberty in Europe.

Louis Kossuth.

The Minutes of the Lodge tell us that on motion the petition was by unanimous vote made "a case of emergency," and forthwith referred to a Committee of Investigation. Several associates of Kossuth submitted their petitions at the same time, among whom were Colonel Count Gregory Bathlen, aged 38, member of the staff of Governor Kossuth; Peter A. Nagy, aged 37, Secretary; Paul Hajník, aged 44 years, Treasurer of the Hungarian Fund, and Dr. Julius Utosy Strasser, aged 42, physician to Kossuth. The petitioners were elected to receive the Entered Apprentice Degree, the Investigating Committee having made their report the same day the petitions were received. The Communication was adjourned to February 18, and at six o'clock in the afternoon the candidates were initiated. At the same hour, February 20, the candidates were balloted upon, elected to, and received the Fellow Craft Degree, and the Master Mason Degree being conferred upon Brother Kossuth. Another adjournment to February 21 was effected, when the other candidates received the Master's Degree. Each of the candidates deposited with the Lodge a fee of $20 and this was returned to the newly made Brethren at the time when Diplomas and Dimits were handed to them.

On February 28, 1852, Governor Kossuth attended a meeting of Center Lodge No. 23, Indianapolis, Indiana, along with several of his suite. An address was made by the distinguished Hungarian in regard to Freemasonry at this meeting, from which the following is quoted:

The Masonic brotherhood is one which tends to better the condition of mankind, and we are delighted to know it enlists the attention of so many Brethren around you as we find surrounding us here. Besides the great antiquity of the Order which should endear it to all good Masons, its excellent precepts and high moral teachings must induce all good members of the Order to appreciate its benevolent purposes and useful works. To one like myself, without a country or a home, dependent upon the hospitality of strangers for life and protection, a great substitute for all my privations is, I find, to be surrounded by Brethren of the Masonic Order.

On another occasion Brother Kossuth stated with emphasis: "If all men were Freemasons, oh, what a world-wide and glorious republic we should have!"

The two quotations given above are from the Western Freemason (volume iii, page 196). At a reception given Brother Kossuth by the Grand Lodge of Massachusetts he expressed similar sentiments and opinions on Freemasonry. After the Austro-Hungarian reconciliation, in 1867, under Emperor Francis Joseph, Kossuth ceased any further efforts politically and his death occurred at Turin in 1894. For contributions to the above we are indebted to Leonard H. Freiberg, Secretary, Cincinnati Lodge No. 133, and to the late Newton R. Parvin, Grand Secretary of Iowa.

KRAUSE, CARL CHRISTIAN FRIEDRICH.

One of the most learned and laborious Freemasons of Germany, and one who received the smallest reward and the largest persecution for his learning and his labors. The record of his life reflects but httle credit to Freemasonry. After the Austro-Hungarian reconciliation, in 1867, under Emperor Francis Joseph, Kossuth ceased any further efforts politically and his death occurred at Turin in 1894. For contributions to the above we are indebted to Leonard H. Freiberg, Secretary, Cincinnati Lodge No. 133, and to the late Newton R. Parvin, Grand Secretary of Iowa.
organizations, of State government, and of private, social aggregations, into one general confederation, which should labor, irrespective of political, ecclesiastic, or personal influences, for the universal and uniform culture of mankind. Of such a confederation he supposed that he could see the germ in the Order of Freemasonry, which, therefore, it was his object to elevate to that position.

He first submitted these views in a series of lectures delivered before the Lodge Zu den drei Schwertern, of the Three Swords, in Dresden, of which he had been appointed the Orator. They were received with much approbation, and were published in 1811 under the title of the Spiritualization of the Genuine Symbols of Freemasonry. In these lectures, Krause has not confined himself to the received rituals and accustomed interpretations, but has adopted a system of his own. This is the course that was pursued by him in his greater work, the Kunsturkunden; and it was this which partly gave so much offense to his Masonic, but not his intellectual, superiors. In 1810, he published, as the result of all his labors and researches, his greatest work, the one on which his reputation principally depends, and which, notwithstanding its errors, is perhaps one of the most learned works that ever issued from the Masonic press. This is Die drei ältesten Kunsturkunden der Freimaurerbrüderschaft, or the Three Oldest Professional Documents of the Brotherhood of Freemasons.

The announcement that this work was shortly to appear, produced the greatest excitement in the Masonic circles of Germany. The progressive members of the Craft looked with anxious expectation for the new discoveries which must result from the investigations of an enlightened mind. The antiquated and unprogressive Freemasons, who were opposed to all discussion of what they deemed esoteric subjects, dreaded the effects of such a work on the exclusiveness of the Order. Hence attempts were made by these latter to suppress the publication. So far were these efforts carried, that one of the German Grand Lodges offered the author a large amount of money for his book, which proposal was of course rejected.

After the publication, the Grand Masters of the three Grand Lodges sought every means of communicating Krause and Mossdorf, who had sustained him in his views. After much angry discussion, the Dresden Lodge, Zu den drei Schwertern, was prevailed upon to act as executioner of this ignorant spirit of fanaticism, and Krause and Mossdorf, two of the greatest lights that ever burst upon the horizon of Masonic literature, were excommunicated. Nor did the persecution here cease. Krause experienced its effects through all the remaining years of his life. He was prevented on frequent occasions, by the machinations of his Masonic enemies, from advancement in his literary and professional pursuits, and failed through their influence to obtain professorships to which, from his learning and services, he was justly entitled. Findel (page 629) has approvingly quoted Doctor Schaubergh as calling this “the darkest page in the history of German Freemasonry.”

In 1814 Krause removed to Berlin. In 1821 he traveled through Germany, Italy, and France, and in 1823 established himself at Göttingen, where he gave lectures on philosophy until 1830. He then removed to Munich, where he died September 27, 1832. Besides his contributions to Freemasonry, Krause was an extensive writer on philosophical subjects. His most important works are his Lectures on the System of Philosophy, 1828, and his Lectures on the Fundamental Truths of Science, 1829; both published at Göttingen.

His great work, however, to which he owes his Masonic fame, is his Kunsturkunden. He commences this work by a declaration of his design in writing it, which was twofold: first, to enlighten the brotherhood in reference to the three oldest documents in possession of the Craft, by a philological and philosophical examination of these records; and secondly, and with a higher purpose, to call their attention to a clear perception of the fundamental idea of a general union of mankind, to be accomplished by a reorganization of their own brotherhood. To the rituals of the present day he objected as wanting in scientific formula, and he thought that out of these old records they might well construct a better and more practical system.

But with all his learning, while his ideas of reform, if properly carried out, would undoubtedly advance and elevate the Masonic Institution, he committed grave errors in his estimation of the documents that he has made the groundwork of his system. The three documents which he has presented as the oldest and most authentic records of the Fraternity are: 1. The well-known Leiden Manuscript, a document of whose authenticity there are the gravest doubts; 2. The Entered Apprentice’s Lecture, a document published early in the eighteenth century, to which, in his second edition, he has added what he calls the New English Lecture; but it is now known that Krause’s Lecture is by no means the oldest catechism extant; and, 3. The York Constitution, which, claiming the date of 926, has been recently suspected to be not older than the early part of the eighteenth century.

Notwithstanding these assumptions of authenticity for documents not really authentic, the vast learning of the author is worthy of all admiration. His pages are filled with important facts and suggestive thoughts that cannot fail to exert an influence on all Masonic investigations. Krause cannot but be considered as one of the founders of a new Masonic literature, not for Germany alone, but for the whole world of Masonic students.

Brother Roscoe Pound, Philosophy of Freemasonry, 1915, discusses keenly and fraternally the contributions of several outstanding Masonic students. Among these was Krause and we attempt briefly to outline the author’s judicious conclusions (page 39). Krause held that:

Freemasonry’s ultimate aim was the perfection of humanity, its immediate purpose to organize the universal moral sentiments of mankind, to organize the sanction of human disapprobation.

That the relation of Freemasonry to human institutions, especially government, state and church, should be in harmony and even cooperation towards the great end of all of them. In this spirit Krause expounds our Masonic charges.

Freemasonry deals with the internal conditions of life governed by reason and its fundamental principles are measurement by reason and restraint by reason—and by teaching these to approach perfection.
KRAUSE

Brother K. R. H. Mackenzie, Royal Masonic Cyclo-pedia, says that Krause is supposed to be the original of Thomas Carlyle's Professor Teufelsdrockh in the peculiar book Sartor Resartus (the Tailor or Patcher Repatched), a curious philosophy of clothes.

KRAUSE MANUSCRIPT. A title sometimes given to the so-called York Constitutions, a German translation of which was published by Krause, in 1810, in his Kunsturkunden (see York Constitutions and Manuskripten, Aporcyphal).

KRISHNA or CHRISTNA. One of the Trimurti in the Hindu religious system. Trimurti is a Sanskrit compound word meaning three-shaped and is here applied to the trinity or triad of the Vedas, consisting of Brahma, the Creator; Vishnu, the Preserver, and Siva, the Destroyer. The myth proceeds to state that Devanaguy, upon the appearance of Vishnu, fell in a profound ecstasy, and having been overshadowed, to use the Sanskrit term, the spirit was incarnated, and upon the birth of a child, the Virgin and Son were conducted to a sheepfold belonging to Nanda, on the confines of the territory of Madura. The newly born was named Krishna, the Sanskrit for sacred. The Rajah of Madura had been informed in a dream that this son of Devanaguy should dethrone and chastise him for all his crimes; he therefore sought the certain destruction of the child, and ordained the massacre, in all his states, of all the children of the male sex born during the night of the birth of Krishna. A troop of soldiers reached the sheepfold of Nanda, the lord of a small village on the banks of the Ganges, and celebrated for his virtues. The servants were about to arm in defense, when the child, who was at his mother's breast, suddenly grew to the appearance and size of a child ten years of age, and running, amused himself amidst the flock of sheep. The exploits of this wonder child, his preaching the new or reformed doctrine of India, his disciples and loved companion Ardjouna, the parables, philosophic teaching, the myth of his transfiguration, his abductions in the Ganges before his death, and tragic end, together with the story of his revival after three days, and ascension, are graphically told by many authors, perhaps more brilliantly in La Bible dans l'Inde, as translated into English by Louis Jacolliot.

KULMA. The Hindustani Confession of Faith. KUM, KIVI. These two words, pronounced koom and keevy, are found as ceremonial words in the advanced Degrees. They are from the Hebrew, and are interpreted as meaning Arisel and Kneel! They are not significant words, having no symbolic allusion, and seem to have been introduced merely to mark the Jewish origin of the Degree in which they are employed. In the more recent instructions they are disused.

KUN. Arabic for Be, the Creative Fiat of God.

LABARUM. The monogram of the name of Christ, formed by the first two letters of that word, ΧΡΙΣΤΟΣ, in Greek. It is the celebrated sign which the legend says appeared in the sky at noonday to the Emperor Constantine, and which was afterward placed by him upon his standard. Hence it is sometimes called the Cross of Constantine. It was adopted as a symbol by the early Christians, and frequent instances of it are to be found in the catacombs. According to Eusebius, the Labarum was surrounded by the motto εν τοτε ΝΙKH, or Conquer by this, which has been Latinized to In hoc signo vinces, the motto assumed by the Masonic Knights Templar (see In hoc signo vinces). In this Life of Constantine, (i, page 31), Eusebius describes the arrangement of the Labarum as on a long gilded spear having a crosspiece supporting a square purple cloth jewelled richly, at end of spear a gold wreath enclosing monogram. The derivation of the word Labarum is uncertain. The Greek word Labaron means a flag.

The Encyclopedia Britannica connects the name with the Basque Labarva, signifying standard.

LABOR. It is one of the most beautiful features of the Masonic Institution, that it teaches not only the necessity, but the nobility of labor. From the time of opening to that of closing, a Lodge is said to be at labor. This is but one of the numerous instances in which the terms of Operative Masonry are symbolically applied to Speculative; for, as the Operative Masons were engaged in the building of material edifices, so Free and Accepted Masons are supposed to be employed in the erection of a superstructure of virtue and morality upon the foundation of the Masonic principles which they were taught at their admission into the Order. When the Lodge is engaged in reading petitions, hearing reports, debating financial matters, etc., it is said to be occupied in business; but when it is engaged in the form and ceremony of initiation into any of the Degrees, it is said to be at work. Initiation is Masonic labor. This phraseology at once suggests the connection of our Speculative System with an Operative Art that pre-
LABOR IS WORSHIP
Labor is an important word in Freemasonry; indeed, we might say the most important. For this, and this alone, does a man become a Freemason. Every other object is secondary or, at least, it must conduce to his own internal satisfaction. We build neither a visible Solomon Temple nor an Egyptian pyramid; our industry must become visible in works that are imperishable, so that when we vanish from the eyes of mortals it may be said of us that our labor was well done.

As Freemasons, we labor in our Lodge to make ourselves a perfect building, without blemish, working hopefully for the consummation, when the house of our earthly tabernacle shall be finished, when the Lost Word of Divine Truth shall at last be discovered, and when we shall be found by our own efforts at perfection to have done God service.

Laborare est Orare. A Latin expression, meaning To labor is to pray; or, in other words, labor is worship. This was a saying of the medieval monks, which is well worth meditation. This doctrine, that labor is worship, has been advanced and maintained, from time immemorial, as a leading dogma of the Order of Freemasonry. There is no other human institution under the sun which has set forth this great principle in such bold relief. We hear constantly of Freemasonry as an institution that inculcates morality, that fosters the social feeling, that teaches brotherly love; and all this is well, because it is true; but we must never forget that from its foundation-stone to its pinnacle, all over its vast temple, is inscribed, in symbols of living light, the great truth that labor is worship.

A distinction may well be suggested here between the past and present uses of the word labor. It is somewhat suggestive character (see in this connection page 7, *Encyclopedia Britannica*, eleventh edition, volume 16). "The term labor means strictly any energetic work, though in general it implies hard work, but in modern parlance it is specially confined to industrial work of the kind done by the working classes." Labor to the Freemason is a term usually confined to energetic work, though in general it implies hard work, but in modern parlance it is specially confined to industrial work of the kind done by the working classes.

The place where experiments in chemistry, pharmacy, etc., are performed; the workrooms of the chemist and physicist. An important apartment in the conferring of the Degrees of the Society of Rosicrucians.

**LABORERS, STATUTES OF.** Toward the mid-century of the fourteenth century, a plague of excessive virulence, known in history as the Black Death, invaded Europe, and swept off fully one-half of the inhabitants. The death, it is said, so terrified the serfs that it had the effect of advancing the price of all kinds of labor to double the former rate. In England, the Parliament, in 1350, enacted a Statute, which was soon followed by others, the object of which was to regulate the rate of wages and the price of the necessaries of life. Against these enactments, which were called the Statutes of Laborers, the artisans of all kinds rebelled; but the most active opposition was found among the Masons, whose organization, Doctor Mackey asserts, being better regulated, was more effective (see Freemasonry). In 1360, Statutes were passed forbidding their "Congregations, Chapters, Regulations, and Oaths," which were from time to time repeated, until the third year of the reign of Henry VI, 1425 a.d., when the celebrated Statute entitled "Masons shall not confederate themselves in Chapters and Congregations," was enacted in the following words:

Whereas, by yearly Congregations and Confederacies, made by the Masons in their General Assemblies, the good course and effect of the Statutes for Laborers be openly violated and broken, in subversion of the law, and to the great damage of all the Commons, our said sovereign lord and King, willing in this case to provide a remedy, by the advice and assent aforesaid, and at the special request of the Commons, hath ordained and established that such chapters and congregations shall not be hereafter held; and if any such be made, they that cause such Chapters and Congregations to be assembled and held, if they thereof be convicted, shall be judged for felons, and that the other Masons that come to such Chapters and Congregations be punished by imprisonment of their bodies and make fine and ransom at the king's will.

Findel (History of Freemasonry, page 94), following Preston, says that this Statute was passed in the Parliament of Bats; but Brother Hawkins points out this is erroneous, for the Act forbidding Masons to meet in Chapters or Congregations was passed in 1425 by the Parliament at Westminster, while the Parliament of Bats met at Leicester in the following year (see Bats, Parliament of).

All the Statutes of Laborers were repealed in the fifth year of Elisabeth; and Lord Coke gave the opinion that this act of Henry VI became, in consequence, "of no force or effect"; a decision which led Anderson, very absurdly, says Brother Mackey, to suppose that "the most learned judge really belonged to the ancient Lodge and was a faithful Brother" (Constitutions, 1723, page 57); as if it required a judge to be a Freemason to give a just judgment concerning the interests of Freemasonry.

From the Latin. A lip or edge, as of a dish or font; having reference to the vase at the entrance of places of worship for preliminary lustration, the act of purifying.

The place full of puzzling intricacies, with winding passages, as the Egyptian, Samian, and Cretan Labyrinths. That of the Egyptians was near Lake Moeris, which contained twelve palaces under one roof, and was of polished stone, with many vaulted passages, and a court of 3,000 chambers, half under the earth and half above them. Pliny states it was 3,000 years old in his day. The labyrinth is symbolical of the vicissitudes and anxieties of life, and is thus metaphorically used in a number of the Degrees of various Rites. Sage of the Labyrinth is the eighteenth grade, Rite of Memphis, in the Order of 1860. Sage Sublime of Labyrinth is the fifty-fifth grade of the same organization (see Catacombs).

A French savant and naturalist, born in 1756, died 1825.
LADDER. A symbol of progressive advancement from a lower to a higher sphere, which is common to Freemasonry and to many, if not all of the Ancient Mysteries. In each, generally, as in Freemasonry, the number of steps was seven (see Jacob's Ladder).

LADDER, BAHMANICAL. The symbolic ladder used in the Mysteries of Brahma. It had seven steps, symbolic of the seven worlds of the Indian universe. The lowest was the Earth; the second, the World of Re-existence; the third, Heaven; the fourth, the Middle World, or intermediate region between the lower and the upper worlds; the fifth, the World of Births, in which souls are born again; the sixth, the Mansion of the Blessed; and the seventh, or topmost round, the Sphere of Truth, the abode of Brahma, who was himself a symbol of the sun.

LADDER, CABALISTIC. The ladder of the Cabalists consisted of the ten Sephiroths or Emanations of Deity. The steps were in an ascending series —the Kingdom, Foundation, Splendor, Firmness, Beauty, Justice, Mercy, Intelligence, Wisdom, and the Crown. This ladder formed the exception to the usual number of seven steps or rounds.

LADDER, MITHRAIC. The symbolic ladder used in the Persian Mysteries of Mithras. It had seven steps, symbolic of the seven planets and the seven metals. Thus, beginning at the bottom, we have Saturn represented by lead, Venus by tin, Jupiter by brass, Mercury by iron, Mars by a mixed metal, the Moon by silver, and the Sun by gold; the whole being a symbol of the sidereal progress of the sun through the universe.

LADDER OF KADOSH. This ladder, belonging to the advanced Degrees of Freemasonry, consists of the seven following steps, beginning at the bottom: Justice, Equity, Kindliness, Good Faith, Labor, Patience, and Intelligence or Wisdom. Its supports are love of God and love of our neighbor, and their totality constitute a symbolism of the devoir or duty of Knighthood and Freemasonry, the fulfilment of which is necessary to make a Perfect Knight and Perfect Freemason.

LADDER, ROSICRUCIAN. Among the symbols of the Rosicrucians is a ladder of seven steps standing on a globe of the earth, with an open Bible, Square, and Compasses resting on the top. Between each of the steps is one of the following letters, beginning from the bottom: I. N. R. I. F. S. C., being the initials of Jesus, Nazarenus, Rex, Iudaorum, Fides, Spes, Caritas. These words suggesting Jesus of Nazareth, King of the Jews; Faith, Hope, Charity. But a more redundant or hidden meaning is sometimes given to the first four letters.

LADDER, SCANDINAVIAN. The symbolic ladder used in the Gothic Mysteries. Doctor Oliver refers it to the Yggrassl, or sacred ash-tree. But the symbolism is either very abstruse or very doubtful. It retains, however, the idea of an ascent from a lower to a higher sphere, which was common to all the mystical ladder systems. At its root lies the dragon of death; at its top are the eagle and hawk, the symbols of life.

LADDER, THEOLOGICAL. The symbolic ladder of the Masonic Mysteries. It refers to the ladder seen by Jacob in his vision, and consists, like all symbolical ladders, of seven rounds, alluding to the four cardinal and the three theological virtues (see Jacob's Ladder).

LADRIAN. In the Sloane Manuscript 3848 and probably meant for Edwin.

LADY. In the androgynous, both sexes. Lodges of Adoption, where the male members are called Knights, the female members are called Ladies; as, the Knights and Ladies of the Rose. The French use the word Dame.

LAMAISM. The name of the religion prevalent in Tibet and Mongolia. The Tibetan word, lama, is pronounced lama, a chief or high priest. The faith is Buddhism, corrupted by Sivaism, an adoration of saints. At the summit of its hierarchy are two Lama Popes, having equal rank and authority in spiritual and temporal affairs.

LAMA SABACHTHANI. An expression used in the Masonic French Rite of Adoption. The words are from Matthew (xxvii, 46), “And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

LAMB. In Ancient Craft Masonry the Lamb is the symbol of innocence; thus in the instructions of the First Degree: “In all ages the Lamb has been deemed an emblem of innocence.” Hence it is required that a Freemason’s Apron should be made of lambskin. In the advanced Degrees, and in the
Degrees of chivalry, as in Christian iconography, or illustration, the lamb is a symbol of Jesus Christ. The introduction of this Christian symbolism of the lamb comes from the expression of Saint John the Baptist, who exclaimed, on seeing Jesus, "Behold the Lamb of God"; which was undoubtedly derived from the prophetic writers, who compare the Messiah suffering on the cross to a lamb under the knife of a butcher. In the vision of Saint John, in the Apocalypse, Christ is seen, under the form of a lamb, wounded in the throat, and opening the book with the seven seals. Hence, in one of the Degrees of the Scottish Rite, the Seventeenth, or Knight of the East and West, the lamb lying on the book with the seven seals is a part of the jewel.

LAMBALLE, THE PRINCESS OF. Marie Thérèse Louise, born at Turin, 1749, devoted companion of Marie Antoinette, who appointed her Superintendent of the Royal Household. Imprisoned with the Queen at the Revolution, she refused to take the oath against the royalty and was on September 3, 1792, delivered to the populace for execution, her head on a spear being carried before the windows of the Queen's apartment. The Grand Mistress of the so-called Mother Lodge of La Maçonnerie d'Adoption.

LAMB OF GOD. See Lamb, Paschal.

LAMB, PASCHAL. The Paschal Lamb, sometimes called the Holy Lamb, was the lamb offered up by the Jews at the paschal feast, the Passover. This has been transferred to Christian symbolism, to Easter, and naturally to Chivalric Freemasonry; and hence we find it among the symbols of modern Templarism. The paschal lamb, as a Christian and Masonic symbol, called also the Agnus Dei, or Lamb of God, first appeared in Christian art after the sixth century. This is depicted as a lamb standing on the ground, holding by the left forefront a banner, on which a cross is inscribed. This paschal lamb, or Lamb of God, has been adopted as a symbol by the Knights Templar, being borne in one of the banners of the Order, and constituting, with the square which surmounts, the jewel of the Generalissimo of a Commandery. The lamb is a symbol of Christ; the cross, of His passion; and the banner, of His victory over death and hell. Barrington states (Archaeologia ix, page 134) that in a Deed of the English Knights Templar, granting lands in Cambridgeshire, the seal is a Holy Land, and the arms of the Master of the Temple at London were argent, a cross gules, and on the nombril point thereof a Holy Lamb, that is, a Paschal or Holy Lamb on the center of a red cross in a white field.

LAMBSKIN APRON. See Apron.

LAMP, KNIGHT OF THE INEXTINGUISHABLE. A Degree quoted in the nomenclature of Fus-tier (see Thoré, Acta Latomorum i, page 320).

LANCÉ. A weapon for thrusting at an enemy, usually adorned with a small flag, made of tough ash, weighted at one end to balance it in use, and pointed at the other.

LANDMARKS. In ancient times, it was the custom to mark the boundaries of lands by means of stone pillars, the removal of which, by malicious persons, would be the occasion of much confusion, men having no other guide than these pillars by which to distinguish the limits of their property. To remove them, therefore, was considered a heinous crime. "Thou shalt not," says the Jewish law, "remove thy neighbor's Landmark, which they of old time have set in thine inheritance." Hence those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance as the Sons of Light, are called the Landmarks of the Order. The Universal Language and the Universal Laws of Freemasonry are Landmarks, but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove these sacred Landmarks, by which we examine and prove a brother's claims to share in our privileges, is one of the most heinous offenses that a Freemason can commit.

In the decision of the question what are and what are not the Landmarks of Freemasonry, there has been much diversity of opinion among writers. Doctor Oliver says (Dictionary of Symbolic Masonry) that "some restrict them to the O. B. signs, tokens, and words. Others include the ceremonies of initiation, passing, and raising; and the form, dimensions, and support; the ground, situation, and covering; the ornaments, furniture, and jewels of a Lodge, or their characteristic symbols. Some think that the Order has no Landmarks beyond its peculiar secrets." But all of these are loose and unsatisfactory definitions, excluding things that are essential, and admitting others that are unessential.

Perhaps the safest method is to restrict them to those ancient, and therefore universal, customs of the Order, which either gradually grew into operation as rules of action, or, if at once enacted by any competent authority, were enacted at a period so remote, that no account of their origin is to be found in the records of history. Both the enactors and the time of the enactment have passed away from the record, and the Landmarks are therefore "of higher antiquity than memory or history can reach." The first requisite, therefore, of a custom or rule of action to constitute it a Landmark, is, that it must have existed from "time whereof the memory of man runneth not to the contrary." Its antiquity is its essential element.

Were it possible for all the Masonic authorities at the present day to unite in a Universal Congress, and with the most perfect unanimity to adopt any new regulation, although such regulation would, so long as it remained unrepealed, be obligatory on the whole Craft, yet it would not be a Landmark. It would have the character of universality, it is true, but it would be wanting in that of antiquity. Another peculiarity of these Landmarks of Freemasonry is, that they are unrepealable. As the Congress to which we have just alluded would not have the power to enact a Landmark, so neither would it have the prerogative of abolishing one. The Landmarks of the Order, like the laws of the Medes and the Persians, can suffer no change. What they were centuries ago, they still remain, and must so continue in force until Freemasonry itself shall cease to exist.

Until the year 1858, no attempt had been made by any Masonic writer to distinctly enumerate the Landmarks of Freemasonry, and to give to them a comprehensible form. In October of that year, the author of this work published in the American Quarterly Review of Freemasonry (volume ii, page 230) an
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article on “The Foundations of Masonic Law,” which
contained a distinct enumeration of the Landmarks,
which was the first time that such a list had been
presented to the Fraternity. This enumeration was
subsequently incorporated by the author in his Text
Book of Masonic Jurisprudence. It has since been very
generally adopted by the Fraternity and repubhshed
by many writers on Masonic law; sometimes without
any acknowledgment. According to this recapitula¬
tion, the result of much labor and research, the Land¬
marks are twenty-five, and are as follows:

Landmark. He may grant in virtue of this, to a sufficient
number of Freemasons, the privilege of meeting together
and conferring Degrees. The Lodges thus established are
called Lodges under Dispensation (see Lodges).
8. The prerogative of the Grand Master to make Free¬
masons at sight is a Landmark which is closely connected
with the preceding one. There has been much misap¬
prehension in relation to this Landmark, which misap¬
prehension has sometimes led to a denial of its existence
in Jurisdictions where the Grand Master was, perhaps, at
the very time substantially exercising the prerogative,
without the slightest remark or opposition (see Sight,
Making Freemasons at).
9. The necessity for Freemasons to congregate in
Lodges is another Landmark. It is not to be understood
by this that any ancient Landmark has directed that
permanent organization of subordinate Lodges which
constitutes one of the features of the Masonic system as
it now prevails. But the Landmarks of the Order always
prescribed that Freemasons should, from time to time,
congregate together for the purpose of either Operative
or Speculative Labor, and that these Congregations should
be called Lodges.
Formerly, these were extemporary
ineetings called together for special purposes, and then
dissolved, the Brethren departing to meet again at other
times and other places, according to the necessity of cir¬
cumstances. But Warrants of Constitution, by-laws,
permanent oflficers, and annual arrears are modern in¬
novations wholly outside the Landmarks, and dependent
entirely on the special enactments of a comparatively re¬
cent period.
10. The government of the Craft, when so congre¬
gated in a Lodge, by a Master and two Wardens, is also
a Landmark. A Congregation of Freemasons meeting to¬
gether under any other government, as that, for instance,
of a president and vice-president, or a chairman and subchairman, would not be recognized as a Lodge. The
presence of a Master and two Wardens is as essential to
the valid organization of a Lodge as a Warrant of Con¬
stitution is at the present day. The names, of course, vary
in different languages; but the officers, their number,
prerogatives, and duties are everywhere identical.
11. The necessity that eveiy Lodge, when congregated,
should be duly tiled, is an important Landmark of the
Institution which is never neglected. The necessity of
this law arises from the esoteric character of Freemasonry.
The duty of guarding the door, and keeping off cowans
and eavesdroppers, is an ancient one, which therefore
constitutes a Landmark.
12. The right of every Freemason to be represented in
all general meetings of the Craft, and to instruct his rep¬
resentatives, is a twelfth Landmark. Formerly, these
general meetings, which were usually held once a year,
were called General Assemblies, and all the Fraternity,
even to the youngest Entered Apprentice, were permitted
to be present. Now they are called Grand Lodges, and
only the Masters and Wardens of the subordinate Lodges
are summoned. But this is simply as the representatives
of their members. Originally, each Freemason repre¬
sented himself; now he is represented by his officers
(see Representatives of Lodges).
13. The right of every Freemason to appeal from the
decision of his Brethren, in Lodge convened, to the
Grand Lodge or General Assembly of Freemasons, is a
Landmark highly essential to the preservation of justice,
and the prevention of oppression. A few modern Grand
Lodges, in adopting a regulation that the decision of
Subordinate Lodges, in cases of expulsion, cannot be
wholly set aside upon an appeal, have violated this un¬
questioned Landmark, as well as the principles of just
government.
14. The right of every Freemason to visit and sit in
every regular Lodge is an unquestionable Landmark of
the Order. This is called the Right of Visitation. This
right of visitation has always been recognized as an in¬
herent right which inures to every Freemason as he travels
through the world. And this is because Lodges are justly
considered as only divisions for convenience of the uni¬
versal Masonic family. The right may, of course, be
impaired or forfeited on special occasions by various
circumstances; but when admission is refused to a Free¬
mason in good standing, who knocks at the door of a
Lodge as a visitor, it Ls to be expected that some good and
sufficient reason shall be furnished for this violation of

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1. The modes of recognition are, of all the Landmarks,
the most legitimate and unquestioned. They admit of no
variation; and, if ever they have suffered alteration or
addition, the evil of such a violation of the ancient law
has always made itself subsequently manifest.
2. The division of Symbolic Freemasonry into three
Degrees is a Landmark that has Ixjen better preserved
than almost any other; although even here the mischie¬
vous spirit of innovation has left its traces, and, by the
disruption of its concluding portion from the Third De¬
gree, a want of uniformity has been created in respect to
the final teaching of the Master’s Order; and the Royal
Arch of England, Scotland, Ireland, and America, and
the “high degrees” of France and Germany, are all made
to differ in the mode in which they lead the neophyte to
the great consummation of all Symbolic Freemasonry.
In 1813, the Grand Lodge of England vindicated the
ancient Landmark, by solemnly enacting that Ancient
Craft Masonry consisted of the three Degrees of Entered
Apprentice, Fellow-Craft, and Master Mason, including
the Holy Royal Arch. But the disruption has never been
healed, and the Landmark, although acknowledged in its
integrity by all, still continues to be violated.
3. The Legend of the Third Degree is an important
Landmark, the inte^ity of which has been well pre¬
served. There is no Rite of Freemasonry, practised in any
country or language, in which the essential elements of
this Legend are not taught. The Lectures may vary, and
indeed are constantly changing, but the legend has ever
remained substantially the same. And it is necessary
that it should be so, for the legend of the Temple Builder
constitutes the very essence and identity of Freemasonry.
Any Rite which should exclude it, or materially alter it,
would at once, by that exclusion or alteration, cease to be
a Masonic Rite.
4. The government of the Fraternity by a presiding
officer called a Grand Master, who is elected from the body
of the Craft, is a fourth Landmark of the Order. Many
persons suppose that the election of the Grand Master is
held in consequence of a law or regulation of the Grand
Lodge. Such, however, is not the case. The office is in¬
debted for its existence to a Landmark of the Order.
Grand Masters, or persons performing the functions under
a different but equivalent title, are to be found in the
records of the Institution long before Grand Lodges were
established; and if the present system of le^slative govern¬
ment by Grand Lodges were to be abolished, a Grand
Master would still be necessary.
5. The prerogative of the Grand Master to preside
over every Assembly of the Craft, wheresoever and when¬
soever held, is a fifth Landmark. It is in consequence of
this law, derived from ancient usage, and not from any
special enactment, that the Grand Master assumes the
chair, or as it is called in England, the throne, at every
Communication of the Grand Lodge; and that he is also
entitled to preside at the communication of every subor¬
dinate Lodge, where he may happen to be present.
6. The prerogative of the Grand Master to ^ant
Dispensations for conferring Degrees at irregular times,
is another and a very important Landmark. The statu¬
tory law of Freemasonry requires a month, or other de¬
terminate period, to elapse between the presentation of a
petition and the election of a candidate. But the_ Grand
Master has the power to set aside or dispense with this
jjrobation, and to allow a candidate to be initiated at
once. This prerogative he possessed before the enact¬
ment of the law requiring a probation, and as no statute
can impair hia prerogative, he still retains the power.
7. The prerogative of the Grand Master to^ give Dis¬
pensations for opening and holding Lodges is another


what is, in general, a Masonic right, founded on the Landmarks of the Order.

15. It is a Landmark of the Order, that no visitor unkinowed to the Brethren present, or to some one of them as a Freemason, can enter a Lodge without first passing an examination according to ancient usage. If the visitor is known to any Brother present, or to the Secretary of the Lodge, he will vouch for his qualifications, the examination may be dispensed with, as the Landmark refers only to the cases of strangers, who are not to be recognized unless after strict trial, due examination, or lawful information. It is founded on the great principles of courtesy and fraternal kindness, which are at the very foundation of our Institution. It has been repeatedly recognized by subsequent statutory enactments of all Grand Lodges, and is one of the important Landmarks of the Order. It has always been admitted that a denial of the essential existence of a Supreme and Superintending Power is an absolute disqualification for initiation. The annals of the Order, however, never yet have furnished an instance in which an avowed Atheist or a freethinker could furnish an instance in which a visitor, even were the Landmark not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the Order. When the labors of the Lodge are over, and the Brethren have retired from their peaceful retreat, to mingle once more with the world, each will resume that social position, and enjoy the privileges of that rank, to which the customs of society entitle him.

16. No Lodge can interfere in the business of another Lodge, nor give Degrees to Brethren who are members of other Lodges. This is undoubtedly an ancient and essential Landmark of the Order. This equality, which is, in fact, in itself a Masonic offense, does not exempt a Freemason from Masonic Jurisdiction in which he resides, and this although he may not be a member of any Lodge. Nor is affiliation, which is, in fact, in itself a Masonic offense, does not exempt a Freemason from Masonic Jurisdiction.

18. Qualifications of candidates for initiation are derived from a Landmark of the Order. These qualifications greatly vary. They will be a man—unmutated, free-born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the Rite of Freemasonry. So it is that he who thus confounded his belief and his skepticism, would cease to be a Freemason. Whatever objections may, therefore, be made to the Institution on account of its sectarians, and however much some unskilful Brethren have been willing in times of trial, for the sake of expediency, to divest it of its secret character, and to make it open, and to do so, everywhere, in every land, it not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the Order. When the labors of the Lodge are over, and the Brethren have retired from their peaceful retreat, to mingle once more with the world, each will resume that social position, and enjoy the privileges of that rank, to which the customs of society entitle him.

22. The equality of all Freemasons is another Landmark of the Order. This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The equality is fundamental, or the gentleman is entitled to all the noblemans, and the gentleman is entitled to all the infinitely important Landmark of the Order. That no visitor unacquainted with the Brethren present, or to some one of them as a Freemason, can enter a Lodge without first passing an examination according to ancient usage. If the visitor is known to any Brother present, or to the Secretary of the Lodge, he will vouch for his qualifications, the examination may be dispensed with, as the Landmark refers only to the cases of strangers, who are not to be recognized unless after strict trial, due examination, or lawful information. It is founded on the great principles of courtesy and fraternal kindness, which are at the very foundation of our Institution. It has been repeatedly recognized by subsequent statutory enactments of all Grand Lodges, and is one of the important Landmarks of the Order. It has always been admitted that a denial of the essential existence of a Supreme and Superintending Power is an absolute disqualification for initiation. The annals of the Order, however, never yet have furnished an instance in which an avowed Atheist or a freethinker could furnish an instance in which a visitor, even were the Landmark not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the Order. When the labors of the Lodge are over, and the Brethren have retired from their peaceful retreat, to mingle once more with the world, each will resume that social position, and enjoy the privileges of that rank, to which the customs of society entitle him.

23. The secrecy of the Institution is another and most important Landmark. The form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient Landmarks. If divested of its secret character, it would lose its identity, and would cease to be Freemasonry. Whatever objections may, therefore, be made to the Institution on account of its sectarians, and however much some unskilful Brethren have been willing in times of trial, for the sake of expediency, to divest it of its secret character, and to make it open, and to do so, everywhere, in every land, it not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the Order. When the labors of the Lodge are over, and the Brethren have retired from their peaceful retreat, to mingle once more with the world, each will resume that social position, and enjoy the privileges of that rank, to which the customs of society entitle him.

24. The foundation of a Speculative Science upon an Operative Art, and the symbolic use and explanation of the terms of that art, for the purposes of religious or moral teaching, constitute another Landmark of the Order. The Temple of Solomon was the symbolic cradle of the Institution, and, therefore, the institution to the Operative Masonry was constructed as a magnificent edifice, to the materials and implements which were employed in its construction, and to the artists who were engaged in the building, are all component and essential parts of the body of Freemasonry, which could not be subtracted from it without an entire destruction of the whole identity of the Order. Hence, all the comparatively modern rites of Freemasonry, however they may differ in other respects, religiously preserve this Temple history and these operative elements, as the substratum of all their modifications of the Masonic system.

25. The last and crowning Landmark of all is, that the Landmarks can never be changed. Nothing can be subtracted from them—nothing can be added to them—not the slightest modification can be made in them. By the most solemn obligations of duty to transmit them to our successors.

The above article by Doctor Mackey gives his latest conclusions upon a highly debatable subject. His list of Landmarks has been adopted by several Grand Lodges, than which no one could expect higher praise, while on the other hand many Brethren are convinced that the Landmarks enumerated by Doctor Mackey are too many, and others believe them too few. Of the latter class we have the late able and highly esteemed Grand Secretary, H. B. Grant, of Kentucky. He prepared a list of Landmarks for the Masonic Home Journal, 1889, and added to them for the consideration of the Masonic Congress of 1893. Since then they have been reprinted, the copy at hand dated 1910, and the number of Landmarks listed being fifty-four. The increase is due to the breadth of Brother Grant's definition. He held that "The Ancient Landmarks of Freemasonry are the immemorial usages and fundamental principles of the Craft, and are unchangeable" (see Book of Constitutions, Kentucky, 1910, page 209). The Masonic Con-
gness, 1893, as reported by Brother Grant (page 210) was assured that "The Ancient Landmarks are those fundamental principles which characterize Masonry, as defined in the Charges of a Freemason, and without which the Institution can not be identified." Both the lists of Doctor Mackey and Brother Grant are examined on pages 183 to 199, Masonic Jurisprudence and Symbolism, Rev. John T. Lawrence, 1908, the author challenging the universality of some items enumerated by the above Brethren as Landmarks.

An important and significant example of a brief list of Landmarks is the one adopted on December 11, 1818, as a part of the revised Constitutions and Regulations of the Grand Lodge of Massachusetts. Sections 100 to 102 state:

The Common Law of Freemasonry is to be learned from the ancient usages of the Craft as developed and interpreted from and after A.D. 1721. It is the foundation of Masonic jurisprudence; and without the common law and the ancient and universal fundamental principles of the Craft which no Masonic authority can alter or repeal. This Grand Lodge recognizes the following Landmarks: Monotheism, the ancient forms of Freemasonry; belief in immortality, the ultimate lesson of Masonic philosophy; the Volume of the Sacred Law, an indispensable part of the furniture of a Lodge; the Legend of the Third Degree; Secrecy; the Symbolism of the Ancient and Accepted Art; a Mason must be a free born male adult. The above list of Landmarks is not declared to be exclusive.

With reference to the general acceptance by Masonic authorities in the United States, as in the foregoing list, that every Brother must be freeborn, note also the comment by Brother Lawrence on English practice (see Masonic Jurisprudence and Symbolism, 1908, pages 141 and 142).

That a Freemason should be a free man is axiomatic, but previous to 1847 it was necessary that he should be a free man born of a free woman. But by the Emancipation Act a good many persons became free men who yet were not born of free mothers, and on September 1, 1847, some of the Masons of the Grand Lodge decided to abolish the disqualification, and now the only reference to parentage is in Section 4 of the Constitution, the Grand Lodge having decided that he should be the legal age of manhood twenty-one years, and the Lectures have references to the "degrading habit of slavery." The older Constitutions retain, of course, in the candidate's declaration, "I, ... being a free man of the full age of the candidate, but simply required him to be of the proper age, and the Lectures have references to the "degrading habit of slavery." The older Constitutions did not specify the age of the candidate, but simply required him to be of majority. Article 187 of the Book of Constitutions of the Grand Lodge of England, now has the statement that they should emancipate thousands of fellow-creatures, and not afterwards allow them to participate in the benefits of Free Masonry. The Worshipful Brother then read portions of the letter, wherein it was contended that the term "free born" only referred to the customs of the eastern nations, and suggested that the words "free agent," if used instead, would counteract the evil. Acting on this feeling, he had never since that time initiated a man under the false "free-born" term, and he earnestly solicited the Brethren to give them the freedom of altering the word "free" at all times, and that the change be made forthwith. The Most Worshipful Grand Master consented that such answers should be transmitted.

Right Worshipful Brother Dobie then read the resolution, which proposed that the word "born" at the top of page 6 of the Book of Constitutions, in the 3rd Head of the Ancient Charges, be omitted, and that the Declaration to be signed by Candidates, as set forth in page 86, be altered, and made to commence as follows, viz.: "I, being a free man and of full age," etc.

The most direct alteration as to retaining the word "free" at all times ensued, at the termination of which the proposed alteration being put from the Chair, was agreed to unanimously.

Worshipful Brother Dobie wished to know if the Grand Secretary should send such answers to the letters which had been read as would allow the writers to act upon them immediately, and without waiting for the confirmation of the next Quarterly Communication.

The Most Worshipful Grand Master consented that such answers should be transmitted.

Section 186 of the Book of Constitutions of the Grand Lodge of England, now has the statement "every Candidate must be a free man, and at the time of initiation in reputable circumstances," and Section 187 requires the candidate to make the following declaration:

I, .................. being a free man, and of the full age of twenty-one years, do declare that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motive, I freely and voluntarily offer myself a candidate for the mysteries of Masonry; that I am prompted by a favourable opinion concerning the institution, and a desire of knowledge, and that I will cheerfully conform to all the antient usages and established customs of the Order. Witness my hand,

This ........ day of ..........................
LANDMARKS

As to the permanent characteristics of Landmarks we may note XXXIX of the General Regulations compiled by Brother George Payne, Grand Master in 1720, approved by Grand Lodge, 1721, published by Dr. James Anderson, 1723, and which reads: "Every Annual Grand Lodge has an inherent power and Authority to make new Regulations, or to alter these, for the real Benefit of this Ancient Fraternity: provided always that the Old Land-Marks be carefully preserved." The extent to which a Grand Lodge may go in the making of laws depends upon its determination of what are or are not Landmarks, and as is seen at once by a study of the above particulars the Landmarks of the Fraternity do not find the same recognition and acceptance by all Grand Lodges. However, Doctor Mackey's list has found general favor, the attitude of the Craft being well outlined by the following comment in the Masonic Manual and Code, Grand Lodge of Georgia, 1917 (page 226).

No two authors agree in the enumeration of the Landmarks and no attempt to state all the Landmarks secretly has been universally accepted by the Craft. The Landmarks here stated are those published by the eminent Masonic author, Doctor Mackey, in his textbook on Masonic Jurisprudence, which the student will find a valuable commentary and explanation. The twenty-five Landmarks here given, however, have been very generally recognized in the Craft of all the States as correct.

Brother Hawkins, in his Concise Cyclopedia of Freemasonry (pages 138 and 139), describes the issuing of a Warrant on October 26, 1809, authorizing certain Brethren to hold a Special Lodge for "the purpose of ascertaining and promulgating the Ancient Land Marks of the Craft." This Lodge met frequently for some time and on October 19, 1810, it was "Resolved that it appears to this Lodge that the ceremony of Installation of Masters of Lodges is one of the two landmarks of the Craft, and ought to be observed." Brother Hawkins held that probably the other one was the modes of recognition of Entered Apprentices and Fellow Crafts. December 28, 1810, at a well-attended Communication of the Lodge "the Right Worshipful Master proceeded to point out the material parts in and between the several Degrees to which the attention of the Masters of Lodges would be requisite in preserving the Ancient Land Marks of the Order—such as the form of the Lodge, the number and situation of the Officers—their different distinctions in the different Degrees—the restoration of the proper words to each Degree, and the making of the pass-words between one Degree and another—instead of in the Degree." From these extracts Brother Hawkins inferred that according to the Lodge of Promotion the Landmarks are: The form of the Lodge, its officers and their duties, the words and passwords, and the Installation of the Master, "though," he continues, "it is a pity that in their resolution of October 19 they did not state precisely what the two Landmarks were."

Another conjecture would be that the word read as two might have been intended for true. As we understand Freemasonry today some difficulty would be occasioned for most Brethren in limiting the number of Landmarks to only two. But be they few or many we may well take the injunction of old to heart: "Remove not the ancient landmark which thy fathers have set" (Proverbs xxii, 28).

Dean Roscoe Pound in his Masonic Jurisprudence defines Landmarks as "certain universal, unalterable, and unrepealable fundamentals which have existed from time immemorial and are so thoroughly a part of Freemasonry that no Masonic authority may derogate from them or do ought but maintain them." Brother Melvin M. Johnson, Past Grand Master of Massachusetts, when discussing the determination of Masonic Landmarks, Builder, July, 1923 (page 195), says, "Probably all Masonic students will agree to this definition (by Brother Pound) and then proceed immediately to disagree upon the list of those fundamentals which are to be classified as 'universal, unalterable, and unrepealable.'" Brother Johnson points out that the key to the situation is to be found in the Ancient Charges to which every Installed Master consents and by which he agrees to be bound. At every Installation the Worshipful Master solemnly asserts it is not in the power of any man or body of men to make innovations in the Body of Freemasonry. The essentials of Freemasonry are the Landmarks, and these combined are the Body of Freemasonry. Brother Johnson therefore submitted the following for the consideration of the Craft: "The Landmarks are those essentials of Freemasonry without any one of which it would no longer be Freemasonry."

Brother W. J. Chetwood Crawley in his paper on The Craft and Its Orphans in the Eighteenth Century, Transactions, Quatuor Coronati Lodge (xxiii, page 167) says:

The ancient Landmarks of Freemasonry, like all other Landmarks, material and symbolic, can only preserve their stability when they reach down to sure foundations. When the philosophic student unearths the underlying rock on which our ancient Landmarks rest, he finds our sure foundations in the triple dogma of the fatherhood of God, the brotherhood of man, and the life to come. All laws, customs and methods that obtain amongst us, and do not ultimately find footholds on this basis, are thereby earmarked as conventions and conveniences, in no way partaking of the nature of ancient Landmarks.

Brother Albert Pike contributed a discussion upon the Landmarks to the Proceedings, Masonic Veterans Association, District of Columbia, and this is reprinted in Research Pamphlet, No. 20, 1924 (page 147), an excellent compilation by Brother Silas H. Shepherd, published by the Wisconsin Grand Lodge Committee on Masonic Research. Brother Pike says:

The Ancient Charges show by what principles the relations of those of the Fellowship to each other were regulated; and these may not improperly be said to have been the "Landmarks" of the Craft... Perhaps no more can be said with certainty in regard to them than that they were those essential principles on which the old simple Freemasonry was built, and without which it would not have been Freemasonry: the organization of the Craft into Lodges, the requisites for admission into Fellowship, and the methods of government established at the beginning... There is no common agreement in regard to what are and what are not "Landmarks." That has never been definitely settled. Each writer makes out for himself the list or catalogue of them, according to his own fancy, some counting more of them and others less.

Brother Shepherd has in the following sentences from the Preface to his book attempted a brief statement of what is commonly understood by the Brethren as the Ancient Landmarks, as well as his experience in seeking official light upon the subject:
Orders.

Jewels, comprising an account of all the Lodges under Warrants, Lodge of Unanimity, No. 89, Dukinfield," 

On such a basis the Universal Language of Freemasonry is founded. It is not universal to the world, but it is to the Craft; and a Freemason of one country and language meeting a Freemason of another can understand and through which they could communicate their thoughts, has always been one of the dreams of certain philologists. In the seventeenth century, Dalgartho had written his Ars Signorum to prove the possibility of a universal character and a philosophical language. About the same time Bishop Wilkins published his Essay towards a Real Character and a Philosophical Language; and even the mathematical Leibnitz entertained the project of a universal language for all the world. It is not, therefore, surprising, that when the so-called Leland Manuscript stated that the Freemasons concealed a “Universelle Longaye,” John Locke, or whoever was the commentator on that document, should have been attracted by the statement. He says:

A universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages.

The guess of the commentator was near the truth. A universal language founded on words is utterly impracticable. Even if once inaugurated by common consent, a thing itself impossible, the lapse of but a few years, and the continual innovation of new phrases would soon destroy its universality. But there are signs and symbols which, by tacit consent, have always been recognized as the exponents of certain ideas, and these are everywhere understood. It is well known that such a system exists over the vast territory occupied by the North American savages, and that the Indians of two tribes, which totally differ in language, meeting on the prairie or in the forest, are enabled, by conventional signs of universal agreement, to hold long and intelligible intercourse.

On such a basis the Universal Language of Freemasonry is founded. It is not universal to the world, but it is to the Craft; and a Freemason of one country and language meeting a Freemason of another can make himself understood for all practical purposes of the Craft, simply because the system of signs and symbols has been so perfected that in every language they convey the same meaning and make the same impression. This, and this only, is the extent to which the universal language of Freemasonry reaches. It would be an error to suppose that it meets the expectations of Dalgartho or Wilkins, or any other dreamer, and that it is so perfect as to supersede the necessity of any other method of intercommunication.
Thus far Brother Mackey whose comments on Masonic universality are as applicable today as when his words were written, though his criticisms of the possibilities in universal languages are less successful in view of the work accomplished in that direction since his day and generation. However, we must admit that the same prejudice exists and is likely to persist and long continue. Part of this objection is due to misunderstanding, a belief that the projected language is intended to take the place of some national tongue. But this is an error; at best the attempts have been directed at an easily acquired auxiliary means of spoken and written communication, an agency especially promising of purpose in a world that is so readily misled by lack of correct knowledge concerning the peoples of the earth. Surely this is a task of importance to all Brethren of the Craft. As to the earlier attempts to which Brother Mackey alludes, they were failures, it is true. Dalgarno's Ars Signorum of 1661 and Wilkins' Real Character of 1668 failed because of insufficient foundation, the preliminary scientific labor had not then been done. But what was attempted was deserving of admiration and Wilkins in particular made a contribution to phonetics that is valuable among experts of modern times while his words were written, though his criticisms of the tongue. But this is an error; at best the attempts have been failures, it is true. Dalgarno's Ars Signorum of 1661 and Wilkins' Real Character of 1668 failed because of insufficient foundation, the preliminary scientific labor had not then been done. But what was attempted was deserving of admiration and Wilkins in particular made a contribution to phonetics that is valuable among experts of modern times while his classification of ideas was the acknowledged fore-runner of later efforts by Roget and Linnaeus. More recently we have had Volapük of 1880, Esperanto, 1887, and Idiom Neutral, 1902. Of these the second is admittedly the most reasonable and practical artificial language. Born as it was among the feuds of four races using different languages, its inventor, Dr. L. Zamenhof, believed that the evil could be remedied by a neutral speech. A Masonic Lodge using Esperanto was established at Paris, one has been planned for London, and an international group of Freemasons using Esperanto has also functioned (see Universala Framasona Ligo).

LANSDOWNE MANUSCRIPT. This version of the Old Charges is of very early date, about the middle or latter half of the sixteenth century, as these Free Masons Orders and Constitutions are believed to have been part of the collection made by Lord Burghley, Secretary of State in the time of Edward VI, who died 1598 a.d. Brother Gould, in his History (volume i, page 61), says: The Manuscript is contained on the inner side of three sheets and a half of stout paper, eleven by fifteen inches, making in all seven folios, many of the principal words being in large letters of an ornamental character. Sims, Manuscript Department of the British Museum, does not consider these "Orders" ever formed a roll, though there are indications of the sheets having been stitched together at the top, and paper or vellum was used for additional protection. It has evidently "seen service." It was published in Freemasons Magazine, February 24, 1858, and Hughan's Old Charges (page 31), and since in facsimile reproduction by the Quatuor Coronati Lodge. The catalogue of the Lansdowne Manuscripts—which consisted of twelve hundred and forty-five volumes, bought by the English Parliament, in 1807, for £4,925 (about $23,837)— has the following note on the contents of this document: "No. 45. A very foolish legendary account of the origin of the Order of Freemasonry"—in the handwriting, it is said, of Sir Henry Ellis.

LANTURELUS, ORDRE DES. Instituted, according to Clavel, in 1771, by the Marquis de Croismare. Its purposes or objects are not now understood.

LAPICIDA. A word sometimes used in Masonic documents to denote a Freemason. It is derived from lapis, the Latin meaning a stone, and caedo, to cut, and is employed by Varro and Livy to signify a Stone-Cutter. But in the Low Latin of the medieval age it took another meaning; and Du Cange defines it in his Glossarium as "Aedeficiorum structor; Gall. Maçon," that is, "A builder of edifices; in French, a Mason"; and he quotes two authorities of 1394 and 1392, where lapicidae evidently means builders. In the Vocabularium of Ugueto, Anno 1592, Lapicidius is defined as a Cutter of Stones. The Latin word was now more commonly used by Masonic writers for Freemason is Latomus; but Lapicida is purer Latin (see Latomus).

LARMENIUS, JOHANNES MARCUS. According to the tradition of the Order of the Temple—the credibility of which is, however, denied by most Masonic scholars—John Mark Larmenius was in 1314 appointed by James de Molay his successor as Grand Master of the Templars, which power was transmitted by Larmenius to his successors in a document known as the Charter of Transmission (see Temple, Order of the).


LARUDAN, ABBE. The author of a work entitled Les Franc-Magons ecrases. Suite du livre intitule l'Ordre des Franc-Magons trahi, traduit du Latin, meaning The Freemasons Crushed, a continuation of the book entitled the Order of Freemasons Betrayed, translated from the Latin. The first edition was published at Amsterdam in 1746. In calling it the sequel of L'Ordre des Franc-Magons trahi, by the Abbe Perau, Larudan has sought to attribute the authorship of his own libelle work to Perau, but without success, as the internal evidence of style and of tone sufficiently distinguishes the two works. Kloss says (Bibliographie, No. 1874) that this work is the armory from which all subsequent enemies of Freemasonry have derived their weapons. Larudan was the first to broach the theory that Oliver Cromwell was the inventor of Freemasonry.

LASALLE, TROUBAT DE. One of the founders of the Mother Lodge of the Rite Ecossais Philosophique.

LA-TENTE, EDOUARD. See International Bureau for Masonic Affairs.

LATERAN COUNCILS. They were five in number, regarded as Ecumenical, that is of world-wide importance, and were held in the Church of Saint John Lateran in Rome, in 1123, 1139, 1179, 1215, and 1512.

LATIN LANGUAGE IN LODGES. Latin, the tongue of the ancient Roman Empire is still in the modern study of the sciences and the scholarly classics a language long favored by the universities. In the higher learning it holds tenaciously a prominent place and its international service now and formerly often finds it useful as a medium of understanding among scholars when other means of communication fail. Rob Roy MacGregor, in his tales of travel, tells of illness in a monastery in Palestine where the Latin of his boyhood was profitably refreshed while he
sojourned with the monks who had with him none other common means of expression. In pharmacy it continues of everyday service and each medical prescription tells of its present usefulness. The Roman Catholic Church makes it practically a universal language employed everywhere she has a foothold. Freemasonry has also striking instances of the usefulness of Latin in the Lodge. The Roman Eagle Lodge, No. 160, chartered in 1785, Edinburgh, Scotland, was founded by Dr. John Brown, its first Right Worshipful Master, to use the Scottish expression for the Master of the Lodge. Dr. John Brown, born 1735, died 1788, studied at the University of Edinburgh and became famous as a Latin scholar as well as in founding a system of medical treatment of the sick that was called after him the Brunonian method. He published a Latin work in 1780, his Elementa Medicinae, Elements of Medicine, maintaining that most diseases often indicated weakness, not excessive strength or excitement, and that indiscriminate bleeding of the patient was a mistake, that frequently supporting treatment was required. His system was then radical, met with much opposition, but slowly prevailed. Some Brethren were students in his University classes and he encouraged the Lodge to keep the Minutes and perform other duties in Latin. The mother tongue became the medium of communication in later years.

With Brother A. M. Mackay we examined in Edinburgh the old records of Saint David’s Lodge, No. 36. This is the Lodge of which the noted novelist Sir Walter Scott was a member. Readers of his Ivanhoe may recall his use of a Masonic term in writing of the tourney where the field for jousters was laid out as an “oblong square.”

However, at an emergency meeting of Saint David’s Lodge, September 13, 1783, four persons were severally initiated and we read “the ceremony was performed by the R. R. Br. John Maclure, Grand Chaplain, & translated into Latin by Br. John Brown, M.D., as none of them (the candidates) understood English.” The initiates were in the service of the Polish Government, and temporarily in Scotland. On September 18, 1783, only five days later, the Master appears by the Minutes to have informed the Lodge, “That the four Polish Brethren had been extremely diligent in learning the apprentices’ part, and as their time in this Country was to be short, they were anxious to be promoted to the higher Degrees, and for that purpose he had ordered this Masters’ Lodge to be convened and hoped their request would be granted and their Entries having proved tedious, first giving it in English and then translating it into Latin, so the Most W. Charles Wm. Little Esq. Subt. G. M. of Scotland had voluntarily offered to assist Br. John Brown, M.D., and Br. Clark of Saint And’ws Lodge, and accordingly the Ceremony which took up above three hours was performed in very elegant Latin.”

The new Brethren applied for certificates showing that they had been “made Masons and Members” of the Lodge, and although “this request was new and contrary to the practise of the Lodge, and had been refused in former cases, yet there was a distinction in this case, the Brethren being Foreigners, who never were, nor probably wou’d ever be again in Scotland, and that giving such certificates might be a means not only of increasing Masonry, but also a possibility of extending the authority of the Grand Lodge” and therefore the suggestion was unanimously agreed upon, the certificates written upon vellum and furnished the departing Brethren who planned to set out for Poland in a few days (see our article in Builder, September, 1926).

Brother Little was Depute Master, Royal Lodge of Saint David’s, No. 36, 1784-6, and Right Worshipful Master, Roman Eagle Lodge, No. 160, 1787-9, and Right Worshipful Master, Lodge Edinburgh Saint Andrews, No. 48, in 1791. His great-great-grandson Brigadier-General R. G. Gilmore, writes Brother Mackay, is Past Grand Master Mason of Scotland; Grand Standard-Bearer, Supreme Council, Thirty-third Degree, and Past Grand Sword-Bearer, Grand Lodge, Royal Order of Scotland, a striking instance of prominent long-continued Masonic activity in one family.

LATOMIA. This word has sometimes been used in modern Masonic documents as the Latin translation of the word Lodge, with what correctness we will see. The Greek λατομοιο, latomeion (or λατομα), from the roots λαος, a stone, and temno, to cut, meant a place where stones were cut, a quarry. From this the Romans got their word latomiae, more usually spelled lautomiae, which also, in pure Latinity, meant a stone-quarry. But as slaves were confined and made to work in the quarries by way of punishment, the name was given to any prison excavated out of the living rock and below the surface of the earth, and was especially so applied to the prison excavated by Servius Tullius under the Capitoline hill at Rome, and to the state prison at Syracuse. Both λατομα and lautomiae are seldom used by ancient writers in their primary sense of a stone-quarry, but both are used in the secondary sense of a prison, and therefore Latomia cannot be considered a good equivalent for Lodge.

LATOMUS. By Masonic writers used as a translation of Freemason into Latin; thus, Thory entitles his valuable work, Acta Latomorum, meaning the Transactions of the Freemasons. This word was not used in classical Latinity. In the Low Latin of the Middle Ages it was used as equivalent to lapicida. Du Cange defines it, in the form of lathomus, as a cutter of stones, Caeser lapidum. He gives an example from one of the ecclesiastical Constitutions, where we find the expression “carpantarii ac Latomii,” which may mean Carpenters and Masons or Carpenters and Stone-Cutters. Du Cange also gives Latomus as one of the definitions of Magonet, which he derives from the French Maçon. But Magonetus and Latomus could not have had precisely the same meaning, for in one of the examples cited by Du Cange, we have “Joanne de Bareno, Magoneto, Latonio de Gratianopolis,” or in English, “John de Bareno, Mason and Stone-Cutter (?) of Grenoble.” Latomus is here evidently an addition to Magonetus, showing two different kinds of occupation. We have abundant evidence in medieval documents that a Magonetus was a builder, and a Latomus was most probably an inferior order, what the Masonic Constitutions call a Rough Mason. The propriety of applying it to a Freemason seems doubtful. The word is sometimes found as Lathomus and Latonius.
LATOUR D'AUVERNGE, LE PRINCE DE.

President of the Mother Lodge of the Rite Ecossais Philosophique in 1805, and member of the Grand Orient of France in 1814.

LATRES. This word has given much unnecessary trouble to the commentators on the old Records of Freemasonry. In the legend of the Craft contained in all the old Constitutions, we are informed that the children of Lamech "knew that God would take vengeance for sinne, either by fire or water, wherefore they did write these sciences that they had found in two pillars of stone, that they might be found after that God had taken vengeance; the one was of marble and would not burne, the other was Latres and would not drowne in water" (Harleian Manuscript, No. 1942). It is the Latin word later, a brick. The legend is derived from Josephus (Jewish Antiquities I, ii), where the same story is told. Whiston properly translates the passage, "they made two pillars; the one of brick, the other of stone." The original Greek is πάλινθος, which has the same meaning. The word is variously corrupted in the manuscripts. Thus the Harleian Manuscript has latres, which comes nearest to the correct Latin plural lateres; the Cooke has lacerus; the Dovaland, latems; the Lansdoume, latherne; and the Sloane, No. 3848, getting furthest from the truth, has letara. It is strange that Halliwell, Early History of Freemasonry in England (second edition, page 8), should have been ignorant of the true meaning and that Henry Phillips, Freemasons Quarterly Review, 1836 (page 289), in commenting on the Harleian Manuscript, should have supposed that it alluded "to some floating substance." The Latin word later and the passage in Josephus ought readily to have led to an explication.

LAUREL CROWN. A decoration used in some of the higher Degrees of the Ancient and Accepted Scottish Rite. The laurel is an emblem of victory; and the corona triumphalis, or crown of victory, of the Romans, which was given to generals who had gained a triumph by their conquests, was made of laurel leaves. The laurel crown in Freemasonry is given to him who has made a conquest over his passions.

LAURENS, J. L. A French Masonic writer, and the author of an Essai historique et critique sur la Franche-Maconnerie, meaning Historical and Critical Essay on Freemasonry, published at Paris in 1805. In this work he gives a critical examination of the principal works that have treated of the Institution. It contains also a refutation of the imputations of anti-Masonic writers. In 1808 he edited an edition of the Vocabulaire des Franc-Macons, the first edition of which had been issued in 1805. In 1825 was published a Histoire des Initiations de l'Ancienne Egypte with an essay by Laurens on the origin and aim of the Ancient Mysteries (Kloss, Bibliographie, No. 3871).

LAURIE. See Lawrie, Alexander.

LAVER, BRAZEN. A large brazen vessel for washing placed in the court of the Jewish tabernacle, where the officiating priest cleansed his hands and feet, and as well the entrails of victims. Constructed by command of Moses (Exodus xxxviii, 8). A similar vessel was symbolically used at the entrance, in the modern French and Scottish Rites, when conferring the Apprentice Degree. It has been used in many of the Degrees of the latter Rite.

LAWFUL INFORMATION. See Information, Lawful.

LAW, MORAL. See Moral Law.

LAW, ORAL. See Oral Law.

LAW, PARLIAMENTARY. See Parliamentary Law.

LAWRENCE, SAMUEL CROCKER. Born at Medford, Massachusetts, November 22, 1832, and died there on September 24, 1911. A graduate of Harvard University, a member of the banking firm of Bigelow and Lawrence at Chicago, then in 1858 joined his father and brother in business at Medford until 1905. Active in many important business enterprises he was also Lieutenant, 1855; Captain, 1856; Major, 1859, and Colonel of the Fifth Regiment, Massachusetts Militia, 1861, and organized his regiment on a war footing even before the outbreak of Civil War hostilities and was severely wounded in the battle of Bull Run, 1861. First Mayor of Medford. Brought to light in Hiram Lodge at West Cambridge, New Arlington, October 28, 1854, a charter member of Mount Hermon Lodge, Medford, was Junior Warden, Senior Warden, and Master until 1865; in 1870 elected Grand Senior Warden, since 1869 a Director, and Grand Master of Massachusetts in 1881–3. Exalted, Saint Paul's Chapter, June 13, 1855, and a charter member and Past High Priest, Mystic Chapter at Medford. A Companion of Boston Council, and a Knight of De Molay Commandery, Boston, 1858; becoming Eminent Commander, he was Grand Commander in 1894. In the Scottish Rite he received the Degrees Fourth to Thirty-second in 1892, the Honorary in 1864, and became an Active on December 14, 1866. Grand Commander Barton Smith wrote of him (Proceedings, 1912, page 225): "It is to his diplomatic skill and wise and prudent judgment more than to that of any other one person, and probably more than to that of all persons, that the great Reunion of 1867 was due. When he succeeded in bringing about a friendly conference between William Sewall Gardner and Henry L. Palmer, the great seed was sown from which has grown our present Supreme Council." From May 17, 1867, to his resignation as Grand Commander at Detroit, through failing health, September 22, 1910, he loyally served as an officer of the Supreme Council, Northern Masonic Jurisdiction.

LAWRIE, ALEXANDER. He was originally a stocking-weaver, and afterward became a bookseller and stationer in Parliament Square, Edinburgh, and printer of the Edinburgh Gazette. He was appointed bookseller and stationer to the Grand Lodge of Scotland, and afterward Grand Secretary. In 1804 he published a book entitled The History of Freemasonry, drawn from authentic sources of information; with an Account of the Grand Lodge of Scotland, from its Institution in 1736 to the present time, compiled from the Records; and an Appendix of Original Papers. Of this valuable and interesting work, Lawrie was at one time deemed the author, notwithstanding that the learning exhibited in the first part, and the numerous references to Greek and Latin authorities, furnished abundant internal evidence of his incapacity, from previous education, to have written it. The doubt which naturally arises, whether he was really the author, derives great support from the testimony of
The history of this book is somewhat curious, and perhaps there are only two individuals now living by whom it could be divulged. The late Alexander Lawrie, "Grand Stationer," wished to recommend himself to the Fraternity by the publication of such a work. Through Doctor Anderson, he requested me to undertake its compilation, and offered a suitable remuneration. As I did not relish the task, he made a similar offer to my old acquaintance David Brewster, by whom it was readily undertaken, and I can say was executed to the entire satisfaction of his employers. The title-page does not exhibit the name of the author, but the dedication bears the signature of Alexander Lawrie, and the volume is commonly described as Lawrie's History of Freemasonry.

There can be no doubt of the truth of this statement. It has never been unusual for publishers to avail themselves of the labors of literary men and affix their own names to books which they have written by proxy. Besides, the familiarity with abstruse learning that this work exhibits, although totally irreconcilable with the attainments of the stocking-weaver, can readily be assigned to Sir David Brewster the philosopher (see Lyon's History of the Lodge of Edinburgh, page 55).

Lawrie had a son, William Alexander Laurie (he had thus, for some unknown reason, changed the spelling of his name), who was for many years the Grand Secretary of the Grand Lodge of Scotland, and died in office in 1870, highly esteemed. In 1859 he published a new edition of the History, with many additions, under the title of The History of Freemasonry and the Grand Lodge of Scotland, with chapters on the Knights Templar, Knights of Saint John, Mark Masonry, and the Royal Arch Degree.

LAW, SACRED. The Sacred Scriptures, the Holy Bible, the Great Light in Freemasonry (see also Sacred Law).

LAWS, GENERAL. See Laws of Freemasonry.

LAWS, LOCAL. See Laws of Freemasonry.

LAWS OF FREEMASONRY. The Laws of Freemasonry, or those rules of action by which the Institution is governed, are very properly divided into three classes: 1. Landmarks. 2. General Laws or Regulations. 3. Local Laws or Regulations.

1. Landmarks. These are the unwritten laws of the Order, derived from those ancient and universal customs which date at so remote a period that we have no record of their origin.

2. General Laws. These are all those Regulations that have been enacted by such Bodies as had at the time universal jurisdiction. They operate, therefore, over the Craft wheresoever dispersed; and as the paramount Bodies which enacted them have long ceased to exist, it would seem that they are unrepealable. It is generally agreed that these General or Universal Laws are to be found in the old Constitutions and Charges, so far as they were recognized and accepted by the Grand Lodge of England at the revival in 1717, and adopted previous to the year 1721.

3. Local Laws. These are the Regulations which, since 1721, have been and continue to be enacted by Grand Lodges. They are of force only in those Jurisdictions which have adopted them, and are repealable by the Bodies which have enacted them. They must, to be valid, be not repugnant to the Landmarks or the General Laws, which are of paramount authority.

LAWSUITS. In the Old Charges which were approved in 1722, and published in 1723, by Anderson, in the Book of Constitutions (page 56), the regulations as to lawsuits are thus laid down:

And if any of them do you injury, you must apply to your own or his Lodge, and from thence you may appeal to the Grand Lodge, at the Quarterly Communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent you going to law with strangers, or would excite you to put a speedy period to all lawsuits, that so you may mind the affair of Masonry with the more alacrity and success; but with respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must, however, carry on their process or lawsuit without wrath and rancor (not in the common way), saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

LAX OBSERVANCE. Observantia Lata is the Latin term. When the Rite of Strict Observance was instituted in Germany by von Hund, its disciples gave to all the other German Lodges which refused to submit to its obedience and adopt its innovations, but preferred to remain faithful to the English Rite, the title of Lodges of Lax Observance. Ragon, in his Orthodoxie Magonnique (page 236), has committed the unaccountable error of calling it a schism, established at Vienna in 1767; thus evidently confounding it with Starck’s Rite of the Clerks of Strict Observance.

LAY BROTHERS. A Society founded in the eleventh century, consisting of two classes, who were skilled in architecture; also recognized as a Degree in the Rite of Strict Observance.

LAYER. A term used in the old Records to designate a workman inferior to an Operative Freemason. Thus: "Alsoe that no Mason make moulds, square or rule to any rough layers" (Harleian Manuscript, No. 2054). In Doctor Murray’s new English Dictionary the word is said to mean “one who lays stones; a mason,” and is described as obsolete in this sense. A quotation is given from Wyclif’s Bible of 1382 (First Chronicles xxii, 15), “Many craftie men, masouns and layers.”

LAZARUS, ORDER OF. An Order instituted in Palestine, termed the “United Order of Saint Lazarus and of our Beloved Lady of Mount Carmel.” It was a Military Order engaged against the Saracens, by whom it was nearly destroyed. In 1150 the knights assumed the vows of Obedience, Poverty, and Chastity, in the presence of William the Patriarch. In 1572, Gregory XII united the Italian knights of the Order with that of Saint Maurices. Vincent de Paul, in 1817, founded a Religious Order, which was approved in
The forests of the Lebanon mountains only could supply the timber for the Temple. Such of these forests as lay nearest the sea were in the possession of the Phenicians, among whom timber was in such constant demand, that they had acquired great and acknowledged skill in the felling and transportation thereof; and hence it was of such importance that Hiram consented to employ large numbers of men in Lebanon to hew timber, as well as others to perform the service of bringing it down to the seaside, where it was to be taken along the coasts in floats to the port of Joppa, from which place it could be easily taken across the country to Jerusalem.

The Ancient and Accepted Scottish Rite has dedicated to this mountain its Twenty-second Degree, or the Prince of Lebanon. The Druses inhabit Mount Lebanon was situated, furnished these trees for the building of the Temple of Solomon. In relation to Lebanon, Kitto, in his Biblical Cyclopedia, has these remarks:

"The Prince of Lebanon. The Druses inhabit Mount Lebanon, and preserve there a secret organization (see Druses)."

In the Entered Apprentice's Degree, the first section, like the first section of the Entered Apprentice, is merely a recapitulation of ceremonies, with a passing commentary on some of them. The second section introduces the neophyte for the first time to the differences between Operative and Speculative Freemasonry and to the Temple of King Solomon as a Masonic symbol, for a true explanation of most of the symbols peculiar to the Degree.

In the Fellow Craft's Degree, the first section, like the first section of the Entered Apprentice, is merely a recapitulation of ceremonies, with a passing commentary on some of them. The second section introduces the neophyte for the first time to the differences between Operative and Speculative Freemasonry and to the Temple of King Solomon as a Masonic symbol, while the candidate is ingeniously deputed as a seeker after knowledge.

In the Master's Degree the first section is again only a detail of ceremonies. The second section is the most important and impressive portion of all the lectures, for it contains the legend on which the whole symbolic character of the Institution is founded. The third section is an interpretation of the symbols of the Degree, and is, of all the sections, the one least creditable to the composer. In fact, it must be confessed that many of the interpretations given in these lectures are unsatisfactory to the cultivated mind, and seem to have been adopted on the principle of the old Egyptians, who made use of symbols to conceal rather than to express all their thoughts. Learned Freemasons have been, therefore, always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures, and to look in the history and the philosophy of the ancient religions, and the organization of the ancient mysteries, for a true explanation of most of the sym-
bols of Freemasonry, and there they have always been enabled to find this true interpretation. The lectures, however, serve as an introduction or preliminary essay, enabling the student, as he advances in his initiation, to become acquainted with the symbolic character of the Institution. But if he ever expects to become a learned Freemason, he must seek in other sources for the true development of Masonic symbolism. The lectures alone are but the Primer of the Science.

LECTURER, GRAND. An officer known only in the United States. He is appointed by the Grand Master or the Grand Lodge. His duty is to visit the subordinate Lodges, and instruct them in the Ritual of the Order as practised in his Jurisdiction, for which he receives compensation partly from the Grand Lodge and partly from the Lodges which he visits, or wholly from the Grand Lodge.

LECTURES, HISTORY OF THE. To each of the Degrees of Symbolic Freemasonry a catechetical instruction is appended, in which the ceremonies, traditions, and other esoteric instructions of the Degree are contained. A knowledge of these lectures—which must, of course, be communicated by oral teaching—constitutes a very important part of a Masonic education; and, until the great progress made within the present century in Masonic literature, many bright Masters, as they are technically styled, could claim no other foundation than such a knowledge for their high Masonic reputation. But some share of learning more difficult to attain, and more sublime in its character than anything to be found in these oral catechisms, is now considered necessary to form a Masonic scholar. Still, as the best commentary on the ritual observances is to be found in the lectures, and as they also furnish a large portion of that secret mode of recognition, or that universal instruction is appended, in which the ceremonies, traditions, and other esoteric instructions of the Degree are contained. A knowledge of these lectures—which must, of course, be communicated by oral teaching—constitutes a very important part of a Masonic education; and, until the great progress made within the present century in Masonic literature, many bright Masters, as they are technically styled, could claim no other foundation than such a knowledge for their high Masonic reputation. But some share of learning more difficult to attain, and more sublime in its character than anything to be found in these oral catechisms, is now considered necessary to form a Masonic scholar. Still, as the best commentary on the ritual observances is to be found in the lectures, and as they also furnish a large portion of that secret mode of recognition, or that universal language, which has always been the boast of the Institution, not only is a knowledge of them absolutely necessary to every practical Freemason, but a history of the changes which they have from time to time undergone constitutes an interesting part of the literature of the Order.

Comparatively speaking, comparatively in respect to the age of the Masonic Institution, the system of Lodge lectures is undoubtedly a modern invention. That is to say, we can find no traces of any forms of lectures like the present before the middle, or perhaps the close, of the seventeenth century. Examinations, however, of a technical nature, intended to test the claims of the person examined to the privileges of the Order, appear to have existed at an early period. Oliver very properly describes them as being "some¬thing like the conundrums of the present day—diffi¬cult of comprehension—admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in conse¬quence with the mysteries and symbols of the In¬stitution" (On the Masonic Tests of the Eighteenth Century, Golden Remains, volume iv, page 16).

These tests were sometimes, at first, distinct from the lectures, and sometimes, at a later period, incor¬porated with them. A specimen is the answer to the question, "How blows the wind?" which was, "Due East and West."

The Examination of a German Stone-Mason, which is given by Findel in the appendix to his History, was most probably in use in the fourteenth century. Doctor Oliver was in possession of what purports to be a formula, which he supposes to have been used during the Grand Mastership of Archbishop Chicheley, in the reign of Henry VI, and from which (Revela¬tons of a Square, page 11) he makes the following extracts:

Question. Peace be here? Answer, I hope there is. Q. What o'clock is it? A. It is going to six, or going to twelve. Q. Are you very busy? A. No. Q. Will you give or take? A. Both; or which you please. Q. How go squares? A. Straight. Q. Are you rich or poor? A. Neither. Q. Change me that? A. I will. Q. In the name of the King and the Holy Church, are you a Mason? A. I am so taken to be. Q. What is a Mason? A. A man begot by a man, born of a woman, brother to a king. Q. What is a fellow? A. A companion of a prince, etc.

There are other questions and answers of a similar nature, conveying no instruction, and intended apparently to be used only as tests. Doctor Oliver attributes, it will be seen, the date of these questions to the beginning of the fifteenth century; but the correct¬ness of this assumption is doubtful. They have no internal evidence in style of having been the inven¬tion of so early a period of the English tongue.

The earliest form of catechism that we have on record is that contained in the Sloane Manuscript, No. 6239, now in the British Museum, which has been printed and published by the Rev. A. F. A. Woodford. One familiar with the catechisms of the eighteenth century will detect the origin of much that they contain in this early specimen. It is termed in the manuscript the Freemason's "private discourse by way of question and answer," and is in these words:

Q. Are you a Mason? A. Yes, I am a Freemason. Q. How shall I know that? A. By perfect signs and tok¬ens and the first points of my Entrance. Q. Which is the first signe or token, shew me the first and I will shew you the second. A. The first is heal and conceal or conceal and keep secret. Q. What is it less paine than cutting my tongue from my throat. Q. Where were you made a mason? A. In a just and perfect or just and lawfull lodge. Q. What is a just and perfect or just and lawfull lodge? A. A just and perfect lodge is two Interprintices, two fellow craftes and one Mast'r on the highest hill or lowest valley of the world without the crow of a cock or the bark of a dogg. Q. From whome do you derive your principal? A. From a great'r than you. Q. Who is that on earth that is great'r than a free¬mason? A. He y't was caryed to y'e highest pinnicall of the temple of Jerusalem. Q. Whith'st is your lodge shut or open? A. It is shut. Q. Where lyes the keys of the lodge doore? A. They ley in a bound case or under a three yard's or Inches, it reaches to heaven. Q. Who is that on earth that is great'r than a free¬mason? A. He y't was caryed to y'e highest pinnicall of the temple of Jerusalem.
Initiation in 1740 of the Grand Duke Frederick of Bayreuth by Frederick the Great of Prussia

Copy of original oil painting in possession of the Lodge Eleusis of Silence at Bayreuth, Germany.
NEW EDITION—REVISED AND ENLARGED

ENCYCLOPEDIA OF FREEMASONRY
AND KINDRED SCIENCES

Comprising the whole range of the Arts, Sciences, and Literature of the Masonic Institution

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is the mast's place in the lodge and the jewel rests on him first and he setteth men to worke w't he may have in the forenoon the wardens reap in the afternoon. Q. Where was the word first given? A. At the tower of Babylon. Q. Where did they first call their lodge? A. At the holy chappel of Saint John. Q. How stood your lodge? A. As the said holy chappel and all other holy Temples stand (viz.) east and west. Q. How many lights are in your lodge? A. Two one to see to go in and another to see to work. Q. What were you sworn by? A. By God and the square. Q. Whither above the cloathes or und'r the cloathes? A. Und'r the cloathes. Q. Und'r what arm? A. Und'r the right arm. God is gratfull to all Worship-

ments. They were written in a catechetical form, which but he probably refers to the seven tests which con-
ditions of some things, and additions of others, but they may be called—with those in use in America at the present time. In fact, some of the answers given in the year 1730 are, word for word, the same as those used in America at the present time. Previous to that time, brief extemporary addresses and charges in addition to these test catechisms were used by the Masters of Lodges, which, of course, varied in excellence with the varied attainments and talents of the presiding officer. We know, however, that a series of charges were in use about the middle and end of the seventeenth century, which were ordered “to be read at the making of a Freemason.” These Charges and Covenants, as they were called, contained no instructions on the symbolism and ceremonies of the Order, but were confined to an explanation of the duties of Freemasons to each other. They were altogether exoteric in their character, and have accordingly been repeatedly printed in the authorized publications of the Fraternity.

Doctor Oliver, who had ample opportunities than any other Masonic writer of investigating this subject, says that the earliest authorized lectures with which he has met were those of 1720. They were arranged by Doctors Anderson and Desaguliers, perhaps, at the same time that they were compiling the Charges and Regulations from the ancient Constitutions. They were written in a catechetical form, which form has ever since been retained in all subsequent Masonic lectures. Brother Oliver says that “the questions and answers are short and comprehensive, and contain a brief digest of the general principles of the Craft as it was understood at that period.” The “digest” must, indeed, have been brief, since the lecture of the Third Degree, or what was called “the Master’s Part,” contained only thirty-one questions, many of which are simply tests of recognition. Doctor Oliver says the number of questions was only seven; but he probably refers to the seven tests which conclude the lecture. There are, however, twenty-four other questions that precede these.

A comparison of these—the primitive lectures, as they may be called—with those in use in America at the present day, demonstrate that a great many changes have taken place. There are not only omissions of some things, and additions of others, but sometimes the explanations of the same points are entirely different in the two systems. Thus the Andersonian lectures describe the “furniture” of a Lodge as being the “Mosaic pavement, blazing star, and indented tassel,” emblems which are now, perhaps more properly, designated as “ornaments.” But the present furniture of a Lodge is also added to the pavement, star, and tassel, under the name of “other furniture.” The “greater lights” of Freemasonry are entirely omitted, or, if we are to suppose them to be meant by the expression “fixed lights,” then these are referred, differently from our system, to the three windows of the Lodge.

In the First Degree may be noticed, among others, the following points in the Andersonian lectures which are omitted in the American system: the place and duty of the Senior and Junior Entered Apprentices, the punishment of cowans, the bone box, and all that refers to it; the clothing of the Master, the age of an Apprentice, the uses of the day and night, and the direction of the wind. These latter, however, are, strictly speaking, what the Freemasons of that time denominated tests. In the same Degree, the following, besides many other important points in the present system, are altogether omitted in the old lectures of Anderson: the place where Freemasons ancienstly met, the theological ladder, and the lines parallel. Important changes have been made in several particulars; as, for instance, in the “points of entrance,” the ancient lecture giving an entirely different interpretation of the expression, and designating what are now called “points of entrance” by the term “principal signs”; the distinctions between Operative and Speculative Freemasonry, which are now referred to the Second Degree, are there given in the First; and the dedication of the Bible, Compass, and Square is differently explained.

In the Second Degree, the variations of the old from the modern lectures are still greater. The old lecture is, in the first place, very brief, and much instruction deemed important at the present day was then altogether omitted. There is no reference to the distinctions between Operative and Speculative Freemasonry, but this topic is adverted to in the former lecture; the approaches to the Middle Chamber are very differently arranged; and not a single word is said of the Fords of the River Jordan. It must be confessed that the ancient lecture of the Fellow Craft is immeasurably inferior to that contained in the modern system, and especially in that of Webb.

The Andersonian lecture of the Third Degree is brief, and therefore imperfect. The legend is, of course, referred to, and its explanation occupies nearly the whole of the lecture; but the details are meager, and many important facts are omitted, while there are in other points striking differences between the ancient and the present system.

But, after all, there is a general feature of similarity—a substratum of identity—pervading the two systems of lectures—the ancient and the modern—which shows that the one derives its parentage from the other. In fact, some of the answers given in the year 1730 are, word for word, the same as those used in America at the present time.

Here Doctor Hawkins says Martin Clare and Dunckerley, who lived elsewhere, are often credited with being revisers of the English ritual and lectures, but as there is no proof whatever that they had anything to do with such revision it does not seem worth while to repeat the well-worn tale here. Nothing can
be said with any certainty about the lectures in England until the last quarter of the eighteenth century, when William Preston took the matter in hand and revised or more probably rewrote them entirely. Brother Mackey continues from this point, commenting on Preston.

Preston divided the lecture on the First Degree into six sections, the Second into four, and the Third into twelve. But of the twelve sections of the third lecture, seven only strictly appertain to the Master’s Degree, the remaining five referring to the ceremonies of the Order, which, in the American system, are contained in the Past Master’s lecture. Preston has recapitulated the subjects of these several lectures in his Illustrations of Masonry; and if the book were not now so readily accessible, it would be worth while to copy his remarks. It is sufficient, however, to say that he has presented us with a philosophical system of Freemasonry, which, coming immediately after the unscientific and scanty details which up to his time had been the subjects of Lodge instructions, must have been like the bursting forth of a sun from the midst of midnight darkness. There was no twilight or dawn to warn the unexpecting Fraternity of the light that was about to shine upon them. But at once, without preparation—without any gradual progress or growth from almost nothing to superfluity—the Prestonian lectures were given to the Order in all their fulness of illustration and richness of symbolism and science, as a substitute for the plain and almost unmeaning systems that had previously prevailed.

Not that Freemasonry had not always been a science, but that for all that time, and longer, her science had been dormant—had been in abeyance. From 1717 the Craft had been engaged in something less profitable, but more congenial than the cultivation of Masonic science. The pleasant suppers, the medallums of punch, the harmony of song, the miserable puns, which would have provoked the ire of Johnson beyond anything that Boswell has from which, by a little cultivation, we might bring forth a gorgeous blossom of symbolism. Hence, the Third Degree has always been the favorite of American Freemasons. But the lectures of the First and Second Degrees, the latter particularly, are meager and unsatisfactory. The explanations, for instance, of the Form and Extent of the Lodge, of its Covering, of the Theological Ladder, and especially of the Point within the Circle, will disappoint any intellectual student who is seeking, in a symbolical science, for some rational explanation of its symbols that promises to be worthy of his investigations (see Drop Lecture and Middle Chamber Lecture).

The lecture on the Third Degree is eminently Hutchinsonian in its character, and contains the bud of the Order in all their fulness of illustration and richness of symbolism and science, as a substitute for the plain and almost unmeaning systems that had previously prevailed.

These lectures continued for nearly half a century to be the authoritative text of the Order in England. But in 1813 the two Grand Lodges—the Moderns and the Antients, as they were called—after years of antagonism, were happily united, and then, as the first exercise of this newly combined authority, it was determined “to revise” the system of lectures.

This duty was entrusted to the Rev. Dr. Hemming, the Senior Grand Warden, and the result was the Union or Hemming Lectures, which are now the authoritative standard of English Freemasonry. In these lectures many alterations of the Prestonian system were made, and some of the most cherished symbols of the Fraternity were abandoned, as, for instance, the twelve grand points, the initiation of the free born, and the lines parallel (as to free born, in particular, see Landmarks). Preston’s lectures were rejected in consequence, it is said, of their Christian references; and Doctor Hemming, in attempting to avoid this error, fell into a greater one, of omitting in his new course some of the important ritualistic landmarks of the Order.

Brother E. L. Hawkins here observes that nothing definite can be stated about the lectures used in America until near the end of the eighteenth century, when a system of lectures was put forth by Thomas Smith Webb.

The lectures of Webb contained much, continues Doctor Mackey, that was almost a verbal copy of parts of Preston; but the whole system was briefer, and the paragraphs were framed with an evident view to facility in committing them to memory. It is an herculean task to acquire the whole system of Prestonian lectures, while that of Webb may be mastered in a comparatively short time, and by much inferior intellects. There have, in consequence, in former years, been many “bright Masons” and “skilful lecturers” whose brightness and skill consisted only in the easy repetition from memory of the set form of phrases established by Webb, and who were otherwise ignorant of all the science, the philosophy, and the history of Freemasonry. But in the later years, a perfect verbal knowledge of the lectures has not been esteemed so highly in America as in England, and the most erudite Freemasons have devoted themselves to the study of those illustrations and that symbolism of the Order which lie outside of the lectures. Book Freemasonry—that is, the study of the principles of the Institution as any other science is studied, by means of the various treatises which have been written on these subjects—has been, from year to year, getting more popular with the American Masonic public which is becoming emphatically a reading people.

The lecture on the Third Degree is eminently Hutchinsonian in its character, and contains the bud from which, by a little cultivation, we might bring forth a gorgeous blossom of symbolism. Hence, the Third Degree has always been the favorite of American Freemasons. But the lectures of the First and Second Degrees, the latter particularly, are meager and unsatisfactory. The explanations, for instance, of the Form and Extent of the Lodge, of its Covering, of the Theological Ladder, and especially of the Point within the Circle, will disappoint any intellectual student who is seeking, in a symbolical science, for some rational explanation of its symbols that promises to be worthy of his investigations (see Drop Lecture and Middle Chamber Lecture).
Conspiracy against the Catholic Religion and Rulers, a project conceived in France aims to spread over the whole World, 1792. In these scandalous books, and especially in the former, Lefranc has, to use the language of Thory (Acta Latomorum i, 192), “vomited the most undeserved abuse of the Order.” Of the Veil Lifted, the two great detractors of Freemasonry, Robison and Barruel, entertained different opinions. Robison made great use of it in his Proofs of a Conspiracy; but Barruel, while speaking highly of the Abbé’s virtues, doubts his accuracy and declines to trust to his authority.

Lefranc was slain in the massacre of September 2, at the Convent of the Carmelites, in Paris, with one hundred and ninety-one other priests. Thory (Acta Latomorum i, 192) says that M. Ledhui, a Freemason, who was present at the sanguinary scene, attempted to save the life of Lefranc, and nearly lost his own in the effort. The Abbé says that, on the death of a friend, who was a zealous Freemason and Master of a Lodge, he found among his papers a collection of Masonic writings containing the rituals of a great many Degrees, and from these he obtained the information on which he has based his attacks upon the Order. Some idea may be formed of his accuracy and credibility, from the fact that he asserts that Faustus Socinus, the Father of Modern Unitarianism, was the contriver and inventor of the Masonic system—a theory so absurd that even Robison and Barruel both reject it.

LEFT SIDE. In the symbolism of Freemasonry, the First Degree is represented by the left side, which is to indicate that as the left is the weaker part of the body, so is the Entered Apprentice’s Degree the weaker part of Freemasonry. This doctrine, that the left is the weaker side of the body, is very ancient. Plato says it arises from the fact that the right is more adapted to administering equity than the left, from its natural inertertis, and being endowed with no craft and no subtlety.”

LEFT HAND. Among the ancients the left hand was a symbol of equity and justice. Thus, Apuleius (Metamorphoses i, xi), when describing the procession in honor of Isis, says one of the ministers of the sacred rites “bore the symbol of equity, a left hand, fashioned with the palm extended; which seems to be more adapted to administering equity than the right, from its natural inertertis, and its being endowed with no craft and no subtlety.”

LEGALLY CONSTITUTED. See Constituted, Legally.

LEGATE. In the Middle Ages, a Legate, or legatus, was one who was, says Du Cange (Glossary or Glossarium), “in provincias à Principe ad exercendas judicidias mittebatur,” that is sent by Prince into the Provinces to exercise judicial functions. The word is now applied by the Supreme Council of the Ancient and Accepted Scottish Rite to designate certain persons who are sent into unoccupied territory to propagate the Rite. The word is, however, of comparatively recent origin, not having been used before 1866. A Legate should be in possession of at least the Thirty-second Degree.

LEGEND. Strictly speaking, a legend, from the Latin, legendus, meaning to be read, should be restricted to a story that has been committed to writing; but by good usage the word has been applied more extensively, and now properly means a narrative, whether true or false, that has been traditionally preserved from the time of its first oral communication. Such is the definition of a Masonic legend. The authors of the Conversations-Lexicon, referring to the monkish lives of the saints which originated in the twelfth and thirteenth centuries, say that the title legend was given to all fictions which made pretensions to truth. Such a remark, however correct it may be in reference to these monkish narratives, which were often invented as ecclesiastical exercises, is by no means applicable to the legends of Freemasonry. These are not necessarily fictitious, but are either based on actual and historical facts which have been but slightly modified, or they are the offspring and expansion of some symbolic idea; in which latter respect they differ entirely from the monastic legends, which often have only the fertile imagination of some studious monk for their basis of their construction.

The instructions of Freemasonry are given to us in two modes; by the symbol and by the legend. The symbol is a material, and the legend a mental, representation of a truth. The sources of neither can be in every case authentically traced. Many of them come to us, undoubtedly, from the old Operative Freemasons of the Medieval Gilds. But whence they got them is a question that naturally arises, and which stills remains unanswered. Others have sprung from a far earlier source; perhaps, as Creuzer has suggested in his Symbolik, from an effort to engratify higher and purer knowledge on an imperfect religious idea. If so, then the myths of the Ancient Mysteries, and the legends or traditions of Freemasonry, would have the same remote and the same final cause. They would differ in construction, but they would agree in design. For instance, the myth of Adonis in the Syrian Mysteries, and the legend of Hiram Abif in the Third Degree, would differ very widely in their details; but the object of each would be the same, namely, to teach the doctrine of the restoration from death to eternal life.

The legends of Freemasonry constitute a considerable and a very important part of its ritual. Without them, its most valuable portions as a scientific system would cease to exist. It is, in fact, in the traditions and legends of Freemasonry, more, even, than in its material symbols, that we are to find the deep religious instructions which the Institution is intended to inculcate. It must be remembered that Freemasonry has been defined to be “a system of morality, veiled in allegory and illustrated by symbols.” Symbols, then, alone, do not constitute the whole of the system: allegory comes in for its share; and this allegory, which veils the Divine truths of Freemasonry, is presented to the neophyte in the various legends which have been traditionally preserved in the Order.

They may be divided into three classes: 1. The Mythical Legend. 2. The Philosophical Legend. 3. The Historical Legend.

These three classes may be defined as follows:

1. The myth may be engaged in the transmission of a narrative of early deeds and events having a foundation in truth, which truth, however, has been greatly distorted and perverted by the omission or introduction of circum-
stances and personages, and then it constitutes the
mythical legend.

2. Or it may have been invented and adopted as the
medium of enunciating a particular thought, or of incul-
crating a certain doctrine, when it becomes a philosophical
legend.

3. Or, finally, the truthful elements of actual history
may greatly predominate over the fictitious and invented
materials of the myth; and the narrative may be, in the
main, made up of facts, with a slight coloring of imagina-
tion, when it forms a historical legend.

Thus far Doctor Mackey, but we can add further
comments to advantage here. The very phrase, Historical Legends, may seem to some a contradiction
in terms. Let us look further into the matter. Speak-
ing generally, legend and tradition are any knowledge
handed down from one generation to another by
word of mouth. Much of what we know of Free-
masonry, and especially that which pertains directly
to our ceremonies, comes down through the centuries
exactly in that way. Arriving as it does, we may
naturally expect that in its progress something may
have been lost—a change here or there may have
been made in the story that reaches our hands—but,
as we know, the old Lectures of the Craft have a
flavor of the past and it is not at all unlikely that
many of the circumstances that we frankly deal with
as legends may have nevertheless sound historical
foundation for their existence. It is interesting, of
course, to note in this connection how a legend may
continue even in our own day and generation.

There is available an example of the difficulty of
preserving truth and discarding error, popular belief
being so easily apt to retain something of both in the
same statement. We do not always have as good an
example as the one which is here submitted and which
illustrates how in the course of time the description of
a circumstance has been subjected to alteration and
yet has preserved to a very large extent the original
facts. An inquiry came to us from a Brother in
Michigan which in part read as follows:

I have on file an article relative to a Masonic event in
the history of the City of Paris in the year 1871, when
France was at war with Germany. It is to the effect that
the City of Paris was surrounded by German cannon ready
for bombardment. The Germans sent an ultimatum to the
Parisian Officials which required action within
twelve hours, otherwise the city would be bombarded.
Someone or other, the proper officials did not take the
necessary and immediate steps; the consequences were
that the Masonic Lodges of Paris met, prepared an answer
to the ultimatum, went to the outskirts of the city, raised
certain Masonic ensigns which the Germans recognized,
with the result that there was no bombardment.

No better means seemed available than to com-
 municate with that well-informed Brother, Oswald
Wirth, at Paris. The Editor of Le Symbolisme replied
under date of March 20, 1925, thus:

If you receive L’Acacia, a French Masonic journal, you
will have found there, in the February issue (page 304) an
article which answers your question. The legend which is
circulating in the United States ought to be corrected as
follows:

On April 29, 1871, the Freemasons of Paris willingly
attempted to stop the shedding of blood between the
French themselves. Paris was then bombarded, not by
the Germans, but by the troops under orders from the
Government which sat at Versailles. Paris was insurgent
against that Government on the eighteenth of March,
1871, but would have submitted forthwith if the authori-
ties of Versailles had wished to show a little of the spirit of
conciliation. There was a supreme offer of conciliation to
which nearly ten thousand persons had publicly given
themselves on that April 29, 1871. Numerous Lodges
were represented by their banners, and a delegation
was permitted in the name of a legend in the neighborhood
of furnishing you this information, of which you will de-

There is, as Brother Wirth points out, just enough
flavor of the fact to give this freely circulated story
some foothold amongst us as it originally appeared.
The whole truth seldom has so hearty and permanent
a reception. Certainly the facts deserve publicity
because the Germans were not at Paris in May, 1871.
They had then evacuated the city and such bloodshed
as is spoken of by Brother Wirth was caused by
Frenchmen. However, the circumstances are easily
misunderstood and an event which for a time delayed
warfare in the streets of Paris so nearly took place
after the departure of the German forces that the
facts must be carefully ascertained in order to avoid
a confusion of two distinctly different events.

The Living Age, March 28, 1925, mentions an
instance from the Nordisk Tidsskrift of Stockholm
where a Swedish writer, Wilhelm Cederschiold, re-
lates an interesting story which seems to show that an
isolated historical fact may be preserved in the
popular memory for thousands of years. This is the
tale:

Near Loheide, in Sleevig, there stands a great burial-
mound, which the country people call the Queen’s Bar-
row. Here, according to the legend, lies a prince whom
LEGEND OF THE CRAFT

Before Noyes flood there was a man called Lameche as it is written in the Byble, in the fifth chapter of Genesis; and this Lameche had two wives, and the one he called Ada and the other Tuball; by his first wife Ada he got two sons, and that one Jaheb, and another Tuball. And by that other wife Sella he got a son and a daughter. And these four children found the beginning of the sciences in them; and Ada found the science of Geometric, and brother Tuball Cain found smither cut of gold, silver, copper, iron, and steel; and the daughter found the craft of Weaving. And these children say, that God would take vengeance for sin, either by fire or by water; wherefore they writ their science that they had found in two pillars of stone, that they might be found after Noyes flood. And that one stone was marble, for that would not burn with fire; and that other stone was cleaved interno, and would not drown in no water.

Our intent is to tell you trulie how and in what manner these stones were found, that thse sciences were written in the great Hermetes, that was in the famous Tower of Babel. And when the Tower of Babel was destroyed, and all the erected buildings came down to the ground, immediately Black Margaret swong her sword and cut off the Prince's head. But did Queen Margaret murder the man who lies in the Queen's Barrow? There is no difficulty in clearing her memory on that score. Mrs. Margaret Adams found the record of overzealous Brethren was deplored by Brother Hughan. This history has been called by Masonic writers the Assembly of June 24, 1720, "This Year, at some..."
and not by servant, nor his naye, nor none other foule name. And that they should deserve their paiie of the lord, or of the master that they seruved that they should ordain them to the woorke of them to be master of the woorke; and neither for love nor great lynage, ne riches ne for noe favouer to lett another that hath little conninge for to be master of the lord's woorke, wherevethrough the lord should be undone. And other wise they should saye to them that they should call their governors of the woorke, Master, in the time that they woorke with him. And other and many more charges that longe to tell. And to all these charges he made a chartour for them, and he werke them unto that time; and ordained them for reasonable wages, that they might live honestly by. And also that they should come and seme together every yeares one, how they might woorke, and be behaved and well behaued in their owne worke, and to correct within themselves him that had trespassed against the science. And thus was the science grounded there; and that worthy Mr. Ewelde gav it the name of Geometry. And now it is called through all this land Masonrye.

Sythen longe after, when the Children of Israel were coming into the Land of Beheast, that is now called amongst us the Country of Jhrlm, King David began the Temple that they called Tempulm D'ni and it is named with us the Temple of Jerusalem. And the same King David loved Masons well and cherished them much, and gave them good paie. And he gave the charges and the manners of the makinge of divers lands; and other charges moe that ye shall heare afterwaerts. And after the decease of Kings David, Salamon, that was David's sonn, performed out the Temple that his father begonne; and he called divers Masons of divers lands; and gathered them together, so that he had four-score thousand workers of stone, and were all named Masons. And he chose out of them three thousand that he called Masons, and he made them his ministers and governors on his worke. And furthermore, there was a Kinge of another region that men called Iram, and he loved well Kinge Solomon, and he gave him tymber to his worke. And he had a son named Aynon, and he was a Master of all his gravings and carvinge, and of all other manner of Masonrye that longed to the Temple; and this is witnessed by the Bible in libro Regum the third chapter. And this Solomon confirmed both charges and the manners that his father had given to Masons. And thus was that worthy science of Masonrye confirmed in the country of Jerusalem, and in many other kingdoms.

Curious craftmen walked about full wide into divers countries, some because of learnings more craft and cunninge, and some to teach them that had but little conninge. And see it befell that there was one curious Mason that drew him much to talke and to commune with Masons, and to learne of them science; and afterward, for love of divers regiones, some because of learninge more craft and cunninge, and some to teach them that had but little conninge.
from an earlier period, in pretty much the same form everywhere. One great difficulty appears to present itself.

If the legendary history was composed for the purposes of the Old Charges, as we now have them, we must either represent the Return made by one Gild of Masons, or all the Gilds must have possessed almost exactly the same legend; unless it was agreed to be a collected body from legenprobably far years. Of course, the easiest way to decide the question is to accept the statement that the history was collected by Edwin: but this solution of the difficulty does not lend itself to another solution. If the Old Charges do really represent the Return made in 1388 by one of most important Gild of Masons in England, it is not very difficult to understand how, during the long period of years when copies were entirely wanting, the theory was spread by the Priesthood, and the Masons themselves, so that it was at least generally adopted in almost its present form. It must be understood that in making these suggestions I do not overlook the possibility or probability of the Gild of Masons having possessed a short legendary history at any earlier date: but if such were the case, it would stand alone among all other trades.

The various legends pertaining to the Craft are discussed at length in Doctor Mackey's revised History of Freemasonry.

LEGEND OF THE GILD. A title by which the Legend of the Craft is sometimes designated is in reference to the Gild of Operative Masons, or to the Grand Lodge of Free Masters Masons. The story of the three weary sojourners in the Gild of Masons has now to be considered. The Euresis, or the Discovery, is identical; that of the Irish is very different as to the fate of Hiram Abif, commonly called, "by way of excellence," the Legend of the Third Degree. The most important and significant of the legendary symbols of Freemasonry is, undoubtedly, that which relates to the fate of Hiram Abif, commonly called, "by way of excellence," the Legend of the Third Degree. The first written record that Doctor Mackey had been unable to find of this legend is contained in the second edition of Anderson's Constitutions, published in 1738 (page 14), and is in these words:

When the capestone was celebrated by the Fraternity with great joy. But their joy was soon interrupted by the sudden death of their dear master, Hiram Abif, whom they decently interred in the Lodge near the Temple, according to ancient usage. In the next edition of the same work, published in 1756 (page 24), a few additional circumstances are related, such as the participation of King Solomon in the general grief, and the fact that the King of Israel "ordered his obsequies to be performed with great solemnity and decency." With these exceptions, and the citations of the same passages, made by subsequent authors, the narrative has always remained unchallenged, and descended, from age to age, through the means of oral tradition. The legend has been considered of such much importance that it has been preserved in the symbolism of every Masonic rite. No matter what modifications or alterations the general system may have undergone—no matter how much the allegory may be modified or altered, the meaning of the words of the founder of rites may have perverted or corrupted other symbols, abolishing the old and substituting new ones—the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form.

What, then, is the significance of this symbol so important and so extensively diffused? What interpretation can we give to it that will account for its universal adoption? How is it that it has thus become so intimately interwoven with Freemasonry as to, make, to all appearances, a part of its very essence, and to have been always deemed inseparable from it? To answer these questions satisfactorily, it is necessary to trace, in a brief investigation, the remote origin of the Institution of Freemasonry and its connection with the ancient systems of initiation.

It was, then, the object of all the rites and mysteries of antiquity to teach the doctrine of the immortality of the soul. This dogma, shining as an almost solitary beacon-light in the surrounding gloom of Pagan darkness, had undoubtedly been received from that ancient people or priesthood, among whom it probably existed only in the form of a symbol of a future life. In the more elaborate systems of the Pagan philosophers and mystics, the idea, when presented to the initiates in their mysteries, was always conveyed in the form of a scenic representation. The influence, too, of the early Sabian worship of the sun and heavenly bodies, in which the solar orb was adored on its resurrection, each morning, from the apparent death of the evening setting, caused this rising sun to be adopted in the more ancient mysteries as a symbol of the regeneration of the soul. Thus, in the Egyptian Mysteries we find a representation of the death and subsequent regeneration of Osiris; in the Phenician, of Adonis; in the Syrian, of Dionysus; in all of which the scenic apparatus of initiation was intended to indoctrinate the candidates into the dogma of a future life.

It will be sufficient here to refer to the theory of Oliver, that through the instrumentality of the Tyrian workmen at the Temple of King Solomon, what he calls the spurious and pure branches of the Masonic system were united at Jerusalem, and that the same method of scenic representation was adopted by the latter from the former, and the narrative of the
Temple Builder substituted for that of Dionysus, which was the myth peculiar to the mysteries practised by the Tyrian workmen. The idea, therefore, proposed to be communicated in the myth of the ancient mysteries was the same as that which is now conveyed in the Masonic Legend of the Third Degree.

Hence, then, Hiram Abif is, in the Masonic system, the symbol of human nature, as developed in the life here and the life to come; and so, while the Temple was the visible symbol of the world, its Builder became the mythical symbol of man, the dweller and worker in that world. Man, setting forth on the voyage of life, with faculties and powers fitting him for the due exercise of the high duties to whose performance he has been called, holds, if he be “a curious and cunning workman,” skilled in all moral and intellectual purposes (and it is only of such men that the Temple Builder can be the symbol), within the grasp of his attainment, the knowledge of all that Divine truth imparted to him as the heirloom of his race—that race to whom it has been granted to look, with exalted countenance, on high; which Divine Truth is symbolized by the word. Thus provided with the word of life, he occupies his time in the construction of a spiritual temple, and travels onward in the faithful discharge of all his duties, laying down his designs upon the Trestle-Board of the future, and invoking the assistance and direction of God.

But is his path always over flowery meads and through pleasant groves? Is there no hidden foe to obstruct his progress? Is all before him clear and calm, with joyous sunshine and refreshing zephyrs? Alas! not so. “Man is born to trouble, as the sparks fly upward.” At every “gate of life”—as the Orientalists have beautifully called the different ages—he is beset by peril. Temptations allure his youth; misfortunes beset him in his manhood, and his old age is encumbered with infirmity and disease. But clothed in the armor of virtue he may resist the temptation; he may cast misfortunes aside and rise triumphantly above them; but to the last—the direst, the most inexorable foe of his race—he must eventually yield, and, stricken down by death, he sinks prostrate into the grave, and is buried in the rubbish of his sin and human frailty. Here then, in Freemasonry, is what was called the Aphanism, concealment or disappearance in the Ancient Mysteries. The bitter, but necessary lesson of death has been imparted. The living soul, with the lifeless body, which encased it, has disappeared, and can nowhere be found. All is darkness—confusion—despair. Divine truth—the Word—for a time is lost, and the Master Mason may now say, in the language of Hutchinson, “I prepare my sepulchre. I make my grave in the pollution of the earth. I am under the shadow of death.”

But if the mythic symbolism ended here, with this lesson of death, then were the lesson incomplete. That teaching would be vain and idle—nay more, it would be corrupt and pernicious—which should stop short of the conscious and innate instinct for another existence. And hence the succeeding portions of the legend are intended to convey the sublime symbolism of a resurrection from the grave and a new birth into a future life. The discovery of the body, which, in the initiations of the ancient mysteries, was called the Eureka; and its removal, from the polluted grave into which it had been cast, to an honored and sacred place within the precincts of the temple, are all profoundly and beautifully symbolic of that great truth, the discovery of which was the object of all the ancient initiations, as it is almost the whole design of Freemasonry, namely, that when man shall have passed the gates of life and have yielded to the inexorable fiat of death, he shall then (not in the pictured ritual of an earthly Lodge, but in the realities of that eternal one, of which the former is but an antitype) be raised, at the omnific word of the Grand Master of the Universe, from time to eternity—from the tomb of corruption to the chambers of hope—from the darkness of death to the celestial beams of life—and that his disembodied spirit shall be conveyed as near to the holy of holies of the Divine Presence as humanity can ever approach to deity. Such, Doctor Mackey conceived, to be the true interpretation of the symbolism of the Legend of the Third Degree.

I have said, continued Doctor Mackey, that this mythical history of the Temple Builder was universal in all nations and all Rites, and that in no place and at no time had it, by alteration, diminution, or addition, acquired any essentially new or different form: the myth has always remained the same. But it is not so with its interpretation. That which I have just given, and which I conceive to be the correct one has been very generally adopted by the Freemasons of America. But elsewhere, and by various writers, other interpretations have been made, very different in their character, although always agreeing in retaining the general idea of a resurrection or regeneration, or a restoration of something from an inferior to a higher sphere or function.

Thus, some of the earlier continental writers have supposed the myth to have been a symbol of the destruction of the Order of the Templars, looking upon its restoration to its original wealth and dignities as being prophetically symbolized.

In some of the high philosophical Degrees it is taught that the whole legend refers to the sufferings and death, with the subsequent resurrection of Christ.

Hutchinson, who has the honor of being the earliest philosophical writer on Freemasonry in England, supposes it to have been intended to embody the idea of the decadence of the Jewish religion and the substitution of the Christian in its place and on its ruins.

Doctor Oliver thinks that it is typical of the murder of Abel and Cain, and that it symbolically refers to the universal death of our race through Adam and its restoration to life in the Redeemer, according to the expression of the Apostle, “as in Adam we all died, so in Christ we all live.”

Ragon makes Hiram a symbol of the sun shorn of its vivifying rays and fructifying power by the three winter months, and its restoration to prolific heat by the season of spring.

And, finally, Des Etangs, adopting, in part, the interpretation of Ragon, adds to it another which he calls the moral symbolism of the legend, and supposes that Hiram is no other than eternal reason, whose
enemies are the vices that deprave and destroy humanity.

To each of these interpretations it seems to me, says Doctor Mackey that there are important objections, though perhaps to some less so than to others. As to those who seek for an astronomical interpretation of the legend, in which the annual changes of the sun are symbolized, while the ingenuity with which they press their argument cannot but be admired, it is evident that, by such interpretation, they yield all that Freemasonry has gained of religious development in past ages, and fall back upon that corruption and perversion of Cabalism from which it was the object, even of the Spurious Freemasonry of antiquity, to rescue its disciples.

The Templar interpretation of the myth must at once be discarded if we would avoid the difficulties of anachronism, unless we deny that the legend existed before the abolition of the Order of Knights Templar, and such denial would be fatal to the Antiquity of Freemasonry.

And so to the adoption of the Christian reference, Hutchinson and, after him, Oliver, profoundly philosophical as are the Masonic speculations of both, have, Doctor Mackey was constrained to believe, fallen into a great error in calling the Master Mason's Degree a Christian Institution. It is true that it embraces within its scheme the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed, because Freemasonry is truth, and Christianity is truth, and all truth must be identical. But the origin of each is different; their histories are dissimilar. The creed of Freemasonry is the primitive one of Noah and his immediate descendants. If Freemasonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination; but its universality is its boast. In its language, citizens of every nation may converse; at its altar men of all religions may kneel; to its creed, disciples of every faith may subscribe.

But the true ancient interpretation of the legend—the universal, Masonic one—for all countries and all ages, undoubtedly, was that the fate of the Temple Builder is but figurative of the pilgrimage of man on earth, through trials and temptations, through sin and sorrow, until his eventual fall beneath the blow of death and his final and glorious resurrection to another and an eternal life. And now, in conclusion, a word of historical criticism may not be misplaced. It is not at all essential to the value of the symbolism that the legend shall be proved to be historical. Whether considered as a truthful narrative of an event that actually transpired during the building of the Temple, or simply as a myth embodying the utterance of a religious sentiment, the symbolic lesson of life and death and immortality is still contained in its teachings, and commands our earnest attention.

LEGISLATION. On the subject of that crying sin of the Order—over-legislation by Grand Lodges—Governor Thomas Brown, formerly Grand Master of Florida, has wisely said:

Too much legislation is the vice of the present day, as well in Masonic as in civil government. The same thirst for change and innovation which has prompted tyros and demagogues to legislate upon constitutional law, and write expositions of the common law, has prompted uninformed and unscrupulous Masons to legislate upon the Landmarks of Masonry.

LEHRLING. German for an Entered Apprentice.

LELAND, JOHN. An eminent English antiquary, the Chaplain of King Henry VIII, who appointed him King's Antiquary, a title which he was the first and last to bear. The King also directed him to search after the antiquities of England, "and peruse the libraries of all cathedrals, abbeys, priories, colleges, etc., as also all the places wherein records, writings, and secrets of antiquity were deposited." Leland, accordingly, traveled over England for several years and made many collections of manuscripts, which were afterward deposited in the Bodleian Library.

He was a man of great learning and industry. He was born in England in the beginning of the sixteenth century, the exact year is uncertain, and died on the 18th of April, 1552. Anthony Wood says that he was by far the most eminent historian and antiquary ever born in England. His connection with Freemasonry arises from the manuscript containing the questions of King Henry VI, which he is said to have copied from the original (see Leland Manuscript).

LELAND MANUSCRIPT. There is no one of the old Records of Freemasonry, except, perhaps, the Charter of Cologne, that has given rise to more controversy among the critics than the one generally known as the Leland Manuscript. It derives this name from the statement made in its title, which is: "Certayne questyonys with awnsweres to the same, concernyng the mystery of maçonrye; wryttene by the hande of Kynge Henry the Sixthe of the name, and faithfullye copied by me, Johan Leylande Antiquarius, by the commaunde of His Highnesse." It first appeared in the Gentleman's Magazine for 1753 (page 417), where it purports to be a reprint of a pamphlet published five years before at Frankfort. The title of the paper in the Gentleman's Magazine is: "Copy of a small pamphlet, consisting of twelve pages in octavo, printed in Germany in 1748, entitled Ein Brief von dem berühmten Heren Johann Locke betreffend die Frey-Maurerein. So auf einem Schreib-Tisch eines verstorbren Bruders ist gefunden worden. That is, A Letter of the famous Mr. John Locke relating to Freemasonry. As found in the writing-desk of a deceased brother."

Hearne copied it in his Life of Leland (page 67), prefacing it with the remark that:

It also appears that an ancient manuscript of Leland's has long remained in the Bodleian Library, unnoticed in any account of our author yet published. . . . The original is said to be in the handwriting of King Henry VI, and copied by Leland by order of His Highness (King Henry VIII). If the authenticity of this ancient monument of literature remains unquestioned, it demands particular notice in the present publication, on account of the singularity of the subject, and no less from a due regard to the royal writer, and our author, his transcriber, indefatigable in every part of literature: it will also be admitted, acknowledgment is due to the learned Mr. Locke, who, amidst the closest studies and the most strict attention to human understanding, could unbind his mind in search of this ancient treatise, which he first brought from obscurity in the year 1696.
The Manuscript purports to be a series of questions proposed by Henry VI and answers given by the Freemasons. It is accompanied by an introductory letter and a commentary by Locke, together with a glossary of the archaic words. The best account of the Manuscript is contained in the letter of Locke to a nobleman, said to be the Earl of Pembroke, dated May 6, 1696, in which, after stating that he had procured a copy of it from the Bodleian Library, he adds:

The Manuscript of which this is a copy appears to be about one hundred and sixty years old; yet, as your Lordship will observe by the title, it is itself a copy of one yet more ancient by about one hundred years. For the original is said to have been in the handwriting of King Henry the VI. Where that prince had it is an uncertainty; but it seems to me to be an examination, taken, perhaps, before the King, of some one of the Brotherhood of Masons, among whom he entered himself, as 'tis said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them.

After its appearance in the Gentleman's Magazine, which first introduced the knowledge of it to the world, and in W. Huddesford's Lives of Eminent Antiquaries, John Leland, etc., 1772, who evidently copied it from the Magazine, it next appeared in 1764, in the Pocket Companion, and in 1769 in Calcott's Candid Disquisition. In 1775, Hutchinson introduced it into his Spirit of Masonry. Dermott published it in his Ahiman Reson, and Preston in his Illustrations. Norrathouck, in 1784, embodied it in his edition of the Constitutions; and it has since been repeatedly published in England and America, so that the Craft have had every opportunity of becoming familiar with its contents. Translations of it have also been given in French by Thory, in his Acta Latomorum; in German by Lenning, in his Enzyklopädie; by Krause, in his Kunsturkunden, and also by Fessler and several other French and German writers.

This document—so important, if true, as a record of the condition of Freemasonry in the beginning of the fifteenth century—has been from an early period attacked and defended with equal vehemence by those who have denied and those who have maintained its authenticity. As early as 1787, the Baron de Chefdeben, in a discourse on Recherches Macroniques à l'usage des Frères du Régime primitif de Narbonne, making Masonic Studies on the Customs of the Brothers of the Primitive Rite of Narbonne, read before the Congress of the Philalethes, attacked the authenticity of the document. Thory also, although acknowledging that he wished that the Manuscript was true, presented his objections to its authenticity in a memoir read in 1806 before the Tribunal of the Philosophic Rite. His objections are eight in number, and are to this effect: 1. That it was not published in any of the early editions of the works of Locke. 2. That it was printed for the first time at Frankfort, in 1748. 3. That it was not known in England until 1753. 4. That Anderson makes no mention of it. 5. That it is not in any of the editions of Leland's works printed before 1772. 6. That Doctor Plot contends that Henry VI was never made a Freemason. 7. That the Manuscript says that Freemasonry was brought from the East by the Venetians. 8. That the troubles in the reign of Henry VI and his incapacity, render it improbable that he would have occupied his mind with the subject of Freemasonry.

The sixth and eighth of these objections merely beg the question; and the seventh is puerile, founded on ignorance of the meaning of the word Venetian. But the other objections have much weight. Sloane, in his New Curiosities of Literature (1849, volume ii, page 80), attacks the document with the bitterness which he usually displays wherever Freemasonry is concerned.

Halliwell Philips, in his Early History of Freemasonry in England (page 40), has advanced the following arguments against its authenticity:

It is singular that the circumstances attending its publication should have led no one to suspect its authenticity. I was at the pains of making a long search in the Bodleian Library last summer, in the hopes of finding the original, but without success. In fact, there can be but little doubt that this celebrated and well-known document is a forgery! In the first place, why should such a document have been printed abroad? Was it likely that it should have found its way to Frankfort, nearly half a century afterwards, and been published without any explanation of the source whence it was obtained? Again the orthography is most grotesque, and too gross ever to have been penned either by Henry VI or Leland, or both combined. For instance, we have Peter Gower, a Grecian, explained in a note by the fabricator—for who else could have solved it?—to be Pythagoras! As a whole, it is but a clumsy attempt at deception, and is quite a parallel to the recently discovered one of the first English Eureuca.

Among the German opponents of the Manuscript are Lessing, Keller, and Findel; and more recently, the iconoclasts of England, who have been attacking so many of the ancient records of the Craft, have not left this one unspared. On the other hand, it has ranked among its advocates some of the most learned Freemasons of England, Germany, and France, of whom may be named Krause, Fessler, Lenning, Reghellini, Preston, Hutchinson, Calcott, the last three, perhaps, without critical examination, and Oliver. Of these the language of the last may be cited as a specimen of the arguments adduced in its favor. Doctor Oliver says (Freemasons Quarterly Review, 1840, page 10):

This famous Manuscript, possesses the reputation of having converted the learned Locke, who was initiated after carefully perusing and analyzing it. Doctor Burney can place on this invaluable document, it will be necessary to say a word respecting its authenticity. I admit that there is some degree of mystery about it, and doubts have been entertained whether it be not a forgery. We have the strongest presumptive proofs that it was in existence about the middle of the last century, because the utmost publicity was given to it; and as at that time Freemasonry was beginning to excite a considerable share of public attention, the deception, had it been such, would have been publicly exposed by its opponents, who appear to have used the lash of ridicule very freely, as witness Hogarth's picture of Night, where the prince is finding his brethren, some Brethren, decorated with aprons and jewels, returning from the Lodge in a state of intoxication; the broad sheet of the Scald Miserables, and other prints and publications in which Freemasonry is burlesqued. But no attempt was ever made to invalidate its claim to be a genuine document.

After enumerating the several books in which it had been published, he resumes his argument, as follows:

Being thus universally diffused, had it been a suspected document, its exposure would certainly have been attempted; particularly about the close of the last century, when the progress of Masonry was sensibly checked by the publication of works which charged it with being the depository of principles fatal equally to the peace and
religion of civil society; and if a forgery, it would have been unable to have endured the test of a critical examination. But no such attempt was made; and the presumption therefore is that the document is authentic. I should be inclined to accept it, from internal evidence only, that the Letter and Annotations were written by Locke; but there are corroborating facts which appear conclusive; for this great philosopher was actually residing at Oates, the country-seat of Sir Francis Masham, at the time when the paper is dated; and shortly afterwards he went up to town, where he was initiated into Masonry. These facts are fully proved by Locke’s Letters to Mr. Molyneux, dated March 30 and July 2, 1696. For these reasons I entertain no doubt of the genuineness and authenticity of this valuable Manuscript.

If my own opinion is worth giving on this subject, says Doctor Mackey, I should say with much reluctance, and against my own wishes, that there is neither internal nor external evidence of the authenticity of this document to make it a sufficient foundation for historical evidence.

Brother Mackey’s opinion in the above essay was candid and conservative, in the main well supported by later investigation. Brother Robert F. Gould, in his History of Freemasonry (volume i, page 489), says of this document “which all authorities, except Fort, on the credulity of the Freemasons.” But this memoir of Ashmole, given in the Biographia Britannica, 1747, may have suggested the idea of practising on the credulity of the Freemasons.” But this verdict of the eighties was considerably modified by Brother Gould after he had read the argument of Brother George Fleming Moore in the New Age, 1890 (see also pages 384 and 385, Doctor Mackey’s revised History of Freemasonry). In his Collected Essays, 1913 (page 265), Brother Gould admitted that “The Editor of the New Age has in my opinion, presented some very cogent reasons for a rehearing of the case.”

The Leland Manuscript has been the subject of so much criticism, friendly and otherwise, that the text ought to be submitted with the arguments. The copy here given with notes (see inserted figures in text) and glossary of the more unusual words is from the twelfth edition of William Preston’s Illustrations of Masonry (pages 110-18):

A Letter from the learned Mr. John Locke, to the Right Hon. Thomas Earl of Pembroke, with an old Manuscript on the subject of Free Masonry.

My Lord,

I have at length, by the help of Mr. Collins, procured a copy of that manuscript in the Bodleian library, which you were so curious to see: and, in obedience to your lordship’s commands, I herewith send it to you. Most of the notes annexed to it, are what I made yesterday for the reading of my lady Masham, who is become so fond of Masonry, and that text which she then with delight, I should add that I have upon your lordship; but for my own part I cannot deny that it has so much raised my curiosity, as to induce me to enter myself into the Fraternity, which I am determined to do, if I may be admitted, the next time I go to London, and that will be shortly, I am, My Lord,

Yours Lordship’s most obedient, and most humble servant,

John Locke.

Ceremony Questions, with Answers to the same, concerning the Mystery of the Masons; written to the Hon. Henry, the sixthe of the name, and faithfully copied by me (1) John Leyland Antiquarius, by the command of his (2) Highnesses.

They be as followeth,

Question. What mote ytt be? (3)

Answer. Ytt beeth the skylle of nature, the under-stondyngge of the myghte that ys hereynne, and its sondrye werkynge: sonderlyche, the skylle of reckenyngs, of weigthes and metynges, and the true manere of tasconynage al thynges for mannes use; headlye, dwellings, and buyldynges of alle kindes, and all other thynges that make guidde to manme. Where dyd ytt be commynge? (4)

A. Ytt dydd begynne with the (4) fyrste menne yn the este, whych were before the (5) fyrste menne of the west, and commynge westlye, ytt hathe broughte hri- wyth alle comfortes to the wyldy and comfortes.

Q. Wyelle he teche the same artes? (5)

A. The (6) Venetians, who beyyng grate marriners, comed fyrste fromone the este ynn Venetia, for the commodyte of marshaundyngynge beith the este and weste bey the redde and mynyte seynge.

Q. Howe kommen ytt yn Englonde? (6)

A. Peter Gower (7) a Grecian, journeyedde ffor kunnyngynge yn Egypte, and in Syria, and yn everelhe londe, whereas the Venetiennes had long beenne practised masonrye, and, wynnyngynge entrancynge yn al lodges of Maconnes, he lerned muche, and retournedde, and woned yn Grecia Magna (8), wacksynge, and becommynge a myghtye (9) wyseacre, and gratyche renowned, and he framed a grate lodge at Groton (10), and maked manye maconnes, some whereoffe dydd joumeye yn Fraunce, and maked manye maconnes, whereromme, yn processe of tyms, the arsene passyd in Englonde.

Q. Queth the maconnes descouer here ars in other? (8)

A. Peter Gower, whenne he journeyede to lerne, was fyddyd (11) macon, and another macon techedde: evynne soe shulde all othres byyn recht. Nethelesse (12) maconnes hauette altheys, yn everelhe tyms, frome tyms to tyms, communicatydde to mankynde soche of her secrettes as generallye myghtye wyllfullye, they haue keppe back soche alleyn as shulde be harmfulle yff they comet yn euyllle halundes, oder soche as ne myghte be holpyng wythouten the technyngys to be Joyceynede herwythe in the lodge, oder soche as do bynyde the freres more stronglye togeter, bey the profyte and commodyté comynge to the confrerie herwythe.

Q. Whatte ars in the maconnes more techedde mankynde? (9)

A. The ars (13) agricultura, architectura, astronomia, numeres, musica, poesie, kymistrye, governmente, and relygyonne.

Q. Howe commene the maconnes more techer than other? (2)

A. The hemseleau hauete allein in (14) arte of fyndynge neuse artes, and that ys for here own profyte, and (15) prieze: they concelethe the arte of kepyng (16) secrettes, that see the maconnes maconnes that prince had it, is at present an uncertainty; but it seems to me to be an examination—taken perhaps before the king—of some one of the brotherhood of Masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to persecution that had been raised against them. But I must not detain your lordship longer by my preface from the thing itself.

I know not what effect the sight of this old paper may have upon your lordship; but for my own part I cannot deny that it has so much raised my curiosity, as to induce me to enter myself into the Fraternity, which I am determined to do, if I may be admitted, the next time I go to London, and that will be shortly, I am, My Lord,

Your Lordship’s most obedient, and most humble servant,

John Locke.

LELAND 581

John Locke.
A Glossary of antiquated words in the foregoing Manuscript

Albein, only
Always, always
Beithe, both
Commoditye, convenience
Confreres, fraternity
Fagonnye, forming
Foreseeing, prophesying
Fresses, brethren
Headye, chiefly
Hem pleseth, they please
Hemselfe, themselves
Her, there, their
Hereynge, therein
Herwaith, with it
Holpynge, beneficial
Kunne, know
Kunnyng, knowledge
Make gude, are beneficial
Metynges, measures
Mote, may
Middlelaunde, Mediterranean
Myghte, power
Occasion, opportunity
Other, other
Onelyche, only
Peranecessarye, absolutely necessary
Preise, honour
Recht, right
Rekenyngs, numbers
Sondertyche, particularly
Skylle, knowledge
Wacksynge, growing
Werke, operation
Way, way
Whereas, where
Wonden, dwelt
Wunderwerckynge, working miracles
Wydde, savage
Wyynynge, gaining
Yan, into

Notes to the Text

1. John Leyland was appointed by Henry VIII at the dissolution of monasteries, to search for, and have such books and records as were valuable among them. He was a man of great labor and industry.

2. Meaning the said King Henry VIII. Our kings had had a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his mind, might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

3. That is, what may this mystery of Masonry be? The answer imports, That it consists in natural, mathematical, and mechanical knowledge. Some part of which, as appears by what follows, the Masons pretend to have taught the rest of mankind, and some part they still conceal.

4 and 5. It should seem by this, that Masons believe there were men in the east before Adam, who is called the “ffyrste manne of the weste;” and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa, which, in respect to Asia, may be called western countries, were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

5. It is no wonder that the Phenicians should be mistaken for the Venetians.

6. In the times of monkish ignorance it is no wonder they brought from the east with other arts.

7. The answer imports, That it consists in natural, mathematical, and mechanical knowledge. Some part of which, as appears by what follows, the Masons pretend to have taught the rest of mankind, and some part they still conceal.

8. A part of Italy formerly so called, in which the Greeks had settled a large colony.

9. This word at present signifies simpleton, but formerly had a quite contrary meaning. Wiseacre in the old Saxon is philosopher, wiseman, or wizard, and having been frequently used ironically, at length came to have the direct meaning in the ironical sense.

10. Wunderwerckynge, working miracles

11. It seems the Masons have great regard to the help of which, new rules of arithmetic are, and may conceivably be hurtful either to the world or themselves. What these secrets are, we see afterwards.

12. This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by Masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

13. That is, what may this mystery of Masonry be? The answer imports, That it consists in natural, mathematical, and mechanical knowledge. Some part of which, as appears by what follows, the Masons pretend to have taught the rest of mankind, and some part they still conceal.

14. The art of inventing arts, must certainly be a most useful art. My lord Bacon’s Novum Organum is an attempt towards somewhat of the same kind. But I much doubt, that if the Masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art, is, that it must be something proper to be employed in all the sciences generally, as algebra in numbers, by the help of which, new rules of arithmetic are, and may be found.

15. It seems the Masons have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honore to the possessors of it. I think in this particular they shew too much regard for their own authority and society, and too little for the rest of mankind.

16. What kind of art this is, I can by no means imagine. But certainly such an art they must have: For though, as some people suppose, they should have no secret at all, even that must be a secret, which being discovered, would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it.

17. I know not what this means, unless it be the transmutation of metals.

18. Here I am utterly in the dark.

19. In the times of monkish ignorance it is no wonder that the Phenicians should be mistaken for the Venetians.
tend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantometria among the ancient Romans, who are said to have been able to spell words and deliver them, not in a language intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied. But we are told that the Fraternity of Masons, by the usage of their ancients, is still in possession of these arts among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry, to acquire them. However, of all these arts and sciences, that which they most desire to know is "The skill of becomemynge guede and parfyghte": and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "That the better men are, the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it.

A careful reading of the above manuscript will disclose not only typical old English words but several that are as peculiarly foreign to that language, but as it came in the eighteenth century from the Continent for publication in England with the understanding that it was a copy of an old document there is nothing unusual in finding words in it of other than British origin. Europe and its languages have been subject to change and the curious combination of English, French and German influence is seen in the above manuscript, commodytyle, confrerie, façonnynge, freres, occasyonne, are as suggestively French, as Odher, recht, Soenderlyche, werck, woned, wunderwerckynge, are of German. Brother Preston (page 118) asserts that:

The conjecture of the learned annotator concerning its being an examination taken before King Henry of one of the Fraternity of Masons, is accurate. The severe edict passed at that time against the society, and the discouragement given to the Masons by the bishop of Winchester and his party, induced that prince, in his riper years, to make a strict scrutiny into the nature of the Masonic institution; which was attended with the happy circumstance of gaining his favour, and his patronage. Had not the civil commotions in the kingdom during his reign attracted the notice of government, the happy circumstance of gaining his favour, and his patronage, Brother Mackey might have been likely to occur if the manuscript had been originally the work of an Englishman and written in the English language.

We may not go so far as this with Brother Preston in our study of the manuscript, but we can agree with him that it deserves a serious and studious examination.

The phrasing and choice of words has drawn attention, comment being made by Brother Mackey on the probability that there was a French original of the document which had been translated into English. He points out that there are many peculiar French turns and twists in the manuscript and therefore held that none of these idiomatic expressions would have been likely to occur if the manuscript had been originally the work of an Englishman and written in the English language.

We must not forget that the manuscript first appeared in the Gentleman's Magazine, September, 1753, and that there we are told that it had previously been printed at Frankfort in Germany in 1748. These circumstances give the language of the essay a peculiarly international flavor. However, there is one singular feature which perhaps has not hitherto received the attention it deserved. This is mentioned in Miscellanea Latomorum (pages 40 and 41, volume 3), which is taken from the Bodleian Quarterly Record (iii, page 27), and reads as follows:

The forger of literary and historical documents has many pitfalls in his path, but his fall is often long delayed. A forger which for many years has found supporters is a Masonic treatise entitled Certayne Questions Concernynge Masonry; wryttenne by . . . Ryngpe. Certayne Questions. The Sixteene Questions of the Seventeenth Century, published in 1748—Frankfort, 1748—where it is said that the original manuscript is in the Bodleian Library. No such manuscript, however, has ever come to light, and Mr. Madan, in his Summary, Catalogue, refers to it as mythical. A student of Masonry recently appointed with a special visitation, some years ago, in search for the treatise, because, as he said, "Masonically this is by no means as universally regarded as spurious as it was some thirty or so years ago." Needless to say, he did not succeed where Mr. Madan had failed, but the authenticity of the text was still undetermined. It occurred to a member of the Staff to ask Mr. Onions, one of the editors of the New English Dictionary, whether the word kymistrye could possibly have been written as early as 1460. Mr. Onions kindly examined the text, and immediately denounced it as spurious on account of the occurrence of the word kymistray—chemistry—which is not found in English until about the year 1600 and which did not become current until the middle of the seventeenth century. By such slips is the forger betrayed.

However, the subject here seemed worthy of further examination. Brother Charles E. Funk, of the New Standard Dictionary, Funk and Wagnalls Company, writes to us:

It is possible but not probable that the word chemistry, with the variant spelling kymistrye, may have been used as early as the middle of the sixteenth century, but from such records as we have, the earliest use was apparently at the beginning of the seventeenth century, some fifty or more years later. Previous to that time the word employed was alchemy, and from that there were such forms as alchemic, alchemical, alchemically, alchemist, alchemistic, and alchemic. The use, of course, was a Moorish prefix and could have been dropped at any time after the introduction of the base word into English. As far as the spelling kymistrye is concerned, we find no record of this particular form in the available reference books. There is no reason why that spelling might not have been used, for it was by no means uncommon for the hard ch to be written k, and in fact some of the old spellings as we have in church, is Scotland kirk. Numerous other words coming from the Greek, thence to Latin, and from thence to English lost the original ch of the Greek into the hard c or k of modern English. Previous to the eighteenth century every one spelled more or less according to the dictates of his conscience and if any individual preferred to spell chymist—a form that appeared as early as the middle of the sixteenth century, as kymist, that was his privilege. The fact that the spelling chymist is recorded in Bulley's Book of Surnames, published in 1502, is the only thing that tends the air of probability to the use of the word kymistrye, which was written in a date as is credited to the Leland Manuscript. I think it is probable, as you infer, that the word was inserted into the manuscript at some later date than that to which it is credited. The fact that the word chymist did not come into English until fifty years after the alleged date of the manuscript is supporting testimony to that effect, but by no means conclusive. Alchemy was introduced into England prior to the time of Chaucer and many of the important sciences of the period of King Henry VI should certainly contain the subject alchemy.

The fact that the manuscript has evidently been copied into at least two different continental languages more or less, French and German, and brought...
back into the language in which it was probably first written, English, has, we dare say, carried with it some expressions, not to say some spellings, that were in all probability not in the original. Even now there are unmistakable French and German spellings of words easy to be seen, as we have pointed out, and therefore we do not think it at all unreasonable to suppose that each copyist was inclined to introduce such words as seem to him most expressive. Curious as it may seem that the word alchemy is not in the manuscript where we would expect to find it, yet this rather indicates to us that kymistrye has been substituted for it.

Sir John A. Cockburn, Past Grand Deacon of England, contributed a discussion of the manuscript which appeared in the December issue, 1920, of the Builder, in which he maintained that the arguments illiterate Craftsman might make of the French word evidence of its truth irresistible, that Freemasonry depend on oral tradition cannot in all cases expect direct documentary proof. As to errors in the text, he believed them witnesses of its truth, Peter Gower for Pythagoras was just such a blunder as an illiterate Craftsman might make of the French word Pythagore, that confounding the ancient Phenicians with the modern Venetians was probable enough during the grandeur of Venice, that in fact the most plausible of the adverse criticism was in the uncouth spelling, but this corresponding to no particular period of English orthography and of little disqualifying cogency when we find in Lodge Minute Books, within the last century, such monstrosities as Shuper exclant Masons, and Sertifiket of a Resectobel Order. Sir John concluded that the document supported by so many contemporary and credible allusions was inconceivable as a forgery. Further, he asserted that in any case it deserved to be rescued from oblivion if only for its sublime truths, its statement that Freemasonry enables men to be virtuous without hope of reward or fear of punishment, that the pursuit of virtue for its own sake differentiates Freemasonry from dogmatic religions, and that Brotherly Love, Relief and Truth bring their own recompense.

LEMANCEAU. A zealous French Freemason, and the possessor of a fine collection of Degrees, the nomenclature of which is preserved by Thory in his Acta Latomorum. The most important are referred to in the present work.

LEMIERRE, A. M. Born in 1733, died in 1793. A writer of merit who belonged to the Lodge of the Neuf Soeurs, the Nine Sisters, or the Muses, the classic patrons of arts and sciences, and was present at the reception of Voltaire.

LENGTH OF THE LODGE. See Extent of the Lodge.

LENNING, C. The assumed name of a learned German Freemason, who resided at Paris in 1817, where Krause speaks of him as an estimable man and well-informed Craftsman. Woodford (Kenning's Cyclopaedia) says his real name was Hesse, and that he was a bookseller. He was the first projector of the Encyclopaedie der Freimaurerei, which Findel justly calls "one of the most learned and remarkable works in Masonic literature." The manuscript coming into the possession of the Leipsic bookseller, Brockhaus, he engaged Friedrich Mossdorf to edit it. He added so much to the original, revising and amplifying all the most important articles and adding many new ones, that Kloss catalogues it in his Bibliographie as the work of Mossdorf. The Encyclopaedie is in three volumes, of which the first was published in 1822, the second in 1824, and the third in 1828, all at Leipsic. A second edition, under the title of Handbuch der Freimaurerei, was published under the editorship of Schletter and Zille. The first three volumes of this second and revised edition were issued in fifteen parts, 1861–7; the fourth volume or supplement of 1879 being edited by O. Henne-Am-Rhym. A third edition in two volumes was published in 1900, the first volume only, the second following in 1901.

LENOIR, ALEXANDRE. A celebrated archeologist, who was born at Paris in 1761. Having studied at the Mazarin College, he entered the studio of Doyeu, and successfully cultivated painting. In 1790, the National Assembly having decreed that the treasures of art in the suppressed churches and convents should be collected at the Petits-Augustins, he was appointed the Conservator of the dépôt, which was subsequently called the Museum, of which he was then made the Director. He there collected more than five hundred monuments rescued from destruction, and classified them with great care. On the conversion of the Garden of Mosseaux into a Museum of Monuments, he was appointed one of the administrators, and subsequently the administrator of the monuments of the Church of Saint Denis. In all these appointments, Lenoir exhibited his taste and judgment as an archeologist. He was a member of the Society of Antiquaries of France, to whose Transactions he contributed several memoirs. The Metropolitan Chapter of France had, from the year 1777, annually held philosophical conventions, at which lectures on Masonic subjects were delivered by such men as Court de Gebelin. In 1789 these conventions were discontinued in consequence of the political troubles of the times, but they were renewed in 1812 by M. Lenoir, who delivered before the Chapter a course of eight lectures on the relations which exist between the ancient mysteries of the Egyptians and the Greeks and those of Freemasonry. In 1814, he published the substance of these lectures in a work entitled La Franche-Maçonnerie rendue à sa véritable origine, ou L’Antiquité de la Franche-Maçonnerie prouvée par l’Explication des Mystères Anciens et Modernes, Freemasonry brought back to its true origin, or the Antiquity of Freemasonry proven by an Explanation of the Mysteries, Ancient and Modern, Paris, quarto, 304 pages. The theory of the author being that the mysteries of Freemasonry are only a repetition of those of antiquity, he attempts to support it by investigations into the ancient initiations that are marked with profound learning, although the work was severely criticised in the Journal de Debats. He had previously published, in 1809, a work in three volumes, entitled Nouvelle Explication des Hiéroglyphes ou Anciennes Allegories sacrées des Egyptiens, New Explanation of the Mystical Characters, or Ancient Allegories revered by the Egyptians. He died at Paris, June 12, 1839.

LEONTICA. Ancient sacrificial festivals in honor of the sun; the officiating priests being termed Leontes.
LEO XII, POPE. Born in 1760, died in 1829. On the 13th of March, 1825, he issued the well-remembered Bull, beginning “Quo graviora maia,” against the Freemasons. The first few Latin words of a Papal Bull, it is also well to recall, are used as a name for the document.

LEPAGE. One of those French Freemasons who in the latter part of the eighteenth century occupied themselves in the accumulation of cahiers or rituals of Masonic Degrees. Most of the Degrees in his collection, which is said to have been a valuable one, are referred to by Thory in the nomenclature contained in his Acta Latomorum.

LEROUGE, ANDRE JOSEPH ETIENNE. A man of letters and zealous Freemason of Paris, born at Commercy, April 25, 1766. He made a large and valuable collection of manuscript and printed Degrees.

He died in 1834, and on the 7th of January, 1835, his collection was sold at public auction. Thory has made use of it in his Nomenclature des Grades. Lerouge was the author of several didactic writings on Masonic subjects, all of which, however, have had but an ephemeral existence. He was one of the editors of the French Masonic journal Hermes, published in 1819, and of the Mélanges de Philosophie, d'Histoire et de Littérature Magonymique, Mélanges being the French word for mixtures or blends. He was a man of much learning, and is said to have supplied several of his Masonic contemporaries with assistance in the preparation of their works.

LESSER ANTILLES. See Caribbee Islands.

LESSER LIGHTS. In the lecture of the First Degree we are told that a Lodge has three symbolic Lesser Lights; one of these is in the East, one in the West, and one in the South. There is no light in the North, because King Solomon’s Temple, of which every Lodge is a representation, was placed so far north of the ecliptic that the sun and moon, at their meridian height, could dart no rays into the northern part thereof. The North we therefore Masonically call a place of darkness. This symbolic use of the three lesser lights is very old, being found in the earliest lectures of the eighteenth century. The three lights, like the three principal officers and the three principal supports, refer, undoubtedly, to the three stations of the sun—its Rising in the East, its Meridian in the South, and its Setting in the West; and thus the symbolism of the Lodge, as typical of the world, continues to be preserved. The use of lights in all religious ceremonies is an ancient custom. There was a seven-branched candlestick in the tabernacle, and in the Temple “were the golden candlesticks, five on the right hand and five on the left.” They were always typical of moral, spiritual, or intellectual light. The custom prevalent in some localities, of placing the burning tapers, or three symbolic lesser lights, East, West, and South, near the altar, is sometimes changed so that these respective lights are burning on or beside the pedestals of the Master and his two Wardens at their several stations. In the old Teutonic mythology, and in accordance with Medieval court usage, flaming lights or fires burned before each column, similarly situated, on which rested the images of Odin, Thor, and Frey. These columns are further represented as Wisdom, Strength, and Beauty, sustaining the “Starry-decked Heaven,” roof or ceiling colored blue, with stars.

LESSING, GOTTFRIED EPHRAIM. A learned littérateur of Germany, who was born at Kaufmitz, in the Neiderlausetz, January 22, 1729, and died on the 15th of February, 1781, at Woefenbutal, where he was librarian to the Duke of Brunswick. Lessing was initiated in a Lodge at Hamburg, and took great interest in the Institution. His theory, that it sprang out of a secret association of Templars which had long existed in London, and was reestablished in form by Sir Christopher Wren, has long been rejected, if it was ever admitted by any; but in his two works Ernst und Falk and Nathan der Weise, he has given profound and comprehensive views on the genius and spirit of Freemasonry. Lessing was the most eminent littérateur of his age and has been styled “the man who was the forerunner of the philosophers, and whose criticisms supplied the place of poetry” (see Ernst and Falk).

Brother Lessing’s dramatic poem, Nathan the Wise, is vigorously Masonic. The author was convinced that the stage would prove as useful in circulating the good doctrine as the pulpit and he strove in this play to preach universal brotherhood. He discusses class prejudice and teaches the force of that truth which underlies religious creeds. The effort was an outgrowth of the well-known Goeze controversy and was written in 1778 to 1779 in reply to some of the criticisms of the Hamburg pastor. First acted at Berlin in 1783, it met with little success, until in 1801 it was put on the stage at Weimar by Schiller and Goethe.

The principal characters include the Sultan Saladin, a follower of Mohammed, Nathan, a wealthy Jew, Recha, his adopted daughter, Daja, a Christian woman companion of the daughter, and a young Knight Templar. The plot is briefly as follows: Nathan finds that his daughter has been saved from death by the Knight Templar who, in turn, is captured by the Sultan, who spares his life because the young man resembles the late brother of Saladin. The young people fall in love with each other though the Templar avoids the girl because she is presumably a Jewess. Saladin, in need of money, appoints Nathan his Treasurer and at an interview questions him about his preference for the Jewish faith. Nathan replies by telling him the story of the Three Rings quoted below:

In days of yore, there dwelt in Eastern lands
A man, who from a valued hand received
A ring of priceless worth. An opal stone
Shot from within an ever-changing hue,
And held its virtue in its form concealed,
To render him of God and man beloved.

Who wore it in this fixed unchanging faith.
No wonder that its Eastern owner ne’er
Withdrew it from his finger, and resolved
That to his house the ring should be secured.

Therefore he thus bequeathed it: first to him
Who was the most beloved of his sons.

Ordaining then that he should leave the ring
To the most dear among his children; then
That without heeding birth, the fairest son,
In virtue of the ring alone, should still
Be lord of all the house. From son to son,
The ring at length descended to a sire
Who had three sons, alike obedient to him,
And whom he loved with just and equal love.

The first, the second, and the third, in turn,
According as they each apart received
The overflowings of his heart, appeared

Lessing 585
Most worthy as his heir, to take the ring,
Which, with good-natured weakness, he in turn
Had promised privately to each; and thus
Things lasted awhile. But when they approached,
The father now embarrassed, could not bear
To disappoint two sons, who trusted him.
What's to be done? In secret he commands
The jeweller to come, that from the form
Of the true ring, he may bespeak two more.
Nor cost, nor pains are to be spared, to make
The rings alike—quite like the true one. This
The artist managed. When the rings were brought
The father's eye could not distinguish which
Had been the model. Overjoyed, he calls
His sons, takes leave of each apart—bestows
His blessing and his ring on each—and dies.
All that follows next
May well be guessed. Scarce is the father dead,
When with his ring, each separate son appears,
And claims to be the lord of all the house.
Question arises, tumult and debate—
But all in vain—the true ring could no more
Be then distinguished than the true faith now.

SAILADIN

Is that your answer to my question?

NATHAN

No! But it may serve as my apology.
I cannot venture to decide between
Rings which the father had expressly made,
To baffle those who would distinguish them.

SAILADIN

Rings, Nathan! Come, a truce to this! The creeds
Which I have named have broad, distinctive marks,
Differing in raiment, food, and drink!

NATHAN

'Tis true! But then they differ not in their foundation.
Are not all built on history alike,
Traditional or written? History
Must be received on trust. Is it not so?
In whom are we most likely to put trust?
In our own people? in those very men
Whose blood we are? who, from our earliest youth
Have proved their love for us, have ne'er deceived,
Except in cases where 'twere better so?
Why should I credit my forefathers less
Than you do yours? or can I ask of you
To charge your ancestors with falsehood, that
The praise of truth may be bestowed on mine,
And so of Christians.

SAILADIN

By our Prophet's faith,
The man is right. I have no more to say.

NATHAN

Now let us to our rings once more return.
We said the sons complained; each to the judge
Sware from his father's hand immediately
To have received the ring—a view of the case—
In virtue of a promise, that he should
One day enjoy the ring's prerogative.
In this they spoke the truth. Then each maintained
It was not possible that to him alone
His father had been false. Each could not think
His father guilty of an act so base.
Rather than that, reluctant as he was
To judge his Brethren, he must yet declare
Some treach'rous act of falsehood had been done.
The judge said: If the father is not brought
Before my seat, I cannot judge the case.
Am I to judge enigmas? Do you think
That the true ring will here unseal his lips?
But, hold! You tell me that the real ring
Enjoys the secret power to make the man
Who wears it, both by God and man, beloved.
Let that decide. Who of the three is loved
Best by his Brethren? Is there no reply?
What! do these love-exciting rings alone
Act inwardly? Have they no outward charm?
Does each one love himself alone? You're all
Deceived deceivers. All your rings are false.
The real ring, perchance, has disappeared;
And so your father, to supply the loss,
Has caused three rings to fill the place of one.
And,—the judge continued:—
If you insist on judgment, and refuse
My counsel, be it so. I recommend
That you consider how the matter stands.
Each from his father has received a ring;
Let each then think the real ring his own.
Your father, possibly desired to free
His power from one ring's tyrannous control.
He loved you all with an impartial love,
And equally, and had no inward wish
To prove the measure of his love for one
By pressing heavily upon the rest.
Therefore, let each one imitate this love;
So, free from prejudice, let each one aim
To emulate his Brethren in the strife
To prove the virtues of his several ring,
By offices of kindness and of love,
And trust in God. And if, in years to come,
The virtues of the ring shall reappear
Amongst your children's children, then, once more
Come to this judgment-seat. A greater far
Than I shall sit upon it, and decide.
So spake the modest judge.

This parable so impressed the Sultan that he bids
the Jew depart in peace, but Nathan insists upon
loaning Saladin the desired money and in this way
secures his gratitude. Meanwhile, the Templar meets
the daughter and then, at an interview with the Jew,
sees his consent to the marriage. Nathan neither consents
nor refuses and this angers the Templar, but he
is later told that the girl is not Nathan's daughter and
was born a Christian yet was brought up as a Jewess.
The Templar then visits the Patriarch at the Convent
and states the case but withholds the names of those
concerned. He is informed that it is the law for a Jew
converting a Christian to die by fire and demands are
made for the name of the criminal. The Templar
refuses to betray Nathan and seeks Saladin. The climax
of the play shows that the young people are the
children of the brother of the Sultan and, therefore,
his own nephew and niece. Lessing has strongly
emphasized an enlightened tolerance in its relation to the
several creeds which are of leading importance in the
poem. In fact, this aspect of the drama is by far the
most important in it and well deserves critical study.
The name, Three Rings, applied to Lodges and to at
least one Masonic Journal, is a brotherly tribute to
Lessing's genius.

LESSONS. The passages of Scripture recited by the
Prelate in the ceremony of inducting a candidate into the Masonic Order of Knights Templar. It is an
ecclesiastical term, and is used by the Templars
because these passages are intended to instruct the can-
didate in reference to the incidents of our Savior's
cause these passages are intended to instruct the can-
didate in reference to the incidents of our Savior's
life which are referred to in the ritual.

LETTER OF APPLICATION. More properly
called a Petition, which see.

LETTERS PATENT. See Patents.

LETTUCE. A sacred plant used in the mysteries
of Adonis, and therefore the analogue of the Acacia in
the mysteries of Freemasonry.

LEUGHT. A Masonic charlatan of the eighteenth
century, better known by his assumed name of John-
son, which see.

LEVEL. In Freemasonry, the Level is a symbol of
equality; not of that social equality which would de-
stroy all distinctions of rank and position, and beget
LEVELS. See Master's Emblem.

LEVIT, ELIPHAS. The pseudonym of Louis Alphonse Constance, born, 1810; died, 1875, a prolific writer on Magical Freemasonry, or of works in which he seeks to connect the symbols of Freemasonry with the dogmas of the High Magic. His principal works, which abound in philosophical speculations, are Doctrine of Transcendental Magic, 1855; Ritual of Transcendental Magic, 1856; History of Magic, 1860; Key of the Grand Mysteries, 1861; Fables and Symbols, 1864; Sorcerer of Meudon, 1865, and Science of Souls, 1865. Brother Mackenzie (Royal Masonic Cyclopaedia) says that Eliphas Levi, at the time of his death, had prepared for publication Le Livre de Mystere, the Book of Mystery, and L'Anneau de Salomon, Solomon's Ring. At one time an active member of the Roman Catholic Church, trained at the Academy of Saint Sulpice for the priesthood, he arrived at the position of Deacon, and is frequently given the title of Abbe, Father, though his independent views were soon found even in his period of priestly instruction to be unacceptable to the authorities of the Roman Church. A pamphlet of his on the Gospel of Liberty, 1839, of radical expressions on politics, also brought him into conflict with the civil powers and he was imprisoned for six months. He renounced celibacy, and married, but the union was broken by divorce, and his attention now seems to have turned toward the occult philosophy. Here he attained a position of prominence and has been called “the last of the Magi.” Lewis Spence (Dictionary of Occultism) sums up his philosophical equipment thus: “Levi's knowledge of the occult sciences was much more imaginative than circumstantial, and in perusing his works the reader needs to be on his guard against the adoption of hasty generalisations and hypotheses.”

LEVIT, DER. The Levite was the fourth grade of the Order of the Knights of the True Light.

LEVITE, KNIGHT. The Knight Levite was the fourth section of the Seventh Degree of the Rite of Clerks of Strict Observance.

LEVITE OF THE EXTERNAL GUARD. The lowest of the nine Orders of the Priesthood, or highest of the Masonic Degrees in the Order of the Temple as modified by Fabre-Palaprat. It was equivalent to Kadosh.

LEVITES. Those descendants of Levi who were employed in the lowest ministerial duties of the Temple, and were thus subordinate to the priests, who were the lineal descendants of Aaron. They are represented in some of the advanced Degrees.

LEVITE, SACRIFICER. A Degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

LEVITIKON. There is a spurious Gospel of Saint John, supposed to have been forged in the fifteenth century, which contradicts the accepted Gospel in many particulars. It contains an Introduction and a Commentary, said to have been written by Nicephorus, a Greek monk of Athens. This Commentary is called the Levitikon. Out of this Gospel and its Commentary, Fabre-Palaprat, about the year 1814, composed a Liturgy for the sect of Johannites, which he had established and attached to the Order of the Temple at Paris.

LEVY. A collection of men or money raised for a particular purpose. The lectures tell us that the timbers for building the Temple at Jerusalem were felled in the forests of Lebanon, where a levy of thirty thousand men of Jerusalem were employed by monthly courses of ten thousand. Adoniram was placed over this levy. The facts are derived from the statement in First Kings v, 13, 14: “And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon ten thousand a month by courses; a month they were in Lebanon and two months at home: and Adoniram was over the levy.” These wood-cutters were not Tyrians, but all Israelites.

LEWIS. This technical word has several explanations. 1. An instrument in Operative Masonry. It is an iron cramp or clamp which is inserted in a cavity prepared for that purpose in any large stone, so as to give attachment to a pulley and hook whereby the stone may be conveniently raised to any height and deposited in its proper position. It is well described by Gibson, in the British Archologia (volume x, page 127), but he is in error in attributing its invention to a French architect in the time of Louis XIV and its name to that monarch. The contrivance was known to the Romans, and several taken from old ruins are now in the Vatican. In the ruins of Whitby Abbey, in England, which was founded by Osyry, King of Northumberland, in 658, large stones were discovered, with the necessary excavation for the insertion of a lewis. The word is most probably derived from the old French léris, any contrivance for lifting. The modern French call the instrument a levée. 2. In the English system, the Lewis is found on the Tracing-Board of the Entered Apprentice, where it is used as a Symbol of Strength, because, by its assistance, the Operative Mason is enabled to lift the heaviest stones with a comparatively trifling exertion of physical power. It has not been adopted as a symbol by the American Freemasons, except in Pennsylvania, where, of course, it received the English interpretation.
3. The son of a Freemason is, in England, called a *Lewis*, because it is his duty to support the sinking powers and aid the failing strength of his father; or, as Oliver has expressed it, “to bear the burden in the heat of the day and help them in time of need, which, by reason of their great age, they ought to be exempted from, so as to render the close of their days happy and comfortable.”

It is sometimes stated that a Lewis may be initiated before he has reached the age of twenty-one; but this, it still survives in the familiar name Leveson which, we all know, is pronounced Lewson. The place named appears to come through some digressions, for in the Charter of Ethelbert dated 862 the above place is spelled *Lews'am*, was spelt *Leof-Su*, which was from *Leof-Suma*, literally dear son.

No such right is recognized in America, where the symbolism of the Lewis is commonly unheeded, though it has been suggested, not without some probability, that the initiation of Washington when he was only twenty years and eight months old, may be explained by a reference to this supposed privilege of the Lewis.

We may add to Brother Hawkins’s remarks another interesting note. Volume xi, eighth series, Notes and Queries, refers to the derivations of Lewisham by two interesting notes. Volume xi, eighth series, Notes and Queries, refers to the derivations of Lewisham by two interesting notes. Volume xi, eighth series, Notes and Queries, refers to the derivations of Lewisham by two interesting notes. Volume xi, eighth series, Notes and Queries, refers to the derivations of Lewisham by two interesting notes.
phonetically as Lusam, and eventually it became through change of etymology Lewis. In Masonic language we have also another Lewis to account for; namely, the combination of pieces of metal which form a dovetail; now if the urchin who assisted his father was called Lewis, it is possible that this comparatively small piece of mechanism, in comparison to the weight it is capable of sustaining, as a saving of labor, may have in trade vocabulary been called a lewis—dear one.

LEWIS AND CLARK EXPEDITION. Authorized by Congress on President Jefferson's initiative, 1803, to explore Northwestern United States to the headwaters of the Missouri River and thence to the Pacific Ocean. Explorers traveled some four thousand miles northwesterly, through various Indian tribes never before seen by white men, and were first to reach the Pacific, north of Mexico, making valuable researches. From St. Louis, May 14, 1804, to the return there, September 23, 1806, the journey was conceded to be unique in romantic interest and was celebrated by the Centennial Exposition at Portland, Oregon, 1905. Meriwether Lewis, born in Virginia, August 18, 1774, was, as reported to Past Grand Master Charles H. Callahan by Secretary E. E. Dinwiddie, a member of Widow's Son's Lodge No. 60 at Charlottesville in that State, became first Master of St. Louis Lodge No. 111, under Grand Lodge of Pennsylvania, and died, October 11, 1809. Lieut. William Clark, an army comrade of Lewis, born August 1, 1770, was Initiated, Passed and Raised in St. Louis Lodge No. 111, as shown by his diploma given in Territorial Masonry, Brother Ray V. Denslow, 1925 (page 181). Brother Clark, Territorial Governor, Missouri, 1813–20, and then Superintendent, Indian Affairs, died September 1, 1838, and received Masonic burial.

LEWIS, DOCTOR PHIL. Initiated in Canongate Kilwinning Lodge, Edinburgh, Scotland, and Masonically active later in Austria and Hungary. Was a professor of modern languages at Pesth and in 1861, at Vienna, published a Geschichte der Freimaurerei in Oesterreich, or History of Austrian Freemasonry.

LEXINGTON, CONGRESS OF. This Congress was convoked in 1853, at Lexington, Kentucky, for the purpose of attempting to form a General Grand Lodge (see General Grand Lodge). A plan of constitution was proposed, but a sufficient number of Grand Lodges did not accede to the proposition to give it efficacy.

LIBANUS. The Latin name of Lebanon, which see.

LIBATION. Among the Greeks and Romans the libation was a religious ceremony, consisting of the pouring of wine or other liquid upon the ground, or, in a sacrifice, upon the head of the victim after it had been first tasted by the Priest and by those who stood next to him. The libations were usually of unmixed wine, but were sometimes of mingled wine and water. Libations are used in some of the chivalric and the advanced Degrees of Freemasonry.

LIBAVIUS, ANDREAS. A learned German physician, who was born at Halle, in Saxony, and died at Coburg, where he was Rector of the Gymnasium in 1616. He was a vehement opponent of Paracelsus and of the Rosicrucians. In 1613 he published at Frankfort his Syntagma selectorum alchimia arcanorum, a collection of the secrets of alchemy, in two folio volumes, and two years after, an Appendix, in which he attacks the Society of the Rosicrucians, and analyzes the Confessio of Valentine Andrea. De Quincey has used the works of Libavius in his article on Secret Societies (see Fame and Confession of the Fraternity of R. C. Commonly, of the Rosic Cross).

LIBER. Latin for free, Liberty, of which the Eagle, in the Rose Croix Degree, is symbolical. Liberty of thought, speech, and action, within the bounds of civil, political, and conscientious law, without license. A book, and hence the word library, or collection of books. It was also one of the names of the God Bacchus. The freedom which knowledge confers. Liber, the bark, or inner rind of a tree, on which books were originally written; hence, leaves of a book and leaves of a tree; or, similarly in Latin, folio of a book, the foliage of a tree. Thus, the “tree of knowledge” becomes the “book of wisdom”; the “tree of life” becomes the “book of life” (see Lakaak Deror Pessah and Libertas). The Bridge mentioned in the Sixteenth Degree, Scottitah Rite, has the initials of Liberty of Passage over its arches (see also Liberty of Passage).

LIBERAL ARTS AND SCIENCES. We are chiefly indebted to the scholastic philosophers of the Middle Ages for the nomenclature by which they distinguished the seven sciences then best known to them. With the metaphorical spirit of the age in which they lived, they called the two classes into which they divided them the trivium, or meeting of three roads, and the quadrivium, or meeting of four roads; calling grammar, logic, and rhetoric the trivium, and arithmetic, geometry, music, and astronomy the quadrivium. These they styled the Seven Liberal Arts and Sciences, to separate them from the mechanical arts which were practised by the handicraftsmen. The Liberal Man, Liberalis Homo, meant, in the Middle Ages, the man who was his own master—free, independent, and often a nobleman. Mosheim, speaking of the state of literature in the eleventh century, uses the following language:

The Seven Liberal Arts, as they were now styled, were taught in the greatest part of the schools that were erected in this century for the education of youth. The first stage of these sciences was grammar, which was followed successively by rhetoric and logic. When the disciple, having learned these branches, which were generally known by the name of trivium, extended his ambition further, and was desirous of new improvement in the sciences, he was conducted slowly through the quadrivium, arithmetic, music, geometry, and astronomy, to the very summit of literary fame.

The Freemasons of the Middle Ages, always anxious to elevate their profession above the position of a mere operative art, readily assumed these liberal arts and sciences as a part of their course of knowledge, thus seeking to assimilate themselves rather to the scholars who were above them than to the workmen who were below them. Brother E. E. Cauthorne here informs us that the claim has been made that Charlemagne, in
his castle at Aix-la-Chapelle, set apart a separate place where the Seven Liberal Arts and Sciences were taught.

Brother Mackey continues: Hence in all the Old Constitutions we find these liberal arts and sciences introduced at the beginning as forming an essential part of the Body of Freemasonry. Thus, in the Lansdowne Manuscript, whose date is about 1560, and it may be taken as a fair specimen of all the others, these sciences are thus referred to in lines 557-563:

Wee minde to shew you the charge that belongs to every trew Mason to keep, for in good and ffaith if you take good heed it is well worthy to be kept for A worthy Apprentice's Degree, that being the most important as the sixth.

And then the writer proceeds to define them in the order which they still retain. It is noteworthy, however, that that order must have been changed; for in what is probably the earliest of the manuscripts—the Regius Manuscript—geometry appears as the first, instead of the fifth of the sciences, and arithmetic as the sixth.

It is not therefore surprising that, on the Revival of Freemasonry in 1717, these seven liberal arts and sciences were made a part of the system of instruction. At first, of course, they were placed in the Entered Apprentice's Degree, that being the most important Degree of the period, and they were made to refer to the seven Freemasons who composed a Lodge. Afterwards, on the more methodical division of the Degrees, they were transferred to the Fellow Craft, because that was the Degree symbolic of science, and were made to refer to seven of the steps of the winding stairs, that being itself, when properly interpreted, a symbol of the progress of knowledge. And there they still remain (see Lectures, also Dew Drop Lecture and Middle Chamber Lecture).

The Seven Liberal Arts and Sciences are of direct importance to the Freemason. Their study is impressed upon him, and every reference that has come down to us from the past is cherished by the Brethren because of this heritage through the years. Rabanus Maurus, who is believed to have been born about 754 and to have died in 806 A.D., was a pupil of Alcuin at Tours, and afterwards became Scholasticus of the Monastery at Fulda in 818. He was Abbot there from 822 to 842, and in 847 was made Archbishop of Mainz. He was a devoted student of the Seven Liberal Arts and of Classical and Biblical literatures. His work treating upon the education of the clergy contains a most valuable reference to the liberal arts as they were esteemed in his day. This treatise of his was written in 819 and translated by F. V. N. Painter from the German text of Schultz, Gansen, and Keller, in his Great Pedagogical Essays, as published by the American Book Company of New York in 1905, and reproduced here by permission.

The first of the liberal arts is Grammar, the second Rhetoric, the third Dialectic, the fourth Arithmetic, the fifth Geometry, the sixth Music, and the seventh Astronomy.

Grammar. Grammar takes its name from the written character, as the derivation of the word indicates. The definition of grammar is this: Grammar is the science which teaches us to explain the poets and historians; it is the art which qualifies us to write and speak correctly. Grammar is the source and foundation of the liberal arts. It should be taught in every Christian school, since the art of writing and speaking correctly is attained through it. How could one understand the sense of the spoken word or the meaning of letters and syllables, if one had not learned this before from grammar? How could one know about metrical feet, accent, and verses, if grammar had not given one knowledge of them? How should one learn to know the articulation of discourse, the subtleties of language, to have a good formation, and the correct forms of words, if one had not familiarized himself with the art of grammar? All the forms of speech, of which secular science makes use in its writings, are founded upon grammar. It was introduced at the beginning as forming an essential part of the Body of Freemasonry, whose date is about 1560, and it may be taken as a fair specimen of all the others.

Dialectic. Dialectic is the science of the understanding, which fits us for investigations and definitions, for explanations, and for distinguishing the truly true from the false. It is the science of sciences. It teaches us how to think; how to present the truth briefly, clearly, and with the semblance of truth, and that, on the contrary, whoever thoroughly learns it and acquires the ability to proclaim God's word, performs a true work. Through rhetoric anything is proved true or false. Who would have the courage to maintain that the defenders of truth should stand in the presence of falsehood, so that those, who dare to represent false, should know how by their discourse to win the favor and sympathy of the hearers, and that, on the other hand, the friends of truth should not be able to do this; that those should know how to present the truth briefly, clearly, and with the semblance of truth, and that the latter, on the contrary, should clothe the truth in such exposition, that listening would become a burden, apprehension of the truth a weariness, and faith in the truth an impossibility?

Rhetoric. Rhetoric is the art of using secular discourse effectively in the circumstances of daily life. From this definition rhetoric seems indeed to have reference merely to secular wisdom. Yet it is not foreign to ecclesiastical instruction. Whatever the Church has taught in its writings, are found repeatedly employed in the Holy Scriptures. Hence this art, though it may be secular, has nothing unworthy in itself; it should rather be learned as thoroughly as possible.

The Seven Liberal Arts and Sciences are of direct importance to the Freemason. Their study is pressed upon him, and every reference that has come down to us from the past is cherished by the Brethren because of this heritage through the years. Rabanus Maurus, who is believed to have been born about 754 and to have died in 806 A.D., was a pupil of Alcuin at Tours, and afterwards became Scholasticus of the Monastery at Fulda in 818. He was Abbot there from 822 to 842, and in 847 was made Archbishop of Mainz. He was a devoted student of the Seven Liberal Arts and of Classical and Biblical literatures. His work treating upon the education of the clergy contains a most valuable reference to the liberal arts as they were esteemed in his day. This treatise of his was written in 819 and translated by F. V. N. Painter from the German text of Schultz, Gansen, and Keller, in his Great Pedagogical Essays, as published by the American Book Company of New York in 1905, and reproduced here by permission.
excellent art and constantly reflect upon its laws, in order that they may be able keenly to pierce the craftiness of errorists, and to refute their fatal fallacies.

Arithmetic. Arithmetic is the science of pure extension determinable by numbers; it is the science of numbers. We determine the details of a similar magnitude, as defined by geometry, to the first place, because it does not presuppose any of the other departments. Music, geometry, and astronomy, on the contrary, need the help of arithmetic; while arithmetic is independent of it. And penetrating magnitude is extensively developed from these germatae the other sciences. The holy fathers were right in advising those eager for knowledge to cultivate arithmetic, because in large measure it turns the mind from fleshly desires, and furthermore awakens the wish to comprehend what with God's help we can merely receive with the heart. Therefore the significance of number is not to be underestimated. Its very great value for an interpretation of many passages of Holy Scripture is manifest to all who exhibit zeal in their investigations. Not without good reason is it said in praise of God, "Thou hast ordained all things by measure, number, and weight" (Book of Wisdom XI, 21). But every number, through its peculiar qualities, is so definite that none of the others can be like it. They are all unequal and different. The single numbers are different; the single number, through its each number, is so that the knowledge of God. He teaches that God, the Almighty Creator, this assumption may perhaps come near the truth. If this statement seems precise what they themselves draw in the sands of the earth. When this in a proper manner is transferred to the rhythm of music united with the excellence of harmony; for music is the science which teaches us agreeably to change tones in duration and pitch. When we employ ourselves with good pursuits in life, we show ourselves thereby disciples of this art; so long as we do what is wrong, we do not feel ourselves drawn to music. Even heaven and earth, as everything that happens here through the arrangement of the Most High, is nothing but a music, nothing but an art which is created by music and can be ruled by it. Even with the Christian religion music is most intimately united; thus it is possible that to him, who does not know even a little music, mankind cannot come near the mind, then it fills us, as the ancients said, with great love for it. For what will it not signify, that we soar in spirit to the sky, that with penetration of mind we analyze that sublime structure, that we, in part at least, with the keenness of our logical faculties what mighty space has enveloped in mystery! The world itself, according to the assumption of some, is said to have the shape of a sphere, in order that in its circumference it may be able to contain the different forms of things. Thus, Seneca, in agreement with the philosophers of ancient times, composed a work under the title, The Shape of the Earth. As an explanation of number, it speaks, teaches the laws of the stellar world. The stars can trace their place or carry out their motion only in the manner established by the Creator, unless by the will of the Creator a miraculous change takes place. Thus we read that in the days of King Josiah the sun went backward ten degrees, and that at the death of the Lord the sun was darkened for three hours. We call such occurrences miracles, because they contradict the usual course of things, and therefore excite wonder. That part of astronomy, which is built up on the investigation of natural phenomena in order to determine the course of the sun, moon, and stars, and to effect a proper reckoning of time, the Christian clergy should seek to learn with the utmost diligence, in order through the knowledge of laws brought to light and through the valid and convincing proof of the given phenomena to place themselves in a position, not only to determine the course of past years according to truth and reality, but also for further times to draw confident conclusions, and to fix the time of Easter and all other festivals and Holy days and to announce to the congregation the proper celebration of them.

The seven liberal arts of the philosophers, which Christians should learn, are Arithmetic, geometry, music, astronomy, Arithmetic, geometry, music, astronomy. What does it mean when you say: "According to harmonious moderation?"

That is to say, as correct and elevated sounds when harmoniously united make perfect music, so discordant elements appropriate to concord make a perfect world. Wonderful! Tell how can discords be brought into harmony or how concord discord.

Because you bring together out of similar things that which, it seems, unite in proper proportions and of which the nature and substance have been separated.

What is music? Music is the science of sound as correct and elevated sounds when harmoniously united make perfect music, so discordant elements appropriate to concord make a perfect world.

A study, one of the philosophy in the Quadrivium. What is it that you call Quadrivium? Arithmetic, geometry, music, astronomy.
An early reference to the several liberal arts is by Maximus Tyrius whose name, the Great Tyrian, has an additional interest because of its allusion to the Phenician city famous among Freemasons for skilled Craftsmen and navigators. This philosophical writer lived in the latter half of the second century and in his Dissertation, xxi, translated by Thomas Taylor, we find the following:

Come, then, let philosophy approach after the manner of a lawyer, adorning the disorderly and wandering soul as if it were the people in a city. Let her also call as her condutors other arts; not such as are sordid, by Jupiter! nor such as require manual operation, nor such as contribute to procure us things little and vile; but let one of these be that art which prepares the body to be subservient, as a prompt and robust vehicle, to the mandates of the soul, and which is denominated gymnastic. Let another art be that which is the angel of the conceptions of the soul, and which is called rhetoric; another, that which is the nurse and tutor of the juvenile mind, and which is denominated poetry; another that which is the leader of the nature of numbers, and which is called arithmetic; and another that which is the teacher of computation, and is called logistic. Let geometry, also, and music follow, who are the associates of philosophy and conscious of her arcana, and to each of which she distributes a portion of her labor.

LIBERIA. Oriental Lodge at Monrovia, founded early in the nineteenth century, with two others, Saint Paul's and Saint John's, formed a Grand Lodge of Liberia in 1807. This Body has its own Temple and has been recognized by many of the Grand Lodges of the world. Liberia is a negro republic on the west coast of Africa, founded in 1820 by freed slaves under the American Colonization Society and recognized as an independent State in 1847.

LIBERTAS. Latin word, meaning Liberty. A significant word in the Red Cross Degree. It refers to the “Liberty of Passage” gained by the returning Jews over their opponents at the river Euphrates, as described in the Scottish Rite Degree of Knight of the East, where the old French instructions have “Liberté du Passer” (see Liberty).

LIBERTE, ORDRE DE LA. French name for Order of Liberty. A French androgyn, both sexes, Order existing in Paris in 1740, and the precursor of La Maçonnerie d’Adoption (Thory, Acta Latomorum i, page 320).

LIBERTINE. The Charges of 1722 commence by saying that “a Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid Atheist, nor an irreligious libertine” (Constitutions, 1723, page 50). The word libertine there used conveyed a meaning different from that which it now bears. In the present usage of language it signifies a profligate and licentious person, but originally it meant a Freethinker, or Deist. Derived from the Latin libertinus, a man that was once a bondsman but who has been made free, it was metaphorically used to designate one who had been released, or who had released himself from the bonds of religious belief, and become in matters of faith a doubter or a denier.

Here “a stupid Atheist” denoted, to use the language of the Psalmist, “the fool who has said in his heart there is no God,” while an “irreligious libertine” designated the man who, with a degree less of unbelief, denies the distinctive doctrines of revealed religion. And this meaning of the expression connects itself very appropriately with the succeeding paragraph of the Charge. “But though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet ‘tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves.”

The expression “irreligious libertine,” alluding, as it does, to a scoffer at religious truths, is eminently suggestive of the religious character of our Institution, which, founded as it is on the great doctrines of religion, cannot be properly appreciated by anyone who doubts or denies their truth.

“A Libertine in earlier use, was a speculative free-thinker in matters of religion and in the theory of morals. But as by a process which is seldom missed free-thinking does and will end in free-acting, so a Libertine came in two or three generations to signify a profligate,” one morally bankrupt (On the Study of Words, Trench, lecture iii, page 90).

LIBERTY, EQUALITY, FRATERNITY. The motto of the French Freemasons.

LIBERTY OF PASSAGE. A significant phrase in the advanced Degrees (see Libertas). The French rituals designate it by the letters L·D·P· as the initials of Liberte de Passer, or Liberty of Passage. But Brother Pike proposes to interpret these letters as Liberte de Penser, Liberty of Thought; the prerogative of a Freeman and a Freemason.

LIBRARY. It is the duty as well as the interest of Lodges to facilitate the efforts of the members in the acquisition of Masonic knowledge, and no method is more appropriate than the formation of Masonic Libraries. The establishment of a Grand Lodge Library is of course not objectionable, but it is in Doctor Mackey’s opinion of far less value and importance than a Lodge Library. The original outlay of a few dollars in the beginning for its establishment, and of a few more annually for its maintenance and increase, would secure to every Lodge in the land a rich treasury of Masonic reading for the information and improvement of its members. The very fact that Masonic books were within their reach, showing themselves on the well-filled shelves at every meeting, and ready at their hands for the mere asking or the trouble of taking them down, would induce many Brethren to read who never yet have read a page or even a line upon the subject of Masonic history and science.

Considering the immense number of books that have been published on the subject of Speculative Freemasonry, many of which would be rendered accessible to every one by the establishment of Lodge Libraries, the Freemason who would then be ignorant of the true genius of his art would be worthy of all shame and reproach. As thoughtful municipalities place public fountains in their parks and at the corners of streets, that the famished wayfarer may allay his thirst and receive physical refreshment, so should Masonic Lodges place such intellectual fountains in reach of their members, that they might enjoy mental refreshment. Such fountains are libraries; and the Lodge which spends fifty dollars, more or less, upon a banquet, and yet does without a Library, commits a grave Masonic offense; for it refuses, or at least neglects, to diffuse that light among its children which its obligation requires it to do.
Of two Lodges—the one without and the other with a Library—the difference is this, that the one will have more ignorance in it than the other. If a Lodge takes delight in an ignorant membership, let it forego a Library. If it thinks there is honor and reputation and pleasure in having its members well informed, it will give them means of instruction. But let us not mistake the collecting of books for the study of them. Book buying and book reading are not necessarily the same. Many a book of knowledge goes unread by the owners and many a Library is an unworked mine of information. In fact, cases have been known where a Library within reach at the Lodge has been urged as a sufficient excuse for members to possess no books of their own and further inquiry soon determined that the Library was rarely used. A Library is never intended as an idle possession. The Library of many volumes always has the problem before it to get its treasures known and used. Our leading libraries are doing this by circulation of works by mail and providing systematic courses of instruction for classes in profitable Masonic reading. But the Brother who has some reliable, thorough books of his own for reference can take these from the shelves at pleasure, dip deeply or moderately as opportunity may serve, and browse happily and profitably with the Masonic authorities, settling for himself those queries and problems that his own experience or the questions of his Brethren suggest for investigation. In this way the Library of the individual Brother is a splendid possession fortified and supplemented by the larger institutions appealing to the bibliophile and student with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient with their great collections of books. An uninformed Freemason is a liability that the wise use of books may turn into an asset for the Craft with equal pleasure and profit to himself. The task of becoming proficient with their great collections of books. An uninformed Freemason is a liability that the wise use of books may...
within itself a far more abstruse allusion to the very essence of Speculative Freemasonry, and embraces within its capacious signification all the other symbols of the Order. Freemasons are emphatically called the Sons of Light, because they are, or at least are entitled to be, in possession of the true meaning of the symbol; while the profane or uninitiated who have not received this knowledge are, by a parity of expression, said to be in darkness.

The connection of material light with this emblematic and mental illumination, was prominently exhibited in all the ancient systems of religion and esoteric mysteries. Among the Egyptians, the hare was the hieroglyphic of eyes that are open, because that animal was supposed to have his eyes always open. The priests afterward adopted the hare as the symbol of the moral illumination revealed to the neophytes in the contemplation of the Divine Truth, and hence, according to Champollion, it was also the symbol of Osiris, their principal divinity, and the chief object of their mystic rites—thus showing the intimate connection that they maintained in their symbolic language between the process of initiation and the contemplation of divinity. On this subject a remarkable coincidence has been pointed out by Baron Portal (Les Symboles des Egyptiens, 69) in the Hebrew language. There the word for hare is arnebet, which seems to be compounded of awr, light, and nabat, to see; so that the word which among the Egyptians was used to designate an initiation, among the Hebrews meant to see the light.

If we proceed to an examination of the other systems of religion which were practised by the nations of antiquity, we shall find that light always constituted a principal object of adoration, as the primordial source of knowledge and goodness, and that darkness was with them synonymous with ignorance and evil. Doctor Beard (Encyclopedia of Biblical Literature), attributes this view of the Divine origin of light among the Eastern nations, to the fact that:

Light in the East has a clearness and brilliancy, is accompanied by an intensity of heat, and is followed in its influence by a largeness of good, of which the inhabitants of less genial climates have no conception. Its influence by a largeness of good, of which the in¬

in Freemasonry meaning to initiate; as, "He was brought to light in such a Lodge," that is, he was initiated in it.
LIRE.

The first stone in the third row of the High Priest's breastplate. Commentators have been divided in opinion as to the nature of this stone; but in the time of Doctor Mackey was supposed by the best authorities to have been the rubellite, which is a red variety of the tourmaline. Leshem, the Hebrew word, referring to Lire, has had many explanations as to the meaning and derivation, the latter being usually traced to the Greek Lymbourion, meaning a gem. Some connect the word with amber from its source, by the Greeks, Liguria, in northern Italy. Petrie identifies Lire with yellow agate, others with jacinth, etc., usually with some yellow gem. The figure in the Breastplate was referred to the Tribe of Dan.

LILIS or LILITH. In the popular belief of the Hebrews, a female specter, in elegant attire, who secretly destroys children. The fabled wife of Adam, before he married Eve, by whom he began devils.

LILY. The plant so frequently mentioned in the Old Testament under the name of lily, as an emblem of purity and peace, was the lotus lily of Egypt and India. It occupies a conspicuous place among the ornaments of the Temple furniture. The brim of the molten sea was wrought with flowers of the lotus; and the tops of the pillars themselves, were adorned with the same plant. Sir Robert Ker Porter, describing a piece of sculpture which he found at Persepolis, says:

Almost every one in this procession holds in his hand a figure like the loto. This flower was full of meaning among the ancients, and occurs all over the East. Egypt, Persia, Palestine, and India present it everywhere over their architecture, in the hands and on the heads of their sculptured figures, whether in statue or in bas-relief. We also find it in the sacred vestments and architecture of the tabernacle and Temple of the Israelites. The lily which is mentioned by our Savior, as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art, was a different flower; probably a species of Lilium. This is also represented in all pictures of the salutation of Gabriel to the Virgin Mary; and, in fact, has been held in mysterious veneration by people of all nations and times. "It is the symbol of divinity, of purity, and abundance, and of a lovemore complete in perfection, charity, and beneficence; as in Holy Scripture, that mirror of purity, Susannah is defined Susa, which signified the lily flower, the chief city of the Persians, bearing that name for excellency. Hence, the lily's three leaves in the arms of France meameth Piety, Justice, and Charity." So far, the general impression of a peculiar regard to this beautiful and fragrant flower; but the early Persians attached to it a peculiar sanctity.

We must not, however, forget the difference between the loto of the Old Testament and the lily of the New. The former is a Masonic plant; the latter is scarcely referred to. Nevertheless, through the ignorance of the early translators as to sacred plants, the lotus is constantly used for the lily; and hence the same error has crept into the Masonic instructions (see Lotus).

LILY-OF-THE-VALLEY. A side Degree in the Templar system of France.

LILY WORK. The lily work which is described as a part of the ornamentation of the two pillars in the porch of Solomon's Temple is said to be, from the whiteness of the plant, symbolic of purity and peace. Properly, it is lotus work (see Lily, Lotus, and Pillars of the Porch).

LIMBS. See Qualifications, Physical.

LINDBERGH, CHARLES A., and other Pioneer Masonic Aviators. Famous air-mail pilot whose non-stop flight from the United States to France, May 20-1, 1927, followed a trip by air from San Diego, California, to St. Louis, Missouri, thence to the Atlantic seaboard, and these excursions were continued with journeys to the countries southward in the Western Hemisphere, returning to his home city of St. Louis by way of Havana, Cuba, all daring exploits modestly done. Born on February 4, 1902, Colonel Lindbergh was initiated in Keystone Lodge No. 243, St. Louis, on July 9, 1926; Passed, October 20, and Raised, December 15, and became a member of St. Louis Chapter No. 22. Other notable air-men of the period included Commander Richard E. Byrd, who also made, on June 29-July 1, 1927, a non-stop trip to France, and had similarly journeyed to the North Pole, May 9, 1926, was Raised, March 9, 1921, in Federal Lodge No. 1 at Washington, District of Columbia; Lieutenants Albert F. Hegenberger and Lester J. Maitland, the first to make a successful flight by air to the United States, were both Freemasons, Brother Hegenberger a member of Stillwater Lodge No. 616, Dayton, Ohio, Brother Maitland a member of Kenwood Lodge No. 303, Milwaukee, Wisconsin, Raised July 19, 1921; Edward S. Evans, Master in 1927 of Palestine Lodge No. 357, Detroit, Michigan, circled the globe in 28 days, 14 hours, and 36 minutes, spending 16 days on ocean, 5 on trains, 8 on planes; traveling 8,000 miles by boat, 4,000 by train, the remainder by plane—about 18,700 miles in all. A courageous attempt to break this record by use of the sole plane only was made by another Palatiner, Brother Edward F. Schlee, who traveled eastward from Detroit as far as Japan when the trip was abandoned. Clarence D. Chamberlain and Charles A. Levine, the latter a member of Fortitude Lodge No. 19, Brooklyn, New York, made the journey in a plane from New York to Germany, June 4-6, 1927. Major Frederick L. Martin, United States Army, commanded the first world flight in 1924; he, a member since 1919 of Myron M. Parker Lodge No. 27, Washington, District of Columbia, and Lieutenant Leslie P. Arnold, another world flier, and Major Herbert A. Darque, appointed commander air expedition to circle South American continent, 1926, are Freemasons. Paul Redfern, lost on a monoplane 4,600-mile trip, Georgia to Rio de Janeiro, leaving August 25, petitioned Richland Lodge No. 39, Columbia, South Carolina, August 8, 1927, and at request of Richland Lodge was initiated by Atlantic Lodge No. 82, Brunswick, Georgia. Lieutenant Bernt Balchin, mechanic of Commander Byrd's airplane flight to France, since initiated in Norsemen Lodge No. 878, Brooklyn, New York (see Grand Lodge Bulletin, Iowa, September, 1927; American Tyler Keystone, November, 1927; Masonic Outlook, August, 1927).
Linear Triad is a figure which appears in some old the Lion. The twentieth grade of the third series of the obsolete.

the Grecian (see Phallic Worship).

which was an essay entitled Strictures on Freemasonry, No. 238, in that town. He was a zealous and studious he was the Coroner of Wakefield, England, and for connection of Solomon, as the Chief of the Tribe of

the Ark, Mark, Link, or Wrestle (see in this connection thereof."

LION OF THE TRIBE OF JUDAH. The expression is bor¬

rowed from the Apocalypse (v, 5): "Behold, the Lion of the tribe of Judah, the Root of David, hath pre¬
vailed to open the Book, and to loose the Seven Seals thereof."

The lion was also a Medieval symbol of the resur¬

rection, the idea being founded on a legend. The poets of that age were fond of referring to this legen¬
dary symbol in connection with the Scriptural idea of the Tribe of Judah. Thus Adam de Saint Victor, in his poem De Resurrectione Domini, says:

At the loud-sounding voice of the Father.

The Lion was the symbol of strength and sover¬
eignty, in the human-headed figures of the Nimrod Gateway, and in other Babylonish remains. In Egypt, it was worshiped at the City of Leontopolis as typical of Dom, the Egyptian Hereules. Plutarch says that the Egyptians ornamented their Temples with gaping lions' mouths, because the Nile began to rise when the sun was in the Constellation Leo. Among the Tal¬
mudists there was a tradition of the lion, which has been introduced into the higher Degrees of Free¬

masonry.

But in the symbolism of Ancient Craft Masonry, where the lion is introduced, as in the Third Degree, in connection with the Lion of the Tribe of Judah, he becomes simply a symbol of the resurrection; thus restoring the symbology of the Medieval Ages, which was founded on a legend that the lion's whelp was born dead, and only brought to life by the roaring of its sire. Philip de Thaun, in his Bestiary, written in the twelfth century, gives the legend, which has thus been translated by Wright from the original old Norman French: "Know that the lioness, if she bring forth a dead cub, she holds her cub and the lion arrives; he goes about and cries, till it revives on the third day. . . . Know that the lioness signifies Saint Mary, and the lion Christ, who gave Himself to death for the people; three days He lay in the earth to gain our souls. . . . By the cry of the lion they understand the power of God, by which Christ was restored to life and robbed hell."

The phrase, "Lion of the Tribe of Judah," therefore, when used in the Masonic instructions, referred in its original interpretation to Christ, Him who "brought life and immortality to light."

LION'S PAW. A mode of recognition so called because of the rude resemblance made by the hand and fingers to a lion's paw. It refers to the Lion of the Tribe of Judah. This expression is found in Revela¬
tions v, 5. The "paw of the lion" is mentioned in First Samuel xvii, 37.

LION'S PAW CLUB. Brother William G. Sibley a newspaper editor in Gallipolis, Ohio, and an active member of the Masonic Bodies there, as well as of Cincinnati Consistory, Ancient and Accepted Scottish Rite, was frequently invited to address Masonic audiences and prepared an essay for that purpose which soon ran far beyond the limits of a talk for such occasions and, meeting the favor of the local Brethren, a group of a few members of the Fraternity arranged in 1904 for the publication of the work, Story of Free¬
masonry, the brethren using the name Lion's Paw Club as that of the original publisher. The book is published now by The Masonic History Company.

LISZT, FRANZ. Famous pianist and composer. Born at Raiding, Hungary, October 22, 1811; died at Bayreuth, Germany, July 31, 1886. Initiated Sep¬
tember 18, 1841, in Loge Biriigkeit (Union-Lodge), founded at Frankfort, Germany, 1742, as one of the
The use of a distinctive livery for members of the Gilds is seen in the Prologue to the Canterbury Tales, Pilgrims, about 1350, where the poet, Chaucer, says:

An Haberdasher, and a Carpenter,
A Weaver, dyer, and tapiser,
Were alle yclothed in a livere,
Of solempne and grote fraternite.

Tapiser, in the above, has reference to the trade of Broderer, a member of the Gild of that name; the embroiderers being so chartered in 1561.

For further information as to the old livery and the Livery Companies, see many references in the Holy Craft and Fellowship of Masonry, Edward Conder Jr. (see Clothed).

LIVRE D'ARCHITECTURE. The French designation of the book of minutes.

LIVRE D'ELOQUENCE. A French expression for a collection of minutes of addresses made in a Lodge.

LIVRE D'OR. French, meaning the Book of Gold, which see.

LOAN FUNDS, EDUCATIONAL. See Educational Loan Funds.

LOCAL LAWS. See Laws of Freemasonry.

LOCKE'S LETTER. The letter of John Locke which is said to have accompanied the Leland Manuscript, and which contains his comments on it (see Leland Manuscript).

LODGE. There are three definitions which, in the technical language of Freemasonry, apply to the word Lodge.

1. It is a place in which Freemasons meet. In this sense the word more generally used is Lodge-room, which see.

2. It is the assembly or organized Body of Freemasons duly congregated for labor or for business. These two distinctions are precisely the same as those to be found in the word Church, which is expressive both of the building in which a congregation meets to worship and the congregation of worshipers themselves. This second definition is what distinguishes a meeting of Symbolic Freemasons, who constitute a Lodge, from one of Royal Arch Masons, whose meeting would be called a Chapter, or of Cryptic Masons, whose assembly would be a Council.

The word appears in French as loge; German, loge; Spanish, logía; Portuguese, loja; and Italian, loggia. This is irrefragable evidence that the word was, with the Institution, derived by the Continent of Europe from England. The derivation of the word is, I think, says Doctor Mackey, plain. Ragon says that it comes from the Sanskrit loga, signifying the world. There would, at first sight, seem to be a connection between this etymology and the symbolic meaning of a Lodge, which represents the world; but yet it is evidently far-fetched, since we have a much simpler root immediately at hand. Hope says, speaking of the Freemasons of the Middle Ages, and Wren had previously said the same thing, that wherever they were engaged to work, they “set themselves to building temporary huts, for their habitation, around the spot where the work was to be carried on.” These huts the German Freemasons called hutten; the English, lodges, which is from the Anglo-Saxon, logian, to dwell. Lodge, therefore, meant the dwelling-place or lodging of the Freemasons; and this is undoubtedly the origin of the modern use of the word.
To corroborate this, we find Du Cange (Glossarium) defining the Medieval Latin, logia or logium, as "a house or habitation." He refers to the Italian, loggia, and quotes Lambertus Ardenas as saying that "logia is a place next to the house, where persons were accustomed to hold pleasant conversation." Hence Lambertus thinks that it comes from the Greek, logos, a discourse. Du Cange asserts that there is no doubt that in the Middle Ages logia or logium was commonly used for an apartment or dwelling connected with the main building. Thus, the smallest apartments occupied by the Cardinals when meeting in Conclave were called logiae or Lodges. All of which sustains the idea that the Lodges of the old Operative Masons were small dwellings attached, or at least contiguous, to the main edifice on which they were at work.

In the Old Charges, the word is not generally met. The meeting of the Craft is there usually called the Assembly. But there are instances of its employment in those documents. The Regius Manuscript of 1390 forbids the apprenticing of a bondman because he might be fetched out of the Lodge, or logge, as line 133 of the famous poem spells it. Thus also in the Lodge of Antiquity Manuscript whose date is 1686, the word occurs several times. There is also abundant documentary evidence to show that the word Lodge was long before the eighteenth century, applied to their meeting by the Freemasons of England and Scotland. Before the restoration of the Grand Lodge of England in 1717, Brother Preston tells us that any number of Brethren might assemble at any place for the performance of work, and, when so assembled, were authorized to receive into the Order Brothers and Fellows, and to practise the Rites of Freemasonry. The ancient charges were the only standard for the regulation of their conduct. The Master of the Lodge was elected pro tempore, for the time being, and his authority terminated with the dissolution of the meeting over which he had presided, unless the Lodge was permanently established as a Lodge, and as one of the constituents of the Grand Lodge.

The power of granting Warrants of Constitution is vested in the Grand Lodges of Scotland, Ireland, Germany, and France, as it is in America; but in England the rule is different, and there the prerogative is vested in the Grand Master. A Lodge thus constituted consists, in the American system, of the following officers: Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons, two or more Stewards, and a Tiler. Under the English Constitution the officers are, in addition to these, a Director of Ceremonies, a Chaplain, an Inner Guard, an Organist, and an Almoner.

In a Lodge of the French Rite, the officers are still more numerous. They are Le Venerable or Worshipful Master, Premier and Second Surveillants or Senior and Junior Wardens, Orator, Treasurer, Secretary, Hospitator or Collector of Alms, the Expert, combining the duties of the Senior Deacon and an Examining Committee, Master of Ceremonies, Architect, who attends to the decoration of the Lodge, and superintends the financial department, Archivist or Librarian, Keeper of the Seal, Master of the Banquets or Steward, and Guardian of the Temple or Tiler.

The officers in a Lodge of the Ancient and Accepted Scottish Rite are a Master, two Wardens, Orator, Treasurer, Secretary, Almoner, Expert, Assistant Expert, Master of Ceremonies, Almoner, Steward, Tiler, and sometimes a few others as Pursuivant, and Keeper of the Seals.

In other Rites and countries the officers vary to a slight extent, but everywhere there are four officers who always are found, and who may therefore be considered as indispensable, namely, the Master, two Wardens, and Tiler. A Lodge thus constituted is a Lodge of Master Masons. Strictly and legally speaking, such a Body as a Lodge of Entered Apprentices or of Fellow Crafts is not known under the present Masonic system. No Warrant is ever granted for an Apprentices' or Fellow Crafts' Lodge, and without a Warrant a Lodge cannot exist. The Warrant granted is always for a Master's Lodge, and the members composing it are all Master Masons. The Lodges mentioned by Wren and Hope, to which allusion has been made, and which were congregated, in the Middle Ages, around the edifices which the Freemasons were constructing, were properly Fellow Crafts Lodge, because all the members were Fellow Crafts; even the toast, and sentiment went merrily round, and it was not until the Brethren were tolerably satiated, that the Lodge was resumed, and the routine business transacted before closing.

The mode of bringing a Lodge into existence under the present system in the United States of America is as follows: Seven Master Masons, being desirous of establishing a Lodge, apply by petition to the Grand Master, who will, if he thinks proper, issue his Dispensation authorizing them to congregate as Freemasons in a Lodge, and therein to confer the three Degrees of Ancient Craft Masonry. This instrument is of force during the pleasure of the Grand Master. At the next meeting of the Grand Lodge it expires, and is surrendered to the Grand Lodge, which, if there be no objection, will issue a Charter, technically called a Warrant of Constitution, whereby the Body is permanently established as a Lodge, and as one of the constituents of the Grand Lodge.
Master being merely a gradation of rank, not a degree of knowledge. So at the Revival of Freemasonry in 1717, the Lodges were Entered Apprentices Lodges, because in them nothing but the First Degree was conferred, and nearly all the members were Entered Apprentices. But when the Grand Lodge, where only at first the Fellow Craft and Master's Degree were conferred, permitted themselves to be conferred in the subordinate Lodges, then the Degree of Master Mason was sought for by all the Craft, and became the object of every Freemason's ambition. From that time the Craft became Master Freemasons, and the First and Second Degrees were considered only as preliminary steps. So it has remained to this day; and all modern Lodges, wherever Freemasonry has extended, are Masters' Lodges, and nothing less.

Sometimes Secretaries will record in their Minutes that "the Lodge of Master Masons was closed and a Lodge of Entered Apprentices was opened." Neither written nor unwritten law sanctions any such phraseology. If the Lodge of Master Masons is closed, there is an end of the Masonic Congregation. Where is the Warrant under which a Lodge of Entered Apprentices is opened, and how can a Lodge, in which there is not, probably, a single Apprentice, but where all the officers and all the members are Master Masons, be called a Lodge of Apprentices? The instruction has wisely provided for the avoidance of such an anomaly, and, seeing that the Warrant provides that the Lodge of Master Masons is empowered to make Apprentices and Fellow Crafts, it says, "the Lodge was opened on the First Degree." That is to say, the Lodge of Masters still retaining its character as a Master's Lodge, without which it would lose its legality, and not venturing to open a kind of Lodge for which its members had no Warrant nor authority, simply placed itself on the points of a Degree in which it was about to give instruction.

Some of the instructions speak, it is true, of Lodges composed in ancient times of Masters and Fellow Crafts or Masters and Apprentices; and the Webb Lectures tell us that at the Temple of Solomon the Lodges of Entered Apprentices consisted of one Master and six Apprentices, and the Lodges of Fellow Crafts of two Masters and three Fellow-Crafts. But all this is purely symbolic, and has no real existence in the practical working of the Order. No one in these days has seen a Lodge of one Master Mason and six Apprentices. The Freemasons working in the First Degree are as much Master Masons as the same Freemasons when they are working in the Third. The Lodge legally is the same, though it may vary the subjects of its instruction so as to have them in the First, Second, or Third Degree.

So important a feature in Freemasonry as a Lodge, the congregations of Freemasons for work or worship, cannot be without its appropriate symbolism. Hence a Lodge, when duly opened becomes a symbol of the world. Its covering is like the world's, a sky or Clouded Canopy, to reach which, as the abode of those who do the will of the Grand Architect, it is furnished with the theological ladder, which reaches from earth to heaven; and it is illuminated as is the world, by the refugent rays of the sun, symbolically represented in his rising in the East, his meridian height in the South, and his setting in the West; and lastly, its very form, a long quadrangle or oblong square, is in reference to the early tradition that such was the shape of the inhabited world.

The Lodge, technically speaking, is a piece of furniture made in imitation of the Ark of the Covenant, which was constructed by Bezaleel (Exodus xxxvii, 1), according to the form prescribed by God Himself, and which, after the erection of the Temple, was kept in the Holy of Holies. As that contained the Tables of the Laws, the Lodge contains the Book of Constitutions and the Warrant of Constitution granted by the Grand Lodge. It is used only in certain ceremonies, such as the Constitution and Consecration of new Lodges, but its use is obsolete in England.

We may here add to Doctor Mackey's comments, that the old ceremonies recorded by Brother Preston mention the Lodge as a piece of furniture. For example, in the Appendix, Illustrations of Masonry (first edition, 1772, pages 219, 220), Ceremony of Consecration, we read:

The Grand Master, attended by his Officers, and some dignified Clergyman, form themselves in order about a Lodge in the Temple, and, after the necessary preparations are made, the preparatory prayer is rehearsed, all devoutly kneeling; and the response is made, Glory to God on High. Incense is scattered over the lodge and the grand honors of Masonry are given.

These two references to the Lodge as a piece of furniture are supplemented by a similar but more extended account in later instances, as in Brother Preston's Illustrations of Masonry (twelfth edition, 1812, page 70), where the first reference to the Lodge reads:

The Lodge being covered with white satin, the ceremony of Consecration commences. All devoutly kneel, and the preparatory prayer is rehearsed. The chaplain or orator produces his authority, the Constitution Roll, and being properly assisted, proceeds to consecrate. Solemn music strikes up, and the necessary preparations are made. The consecration prayer is rehearsed, all devoutly kneeling; and the response is made, Glory to God on High. Incense is scattered over the lodge and the grand honors of Masonry are given.

The reader will note the distinction made in the above ceremony between the Lodge being an organized Masonic Body of authorized Brethren consecrated around a Lodge, this latter being a part of the furniture required for that ceremonial.

On page 95 of the above work (edition of 1812), we find that at the Dedication of Masons Halls the procession includes "Four Tylers carrying the Lodge covered with white satin, its centre, as before, accompanied with the honours. An anthem is then sung, and the Brethren of the new Lodge having advanced according to rank, and offered homage to the Grand Master, the ceremony of consecration ends.

The reader will note the distinction made in the above ceremony between the Lodge being an organized Masonic Body of authorized Brethren consecrated around a Lodge, this latter being a part of the furniture required for that ceremonial.
but here the reference is assuredly to the whole assembly. Then "the Lodge being uncovered" we have a procession around. Later comes the Chaplain who "strews corn over the Lodge." Subsequently wine is sprinkled on it, and oil, and finally "the Lodge being covered, the Grand Master retires to his chair, and the business of Masonry is adjourned."

Page 289 records a similar procession at the consecration of a Lodge at Madras in 1787, "The Lodge, covered with white satin, carried by four Tylers."

Thus we have the Lodge as an Ark, and Brother Woodford suggests that it is not the Ark of the Covenant but the Ark of Noah. However, it is the designated place and may be of various forms provided the requisite associations are preserved. Brother Mackenzie defines it as "a piece of furniture containing the Archives and important documents connected with the ceremonies of Masonry, and is only used on grand occasions." But other forms are favored, as for instance the Grand Lodge of Pennsylvania provides in Constituting a Lodge that in the preparations "The Lodge or floor cloth is to be placed near the center of the Lodge room, with the three vessels thereon, containing the elements of consecration, Corn, Wine, and Oil, and is to be covered." A like arrangement is seen for the Dedication of a Masonic Hall in that Jurisdiction (see pages 93 and 121, Ahiman Rezon, Pennsylvania, 5915).

The distinction between a church as a building and as a congregation is a case in point. The Bible speaks of "the church that is in their house" (Romans xvi, 5), and the Masonic Ark or the Floor Cloth is the place of consecration, a lodging place around which the Brethren form into a Lodge of Freemasons.

For the Masonic Festival of June 24, 1926, Brother J. C. Stewart, Poet-Laureate of Lodge Canongate Kilwinning, No. 2, Edinburgh, Scotland, wrote a fine tribute to the permanency of the Lodge:

THE LODGE LIVES ON
(Stat Fortuna Domus)
Our generations fleet and pass:
Earth's strongest scion bows the head
And withers, like to summer grass,
And joins the innumerable dead:
But when the sons of Time are gone,
The Lodge lives on, the Lodge lives on!
Time's ravages doth Time repair,
Time's deepest wounds are healed of Time:
The Master passes from the Chair,
The Warden to the Chair doth climb:
Master and Warden soon are gone,
The Lodge lives on, the Lodge lives on!
The bard who sang in other days,
And woke a nation's heart to fire,
Is dead, and wears immortal bays;
And feeble hands must strike his lyre:
The voice of Robert Burns is gone,
The Lodge lives on, the Lodge lives on!
No Temple is so stoutly barred
But it can entered be by Death:
Keep he the closest watch and ward
The trustiest Tyler yields his breath: Outer and Inner Guard are gone,
The Lodge lives on, the Lodge lives on!
The torch of fight is handed down
The ages that so swiftly flee:
Out of our frailty comes renown
And life from our mortality:
The pomps of yesteryear are gone,
The Lodge lives on, the Lodge lives on.

As a matter of general interest regarding Lodge hours we find in the Fabric Rolls of York Minster, 1355, orders were issued for the guidance of the Operative Masons. In summer they were to begin work immediately after sunrise, until the ringing of the bell of the Virgin Mary; then to breakfast in the Fabric Lodge; then one of the Masters shall knock upon the door of the Lodge, and forthwith all are to return to work until noon. Between April and August, after dinner, they shall sleep in the Lodge; then work until the first bell for vespers; then sit to drink to the end of the third bell, and return to work so long as they can see by daylight. It was usual for this Church to find tunics, aprons, gloves and clogs—wooden-soled shoes—and to give occasional "drinks," and remuneration for extra work (see Fabric Rolls of York Minster, Surtees Society, volume 35, 1858; also Hole Craft and Fellowship of Masons, Edward Conder, Jr., page 38).

LODGE, JUST. See Just Lodge.

LODGE, LATIN. In the year 1785, the Grand Lodge of Scotland granted a Warrant for the establishment of Roman Eagle Lodge at Edinburgh; the whole of whose work was conducted in the Latin language. Of this Lodge, the celebrated and learned Dr. John Brown was the founder and Master. He had himself translated the ritual into the classical language of Rome, and the Minutes were written in Latin (see Lyon's History of the Lodge of Edinburgh, page 257). The Lodge is No. 160 on the Scotch Roll, but ceased to work in Latin in 1794.

An article in the Builder, September, 1926 (page 275), by Brother Robert I. Clegg, mentions a peculiar use of Latin in a Lodge. An extract was copied for him by Brother A. H. Mackey from the records of Lodge Saint David, No. 36, at Edinburgh, Scotland. The famous novelist, Sir Walter Scott, was a member of this Lodge. The item from the Minutes of an emergency meeting on September 13, 1783, is as follows:

The Lodge being convened on an Emergency and the Right Worshipful being in the Country, Brother W. Ferguson took the chair and represented, That Fabian Gordon, Esqr., Colonel of Horse; Carrolus Gordon, Esqr., Major of Foot; Stefanus Dziembowskie, Esqr., Captain of Foot, all in his Polish Majesty's Service, and Joseph Bukaty, Esqr., Secretary to the Polish Embassy at London, had applied to him to be made Masons and Members of this Lodge, and as he is particularly acquainted with them all, he recommends to his Brethren to grant their request, which being unanimously agreed to, they were intro-
LODGE

duced in the order above mentioned, when the ceremony was performed by the Right Reverend Brother John Macclare, Grand Chaplain, and translated into Latin by Brother John Brown, M.D., as none of them understood English. The Brethren were entertained in the most elegant manner by vocal and instrumental music, particularly by the whole band of the 21st regiment, with French horns, cor-de-chasse trumpets, hautboys and bassoons.

At a later meeting, September 18, 1783, a Masters' Lodge was convened and the minutes read:

That the four Polish brethren had been extremely diligent in learning the apprentices' part, and as their time in this country was to be short, they were anxious to be promoted to the higher degrees, and for that purpose he had ordered this Masters' Lodge to be convened and hoped their request would be granted and their entries having proved tedious, first giving it in English and then translating it into Latin, so the most worshipful charles Wm. Little esq. substitute grand master of Scotland had voluntarily offered to assist brother John Brown, M.D., and brother Clark, of Saint Andrews Lodge, and accordingly the ceremony which took up above three hours was performed in very elegant Latin.

LODGE MASTER, ENGLISH. The French expression is maître de lodge anglais. A degree in the nomenclature of thorby, inserted on the authority of Lemanceau.

LODGE MASTER, FRENCH. In French the title is maître de lodge français. The twenty-sixth degree of the collection of the Metropolitan Chapter of France.

LODGE, OCCASIONAL. See occasional lodge.

LODGE OF INSTRUCTION. These are assemblies of brethren congregated without a warrant of constitutions, under the direction of a lecturer or skilful brother, for the purpose of improvement in freemasonry, which is accomplished by the frequent rehearsal of the work and lectures of each degree.

The bodies should consist entirely of master masons; and though they possess no masonic power, it is evident to every freemason that they are extremely useful as schools of preparation for the duties that are afterward to be performed in the regular lodge. In England, these lodges of instruction are attached to regularly warranted lodges, or are specially licensed by the grand master. But they have an independent set of officers, who are elected at no stated periods—sometimes for a year, sometimes for six or three months, and sometimes changed at every night of meeting. They of course have no power of initiation, but simply meet for purposes of practice in the ritual. They are, however, bound to keep a record of their transactions, subject to the inspection of the superior powers.

LODGE OF SAINT JOHN. The Masonic tradition is that the primitive or mother lodge was held at Jerusalem, and dedicated to Saint John, first the baptist, then the evangelist, and finally to both. Hence this Lodge was called "the Lodge of the Holy Saint John of Jerusalem." From this Lodge all other lodges are supposed figurative to descend, and they therefore receive the same general name, accompanied by another local and distinctive one. In all Masonic documents the words run formerly as follows: "From the Lodge of the Holy Saint John of Jerusalem, under the distinctive appellation of Solomon's Lodge, No. 1," or whatever might be the local name. In this style foreign documents still run; and it is but a few years since it has been at all disused in the United States of America. Hence we say that every freemason hails from such a lodge, that is to say, from a just and legally constituted lodge. In the earliest catechisms of the eighteenth century we find this formula: "Q. what lodge are you of? A. the lodge of Saint John." And another question is, "how many angles in Saint John's Lodge?" In one of the ad-

LODGE-ROOM

AN ARRANGEMENT OF LODGE-ROOM IN THE UNITED STATES

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be erected. No such regulation exists among the Fraternity of the United States of America or of Great Britain. Still, the usages of the Craft, and the objects of convenience in the administration of our Rites, require that certain general rules should be followed in the construction of a Lodge-room. These rules, as generally observed in the United States of America, are as follows:

A Lodge-room should always, if possible, be situated due East and West. This position is not absolutely necessary; and yet it is so far as to demand that some sacrifice should be made, if possible, to obtain so desirable a position. It should also be isolated, where it is practicable, from all surrounding buildings, and should always be placed in an upper story. No Lodge should ever be held on the ground floor. The form of a Lodge-room should be that of a parallelogram or Oblong Square, at least one-third larger from East to West than it is from North to South. The ceiling should be lofty, to give dignity to the appearance of the hall, as well as for the purposes of health, by compensating, in some degree, for the inconvenience of closed windows, which necessarily will deteriorate the quality of the air in a very short time in a low room. The approaches to the Lodge-room from without should be angular, for, as Brother Oliver says, “A straight entrance is unmasonic, and cannot be tolerated.”

There should be two entrances to the room, which should be situated in the West, and on each side of the Senior Warden's Station. The one on his right hand is for the introduction of visitors and members and leading from the Tiler’s room, is called the Tiler's, or the outer door; the other, on his left, leading from the preparation room, is known as the inner door, and sometimes called the northwest door. The situation of these two doors, as well as the rooms with which they are connected, and which are essentially necessary in a well-constructed Lodge-room, may be seen from the diagram, which also exhibits the seats of the officers and the arrangement of the Altar and Lights. We have already mentioned that the arrangement of the room as here described is a common one but is by no means universal. This should be kept in mind. For further observations, see Hall, Masonic.

**Lodge, Royal.** See Royal Lodge.

**Lodge, Sacred.** See Sacred Lodge.

**Lodge, Stewards’.** See Stewards’ Lodge; also Grand Stewards’ Lodge.

**Lodge, Symbol of the.** The modern symbol or hieroglyphic of the word Lodge is a rectangle having unequal pairs of sides, the figure [ ], which undoubtedly refers to the form of the Lodge as an Oblong Square. But in the old rituals of the early part of the eighteenth century we find this symbol: The cross here, as Krause (Kunsturkunden i, page 37) suggests, refers to the “four angles” of the Lodge, as in the question: “How many angles in Saint John’s Lodge? A. Four, bordering on squares”; and the Delta, or equilateral triangle, is the Pythagorean symbol of Divine Providence watching over the Lodge. This symbol has long since become obsolete. Another suggestion comes from the Swastica or Fylfot, elsewhere discussed, and the symbol may then be seen as in the accompanying illustration.

**LOGE.** The French word for Lodge.

**LOGE ANGLAISE.** An English Lodge, No 204, organized in the south of France, 1730, and still active. Some merchant captains in the course of their trade put into Bordeaux and founded this Lodge, Sunday, April 27, 1732, under the Grand Lodge of England. In those days three Master Masons assembled for the express purpose could constitute a Lodge without Grand Lodge Warrant. The Minutes of the first meeting show Martin Kelly, Master, and Nicolas Staunton and Jonathan Robinson the Wardens. Two candidates were present, one being James Bradshaw. The Lodge met on Monday, Tuesday, Wednesday and Friday of the same week and at the latter meeting Nicolas Staunton was elected Master. Brother Kelly had Initiated five and Raised four to the Third Degree. Brother Staunton was installed May 2 and by May 6 he Initiated two and Raised two others. On May 6 James Bradshaw was elected Master. During the first year seventeen members were enrolled, only one French. English was used in the Minutes the first eleven years. From September 8, 1743, onward, French became the language of the Lodge and, except for short periods during its first few years and fifteen months during the Reign of Terror, the Lodge has met regularly. With the approval of the Grand Lodge of England the early Lodge granted Constitutions to various Lodges in France and abroad. Of interest is a record in the Minutes of August 2, 1746, that admittance was refused three initiates on the ground that they were “players of instruments in the theatre.” February 11, 1749, they decided that “no Jew shall ever be admitted a member in this Lodge.” On March 25, 1781, Brother La Pauze, a Roman Catholic priest and Curé of the Parish of Saint Pierre, is recorded as Master of the Lodge. In April, 1766, the Lodge received a Warrant from the Grand Lodge of England specifically confirming the proceedings from the time of its inception in 1732. In 1768 the Grand Lodge of France issued an edict stating that all Lodges in France not accepting its Jurisdiction would be irregular. At the intercession of the Grand Lodge of England in behalf of the Loge Anglaise an exception was made in its case. In 1767 the Loge Anglaise appears as No. 363 on the List of Lodges of the Grand Lodge of England but is omitted from the list of 1774 and therefore negotiations began with the Grand Orient for a formal Warrant, of December 12, 1780, the Lodge giving up its right to found other Lodges in France but retaining friendly relations with England. The Grand Orient issued a Warrant, January 6, 1783, to seventeen Brethren who had resigned, forming the new La Vraie Anglaise, the True English, and the Loge Anglaise had itself restored on the list of the Grand Lodge of England as No. 240.
LOGIC

LOGIC

Lodge at Bordeaux, G. W. Speth, a paper read in from the madman and the idiot, is deemed essential to rights and his duties. And hence the unfortunate reasoning, which distinguishes the man of sane mind culcated in the Second Degree. The power of right This Article stated that "The principles on which istitution of the Grand Orient, came up for decision. The Old Charges define logic to be the art "that beings just named, who are without this necessary mental quality, are denied admission into the Order. Quatuor Coronati Lodge, 1899). LODON RANK. Authorized by the Grand Lodge of England upon the suggestion of the Grand Master, December 4, 1907, as a means of conferring Masonic honors upon members of those Lodges which were held within a radius of ten miles of Freemasons Hall, London, and which are known as London Lodges, they not coming under any Provincial or District organization and thus being unable to obtain any distinction but that of Grand Lodge Office. As a result of this condition, much discussion was had regarding the dividing of the London Lodges into Provinces, thereby multiplying the honors within their reach, but at this time the Grand Master was authorized to confer the right to wear a distinctive jewel, collar, and apron with the designation London Rank, this honor to be conferred upon Past Masters of London Lodges, one for each such Lodge for 1908 and up to the number of 150 each year thereafter, a certain fee being paid for the distinction. This Rank is the equivalent of Provincial or District Rank and is bestowed on the Brethren for long and meritorious service to the Craft.

LOST WORD. The mythical history of Freemasonry informs us that there once existed a Word of surpassing value, and claiming a profound veneration; that this Word was known to but few; that it was at length lost; and that a temporary substitute for it was adopted. But as the very philosophy of Freemasonry teaches us that there can be no death without a resurrection—no decay without a subsequent restoration—on the same principle it follows that the loss of the Word must suppose its eventual recovery. Now, this it is, precisely, that constitutes the myth of the Lost Word and the search for it. No matter what was the Word, no matter how it was lost, nor why a substitute was provided, nor when nor where it was recovered. These are all points of subsidiary importance, necessary, it is true, for knowing the legendary history, but not necessary for understanding the symbolism. The only term of the myth that is to be regarded in the study of its interpretation, is the abstract idea of a word lost and afterward recovered. The Word, therefore, may be conceived to be the symbol of Divine Truth; and all its modifications—the loss, the substitution, and the recovery—are but component parts of the mythical symbol which represents a search after truth. In a general sense, the Word itself being then the symbol of Divine Truth, the narrative of its loss and the search for its recovery becomes a mythical symbol of the decay and loss of the true religion among the ancient nations, at and after the dispersion on the Plains of Shinar, and of the attempts of the wise men, the philosophers, and priests, to find and retain it in their secret mysteries and initia-

in 1785. August 31, 1790, this Lodge with four other French Lodges agreed to no longer recognize the authority of the Grand Orient of France. In 1793 the name was changed to Lodge No. 240—dite 'Egalité (called Equality) but the old title was resumed in 1795. In 1892 a renumbering of Lodges under the Grand Lodge of England put the Loge Anglaise as No. 204 on the Register. The Loge Anglaise agreeably to the Grand Orient of France, September 27, 1803, and the Grand Lodge of England, with three other Lodges formed a Provincial Grand Lodge, February 21, 1804. New by-laws, June 27, 1816, specified that the Lodge was under "Joint protection of the Grand Orient of England and France." May 16, 1818, the Grand Secretary of England wrote the Loge Anglaise that all connection with the Grand Lodge had ceased since 1876. The Lodge protested and remained independent. Brother John Lane says in Masonic Records that the Lodge was on the English Register until 1813. After considerable time the Lodge again associated with the Grand Orient of France, maintaining always the custom of toasting the Grand Lodge of England at banquets. In 1869 an amendment to Article 1, Constitution of the Grand Orient, came up for decision. This Article stated that "The principles on which Freemasonry is founded are the existence of God, the immortality of the soul, and the solidarity of the human race." An amendment was defeated thanks to the effort made by the Loge Anglaise, but the matter again came up, 1876, and the Lodge was helpless to prevent the adoption of the amendment by the General Assembly and relations were severed. January 7, 1913, the Lodge passed a vote of disapproval of the Grand Orient, and with the Lodge Centre des Amis undertook to form the new Grand Loge Nationale pour la France (see Loge Anglaise, by Edmund Heisch, London, 1917; also Transac-

Six Liberal Arts and Sciences, whose uses are inculcated in the Second Degree. The power of right reasoning, which distinguishes the man of sane mind from the madman and the idiot, is deemed essential to the Freemason, that he may comprehend both his rights and his duties. And hence the unfortunate beings just named, who are without this necessary mental quality, are denied admission into the Order. The Old Charges define logic to be the art "that teacheth to discern truth from falsehood."

LOKI. See Balder.

Lombardy. At the close of the dark ages, Lombardy and the adjacent Italian States were the first which awakened to industry. New cities arose, and the kings, lords, and municipalities began to encourage the artificers of different professions. Among the arts exercised and improved in Lombardy, the art of building held a pre-eminent rank, and from that kingdom, as from a center, the Comacine Masters were dispersed over all Europe (see Traveling Freemasons; also Comacine).

London. With the city of London, the modern history of Freemasonry is intimately connected. A Congress of Freemasons, as it may properly be called was convened there by the Four Old Lodges, at the Apple-Tree Tavern, in 1717. Its results were the formation of the Grand Lodge of England, and a modification of the Masonic system, whence the Freemasonry of the present day has descended. Anderson, in his second edition of the Book of Constitutions, 1738, gives the account of this, as it is now called, Revival of Freemasonry, which see.

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But there is a special or individual, as well as a general interpretation, and in this special or individual
interpretation the Word, with its accompanying myth of a loss, a substitute, and a recovery, becomes a symbol of the personal progress of a candidate from his first initiation to the completion of his course, when he receives a full development of the mysteries.

LOTUS. The lotus plant, so celebrated in the religions of Egypt and Asia, is a species of Nymphæa, or water-lily, which grows abundantly on the banks of streams in warm climates. Although more familiarly known as the Lotus of the Nile, it was not indigenous to Egypt, but was probably introduced into that country from the East, among whose people it was everywhere consecrated as a sacred symbol. The Brahmanical deities were almost always represented as either decorated with its flowers, or holding it as a scepter, or seated on it as a throne. Coleman says (Mythology of the Hindus, page 388) that to the Hindu poets the lotus was what the rose was to the Persians. Floating on the water it is the emblem of the world, and the type also of the Mountain of Meru, the residence of the gods. Among the Egyptians, the lotus was the symbol of Osiris and Isis. It was esteemed a sacred ornament by the priests, and was placed as a coronet upon the heads of many of the gods. It was also much used in the sacred architecture of the Egyptians, being placed as an entablature upon the columns of their temples. Thence it was introduced by Solomon into Jewish architecture, being found, under the name of lily work, as a part of the ornaments of the two pillars at the porch of the Temple.

The word of almost the same sound in Arabic as in Hebrew includes many of the allied flowers and it is now generally accepted that the various biblical references to lilies (as in First Kings vii, 19; Second Chronicles iv, 5; Canticles ii, 1; Hosea xiv, 5; Matthew vi, 28, and elsewhere) mean more than that one flower (see Lily and Pillars of the Porch).

LOUISIANA. Freemasonry was brought to San Domingo by Charter from the Grand Orient and the Grand Lodge of Pennsylvania at a time when it was peopled chiefly by the French and their negro slaves. The negro insurrection of 1791 caused an influx of refugees from the East, among whose people it was widely known as an interested Freemason.

It was announced at a Quarterly Communication, held March 27, 1813, that a Grand Royal Arch Chapter had been organized and attached to the Grand Lodge of Louisiana. In 1829 a representative was admitted to the General Grand Chapter. After 1831, however, no meeting took place and the subordinate Chapters, with the exception of Holland, No. 9, ceased to exist. In 1841, the Grand Secretary of the Grand Lodge of Louisiana called a meeting and a Grand Chapter of Louisiana was organized. Holland Chapter was not represented at the Convention and refused to recognize the authority of the new Grand Chapter. In 1847 the General Grand Chapter denied that it had any legal existence. The following year, on May 1, representatives of the four Chapters in Louisiana chartered by the General Grand Chapter, Holland, No. 1; New Era, No. 2; Red River, No. 3, and East Feliciana, No. 4, met at New Orleans and duly established a Grand Chapter for Louisiana.

The first Council in the State was Holland, No. 1, probably organized by John Barker in 1827. In the official reports of the Grand Chapter of Louisiana in 1829 and 1830 a Grand Council of Royal and Select Masters is mentioned. This seems to have died out but was revived about 1848 to 1850 when Holland, No. 1; Louisiana, No. 15, and Orleans, No. 36, were represented at a Convention to organize a Grand Council.

A Charter was granted on May 4, 1816, for the formation of an Encampment which was enrolled under the Grand Encampment of the United States on September 15, 1844, as Indivisible Friends Encampment, No. 1. This Commandery with Jacques de Molay, No. 2, and Orleans, No. 3, assembled on February 12, 1864, and formed the Grand Commandery of Louisiana.

On June 19, 1813, Charters were granted to Albert Pike Lodge of Perfection, No. 1, and Eagle Council of Kadosh, No. 6, at New Orleans. Grand Consistory, No. 1, was chartered at New Orleans on August 8, 1852, and a Chapter of Rose Croix, Cervantes, No. 4, was opened during the year 1887.

LOUIS NAPOLEON. Second Adjutant of the Grand Master of the Grand Orient of France. Nominated, in 1806, King of Holland. Louis, Napoleon III, was widely known as an interested Freemason.

LOUVELEAU. See Lewis.

LOWEN. In the Lansdowne Manuscript we meet with this charge: "that a Master or fellow make not a moulded stone square, nor rule to no Lowen, nor sett no Lowen worke within the Lodge." Brother Hawkins observes this has been said to be an error for Cowen, but in his opinion it is more probably intended for Layet, which is the word used in the parallel passage in other Manuscripts (see Loyer).

LOW TWELVE. In Masonic language midnight is so called. The reference is to the sun, which is then below the earth. Low Twelve in Masonic symbolism is an unpropitious hour.

LOYALTY. Notwithstanding the calumnies of Barruel, Robison, and a host of other anti-Masonic writers who assert that Freemasonry is ever engaged in efforts to uproot the governments within which it may exist, there is nothing more evident than that Freemasonry is a loyal institution, and that it inculcates, in all its public instructions, obedience to govern-
ment. Thus, in the Prestonian Charge given in the eighteenth century to the Entered Apprentice, and continued to this day in the same words in English Lodges, we find the following words:

In the State, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government under which you live, yielding obedience to the laws which afford you protection, but never forgetting the attachment you owe to the place of your nativity, or the allegiance due to the sovereign or protectors of that spot.

The Charge given in American Lodges is of the same import, and varies but slightly in its language.

In the State, you are to be a quiet and peaceful subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

The Charge given in French Lodges, though somewhat differing in form from both of these, has the same spirit and the same lesson. It is to this effect:

Obedience to the laws and submission to the authorities are among the most imperious duties of the Freemason, and he is forbidden at all times from engaging in plots and conspiracies.

Hence it is evident that the true Freemason must be a true patriot.

LUCHET, JEAN PIERRE LOUIS, MARQUIS DE. A French historical writer, who was born at Saintes in 1740, and died in 1791. He was the writer of many works of but little reputation, but is principally distinguished in Masonic literature as the author of an attack upon Illuminism under the title of Essai sur la Secte des Illuminés. It first appeared anonymously in 1789. Four editions of it were published.

The third and fourth with augmentations and revisions, which were attributed to Mirabeau, were printed with the outer title of Histoire secrète de la Cour de Berlin, par Mirabeau. This work was published, it is known, without his consent, and was burned by the common executioner in consequence of its libelous character. Luchet's essay has become very rare than for its intrinsic excellence.

LUDEWIG, H. E. An energetic Freemason, born in 1810, in Germany; died in 1856, in America. By “powers from home” this ardent Brother attempted to set up an independent authority to the existing Grand Lodge system in the United States; but, like many such attempts, it flashed brilliantly for a season, but proved of ephemeral nature.

LUFTON. One of the French terms for Louveteau, or Lewis, which see.

LULLY, RAYMOND. A celebrated chemist and philosopher, the Seneschal of Majorca, surnamed le docteur illuminate, the enlightened doctor. His discoveries are most noted, such as the mode of rectifying spirits, the refining of silver, etc. He was born about 1234. In 1276 he founded a college of Franciscans at Palma, for instruction in Eastern lore, and especially the study of the Arabic language, for which purpose he instituted several colleges between the years 1293 and 1311. He died in 1314. He is known as an eminent Rosicrucian, and many fables as to his longevity are related.

The foregoing account has long been generally acceptable though there is some uncertainty as to the dates of Lully's birth and death, and investigators have not agreed as to his scientific knowledge nor the authorship of certain works attributed by others to him. The alchemical works bearing his name are all apocryphal, spurious, according to J. Fitzmaurice-Kelly (Encyclopaedia Britannica, 1911), but Lewis Spence (Dictionary of Occultism, 1920) not only accepts him as an author and alchemist of ability but quotes a German historian of chemistry, Gruelin, who asserts Lully to be a scientist of exceptional skill. However, it is clear that he was a devoted missionary to the infidels, a progressive student and teacher of languages, venerated as saint and poet. Some of his views were in advance of the Church he served and in 1376 they were condemned in a Papal Bull at the behest of the Inquisition, but this was annulled by Pope Martin V in 1578. At eighty Lully was of unabated enthusiasm, preaching the Gospel, journeying far afield in Europe, crossing into Africa, where he was stoned to death by the people.


LUMIERE, LA VRAIE. French for The True Light, or Perfect Mason. A Degree in the Chapter of the Grand Lodge of Royal York of Berlin (Thory, Acta Latomorum i, page 321).

LUMINARIES. The first five officers in a French Lodge, namely, the Master, two Wardens, Orator, and Secretary, are called Luminaires or Luminaries, sources of light, because it is by them that light is dispensed to the Lodge.

LUNUS. An Egyptian deity, known as Khons-Lunus, and represented as hawk-headed, surmounted by the crescent and disk. When appearing with the head of an ibis, he is called Thoth-Lunus. His worship was very extensive through ancient Egypt, where he was known as Aah, who presides over rejuvenation and resurrection. Champollion mentions in his Pansion a Lunus-Bifrons.

LUSTRATION. From a Latin word meaning both washing and atonement. A religious rite practised by the ancients, and performed before any act of devotion. It consisted in washing the hands, and sometimes the body, in lustral or consecrated water. It was intended as a symbol of the internal purification of the heart. It was a ceremony preparatory to initiation in all the Ancient Mysteries. The ceremony is practised with the same symbolic import in some of the advanced Degrees of Freemasonry. So strong was the idea of a connection between lustral and initiation, that in the low Latin of the Middle Ages lustrare meant to initiate. Thus Du Cange (Glossarium) cites the expression "lustrare religione Christianorum" as signifying "to initiate into the Christian religion."

LUX. Latin for Light, which see. Freemasonry annually received, among other names, that of Lux, because it is that sublime doctrine of truth by which the pathway of him who has attained it is to be illumined in the pilgrimage of life. Among the Rosicrucians, light was the knowledge of the philosopher's stone; and Mosheim says that in chemical language the cross was an emblem of light, because it contains within its figure the forms of the three figures of which LVX, or Light, is composed.
LUXEMBURG. An independent Grand Duchy of Europe situated to the southeast of Belgium. In 1774 a Grand Orient with the reigning Duke as Protector was at work in Bouillon, a town which, though now in Belgium, was formerly part of Luxemburg. In 1812 this Grand Body had ceased to exist.

The Lodge, Les Enfants de la Concorde, meaning in French The Children of Good Understanding, was chartered in 1803 by the Grand Orient of France though it is possible that it was at work some years before that date.

The Grand Duchy became independent in 1839 and a few years later the Lodge became independent also. It is the smallest self-governing Masonic Body in the world.

LUX E TENEBRIS. Latin, meaning Light out of darkness. A motto very commonly used in the caption of Masonic documents as expressive of the object of Freemasonry, and what the true Freemason supposes himself to have attained. It has a recondite meaning. In the primeval ages and in the early mythology, darkness preceded light. "In the thought," says Cox, "of these early ages, the sun was the child of night or darkness" (Aryan Mythology i, page 43).

So lux being Truth or Freemasonry, and tenebrae, or darkness, the symbol of initiation, lux e tenebris is Masonic truth proceeding from initiation. A Lodge at London comprising Brethren devoted especially to the welfare of blind persons has been given this appropriate name.

LUX FIAT ET LUX FIT. Latin, meaning Let there be light, and there was light. A motto sometimes prefixed to Masonic documents (see True Light).

LUZ. An ever-living power, according to the old Jewish Rabbis, residing in a small joint-bone existing at the base of the spinal column. To this undying principle, watered by the dew of heaven, is ascribed the immortality in man.

Rabbi Joshua Ben Hananiah replied to Hadrian, as to how man revived in the world to come, "From Luz, in the back-bone." When asked to demonstrate this, he took Luz, a little bone out of the back-bone, and put it in water, and it was not steeped; he put it in the fire, and it was not burned; he brought it to the mill, and that could not grind it; he laid it on the anvil, and knocked it with a hammer, but the anvil was dented, and the hammer broken.

LYONS. L. V. C. Letters engraved on the rings of profession worn by the Knights of Baron von Hund's Templar system. They are the initials of the words in the Latin sentence Labor Viris Convenit, meaning Labor is suitable for men. It was also engraved on their seals.

LYON, DAVID MURRAY. This well-known writer and historian of Freemasonry in Scotland was initiated in 1856 in Lodge Ayr Saint Paul, No. 204, on the roll of the Grand Lodge of Scotland. He was a printer by trade and was at one time employed by the Ayrshire Express Company. In 1877 he was appointed Grand Secretary of the Grand Lodge of Scotland and held the post until 1900. He died on January 30, 1903. He was, without doubt, says Brother Hawkins, who prepared this article, the foremost Masonic student in Scotland, either of this or any other period; and the results of his continuous and arduous researches are to be found in all the books and periodicals of the Craft for twenty years, both at home and abroad. It is simply impossible to furnish anything like an accurate and complete list of his many valuable contributions to Masonic magazines. His chief works have been the History of the Mother Lodge Kilwinning, Scotland, the History of the old Lodge at Thornhill, and, finally, the History of the Ancient Lodge at Edinburgh, Mary's Chapel, from the sixteenth century. This grand work, which was published in 1873, has placed its author in the front rank of Masonic authors.

LYONS, CONGRESS OF. A Masonic Congress was convoked in 1778, at the City of Lyons, France, by the Lodge of Chevaliers Bienfaisants, or Benevolent Knights. It was opened on the 26th of November, and continued in session until the 27th of December, under the presidency of M. Villermoz. Its ostensible object was to procure a reformation in Freemasonry by the abjuration of the Templar theory; but it wasted its time in the correction of rituals and in Masonic intrigues, and does not appear to have been either sagacious in its methods, or successful in its results. Even its abjuration of the Strict Observance doctrine that Templarism was the true origin of Freemasonry, is said to have been insincere, and forced upon it by the injunctions of the political authorities, who were opposed to the propagation of any system which might tend to restore the Order of Knights Templar.
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putting Cheth for Gath and of supposing that Maacha
beannaich, to bless. The latest dictionary published by
HDyo,
probably from the Hebrew verb
macha, to smite.

MAACHA. In the Tenth Degree of the Ancient
and Accepted Scottish Rite we are instructed that
certain traitors fled to “Maacha, King of Cheth,” by
whom they were delivered up to King Solomon on his
sending for them. In First Kings ii, 39, we find it
recorded that two of the servants of Shimei fled from
Jerusalem to “Achish, son of Maachah king of Gath.”
There can be little doubt that the carelessness of the
early copyists of the Ritual led to the double error of
putting Cheth for Gath and of supposing that Maacha
was its king instead of its king’s father. The manu-
scripts of the Ancient and Accepted Scottish Rite, too
often copied by unlearned persons, show many such
corruptions of Hebrew names, which modern re-
searches must eventually correct. Delaunay, in his
Thuileur, 1813, makes him King of Tyre, calls him
Mahakah,םמאכה, and adds a Latin word, Compressus,
as further explanation, the meaning evidently being
to bring together.

MAC. Masonic writers have generally given to
this word the meaning of “is smitten,” deriving it
probably from the Hebrew verb הבדא, bechath, to smite.
Others, again, think it is the word בז, mak, rottenness,
and suppose that it means “he is rotten.” Both der-
ivations are, in Brother Mackey’s opinion, incorrect.
Mac is a constituent part of the word macbenac, which
is the substitute Master’s Word in the French Rite,
and which is interpreted by the French ritualists as
meaning “he lives in the son.” But such a derivation
finds no support in any known Hebrew root. An-
other interpretation must be sought. Doctor Mackey
believed there is evidence, circumstantial at least, to
show that the word was, if not an invention of the
Antient or Dermott Freemasons, at least adopted by
them in distinction from the one used by the Moderns,
which latter is the word now in use in the United
States of America. Brother Mackey was disposed to
attribute the introduction of the word into Free-
masonry to the adherents of the House of Stuart, who
sought in every way to make the Institution of Free-
masonry a political instrument in their schemes for
the restoration of their exiled monarch. Thus the old
phrase, “the Widow’s Son,” was applied by them to
James II, who was the son of Henrietta Maria, the
widow of Charles I. So, instead of the old Master’s
word which had hitherto been used, they invented
macbenac out of the Gaelic, which to them was, on
account of their Highland supporters, almost a sacred
language in the place of Hebrew. Now, in Gaelic,
Mac is son, and benach is blessed, from the active verb
beannaich, to bless. The latest dictionary published by
the Highland Society gives this example: “Benach

MACBENAC. This word is capable of at least two
interpretations.
1. A significant word in the Third Degree accord-
ing to the French Rite and some other Rituals (see
Mac).
2. In the Order of the Beneficent Knights of the
Holy City, the Recipiendary, or Novice, is called
Macbenac.

MACCABEES. A heroic family, whose patriotism
and valor form bright pictures in the Jewish annals.
The name is generally supposed to be derived from
the letters מכ, כ, ב, י—that is, Bless the
King of Scotland, Alexander, son of
Alexender, etc. Therefore we find,
without any of those distortions to
which etymologists so often recur,
that macbenac means in Gaelic the
blessed son. This word the Stuart
Freemasons applied to their idol, the
Frentender, the son of Charles I.

MACCALLA, CLIFFORD P. Initiated in Con-
cordia Lodge No. 67 at Philadelphia, 1889; was
Worshipful Master in 1874; accepted position of
Secretary in 1876 and served twelve years. Brother
MacCalla was elected Junior Grand Warden of Penn-
sylvania in 1882, Senior Grand Warden in 1884,
Deputy Grand Master in 1886 and Grand Master in
1888. For many years he was Editor of the
Keystone, a Masonic journal. He wrote a historical sketch of
Concordia Lodge in Philadelphia, a Life of Daniel
Coxe and many essays on Freemasonry in America.
He discovered the Secretary’s ledger of Saint John’s
Lodge dating from June 24, 1731, to June, 1738 (see
Transactions, Quatuor Coronati Lodge, volume iii,
page 134).

MACERIO. Du Cange (in his Glossarium) gives
this as one of the Middle Age Latin words for mason,
deriving it from maceria, a wall. The word is now
never employed.

MACHIO. See Macio.

MACIO. Du Cange, Glossarium, defines Macio,
Mattio, or Machio, on the authority of Isidore, as
Macon, latomus, a mason, a constructor of walls,
from machina, the machines on which they stood to
work on account of the height of the walls. He gives
Mago also.

MACKENZIE, KENNETH R. H. His favorite
pen name was Cryptonymus, a Latin word meaning
One whose name is hidden. Editor of The Royal Ma-
sonic Cyclopaedia of History, Rites, Symbolism, and
Biography, published in London in 1877, by Brother
John Hogg, Paternoster Row. He was one of the
founders of the Rosicrucian Society in England (see
Rosicrucianism).
MACKEY, ALBERT GALLATIN. The American Masonic historian. He was born at Charleston, South Carolina, March 12, 1807. This scholarly Brother lived to the age of seventy-four years. He died at Fortress Monroe, Virginia, June 20, 1881, and was buried at Washington, District of Columbia, Sunday, June 26, with all the solemnity of the Masonic Rites wherein he had long been an active leader. From 1834, when he was graduated with honors at the Charleston Medical College, until 1854 he gave attention to the practise of his profession, but from that time on literary and Masonic labors engrossed his efforts. Doctor Mackey was a Union adherent during the Civil War and in July, 1865, President Johnson appointed him Collector of the Port. In a contest for senatorial honors Brother Mackey was defeated by Senator Sawyer. Doctor Mackey removed to Washington, District of Columbia, in 1870.

Doctor Mackey was Initiated, Passed and Raised in Saint Andrews Lodge No. 10, Charleston, South Carolina, in 1841. Shortly thereafter he affiliated with Solomon's Lodge No. 1, also of Charleston, and was elected Worshipful Master in December, 1842. From 1842 until 1867 he held the office of Grand Secretary and during this period prepared all the reports of the Foreign Correspondence Committee of the Grand Lodge. In 1851 he was a founder member of Landmark Lodge No. 76. During the winter of 1841–2 he was advanced and exalted in Capitular Freemasonry; elected High Priest in December, 1844; and also elected Deputy Grand High Priest in 1848 and successively re-elected until 1855. From 1855 to 1867 he was each year elected as Grand High Priest of his State. Elected in 1859 to the office of General Grand High Priest, he continued in that position until 1868. Created a Knight Templar in South Carolina Commandery No. 76. The announcement of his death has carried a genuine sentiment of sorrow wherever Freemasonry is known and widely respected and beloved by the Masonic world. While this Grand Lodge shares in the common sorrow of the Craft everywhere at this irreparable loss, she can properly lay claim to a more intimate and peculiar knowledge and counsel. In testimony of our affectionate respect for his memory the Grand Lodge jewels, and to the honor of his name. We extend to his family the assurance of our sincere and respectful sympathy, and direct that an attested copy of this Minute be transmitted to them.

In the eulogy over Doctor Mackey, delivered by Past Grand Master Henry Buist, of Georgia, before the Supreme Council for the Southern Jurisdiction, he said of the Doctor:
He was a fearless and gifted speaker; his language was courteous and manner dignified; and occasionally, in his earnestness to maintain what he conceived to be right, he became animated and eloquent. Positive in his convictions, he was bold in their advocacy. His course of action once determined on, supported by an approving conscience, no fear or disfavor or discomfiture could swerve him from his fixed purpose. Whatever was the emergency, he was always equal to it. Where others doubted, he was confident; where others faltered, he was immovable; where others queried, he affirmed. He was faithful to every public and Masonic duty. Treachery found no place in his character. He never betrayed a trust. He was eminently sincere and loyal to his friends, and those who were most intimately associated with him learned to appreciate him the most. He was generous and frank in his impulses, and cherished malice toward none, and charity for all. His monument is in the hearts of those who knew him longest and best. He is no longer of this earth. His work among men is ended; his earthly record is complete.

MACO. See Macio.

MACON. The following is substantially from Kenning's Cyclopedia of Freemasonry:

The Norman-French word for mason—as the Operative Mason in early days was called—"le maçon," and this was corrupted into maçonnet, masonnet, positive in his commercial, maçonsson, and even maçon. The word seems to come from maçonner, which had both its operative meaning and derivative meaning of conspiring, in 1288, and which again came from maesto, a word of classic use. The word maçon, as it appears to us, is clear evidence of man-French artificers of the Conquest, who carried the Masonry of the Secret. The sixth grade of the reformed Masonic Clubs, somewhat like unto the English Lodges of Instruction, with more, perhaps, of the character of a Club. Kenning's Cyclopedia says "there were about nineteen of these associations in the principal towns of Holland in 1866."

MACOY'S CYCLOPEDIA. "A General History, Cyclopaedia, and Dictionary of Freemasonry," containing some 300 engravings, by Robert Macoy, 33, published in New York, which has passed through a number of editions. It was originally founded on A Dictionary of Symbolical Masonry, by Dr. George Oliver. Brother Macoy has occupied the prominent position of Deputy Grand Master of the Grand Lodge of New York, and that of Grand Recorder of the State Grand Commandery of the Order of the Temple, Knights Templar.

MACROGOSM. Greek, μάγος κόσμον, the great world. The visible system of worlds; the outer world or universe. It is opposed to Microcosm, the little world, as in man. It has been used as the Macric soul in opposition to the Micric animal life, and as the soul of the universe as opposed to the soul of a single world or being. A subject of much note to the Rosicrucians in the study of the Mysterium Magnum.

MACZO. Latin of the Middle Ages for a maçon.

Du Cange quotes a Computum of the year 1324, in which it is said that the work was done "per manum Petri, macononis de Lagnici," meaning "by the hand of Peter, a master of Lagnica."

MADAGASCAR. L'Action Républicaine Lodge, from June 25, 1913, at Diego Suarez, and La France Australe, from July 20, 1903, at Tananarivo, are subject both to the Grand Orient of France. Three others, La Fraternité Universale, from 1917, at Ambositra, Imerina, from 1903, at Tananarivo and Les Trois Frères, The Three Brothers, at Majungo, are controlled by the Grand Lodge of France. Madagascar is an island, under the French Government, is 975 miles long, with some three million inhabitants, and is in the Indian Ocean, 230 miles from the east coast of Africa.

MADE. A technical word signifying initiated into Freemasonry (see Make).

MADMAN. Madmen are specially designated in the oral law as disqualified for initiation (see Qualifications).

MADRAS. A presidency of British India. The first Lodge in Southern India was established at Madras. Others were opened in 1765 and in the following year Captain Edmond Pascal was appointed Provincial Grand Master for Madras and its Dependencies. A Provincial Grand Lodge was established in 1781 by the Athol Grand Lodge of England but after about seven years the state of warfare round about Madras caused its decline. Unity among the Brethren in Southern India was finally achieved by the appointment of Brigadier-General Horn as Provincial Grand Master for the Coast of Coromandel, the Presidency of Madras and parts adjacent. The older Lodges had all ceased work when in 1786 the Carnatic Military Lodge was established at Arcot. The early attempts of the French to plant Freemasonry in Madras were even less successful than those of the English. The first Lodge, La Fraternité Cosmopolite, meaning in French World-wide Fraternity, was chartered in 1786, but after lying dormant for some time finally ceased to exist. The Grand Lodge of Scotland has chartered many surviving and successful developments.
the French writers, especially to Ragon, who gives many pages of his Masonic Orthodoxy to the subject of Masonic magic; and still more to Alphonse Louis Constant, who has written three large volumes on the History of Magic, on the Ritual and Dogma of the Higher Magic, and on the Key of the Grand Mysteries, in all of which he seeks to trace an intimate connection between the Masonic mysteries and the science of magic (see Levi, Eliphas). Ragon designates this sort of Freemasonry by the name of Occult Freemasonry. But he loosely confounds magic with the magism of the ancient Persians, the medieval philosophy and modern magnetism, all of which, as identical sciences, were engaged in the investigation of the nature of man, the mechanism of his thoughts, the faculties of his soul, his power over nature, and the essence of the occult virtues of all things. Magism, he says, is to be found in the Sentences of Zoroaster, in the Hymns of Orpheus, in the Invocations of the Hierophants, and in the Symbols of Pythagoras; it is reproduced in the Philosophy of Agrippa and of Cardan, and is recognized under the name of Magic in the marvelous results of magnetism. Cagliostro, it is well known, mingled with his Spurious Freemasonry the Superstitions of Magic and the Operations of Animal Magnetism. But the writers who have sought to establish a scheme of Magical Freemasonry refer almost altogether to the supposed power of mystical names or words, which they say is common to both Freemasonry and magic. It is certain that onomatology, or the science of names, forms a very interesting part of the investigations of the higher Freemasonry, and it is only in this way that any connection can be created between the two sciences. Much light, it must be confessed, is thrown on many of the mystical names in the advanced Degrees by the dogmas of magic; and hence magic furnishes a curious and interesting study for the Freemason (see Magic Squares and Alchemy).

MAGIAN SOCIETY. Founded in New York City on September 29, 1913, by Brother Frank C. Higgins, for the study of Masonic symbolism! (see American Freemason, November, 1913, and Miscellanea Latomorum, volume i, pages 63 and 128, new series).

MAGICIANS, SOCIETY OF THE. A society founded at Florence, which became a division of the Brothers of Rose Croix. They were in their Chapters the habit of members of the Inquisition. This must not be confused with a society of the same name but not claiming to be exclusively Masonic in the United States.

MAGIC SQUARES. A magic square is a series of numbers arranged in an equal number of cells constituting a square figure, the enumeration of all of whose columns, vertically, horizontally and diagonally, will give the same sum. The Oriental philosophers, and especially the Jewish Talmudists, have indulged in many fanciful speculations in reference to these magic squares, many of which were considered as talismans. The accompanying figure of nine squares containing the nine digits so arranged as to make fifteen when counted in every way, was of peculiar import.

There was no talisman more sacred than this among the Orientalists, when arranged as in Figure 2.
Thus designed, they called it by the name of the Planet Saturn, ZaHaL, because the sum of the 9 digits in the square was equal to 45 (1+2+3+4+5+6+7+8+9) which is the numerical value of the letters in the word ZaHaL, in the Arabic alphabet. The talmudists also esteemed it as a sacred talisman because 15 is the numerical value of the letters of the word IT, JaH, which is one of the forms of the Tetragrammaton.

The Hermetic Philosophers called these magic squares Tables of the Planets, and attributed to them many occult virtues. The Table of Saturn consisted of 9 squares, and has just been given. The Table of Jupiter consisted of 16 squares of numbers, whose total value is 136, and the sum of them added, horizontally, perpendicularly, and diagonally, in rows, is always 34; as in Figure 3.

So the Table of Mars consists of 25 squares, of the Sun of 36, of Venus of 49, of Mercury of 64, and of the Moon of 81. These magic squares and their values have been used in the symbolism of numbers in some of the advanced Degrees of Freemasonry.

This subject should not be dismissed as a purely imaginative study. The matter has for many years engaged the attention of mathematicians of the highest quality. The Magic Square has been worn as an emblem or talisman insuring good luck to the possessor and evidently it formed an essential part in the early symbolism connected with the Craft. That singular picture by Albrecht Durer of the sixteenth century, Malancolia, shows a Magic Square with many other symbols easily recognized by members of the Masonic institution. The history of the Magic Square goes back hundreds of years and there has been undoubtedly through this period a superstitious, as well as a scientific, esteem for this device. They have not been worked out to their present perfection in any other than by systematic methods. The earliest known writer on the subject was a Greek, Emanuel Moscopulus, who flourished in the fourth or fifth century. Since that time there have been many laborers upon this work.

One of the very interesting of these Magic Squares is referred to above by Doctor Mackey. This occurs in a book by Agrippa (De Occulta Philosophie, 1510) and is quoted on page 279 of George Falkener’s Games Ancient and Modern. By first arrangement the numerals from 1 to 16 in four rows as in Figure 4 it will be seen that by leaving the numerals unchanged at each corner of the large square, namely 1, 4, 16, and 13, and also at the inner square of 6, 7, 10, and 11, and substituting the other pairs of numerals, reversing them at the time, we have in Figure 5, this remarkable Magic Square reversed, which Brother Mackey has called the Table of Jupiter. The combinations of this figure are surprising, amounting to fifty-six arrangements, each totaling thirty-four. The four horizontals, as 1+15+14+1=34, 12+6+7+9=34, etc.; and the four perpendicular columns, as 1+12+8+13=34, and 15+6+10+3=34, etc.; the diagonals, 1+6+11+16=34, and 4+7+10+13=34; the diamonds, 1+7+11+16=34, and 4+11+13+6=34; the squares, 1+4+16+13=34, and 6+7+11+10=34; the oblongs, 15+14+2+3=34, 12+9+5+8=34, and the romboids, 1+15+16+2=34, and 4+9+13+8=34, etc.

The method of working out a Magic Square with an uneven number of cells was suggested by De la Loubère. The several steps may be considered as follows: In assigning consecutive numbers, proceed in an oblique direction up and to the right as 4, 5, 6, as in Figure 6. When this would carry a number out of the Magic Square, write that number in the cell at the opposite end of the column or row, as shown by the numbers in the margin of Figure 6. When the application of the first of these rules in the present paragraph would place a number in a cell already occupied, write the new number in the cell beneath the one last filled. For instance, the cell above and to the right of 3 being occupied, 4 is written under 3. Treat the marginal square at the upper right-hand corner marked x as an occupied cell and apply the rule given...
in the last sentence. Begin by putting 1 in the top cell of the middle column. A comparison of Figure 6 will show that it is a reflection of Figure 1 given by Doctor Mackey.

One of the most successful of all students of the subject unquestionably was Brother Benjamin Franklin. Two of his efforts, an 8x8 and a 16x16, are today unsurpassed as purely remarkably successful attempts at

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FIGURE 7. FRANKLIN'S MAGIC SQUARE

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FIGURE 8. MAGIC PENTAGON

recollect that any one Englishman had done anything of the kind remarkable. I said it was perhaps a mark of the good sense of our mathematicians that they would not spend their time in things that were merely difficiles nugae, incapable of any useful application. He answered that many of the arithmetical or mathematical questions publicly proposed in England were equally trifling and useless. Perhaps the considering and answering such questions, I replied, may not be altogether useless if it produces by practice an habitual readiness and exactness in mathematical disquisitions, which readiness may, on many occasions, be of real use. In the same way, says he, may the making of these squares be of use. I then confessed to him that in my younger days, having once some leisure (which I still think I might have employed more usefully) I had amused myself in making this kind of Magic Squares, and, at length had acquired such a knack at it, that I could fill the cells of any magic square of reasonable size with a series of numbers as fast as I could write them, disposed in such a manner that the sums of every row, horizontal, perpendicular, or diagonal, should be equal; but not being satisfied with these, which I looked on as common and easy things, I had imposed on myself more difficult tasks, and succeeded in making other magic squares with a variety of properties, and much more curious. He then showed me several in the same book of an uncommon and more curious kind; but as I thought none of them equal to some I remembered to have made, he desired me to let him see them; and accordingly the next time I visited him, I carried him a square of 8 which I found among my old papers, and which I will now give you with an account of its properties (see Figure 7). The properties are:

1. That every straight row, horizontal or vertical, of 8 numbers added together, make 260, and half of each row, half of 260.

2. That the bent row of 8 numbers ascending and descending diagonally, viz., from 16 ascending to 10 and from 23 descending to 17 and every one of its parallel bent rows of 8 numbers make 260, etc., etc. And lastly the four corner numbers with the four middle numbers make 260. So this magical square seems perfect in its kind, but these are not all its properties, there are five other curious ones which at some time I will explain to you.

This Magic Square by Franklin is given here as Figure 7.

Brother Paul Carus has investigated the means by which Brother Franklin may have worked out his system of Magic Squares but it is really somewhat a question even now with all the later studies that have been given to the subject whether any one has perfected an ability capable of preparing a means of producing these designs with the facility that Brother Franklin mentions. Those who wish to examine the subject further will find it discussed in the Encyclopaedia Britannica, in Magic Squares and Cubes, by W. S. Andrews, containing chapters by Brother Paul Carus and others, and in a Scrap Book of Elementary Mathematics by William F. White, as well as in Mathematical Recreations by Professor W. W. R. Ball.

This subject is somewhat allied as a mathematical curiosity with two other figures which come down to us through the Middle Ages, the Magic Pentagon or the Five Pointed Star, as a symbol of the School of Pythagoras, as in Figure 8, and the Magic Hexagram, Figure 9, commonly called the Shield of David and
frequently used on synagogues, as Brother Carus points out. These two designs, Figures 8 and 9, have a peculiarity of that is not perhaps noticed at the first glance. They can be drawn by one stroke of the pencil, beginning at any point. If they be compared in this respect with any square having two diagonals the difference can soon be tested as the square is not capable of being drawn as a complete figure, including the two diagonals, with one stroke. In order to better illustrate the operation of drawing Figures 8 and 9, numerals have been attached to illustrate the movement of the pencil in tracing them out. Of course, they can be begun at any place in any one of the lines composing the figures.

**MAGISTER CAEMENTARIORUM.** A title applied in the Middle Ages to one who presided over the building of edifices, and means *Master of the Masons.*

**MAGISTER HOSPITALIS.** See Master of the Hospital.

**MAGISTER LAPIDUM.** Du Cange (Glossarium) defines this as *Master Mason;* and he cites the statutes of Marseilles as saying: "Tres Magistros Lapidis bonos et legales," that is, three good and lawful Masons "shall be selected to decide on all questions about water in the city."

**MAGISTER MILITIAE CHRISTI.** Latin, meaning *Master of the Chivalry or Knight of Christ* which see under this title.

**MAGISTER PERRERIUS.** A name given in the Middle Ages to a Mason; literally, a Master of Stones, from the French *pierre,* a stone.

**MAGISTER TEMPLI.** See Master of the Temple.

**MAGISTRI COMACINI.** See Comacine Masters; also Como.

**MAGNA EST VERITAS ET PRAEVALEBIT.** Latin, meaning *The Truth is mighty, and will prevail.* The motto of the Red Cross Degree, or Knights of the Red Cross.

**MAGNAN, B. P. A**

MAHER-SIIALAL-HASH-BAZ. The renowned disciple of Buddha Sakyamuni, who arranged the metaphysical portion of the sacred writings called *Abhidharma.*

**MAHABHARATA.** A Sanskrit poem, recounting the rivalries of the descendants of King Bharata, and occupying a place among the Shasters of the Hindus. It contains many thousand verses, written at various unknown periods since the completion of the Ramayana.

**MAHAKASYAPA.** The renowned disciple of Buddha Sakyamuni, who arranged the metaphysical portion of the sacred writings called *Abhidharma.*

**MAHABER-SHALAL-HASH-BEIZ.** Hebrew, as in יהוה הושלח משלח. Four Hebrew words which the prophet Isaiah was ordered to write upon a tablet, and which were afterward to be the name of his son. They signify, "make haste to the prey, fall upon the spoil," and were prognostic of the sudden attack of the Assyrians. They may be said, in their Masonic use, to be symbolic of the readiness for action which should distinguish a warrior, and are therefore of significant service in the system of Masonic Templarism.

**MAIER, MICHAEL.** A celebrated Rosicrucian and interpreter and defender of Rosicrucianism. He was born at Resinsburg, in Holstein, in 1568, and died at Magdeburg in 1620, Spence says 1622 (*Encyclopaedia of Occultism,* 1920) though the former figure is usually given. He is said to have been the first to introduce Rosicrucianism into England. He wrote many works on the system, among which the most noted are *Atlanta Fugiens,* 1618; *Septimana Philosophica,* 1620; *De Fratemitate Rosae Crucis,* 1618; and *Lusus Serius,* 1617. Some of his contemporaries having denied the existence of the Rosicrucian Order, Maier in his writings has refuted the calumnies and warmly defended the Society, of which, in one of his works, he speaks thus: "Like the Pythagoreans and Egyptians, the Rosicrucians exact vows of silence and secrecy. Ignorant men have treated the whole as a fiction; but this has arisen from the five years probation to which
they subject even well-qualified novices before they are admitted to the higher mysteries, and within this period they are to learn how to govern their own tongues.

MAINE. Jeremy Gridley, Provincial Grand Master for Massachusetts, granted authority to Alexander Ross to constitute the first Lodge in Maine at Falmouth, afterwards Portland. Ross died November 24, 1768, and a petition signed by eleven Brethren was sent to John Rowe who succeeded Gridley. On March 30, 1769, he granted a new Charter, deputizing William Tyng to act as Master. In 1772 this Lodge resolved, as there was some dispute about the matter, to use the Ancient and Modern Rituals on alternate evenings. Maine was admitted into the Union of the States in 1819, at which time there were thirty-one Lodges in the new State. Twenty-nine of these at a meeting called by Simon Greenleaf agreed to constitute a Grand Lodge. On June 1, 1820, twenty-four Bodies were represented and chose their Grand Officers. William King, Governor of the State, was elected the first Grand Master. The disappearance of Morgan in 1826 and the consequent anti-Masonic feeling caused a great number of the Lodges in Maine as in New York and Pennsylvania to cease work for a considerable period. In 1870, however, the Craft had grown so strong again that there were one hundred and fifty-four Lodges at work in the State.

The Grand Chapter of Massachusetts granted a Warrant to organize a Chapter in Portland, February 12, 1805, as Mount Vernon Chapter. Montgomery, New Jerusalem, Jerusalem and Mount Vernon Chapters met in Convention at Portland on February 7, 1821, and adopted provisionally the Constitution of the Grand Chapter of Massachusetts. Companion Charles Fox of Portland was elected Grand High Priest and Companion James Lorin Child of Augusta, Grand Secretary. The Grand Royal Arch Chapter of Maine, thus constituted, was incorporated by special Act of the State Legislature, approved by the Governor, January 22, 1822. In the early days of Select Freemasonry in Maine a Council was organized, and worked under the General Grand Chapter. Later, when the General Grand Chapter gave up control of the Degrees, the Brethren organized three Councils—King Solomon, Mount Vernon and Jerusalem—all chartered by the Grand Council of Massachusetts and Rhode Island. Three representatives of each of these Councils with twenty other Companions met in Convention at Portland, May 3, 1855, to organize a Grand Council. Companion Robert P. Dunlap of Brunswick was chosen chairman and elected Grand Puissant.

The date of Maine Commandery, No. 1, at Gardiner, is recorded in the Proceedings of 1856 as March 17, 1827, but in the Proceedings of 1916 it appears as May 14, 1821. Maine, No. 1; Portland, No. 2, and Saint John's, No. 3, met in Convention and constituted on May 5, 1852, the Grand Commandery of Maine.

Portland saw the first introduction of the Ancient and Accepted Scottish Rite to the State. On May 14, 1857, were chartered the Yates Lodge of Perfection, the Portland Council of Princes of Jerusalem, and the Dunlap Chapter of Rose Croix. The Maine Consistory, Portland, was chartered May 22, 1862.
MALTA

It teaches us to correct the irregularities of temper, and, like enlightened reason, to curb the aspirations of unbridled ambition, to depress the malignity of envy, and to moderate the ebullition of anger. It removes from the mind all the excrescences of vice, and fits it, as a well-wrought stone, for that exalted station in the great temple of nature to which, as an emanation of the Deity, it is entitled.

The Mallet or Setting Maul is also an emblem of the Third Degree, and is said to have been the implement by which the stones were set up at the Temple. It is often improperly confounded with the Common Gavel.

The French Freemasons, to whom the word Gavel is unknown, uniformly use maillet, or mallet, in its stead, and confound its symbolic use, as the implement of the presiding officer, with the mallet of the English and American Mark Master.

MALTA. Anciently known as Melita (see Acts xxviii, 1). A small island in the Mediterranean Sea, which, although occupying only about 91 square miles, possessed for several centuries a greater degree of celebrity than was attached to any other territory of so little extent. It is now a possession of the British Government, but was occupied from 1530 to 1798 by the Knights Hospitalers, then called Knights of Malta, upon whom it was conferred in the former year by Charles V.

The Saint John's Lodge of Secrecy and Harmony is claimed to have assembled as a Lodge since 30 June 1788' (see Lane's Masonic Record, page 220).

On July 2, 1788, Secrecy and Harmony Lodge was reopened and on March 30 the following year it was warranted as No. 590 by the Grand Lodge of England. In 1815 Brother Waller R. Wright was appointed Provincial Grand Master.

Gibraltar was at one time part of the Malta Masonic territory and in 1914 there were five English Lodges located there.

Tunis became part of the Malta District in 1869.

MALTA, CROSS OF. See Cross, Maltese.

MALTA, KNIGHT OF. See Knight of Malta.

MALTESE CROSS. See Cross, Maltese.

MAN. Among the several significances of this word are the following:

1. Man has been called the Microcosm, or little world, in contradistinction to the Macrocosm, or great world, by some fanciful writers on metaphysics, by reason of a supposed correspondence between the different parts and qualities of his nature and those of the universe. But in Masonic symbolism the idea is borrowed from Christ and the Apostles, who repeatedly refer to man as a symbol of the Temple.

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

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

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

MAN or PERFECTED CREATION. The symbol representing perfected creation, which is "very common on ancient Hindu monuments in China," embraces so many of the Masonic emblems, and so directly refers to several of the elementary principles taught in philosophic Freemasonry, that it is here introduced with its explanations. Forlong, in his Faiths of Man, gives this arrangement:

A—is the Earth, or foundation on which all build.
Wa—Water, as in an egg, or as condensed fire and ether.
Ra—Fire, or the elements in motion.
Ka—Air, or wind—Juno, or Jo ni; a condensed element.
Cha—Ether, or Heaven, the cosmical Former.

The accompanying illustration shows a design that is frequently found in India.

**MAN'S PERFECTED CREATION**

As these symbols are readily interpretable by those conversant with Masonic hieroglyphs, it may be seen that the elements, in their ascending scale, show the perfected creation. Forlong remarks that:

As it was difficult to show the All-pervading Ether, Egypt for this purpose, surrounded her figures with a powder of stars instead of flame, which on Indra's garments were Yonis. This figure gradually developed, becoming in time a very concrete man, standing on two legs instead of a square base—the horns of the crescent, Air, being outstretched, formed the arms, and the refugent Flame, the head, which, with the Greeks and Romans, represented the Sun, or Fire, and gives Light to all. To this being, it was claimed, there were given seven senses; and thus, perfect and erect, stood Man, rising above the animal state.

A discussion of the subject is to be found in Chinese Thought, by Brother Paul Carus, a treatise of decided interest.

The seven senses were seeing, hearing, tasting, feeling, smelling, understanding, and speech (see Ecclesiasticus, in the Apocrypha xviii, 1-5):

"The Lord created man," and "They received the use of the five operations of the Lord; and in the sixth place he imparted (to) them understanding, and in the seventh speech, an interpreter of the cogitations thereof."

The words "seven senses" also occur in the poem of Taliasin, called Y Bid Mawr, or the Macrocosm (British Magazine, volume xxx, page 30). See further the Mysterium Magnum of Jacob Boehmen, which teaches "how the soul of man, or his inward holy body," was compounded of the seven properties under the influence of the seven planets:

I will adore my Father,
My God, my Supporter,
Who placed, throughout my head,
MANDATE. From the Latin, meaning *That which is commanded.* The Benedictine editors of Du Cange define *vendatun* as “Breve aut Edictum Regium,” that is, a Royal Brief or Edict, and *mandamentum* as “literae quibus magistratus aliquid mandat,” meaning, letters in which a magistrate commands anything. Hence the orders and decrees of a Grand Master or a Grand Lodge are called Mandates, and implicit obedience to them is a Masonic obligation. There is an appeal, yet not a suspensive one, from the Mandate of a Grand Master to the Grand Lodge, but there is none from the latter.

MANGO. The branches of this tree are a prominent feature in all Eastern religious ceremonies. The *mango* is the apple-tree of India, with which man, in Indian tale, tempted Eve.

MANGOURIT, MICHEL ANGE BERNARD DE. A distinguished member of the Grand Orient of France. He founded in 1776, at Rennes, the Rite of *Sublimes Elus de la Vérité,* or *Sublime Elects of Truth,* and of Dames of Mount Thabor. He also created the Masonic Literary Society of Free Thinkers, which existed for three years. He delivered lectures which were subsequently published under the title of *Cour de Philosophie Maçonique,* in 500 pages, quarto. He also delivered a great many lectures and discourses before various Lodges, several of which were published. He died, after a long and severe illness, February 17, 1829.

MANICHAEANS. Also termed Gnostics. A sect taking its rise in the middle of the third century, whose belief was in two eternal principles of good and evil. They derived their name from Manes, a philosopher of Persian birth, sometimes called Manicheaus. From the two principles of Ormuzd, and Ahriman was the author of the good, while Ahriman was the master spirit of evil. The two classes of neophytes were, the true, *si reddi kan*; the listeners, *sam*a. un.

MANICHEENS, LES FRERES. A secret Italian Society, founded, according to Thory (*Acta Latomorum* i, 325), and Clavel (*Histoire Pittoresque,* page 407) in the eighteenth century, at which the doctrines of Manes were set forth in several grades.

MANITOBA. Northern Light Lodge was granted a Dispensation in 1864 by Brother A. T. Pierson, then Grand Master in Minnesota. The new Lodge was organized at Fort Garry (Winnipeg) with Brother Dr. John Schultz as Worshipful Master but it ceased to exist after a few years’ work. When Red River Settlement, as it was then called, became the Province of Manitoba the Grand Lodge of Canada assumed Jurisdiction and chartered Prince Rupert’s Lodge, Winnipeg, in December, 1870. Prince Rupert, Lisgar, and Ancient Landmark Lodges held a Convention on May 12, 1875, and formed the Grand Lodge of Manitoba with the Rev. Dr. W. C. Clarke as Grand Master. Until the Provinces of Alberta and Saskatchewan were established and created Grand Lodges of their own the Grand Lodge of Manitoba controlled the Craft in the Northwest Territories and the Yukon Territory as well as in Manitoba.

MANN, DER. German, meaning the *Man,* the second grade of the Deutsche Union.

MANNA, POT OF. Among the articles laid up in the Ark of the Covenant by Aaron was a Pot of Manna. In the Substitute Ark, commemorated in the Royal Arch Degree, there was, of course, a representation of it. Manna has been considered as a symbol of life; not the transitory, but the enduring one of a future world. Hence the Pot of Manna, Aaron’s Rod that budded anew, and the Book of the Law, which teaches Divine Truth, all found together, are appropriately considered as the symbols of that eternal life which it is the design of the Royal Arch Degree to teach.

MANNINGHAM, THOMAS. Dr. Thomas Manningham was a physician, of London, of much repute in the eighteenth century. He took an active interest in the concerns of Freemasonry, being Deputv Grand Master of England, 1852-6. According to Oliver (*Revelations of a Square,* page 86), he was thoroughly conversant with the prayer now so well known to the Fraternity, which was presented by him to the Grand Lodge, and adopted as a form of prayer to be used at the initiation of a candidate. Before that period, no prayer was used on such occasions, and the one composed by Manningham, Oliver says with the assistance of Anderson, which is doubtful, as Anderson died in 1739, is here given as a document of the time. It will be seen that in our day it has been somewhat modified, Preston making the first change; and that, originally used as one prayer, it has since been divided, in this country at least, into two, the first part being used as a prayer at the opening of a Lodge, and the latter at the initiation of a candidate.

Most Holy and Glorious Lord God, thou Architect of Heaven and Earth, who art the Giver of all good Gifts and Graces; and hast promised that where two or three are gathered together in thy Name, thou wilt be in the midst of them; in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our Undertakings: to give us thy Holy Spirit, to enlighten our minds with Wisdom and Understanding; that we may know and serve thee aight, that all our Doings may tend to thy Glory and the Salvation of our Souls. And we beseech thee, O Lord God, to bless this our present Undertaking, and to grant that this our Brother may dedicate his Life to thy Service, and be a true and faithful Brother amongst us. Encline him with Divine Wisdom, that he may, with the secrets of Masonry, be able to unfold the Mysteries of Godliness and Christianity. This we humbly beg, in the Name and for the Sake of Jesus Christ our Lord and Saviour, Amen.

Doctor Manningham rendered other important services to Freemasonry by his advocacy of healthy reforms and his determined opposition to the schismatic efforts of the Antient Freemasons. He died February 3, 1794. The third edition of the Book of *Constitutions* (1756, page 258) speaks of him in exalted terms as “a diligent and active officer.” Two interesting letters written by Doctor Manningham are given at length in Gould’s *Concise History of Free-*
P. 617

MASONRY (pages 328-34); one dated December 3, 1756, and addressed to what was then the Provincial Grand Lodge of Holland, refusing leave for the holding of Scotch Lodges and pointing out that Freemasonry is the same in all parts of the world; and another dated July 12, 1757, also dealing with the so-called Scotch Freemasonry, and explaining that its orders of Knighthood were unknown in England, where the only Orders known are those of Masters, Fellow Crafts, and Apprentices.

We may add to the above article, written by Brother Hawkins, regarding the prayer, a further comment upon its age. With the addition of the word new preceding Brother it is found in the edition of the Constitutions, printed at Dublin, 1730, and reprinted by Brother Richard Spencer, 1870. This seems to antedate the activity of Doctor Manningham.

MANTEL. A dress placed over all the others. It is of very ancient date, being a part of the costume of the Hebrews, Greeks, and Romans. Among the Anglo-Saxons it was the decisive mark of military rank, being confined to the cavalry. In the medieval ages, and on the institution of chivalry, the long, trailing mantle was especially reserved as one of the insignia of knighthood, and was worn by the knight as the most august and noble decoration that he could have, when he was not dressed in his armor. The general color of the mantle, in imitation of that of the Roman soldiers, was scarlet, which was lined with ermine or other precious furs. But some of the Orders wore mantles of other colors. Thus the Knights Templar were clothed with a white mantle having a red cross on the breast, and the Knights Hospitaler a black mantle with a white cross. The mantle is still worn in England and other countries of Europe as a mark of rank on state occasions by peers, and by some magistrates as a token of official rank.

MANTELS OF HONOR. The mantle worn by a knight was called the Mantle of Honor. This mantle was presented to a knight whenever he was made by a knight.

MANUSCRIPTS. Anderson tells us, in the second edition of his Constitutions, that in the year 1717 Grand Master Payne "desired any Brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to show the usages of ancient times, and several old copies of the Gothic Constitutions were produced and collated" (Constitutions, 1738, page 110); but in consequence of a jealous supposition that it would be wrong to com-mit anything to print which related to Freemasonry, an act of Masonic vandalism was perpetrated. For Anderson further informs us (page 111), that in 1720, "at some private Lodges, several very valuable manuscripts, for they had nothing yet in print, concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, particularly one written by Mr. Nicholas Stone, the Warden of Inigo Jones, were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands." The recent labors of Masonic scholars in England, among whom the late William James Hughan deserves especial notice, have succeeded in rescuing many of the old Masonic manuscripts from oblivion, and we are now actually in possession of more of these heretofore unpublished treasures of the Craft than were probably accessible to Anderson and his contemporaries (see Records, Old, and Manuscripts, Old).

MANUSCRIPTS, APOCRYPHAL. There are certain documents that at various times have been accepted as genuine, but which are now rejected, and considered to be fabrications, by most, if not by all, critical Masonic writers. The question of their authenticity has been thoroughly gone into by Brother R. F. Gould (History of Freemasonry, chapter xi), and he places them all "within the category of Apocryphal Manuscripts."

The first is the Leland-Locke Manuscript (see Leland Manuscript).

The second is the Steinmetz Catechism, given by Krause as one of the three oldest documents belonging to the Craft, but of which Gould says, "there appears to me nothing in the preceding 'examination' (or catechism) that is capable of sustaining the claims to antiquity which have been advanced on its behalf."

The third is the Malcolm Canmore Charter, which came to light in 1806, consequent upon the "claim of the Glasgow Freemens Operative Saint John's Lodge to take precedence of the other Lodges in the Masonic procession, at the laying of the foundation-stone of Nelson's Monument on Glasgow Green, although at that time it was an independent organization."

According to the Charter, the Glasgow Saint John's Lodge was given priority over all the other Lodges in Scotland by Malcolm III, King of Scots, in 1051. The controversy as to the document was lively, but finally it was pronounced to be a manufactured parchment, and the Grand Lodge of Scotland declined to recognize it of value.

The fourth is that of Krause, known as Prince Edwin's Constitution of 926. Upon this unquestioned reliance had for decades been placed, then it came to be doubted, and is now little credited by inquiring Freemasons. Brother Gould closes with the remark:

The original document, as commonly happens in forgeries of this description, is missing; and how, under all the circumstances of the case Krause could have constituted himself the champion of its authenticity, it is difficult to conjecture. Possibly, however, the explanation may be, that in impostures of this character, credulity, on the one part, is a strong temptation to deceit on the other, especially to deceit of which no personal injury is the consequence, and which flatters the student of old documents with his own ingenuity.

These remarks, says Brother Hawkins, who prepared this article, are specially quoted as relating to almost all apocryphal documents.
The fifth is the Charter of Cologne, a document in cipher, bearing the date June 24, 1535, as to which see Cologne, Charter of.

The sixth is the Larmenius Charter, or The Charter of Transmission, upon which rests the claims of the French Order of the Temple to being the lineal successors of the historic Knights Templar, for which see Temple, Order of the.

MANUSCRIPTS, OLD. The following is a list, arranged as far as possible in sequence of age, of the old Masonic Manuscripts, now usually known as the Old Charges. They generally consist of three parts—

2. Cooke. about 1450. British Museum. By Matthew Cooke in 1861; by the Quatuor Coronati Lodge in 1890.
5. Lansadowne. about 1600. British Museum. In Freemasons' Quarterly Review, 1848; in Freemasons' Magazine, 1885; in Hughan's Old Charges, 1872; by the Quatuor Coronati Lodge in 1890.
<table>
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<tr>
<th>No.</th>
<th>Name</th>
<th>Date</th>
<th>Owner</th>
<th>When and Where Published</th>
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<tr>
<td>26</td>
<td>Henery Heade</td>
<td>1675</td>
<td>Inner Temple Library, London</td>
<td>In Ars Quatuor Coronatorum, volume xxi, 1908.</td>
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<td>27</td>
<td>Stanley</td>
<td>1677</td>
<td>West Yorkshire Masonic Library</td>
<td>In West Yorkshire Masonic Reproductions, 1893.</td>
</tr>
<tr>
<td>28</td>
<td>Carson</td>
<td>1677</td>
<td>E. T. Carson, Cincinnati</td>
<td>In Masonic Review (Cincinnati), 1890; in Freemasons' Chronicle, 1890.</td>
</tr>
<tr>
<td>29</td>
<td>Antiquity</td>
<td>1686</td>
<td>Lodge of Antiquity, No. 2</td>
<td>In Hughan's Old Charges, 1872.</td>
</tr>
<tr>
<td>30</td>
<td>Col. Clerke</td>
<td>1686</td>
<td>Grand Lodge of England</td>
<td>In Freemason, 1888; in Conder's Hole Craife, etc., 1894.</td>
</tr>
<tr>
<td>31</td>
<td>William Watson</td>
<td>1687</td>
<td>West Yorkshire Masonic Library</td>
<td>In Freemason, 1891; in West Yorkshire Masonic Reprints, 1891; by the Quatuor Coronati Lodge in 1891.</td>
</tr>
<tr>
<td>32</td>
<td>T. W. Tew</td>
<td>about 1680</td>
<td>West Yorkshire Masonic Library</td>
<td>In Christmas Freemason, 1888; in West Yorkshire Masonic Reprints, 1889 and 1892.</td>
</tr>
<tr>
<td>33</td>
<td>Inigo Jones</td>
<td>about 1680</td>
<td>Worcestershire Masonic Library</td>
<td>In Masonic Magazine, 1881; by the Quatuor Coronati Lodge in 1895.</td>
</tr>
<tr>
<td>34</td>
<td>Dumfries, No. 1</td>
<td>1675-1700</td>
<td>Dumfries Kilwinning Lodge, No. 53, Scotland</td>
<td>In Smith's History of the Old Lodge of Dumfries, 1892.</td>
</tr>
<tr>
<td>35</td>
<td>Dumfries, No. 2</td>
<td>1675-1700</td>
<td>Dumfries Kilwinning Lodge, No. 53, Scotland</td>
<td>In Christmas Freemason, 1892; by Hughan, in 1892.</td>
</tr>
<tr>
<td>36</td>
<td>Beaumont</td>
<td>1675-1700</td>
<td>Prov. G. Lodge, West Yorkshire</td>
<td>In Freemason, 1894.</td>
</tr>
<tr>
<td>37</td>
<td>Dumfries, No. 3</td>
<td>1675-1700</td>
<td>Prov. G. Lodge, West Yorkshire</td>
<td>In Smith's History of the Old Lodge of Dumfries, 1892.</td>
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<td>38</td>
<td>Hope</td>
<td>1675-1700</td>
<td>Lodge of Hope, No. 302, Bradford, Yorkshire</td>
<td>In Hughan's Old Charges, 1872; in West Yorkshire Masonic Reprints, 1892.</td>
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<td>39</td>
<td>T. W. Embleton</td>
<td>1675-1700</td>
<td>West Yorkshire Masonic Library</td>
<td>In Christmas Freemason, 1889; in West Yorkshire Masonic Reprints, 1893.</td>
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<td>40</td>
<td>York, No. 5</td>
<td>about 1670</td>
<td>York Lodge, No. 236</td>
<td>In Masonic Magazine, 1881; in Ancient York Masonic Constitutions, 1894.</td>
</tr>
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<td>41</td>
<td>York, No. 6</td>
<td>1675-1700</td>
<td>York Lodge, No. 236</td>
<td>In Masonic Magazine, 1880; in Ancient York Masonic Constitutions, 1894.</td>
</tr>
<tr>
<td>42</td>
<td>Colne, No. 1</td>
<td>1675-1700</td>
<td>Royal Lancashire Lodge, No. 116, Colne, Lancashire</td>
<td>In Christmas Freemason, 1887.</td>
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<tr>
<td>43</td>
<td>Clapham</td>
<td>about 1700</td>
<td>West Yorkshire Masonic Library</td>
<td>In Freemason, 1890; in West Yorkshire Masonic Reprints, 1892.</td>
</tr>
<tr>
<td>44</td>
<td>Hughan</td>
<td>1675-1700</td>
<td>West Yorkshire Masonic Library</td>
<td>In West Yorkshire Masonic Reprints, 1892; in Freemason, 1892 and 1911.</td>
</tr>
<tr>
<td>46</td>
<td>Harris, No. 1</td>
<td>about 1690</td>
<td>Bedford Lodge, No. 157, London</td>
<td>In Freemasons' Chronicle, 1882.</td>
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<tr>
<td>47</td>
<td>David Ramsey</td>
<td>about 1690</td>
<td>The Library, Hamburg</td>
<td>In Freemason, 1906.</td>
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<td>48</td>
<td>Langdale</td>
<td>about 1690</td>
<td>G. W. Bain, Sunderland</td>
<td>In Freemason, 1895.</td>
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<tr>
<td>49</td>
<td>H. F. Beaumont</td>
<td>1690</td>
<td>West Yorkshire Masonic Library</td>
<td>In Freemason, 1894; in West Yorkshire Masonic Reprints, 1901.</td>
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<tr>
<td>50</td>
<td>Waistell</td>
<td>1693</td>
<td>West Yorkshire Masonic Library</td>
<td>In West Yorkshire Masonic Reprints, 1892.</td>
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<tr>
<td>51</td>
<td>York, No. 4</td>
<td>1693</td>
<td>York Lodge, No. 236</td>
<td>In Hughan's Old Charges, 1871; in Ancient York Masonic Rolls, 1894.</td>
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<tr>
<td>52</td>
<td>Thomas Foxcroft</td>
<td>1699</td>
<td>Grand Lodge of England</td>
<td>In Freemason, 1900.</td>
</tr>
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<td>53</td>
<td>Newcastle College Roll</td>
<td>about 1700</td>
<td>Newcastle College of Rosicrucians</td>
<td>By F. F. Schnitger in 1894.</td>
</tr>
<tr>
<td>54</td>
<td>John Strachan</td>
<td>about 1700</td>
<td>Quatuor Coronati Lodge, No. 2076, London</td>
<td>In the Transactions of the Lodge of Research, 1899-1900.</td>
</tr>
<tr>
<td>55</td>
<td>Alnwick</td>
<td>1701</td>
<td>Formerly Edwin T. Turnbull, Alnwick, now Newcastle College</td>
<td>In Hughan's Masonic Sketches and Reprints, 1871, and Old Charges, 1872, by the Newcastle College of Rosicrucians in 1895.</td>
</tr>
<tr>
<td>56</td>
<td>York, No. 2</td>
<td>1704</td>
<td>York Lodge, No. 236</td>
<td>In Hughan's Masonic Sketches and Reprints, 1871; in Ancient York Masonic Rolls, 1894.</td>
</tr>
</tbody>
</table>
There are a number of manuscripts not included in the above list but which will be found under their respective titles elsewhere in this Encyclopedia. Some of these manuscripts are known only by copies or by references of one kind or another in various documents and publications. Of these we may here enumerate the Wilson, Nos. 1 and 2, of either the sixteenth or seventeenth century; the Dermott and Morgan of the sixteenth century; the York, No. 3, Doctor Plot, Supreme Council, No. 1, Hargrove, Masons Company, Roberts, Bristoe, Baker, Cole, Dodd, of probably the seventeenth century, and the Batty Langley and the Krause of the eighteenth.

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MARCHESHVAN. מָרְכֵּהָשֶׁבָן. The second month of the Jewish civil year. It begins with the new moon in November, and corresponds, therefore, to a part of that month and of December.

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

The above, coming from the Grand Hierophant and founder, should satisfy the most scrupulous as to the conversion of Ormus by Saint Mark, and his then introducing the Memphis Rite. But Marconis continues as to the main object and the underlying intention of his Rite:

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<tr>
<td>57</td>
<td>Scarborough</td>
<td>1705</td>
<td>Grand Lodge of Canada</td>
<td>In Philadelphia Mirror and Keystone, 1860; in Canadian Masonic Record, 1874; in Masonic Magazine, 1879; by the Quatuor Coronati Lodge in 1894; in Ancient York Masonic Rolls, 1894.</td>
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<tr>
<td>59</td>
<td>Colne, No. 2</td>
<td>1700-25</td>
<td>Royal Lancashire Lodge</td>
<td>Has not been reproduced.</td>
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<tr>
<td>60</td>
<td>Papworth</td>
<td>about 1720</td>
<td>W. Papworth, London</td>
<td>In Hughan's Old Charges, 1872.</td>
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<td>61</td>
<td>Mienab</td>
<td>1722</td>
<td>West Yorkshire Masonic Library</td>
<td>By the Quatuor Coronati Lodge in 1894.</td>
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<tr>
<td>62</td>
<td>Haddon</td>
<td>1723</td>
<td>J. S. Haddon, Wellington</td>
<td>In Hughan's Old Charges, 1895.</td>
</tr>
<tr>
<td>63</td>
<td>Phillipps, No. 3</td>
<td>1700-25</td>
<td>Rev. J. E. A. Fenwick, Cheltenham</td>
<td>By the Quatuor Coronati Lodge in 1894.</td>
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<td>64</td>
<td>Dumfries, No. 4</td>
<td>1700-25</td>
<td>Dumfries Kilwinning Lodge, No. 53, Scotland</td>
<td>In Ars Quatuor Coronatorum, volume v, 1893.</td>
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<td>65</td>
<td>Cama</td>
<td>1700-25</td>
<td>Quatuor Coronati Lodge, No. 2076, London</td>
<td>By the Quatuor Coronati Lodge in 1891.</td>
</tr>
<tr>
<td>66</td>
<td>Songhurst</td>
<td>about 1725</td>
<td>Quatuor Coronati Lodge, No. 2076, London</td>
<td>Has not been reproduced.</td>
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<tr>
<td>67</td>
<td>Spencer</td>
<td>1726</td>
<td>E. T. Carson, Cincinnati</td>
<td>In Spencer's Old Constitutions, 1871.</td>
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<tr>
<td>69</td>
<td>Woodford</td>
<td>1728</td>
<td>Quatuor Coronati Lodge, No. 2076, London</td>
<td>A copy of the Cooke Manuscript.</td>
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<tr>
<td>71</td>
<td>Gateshead</td>
<td>about 1730</td>
<td>Lodge of Industry, No. 45, Gateshead, Durham</td>
<td>In Masonic Magazine, 1875.</td>
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<td>72</td>
<td>Rawlinson</td>
<td>1725-50</td>
<td>Bodleian Library, Oxford</td>
<td>In Freemasons' Monthly Magazine, 1855; in Masonic Magazine, 1876; in Ars Quatuor Coronatorum, volume xi, 1898.</td>
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<td>73</td>
<td>Probitly</td>
<td>about 1736</td>
<td>Probitly Lodge, No. 61, Hali-fax, Yorkshire</td>
<td>In Freemason, 1886; in West Yorkshire Masonic Reprints, 1892.</td>
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<td>75</td>
<td>Thistle Lodge</td>
<td>1756</td>
<td>Thistle Lodge, No. 62, Dumfries, Scotland</td>
<td>Has not been reproduced.</td>
</tr>
<tr>
<td>76</td>
<td>Melrose, No. 3</td>
<td>1762</td>
<td>Melrose Saint John, No. 1 bis, Scotland</td>
<td>Has not been reproduced.</td>
</tr>
<tr>
<td>77</td>
<td>Crane, No. 1</td>
<td>1781</td>
<td>Cestrian Lodge, No. 425, Chester</td>
<td>In Freemason, 1884.</td>
</tr>
<tr>
<td>78</td>
<td>Crane, No. 2</td>
<td>1775-1800</td>
<td>Cestrian Lodge, No. 425, Chester</td>
<td>In Freemason, 1884.</td>
</tr>
<tr>
<td>79</td>
<td>Harris, No. 2</td>
<td>about 1781</td>
<td>British Museum</td>
<td>By the Quatuor Coronati Lodge in 1892.</td>
</tr>
<tr>
<td>80</td>
<td>Tunnah</td>
<td>about 1828</td>
<td>Quatuor Coronati Lodge, No. 2076, London</td>
<td>Has not been reproduced.</td>
</tr>
<tr>
<td>81</td>
<td>Wren</td>
<td>1852</td>
<td>Unknown</td>
<td>In Masonic Magazine, 1879.</td>
</tr>
</tbody>
</table>
The Masonic Rite of Memphis is a combination of the ancient mysteries; it taught the first men to render homage to the Deity. Its dogmas are based on the principles of humanity; its mission is the study of that wisdom which serves to discern truth; it is the beneficent dawn of the development of reason and intelligence; it is the worship of the qualities of the human heart and the impression of its virtues; in fine, it is the echo of religious toleration, the union of all belief, the bond between all men, the symbol of sweet illusions of hope, preaching the faith in God that saves, and the charity that blesses.

We are further told by the Hierophant founder that:

The Rite of Memphis is the sole depository of High Masonry, the true Primitive Rite, the Rite par excellence, which has come down to us without any alteration, and is consequently the only Rite that can justify its origin. It is the worship of the qualities of the human heart and the impression of its virtues; in fine, it is the echo of religious toleration, the union of all belief, the bond between all men, the symbol of sweet illusions of hope, preaching the faith in God that saves, and the charity that blesses.

The above is enough to reveal the character of the father and reputed son for truth, as also of the institution founded by them, which, like the firefly, is seen now here, now there, but with no steady beneficial light (see Memphis, Rite of).

MARCONIS, JACQUES ETIENNE. Born at Montauban, January 3, 1795; died at Paris, November 21, 1868 (see the preceding article, also Memphis, Rite of).

MARDUK. A victorious warrior-god, described on one of the Assyrian clay tablets of the British Museum, who was said to have engaged the monster Tiamat in a cosmogonic struggle. He was armed with a namzar, grappling-hook; ariktu, lance; shibbu, lasso; qashtu, bow; zizpau, club; and kabab, shield, together with a dirk in each hand.

MARIA ORDER. A Norwegian secret society exclusively for women. The avowed purpose is to bind the members in a strong faithful body, to improve the consciousness of self, and to use familiar symbols for the furtherance of common ideals. The Freemasonry of Norway has had a friendly attitude toward this organization which was started officially in January, 1917, when the first Lodge was consecrated in Christiania; the second was dedicated in Bergen in April, 1922, and the third in Stavenger, in October, 1924. Above translated from the Norwegian, for Palmer Templegram, Milwaukee, Wisconsin, May, 1925.

MARIA THERESA. Empress of Austria, who showed great hostility to Freemasonry, presumably from religious leanings and advisers. Her husband was Francis I, elected Emperor of Germany in 1745. He was a zealous Freemason, and had been initiated at The Hague in 1731, at a Special Lodge, at which Lord Chesterfield and Doctor Desaguliers were present. He was raised at Houghton Hall, the same year, while on a visit to England. He assisted to found the Lodge Drei Kanonen, at Vienna, constituted in 1742. During the forty years' reign of Maria Theresa, Freemasonry was tolerated in Vienna doubtless through the intercession of the Emperor. It is stated in the Pocket Companion of 1754, one hundred grenadiers were sent to break up the Lodge, taking twelve prisoners, the Emperor escaping by a back staircase. He answered for and freed the twelve prisoners. His son, Emperor Joseph, inherited good-will to Freemasonry. He was Grand Master of the Viennese Freemasons at the time of his death.

MARK. The appropriate jewel of a Mark Master. It is made of gold or silver, usually of the former metal, and must be in the form of a keystone. On the obverse or front surface, the device or Mark selected by the owner must be engraved within a circle composed of the following letters: H. T. W. S. T. K. S. On the reverse or posterior surface, the name of the owner, the name of his Chapter, and the date of his advancement, may be inscribed, although this is not absolutely necessary. The Mark consists of the device and surrounding inscription on the obverse.

The Mark jewel, as prescribed by the Supreme Grand Chapter of Scotland, is of mother-of-pearl. The circle on one side is inscribed with the Hebrew letters תודרין, and the circle on the other side with letters containing the same meaning in the vernacular tongue of the country in which the Chapter is situated, and the weaver's mark in the center. The Hebrew letters are the initials of a Hebrew sentence equivalent to the English one familiar to Mark Masons. It is but a translation into Hebrew of the English mystical sentence.

It is not requisite that the device or Mark should be of a strictly Masonic character, although Masonic emblems are frequently selected in preference to other subjects. As soon as adopted it should be drawn or described in a book kept by the Chapter for that purpose, and it is then said to be "recorded in the Mark Book or Book of Marks," after which time it can never be changed by the possessor for any other, or altered in the slightest degree, but remains as his Mark to the day of his death.

This Mark is not a mere ornamental appendage of the Degree, but is a sacred token of the rites of friendship and brotherly love, and its presentation at any time by the owner to another Mark Master, would claim, from the latter, certain acts of friendship which are of solemn obligation among the Fraternity. A Mark thus presented, for the purpose of obtaining a favor, is said to be pledged; though remaining in the possession of the owner, it ceases, for any actual purposes of advantage, to be his property; nor can it be again used by him until, either by the return of the favor, or with the consent of the benefactor, it has been redeemed; for it is a positive law of the Order, that no Mark Master shall "pledge his Mark a second time until he has redeemed it from its previous pledge."

By this wise provision, the unworthy are prevented from making an improper use of this valuable token, or from levying contributions on their hospitable Brethren.

Marks or pledges of this kind were of frequent use among the ancients, under the name of tessera hospitalis and arrhabo. The nature of the tessera hospitalis, or, as the Greeks called it, στίβωσις, cannot be better described than in the words of the Scholiast on the Medea of Euripides (v 613), where Jason promises Medea, on her parting from him, to send her the...
symbols of hospitality which should procure her a kind
reception in foreign countries. It was the custom,
says the Scholiast, when a guest had been entertained,
to break a die in two parts, one of which parts was
retained by the guest, so that if, at any future period
he required assistance, on exhibiting the broken pieces
of the die to each other, the friendship was renewed.

Plautus, about two hundred years before Christ,
in one of his comedies, gives us an exemplification of
the manner in which these tesserae or pledges of friend-
ship were used at Rome, whence it appears that the
privileges of this friendship were extended to the de-
scendants of the contracting parties. Poenulus is in-
troduced, inquiring for Agorastocles, with whose
family he had formerly exchanged the tessera.

*Ag.* Squidem Antidimarchi quaceris adoptatitium.

*Ego sum ipse quem tu quocis.*

*Poen.* Hem! quid ego audio?

*Ag.* Antidamae me gnatum esse.

*Poen.* Si eis eat, tesseraem

Conferre si vis hospitalem, eecam, attuli,

*Ag.* Agedum huc ostende; est par probe; nam habeo
domum.

*Poen.* O mi hospes, salve multurn; nam mihi tuus

date.

*Pater tuus ergo hospes, Antidamas fuit:

Haee mihi hospita tessera cum illo fuit. —Poenul., act. v, sc. 2, ver. 85.

*Ag.* Antidimarcus' adopted son,

If you do seek, I am the very man.

*Poen.* Ah! Do I hear aright?

*Ag.* I am the son

Of old Antidamus.

*Poen.* If so, I pray you

Compare with me the hospitable die

I've brought this with me.

*Ag.* Pruthe, let me see it.

It is, indeed, the very counterpart

Of mine at home.

*Poen.* All hail, my welcome guest,

Your father was my honored guest, Antidamus.

Your father was my honored guest, and then

This hospitable die with me he parted.

These tesserae, thus used, like the Mark Master's
Mark for the purposes of perpetuating friendship and
rendering its union more sacred, were constructed in
the following manner: they took a small piece of bone, 
ivory, or stone, generally of a square or cubical form, 
and dividing it into equal parts, each wrote his own 
name, or some other inscription, upon one of the 
pieces; then they made a mutual exchange, and, lest 
falling into other hands it should give occasion to
imposture, the pledge was preserved with the greatest 
sacred, and one knew the name inscribed upon it 
except the possessor.

The primitive Christians seem to have adopted a 
similar practise, and the tessera was carried by them 
in their travels, as a means of introduction to their 
同胞s. A favorite inscription with them was the 
letters Π, T, Α, Π, being the initials of Πατὴρ, 
Τάτα, Αγέρα, or Father, Son, and Holy Ghost. 
The use of these tesserae, in the place of written 
certificates, continued, says Doctor Harris (Disserta-
tions on the Tesserae Hospitalis), until the eleventh 
century, at which time they are mentioned by Bur-
chardus, Archbishop of Worms, in a visitation charge.

The arrhabo was a similar keepsake, formed by 
breaking a piece of money in two. The etymology of 
this word shows distinctly that the Romans borrowed 
the custom of these pledges from the ancient Israelites,
for it is derived from the Hebrew ἄρραβον, meaning a 
pledge.

With this detail of the customs of the ancients
before us, we can easily explain the well-known pas-
sage in Revelation ii, 17: "To him that overcometh
will I give a white stone, and in it a new name written,
which no man knoweth saving he that receiveth it." 
That is, to borrow the interpretation of Harris, "To
him that overcometh will I give a pledge of my af-
fecion, which shall constitute him my friend, and
title him to privileges and honors of which none else
can know the value or the extent." The White Stone
of Revelation ii, 17, has been understood as perhaps
referring to the Tessera Gladiatrix given to the victor
in the arena.

MARKHAM, EDWIN. Poet, born at Oregon City, 
Oregon, April 23, 1852, initiated, passed and raised in 
Acacia Lodge, No. 92, at Coloma, California, was in 
1924 nominated in the Grand Lodge of Oregon for 
the position of Poet Laureate of the United States.
Brother Markham has been farmer, sheep-herder,
blacksmith, and superintendent of public schools.
His splendid poem, The Man with the Hoe, made him
internationally famous in 1899 though he already had
written verses for years and has published books of
poetry, essays, and other works.

MARK MAN. According to Masonic tradition, the Mark Men were the Wardens, as the Mark 
Masters were the Masters of the Fellow Craft Lodges, 
at the building of the Temple. They distributed the 
marks to the workmen, and made the first inspection 
of the work, which was afterward to be approved by 
the overseers. As a Degree, the Mark Man is not rec-
ognized in the United States. In England it is some-
times, but not generally, worked as preparatory to the 
Degree of Mark Master. In Scotland, in 1778, it 
was given to Fellow Crafts, while the Mark Master was 
restricted to Master Masons. It was not recognized 
in the regulations of the Supreme Grand Chapter of 
Scotland. Much of the esoteric ritual of the Mark 
Man has been incorporated into the Mark Master of 
the American System.

MARK MASTER. The Fourth Degree of the 
American Rite. The traditions of the Degree make it 
of great historical importance, since by them we are 
informed that by its influence each Operative Mason 
at the building of the Temple was known and dis-
tinguished, and the disorder and confusion which 
might otherwise have attended so immense an under-
taking was completely prevented. Not less useful is it 
in its symbolic significion. As illustrative of the 
Fellow Craft, the Fourth Degree is particularly di-
rected to the inculcation of order, regularity, and dis-
cipline. It teaches us that we should discharge all the 
duties of our several stations with precision and punc-
tuality; that the work of our hands and the thoughts 
of our hearts should be good and true—not unfinished 
and imperfect, not sinful and defective—but such as 
the Great Overseer and Judge of heaven and earth will 
see fit to approve as a worthy oblation from his crea-
tures.

If the Fellow Craft's Degree is devoted to the in-
culcation of learning, that of the Mark Master is in-
tended to instruct us how that learning can most 
usefully and judiciously be employed for our own honor 
and the profit of others. And it holds forth to the
desponding the encouraging thought that although our motives may sometimes be misinterpreted by our erring fellow mortals, our attainments be underrated, and our reputations be traduced by the envious and our honour there is one, at least, that the eyes of man, but may yet make that stone which the builders rejected, the head of the corner. The intimate connection then, between the Second and Fourth Degrees of Freemasonry, is this, that while one inculcates the necessary exercise of all the duties of life, the other teaches the importance of performing them with systematic regularity. The true Mark Master is a type of that man mentioned in the sacred parable, “Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Matthew xxv, 21).

In America, the Mark Master’s is the first Degree given in a Royal Arch Chapter. Its officers are a Right Worshipful Master, Senior and Junior Wardens, Secretary, Treasurer, Senior and Junior Deacons, Master, Senior and Junior Overseers. The Degree cannot be conferred when less than six are present, who, in that case, must be the first and last three officers above named. The working tools are the Mallet and Indenting Chisel, which see. The symbolic color is purple. The Mark Master’s Degree is now given in England under the authority of the Grand Lodge of Mark Masters, which was established in June, 1856 and is a Jurisdiction independent of the Grand Lodge. The officers are the same as in America, with the addition of a Chaplain, Director of Ceremonies, Assistant Director, Registrar of Marks, Inner Glaister, or King, Keeper, and two Stewards. Master Masons are eligible for initiation. Brother Hughan says that the Degree is virtually the same in England, Scotland, and Ireland. It differs, however, in some respects from the American Degree.

In a letter to the Masonic Home Journal, Louisville, Kentucky (see Proceedings, Grand Chapter, Royal Arch Masons, Michigan, 1920), Companion Alfred A. A. Murray offers the following note to correct an error relating to the Mark Degree in Scotland:

As regards the Mark Degree itself it was not worked in the Fellow Craft Lodges, but there were really two Degrees, namely, that of Mark Man, which was given to a Fellow Craft, and that of Mark Master, which was given to a Master Mason. The Degree of Mark Man was worked down to within fifty years ago by various Craft Lodges, and given to Fellow Crafts. The Degree of Mark Master was conferred as a separate Degree in the same way as the Royal Arch, and was expressly cut off by the Grand Lodge of Scotland, about 1800, in the same way that the Royal Arch and the Temple were cut off. Before the date of the above mentioned by an inner circle of the Lodge as a sort of side issue not under the Grand Lodge of Scotland at all. The Royal Arch and the Temple were, after 1800, organized as governing Bodies, and then the Mark Master Degree was taken under the sole control of the Supreme Grand Chapter, and continued so ’til, as I say, about fifty years ago, when an agreement was made between the Grand Lodge and the Temple for the union of both. Prior to that time, when a Fellow Craft became a Master Mason and Mark Master were to be amalgamated, and were to be conferred under the authority of either Body, but only upon Master Masons. It is wise to get a clear statement made upon this point, because I observe a very large amount of mistaken information is being printed from time to time, which is derived from confusion of thought and want of knowledge, and results sometimes in mistaken action.

During the centuries which immediately preceded the establishment of the premier Grand Lodge of England and the World, the Mark Degree was dispensed with. The head of the corner, this fact that differentiates the Mark Degree from all other ceremonies additional to the first three, and justified the formation of the Mark Grand Lodge, nearly fifty years ago, so as to have under its wing those Lodges which worked with interesting and suggestive ceremony, the English Craft agreement excluding it from the formally recognized series, according to the Articles of Union of A.D. 1513-4.

The antiquity of Mark Masonry cannot be doubted. Operatively considered and even speculatively, it has enjoyed special prominence for centuries; records of the curiously selected name of Brother Hughan (Trestle Board, California, volume xxii, No. 4, October, 1919) wrote:

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MARK MASTER'S WAGES. Companion George W. Warvelle commented thus upon the long-established custom of a penny a day paid as the wages of a Mark Master:

This ridiculously low wage scale seems to have been characteristic of the early American ritualists. In my possession two old English rituals, of Mark Man and Mark Mason, in both of which there is a specification of wages. In the former the rate was ‘nine shillings, equal to one pound, two shillings, six pence of our money,’ and in the latter it was ‘two shillings, six pence of our money.’ What the present rate may be in England I am unable to say, but no Englishman would work for the beggarly stipend paid in the American Mark Lodges. However, I declined to believe, however, that our English Brethren have fixed these abnormally high prices to make up for the actual wages formerly paid in England to the Operative Craft. As late as the year 1689 the wages of Freemasons were prescribed by law at one shilling and four pence a day. To demand more subjected them to severe penalties. In fact, it was really the passing of restrictive laws commencing about 1561 that led to the present speculative institution, and Masonic scholars of eminence assign the year 1424 as the cessation of English Freemasonry as a strictly operative association (from Tyler Keystone, Michigan, December, 1914).

MARK OF THE CRAFT, REGULAR. In the Mark Degree there is a certain stone which is said, in the instructions, not to have upon it the regular mark of the Craft. This expression is derived from the following tradition of the Degree. At the building of the Temple, each workman placed his own mark upon his own materials, so that the workmanship of every Freemason might be readily distinguished, and praise or blame be justly awarded. These marks, according to the lectures, consisted of mathematical figures, squares, angles, lines, and perpendiculars, and hence it should have been the same as that which was struck in the practice of the Operative Craft. No system there are no Mason's Marks on any known historic and ancient Jewish building, or at least if so I am not aware of it. Indeed, a single Mason's Mark has ever been found. Indeed, the Marks do not express any other necessary purposes. While the actual wording of the instructions do not express this, it is this is commonly understood to be implied. The old ritual of Chapter Esk, No. 42, however, expressly says, "straight or curved lines." There may be others giving the same reading. Among the old Masonic Masters of the sixteenth centuries genuine curved Marks are by no means unknown, but are very few. For instance, at Fortrose Cathedral out of 265 Marks there is only one with curved lines—representing a vessel. A heart is also an emblem not uncommon. But, on the whole, out of the many thousand specimens from the thirteenth century downwards, it is almost unusual to find a Mark with curved lines. The Symmetry of Masons are linear and the descendants of the Operative Craft, though not the only branch, and theoretically they are subject to the same rules of work and interpretation as the Body from the branch.

The first question which arises is as to the regulation about the number of points. This regulation may hold with the present speculative systems, but it has nothing what so ever to do with the Mark Degree. The former has no foundation in fact, except that the fee was "one mark, Is 1/2d., neither more nor less. The theory held by some is that the Mark was, and still supposed to be, made by the workman with the edge of a chisel, not by its corner point, so that each stroke will make nothing but a straight line. There should of course apply to the Mark of a Fellow or Master Mason, but I should rather think the Mark cut on a stone would be made by a pointed chisel, and therefore that so far it would be conveniently possible to form a curved figure. As the Mark was made to strike a stone, it should have been the same as that which was struck on the blade of the Mason's own tools to identify them in the boxes, or when returned from sharpening, or for any other necessary purposes. While the actual wording of the instructions do not expressly say straight lines, this is still supposed to be, made by the workman with the edge of a chisel, not by its corner point, so that each stroke therefore will make nothing but a straight line. The Grand Lodge of Scotland has never, so far as can be ascertained, laid down any rule whatever, and does not claim any responsibility for any ritual on the subject. The way, therefore, appears to be quite open to this Committee to suggest a definite ruling for themselves, and not let others formulate their own instructions as they stand at present substantially consist of a direction that any Mark adopted by a candidate and member must consist of any number of odd points connected by lines, with the exception of one special figure containing three points, such as a triangle. The Grand Lodge of England, on 14th December, 1864, the regulation confining Speculative Masons' Marks to any specified number of points was abrogated. But straight lines are imperative.

In America, so far as can be ascertained, there is no rule specifying what should be selected as a Mark, this being left entirely to the candidate himself to determine. The Grand Lodge of Scotland has never, so far as can be ascertained, laid down any rule whatever, and does not claim any responsibility for any ritual on the subject. The way, therefore, appears to be quite open to this Committee to suggest a definite ruling for themselves, and not let others formulate their own instructions as they stand at present substantially consist of a direction that any Mark adopted by a candidate and member must consist of any number of odd points connected by lines, with the exception of one special figure containing three points. The Grand Lodge of England, on 14th December, 1864, the regulation confining Speculative Masons' Marks to any specified number of points was abrogated. But straight lines are imperative.
sented his own Mark. It is absurd to suppose that he suffered because he used the triangle instead of his proper Mark. The American ritual I have seen solves this difficulty by making the Mark Master present and withdraw his hand in a different way to that of his workman.

Assuming, however, that the rule according to the ritual is to be observed, a difficulty arises as to what precisely is meant by a point. One answer is given on which the Warrant to Lodge Canongate Kilwinning was granted, nine out of the twelve petitioners append the Mark and in no part of it in the middle. The instruction is that the Mark must have a certain number of odd points connected by straight lines. Now every straight line consists of an innumerable number of odd points connected by a straight line and implies that every point in a straight line is not to be counted solely because it is in that line. Any point to be counted must be selected for some other reason. Now, according to this definition, a point on the end of a straight line must be and are intended to be counted because they are the points which are connected by a straight line. It is therefore beyond question that any point which is the beginning, or ending, of one or more straight lines must be a point to be counted according to the rules of the Degree.

The difficulty arises as to the counting when two straight lines intersect, or rather when they not merely intersect but one another. In the first Minute-Book of the Roman Eagle Lodge, when the Mark Degree was introduced in 1755, a large number of the transgressing Marks ceases for several decades. As in the case of the Sacred Law, an irradiated star, and a laurel branch, etc., all drawn illustratively. There are also instances of, say, a shield with a triangle or a cross, or some entirely separate figure within it. The instruction is that the Mark must have a certain simplicity of the rule is greatly in its favour. It would involve, however, that the ritual should be subject to a slight correction to bring it into conformity with the rules. Further information will be found in Doctor Mackey's revised History of Freemasonry, some sixty-five items being indexed. Many valuable references to the subject are in the Appendix to the Proceedings (Grand Chapter, Royal Arch Masons, Michigan, 1920), contributed by Companion Charles A. Conover, General Grand Secretary. Additional references are in a paper read by Professor George Godwin, Royal Institute of British Architects, 1868; four articles by John E. Dove, Builder, London, April 4 and 18, June 6, and July 11, 1863, also a paper on Masonry and Masons' Marks, Brother T. Hayter Lewis, Transactions, Quatuor Coronati Lodge (volume iii, 1890).

MARK TWAIN. The pen name of Samuel Langhorne Clemens, famous American humorist, born November 30, 1835, at Florida, Missouri. He petitioned Polar Star Lodge No. 79 of St. Louis under date of December 26, 1860, as follows: The subscriber, residing in Saint Louis, of lawful age and by occupation a printer, begs leave to state that he is not biased by friends and uninfluenced by mercenary motives he freely and voluntarily offers himself as a candidate for the mysteries of Masonry and that he is prompted to solicit this privilege by a favorable opinion conceived of the Institution, a desire of knowledge and sincere wish of being serviceable to his fellow creatures. Should his petition be granted he will cheerfully conform to all the ancient established usages and customs of the Fraternity. Recommended by John M. Leavenworth, Tom Moore. Committee: H. T. Taylor, Drezit, Wannall.

(Signed) Sam L. Clemens.

The petition was received on the same day and the Committee made a favorable report February 18, 1861. He was Initiated May 22, 1861, Passed, June 12, 1861, and Raised July 10, 1861. On June 12, he paid the Lodge $20 cash and made a further payment of $10 on July 10. During a trip that he
made to Palestine he sent his Lodge at St. Louis a mallet accompanied by the following memorandum:

This Mallet is of Cedar cut in the Forest of Lebanon, whence Solomon obtained the Timbers for the Temple. The handle was cut by Brother Clemens himself from a cedar planted just outside the walls of Jerusalem by Brother Godfrey DeBoullion, the first Christian Conqueror of that City, nineteenth of July, 1099. This gavel in its present form was made at Alexandria, Egypt, by order of Brother Clemens.

From Brother Sam'l L. Clemens (Mark Twain) to
J. H. Pottenger, M.D.
March 25, 1868
Presented to Polar Star Lodge No. 79
By J. H. Pottenger, W.M.
April 8, 1868.

In 1869 he asked for a dimut but this is not known to have ever been presented to any Lodge.

MARKS OF THE CRAFTSMEN

Mark Twain has many racy books of travel and adventure, as well as a number of humorous autobiographical novels to his credit. He received the degree of Doctor of Literature from Oxford. For many years he was considered the most outstanding and popular American personality in the world of letters. During the later years of his life he was able to amass a considerable fortune although most of his life was harassed by a constant struggle against poverty. He died at Redding, Connecticut, on April 21, 1910.

MARKS OF THE CRAFT. In former times, Operative Masons, the Steinmetzen, or Stone Cutters, of Germany, were accustomed to place some mark or sign of their own invention, which, like the monogram of Germany, were accustomed to place some mark or life was harassed by a constant struggle against poverty. He died at Redding, Connecticut, on April 21, 1910.

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In the ancient buildings of England and France, these marks are to be found in great abundance. In a communication, on this subject, to the London Society of Antiquaries, Professor George Godwin states that, “in my opinion, these marks, if collected and compared might assist in connecting the various bands of operatives, who, under the protection of the Craft—mystically united—spread themselves over Europe during the Middle Ages, and are known as Freemasons.” Professor Godwin describes these marks as varying in length from two to seven inches, and as formed by a single line, slightly indented, consisting chiefly of crosses, well-known Masonic symbols, emblems of the Trinity and of eternity, the double triangle, trowel, square, etc. The same writer observes that, in a conversation, in September, 1844, with a mason at work on the Canterbury Cathedral, he “found that many Masons, all who were Freemasons, had their mystic marks handed down from generation to generation; this man had his mark from his father, and he received it from his grandfather.”

They’re traced in lines on the Parthenon,
Inscribed by the subtle Greek:
And Roman legions have carved them on
Walls, roads and arch antique:
Long ere the Goth, with vandal hand,
Gave scope to his envy dark,
The Mason Craft in many a land
Has graven its Mason Mark.
The obelisk old and the pyramids,
Around which a mystery clings—
The hieroglyphs on the coffin lids
Of weird Egyptian kings,—
Syria, Carthage and Pompeii,
Burdied and strewned stark and stark,
Have marble records that will not die,
Their primitive Mason Mark.
Upon column and frieze and capital,
In the eye of the chaste volute,—
On Scotia's curve, or in astroagal,
Or in triglyph's channel acute,—
Cut somewhere on the entablature,
And oft, like a sudden spark,
Flashing a light on a date obscure,
Shines many a Mason Mark.
These Craftsmen old had a genial whim,
That nothing could e'er destroy,
With a love of their art that naught could dim,
They toiled with a chronic joy;
Nothing was too complex to essay,
In aught they dashed to embark;
They triumphed on many an Appian Way,
Where they'd left their Mason Mark.
Crossing the Alps like Hannibal,
Or skirting the Pyranees,
On peak and plain, in crypt and cell,
On foot or on bandaged knees;—
From Tiber to Danube, from Rhine to Seine,
They needed no 'letters of marque';
Their art was their passport in France and Spain,
And in Britain their Mason Mark.
The monolith gray and Druid chair,
The pillars and towers of Giel,
In Ogham occult their age they bear,
That time can only reveal.
Live on, old monuments of the past,
Our beacons through ages dark!
In primal majesty still you'll last,
Endeared by each Mason Mark. —Anonymous.

MARQUESAS ISLANDS. See Oceania.

MARROW IN THE BONE. An absurd corruption of a Jewish word, and still more absurdly said to be its translation. It has no appropriate signification in the place to which it is applied, but was once religiously believed in by many Freemasons, who, being ignorant of the Hebrew language, accepted it as a true interpretation. It is now universally rejected by the intelligent circle of the Craft.

MARSEILLES, MOTHER LODGE OF. A Lodge was established in 1748, at Marseilles, in France, by the name of Saint Jean de Ecosse. It afterward assumed the name of Mother Lodge of Marseillees, and still later the name of Scottish Mother Lodge of France. It granted Warrants of its own authority for Lodges in France and in the Colonies.

MARSHAL. An officer common to several Masonic Bodies, whose duty it is to regulate processions and other public solemnities. In Grand Bodies he is called a Grand Marshal. In the American Royal Arch System, the Captain of the Host acts on public occasions as the Marshal. The Marshal's ensign of office is a baton or short rod. The office of Marshal in State affairs is very ancient. It was found in the court of the Byzantine emperors, and was introduced into England from France at the period of the conquest. His badge of office was at first a rod or verge, which was afterward changed to the baton, for, as an old writer has observed, Thimne, "the verge or rod was the ensign of him who had authority to reform evil in warre and in peace, and to see quiet and order observed among the people."

MARTIN 627

MARTIN, LOUIS CLAUDE DE SAINT. See American Rectified Martinist Order.

MARTINIST ORDER, AMERICAN RECTIFIED. See American Rectified Martinist Order.

MARTIN, LOUIS CLAUDE DE SAINT. See Saint Martin.

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MARSHALL, JOHN. Born in Virginia, September 24, 1755; died July 6, 1835. Secretary of State, 1800, then first Chief Justice of the United States, serving for thirty-four years, and had been an officer, lieutenant and then captain, in the American Revolution. He was a famous Freemason, a member of Lodge No. 13 at Richmond and instrumental with Edmund Randolph, Governor of Virginia, 1786, and also Grand Master, in establishing the two Lodges, Richmond No. 10, and Richmond-Randolph No. 19, the latter Lodge performing the Masonic rites at Brother Marshall's funeral. He served as Deputy Grand Master of Virginia and from October 28, 1793, was Grand Master for two terms during which nine Communications were held (see Washington, the Man and the Mason, Charles H. Callahan, 1913, pages 261–2, and New Age, July, 1924).

MARTEL. Charles Martel, or Charles the Hammer, born in 688, died in 741, although not actually King, was the ruler and reigned over France under the title of Mayor of the Palace. He was a notable soldier, defeating the Saracens at Poitiers in 732, and again in 737 driving them from Languedoc. Rebold (History, page 69) says that "at the request of the Anglo-Saxon kings, he sent workmen and Masters into England." The Operative Masons of the Middle Ages considered him as one of their patrons, and give the following account of him in their Legend of the Craft (see Grand Lodge Manuscript No. 1, Quatuor Coronati Lodge Reprints, volume iv).

Curious Craftes men walked about full wyde in Dry's Countries soome to learn more Craffe and conning & some to teache them that had but little conning and so yt befell that their was on' Curious Masson that height Naymus grecus that had byn at the making of Sallomons Temple & he came into fraince and there he taught the Science of massonrey to men of fraince And there was one of the Regall lyne of fraince that height Charles Martell. And he was A man that Loved well suche A Craffe and Drew a to this Naymus grecus and Learned of him the Craffe And to vppon him the Chardges & ye man's. And afterward by the grace of god he was elect to be Kyng of fraince. And when he was in his Estate he tooke Massons and did healpe to make men Massons yt were none & gaven them. A woorke and gave them bothe the Chargs & man's and good paye that he had learned of other Massons And confirmed them A Charter from yere to yere to holde their assembly wheare they woulde. And churrishe them right muche And thus came the Craffe into fraince.

MARTHA. The Fourth Degree of the Eastern Star; a Rite of American Adoptive Freemasonry.

MARTINISM. The Rite of Martinism, called also the Rectified Rite, was instituted at Lyons, by the Marquis de Saint Martin, a disciple of Martinez Paschalis, of whose Rite it was pretended to be a reform. Martinism was divided into two classes, called Temples, in which were the following Degrees:


The Degrees of Martinism abounded in the reveries of the Mystics (see Saint Martin).
Crowned Martyrs.

Most of the Lodges in Maryland, but the first known elected and the meeting was adjourned until December 18, 1783. The next meeting was not until nearly three years later but the subordinate Lodges maintained their allegiance and were not represented at any other Grand Lodge.

Royal Arch Chapters were probably attached to most of the Lodges in Maryland, but the first known was Washington Chapter instituted in 1787 by Warranty of Lodge No. 7, at Chestertown, and attached to Lodge No. 15, afterwards Washington, No. 3. The first Independent Grand Chapter in the United States was organized on June 24, 1897. It became inactive in 1803, but was revived in 1807, when a Convention was held in the City of Washington on January 21 of representatives of Washington, Concordia, Saint John’s, Federal, Washington Naval and Potomac Chapters. It was resolved unanimously to organize a Grand Chapter for the State of Maryland and the District of Columbia, and this was opened in Ample Form. On May 9, 1814, Chapters Nos. 1, 2, and 3 met at Baltimore, adopted a Constitution and elected Grand Officers. On August 30, 1822, by the authority of the General Grand Chapter, the Chapters in the District of Columbia, with the exception of Potomac, No. 8, at Georgetown, withdrew from the Jurisdiction of Maryland. For the next twenty years those Columbia Chapters had no grand authority. From 1841 until May 7, 1867, they were put under the control of the Grand Chapter of Maryland. On that date the Grand Chapter of the District of Columbia was duly constituted.

Until 1872 the Select Degrees were conferred by Chapters, but in that year the Grand Chapter made this illegal and independent Councils were formed. Six of these Councils, Concordia, Jerusalem, Adoniram, Salem, Tadmor, and Druid were represented at a Convention which met on May 12, 1874, at Baltimore to organize a Grand Council.

The first Commandery was Maryland, No. 1, at Baltimore, to which a Charter of Recognition was issued on May 2, 1814, admitting the year 1790 to be the date of the complete organization of the Encampment. It was resolved on July 12, 1870, to organize a Grand Commandery for the State. Delegates from Maryland, No. 1; Baltimore, No. 2, and Monumental, No. 3, met in Baltimore, Maryland, on December 12, 1870, for this purpose. A Warrant was issued by the Grand Master dated January 3, 1871, and on January 23, the Grand Commandery was dedicated in Ancient Form to Saint John the Almoner.

A Lodge of Perfection was established at Baltimore in 1792 by Henry Wilmans, Master of Concordia Lodge in 1793. On December 9, 1882, the Meredith Chapter of Rose Croix, No. 1, and the Maryland Council of Kadosh, No. 1, were constituted, and on May 15, 1885, the Chesapeake Consistory, No. 1, was opened under the Supreme Council, Southern Jurisdiction.

MASON CROWNED. The French expression is Mason Couronné. A Degree in the nomenclature of Masonry, the search for the etymology or derivation of the word Mason has given rise to numerous theories, some of them ingenious, but many of them very absurd. Thus, a writer in the European Magazine for February, 1792, who signs his name as “George Drake,” Lieutenant of Marines, attempts to trace the Masons to the Druids, and derives Mason from May’s on, May’s being in reference to May-day, the great festival of the Druids, and on meaning men, as in the French on dit, for homme dit. According to this, May’s on therefore means the Men of May. This idea is not original with Drake, since the same derivation was urged in 1766 by Cleland, in his essays on The Way to Things in Words, and on The Real Secret of Freemasons.

Hutchinson, in his search for a derivation, seems to have been perplexed with the variety of roots that presented themselves, and, being inclined to believe that the name of Mason “has its derivation from a language in which it implies some strong indication or distinction of the nature of the society, and that it has no relation to architects,” looks for the root in the Greek tongue. Thus he thinks that Mason may come from Μασωρας, Μασωραςον, “I am in the midst of heaven”; or from Μασωρας, Mysteres, “an initiative”; and that Masonry is only a corruption of Μασωραςκε, Mesourano, “I am the real secret of Freemasons.”

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

Nicolai thinks he finds the root in the Low Latin word of the Middle Ages Massonya, or Masonia, which signifies an exclusive society or club, such as that of the Round Table.

Coming down to later times, we find Brother C. W. Moore, in his Boston Magazine, of May, 1844, deriving Mason from Αθιγονος, Lithotomos, a Stone Cutter. But although fully aware of the elasticity of etymological rules, it surpasses our ingenuity to get Mason etymologically out of Lithotomos.

Brother Giles F. Yates sought for the derivation of Mason in the Greek word Μασωρος, Masonges, a festival of Dionysus, and he thought that this was another
proof of the lineal descent of the Masonic Order from the Dionysian Artificers.

Brother William S. Rockwell, who was accustomed to read all his Freemasonry in the Egyptian Mysteries and who was a thorough student of the Egyptian hieroglyphic system, derives the word Mason from a combination of two phonetic signs, the one being Mai, and signifying to love, and the other being Son, which means a brother. Hence, he says, “this combination, Maison, expresses exactly in sound our word Mason, and signifies literally loving brother, that is, philadelphus, brother of an association, and thus corresponds also in sense.”

But all of these fanciful etymologies, which would have terrified Bopp, Grimm, or Müller, or any other student of linguistic relations, forcibly remind us of the French epigrammatist, who admitted that alphina came from equus, but that, in so coming, it had very considerably changed its route.

What, then, is the true derivation of the word Mason? Let us see what the orthoepists, who had no Masonic theories, have said upon the subject.

Webster, seeing that in Spanish masa means mortar, is inclined to derive Mason, as denoting one that works in mortar, from the root of massa, which of course gave birth to the Spanish word.

In Low or Medieval Latin, Mason was machio or maeio, and this Du Cange derives from the Latin maceria, a long wall. Others find a derivation in machinoe, because the builders stood upon machines to raise their walls. But Richardson takes a commonsense view of the subject. He says, “It appears to be obviously the same word as maison, a house or mansion, applied to the person who builds, instead of the thing built. The French Maisonier is to build houses; Masonner, to build of stone. The word Mason is applied by usage to a builder in stone, and Masonry to work in stone.”

Carpenter gives Massom, used 1225, for a building of stone, and Massonus, used 1304, for a Mason; and the Benedictine editors of Du Cange define Massoneria “a building, the French Maçonnerie, and Massonerius,” as Latomus or a Mason, both words in manuscripts of 1385.

Doctor Murray, in the New English Dictionary, says of the word Mason: “the ultor etymology is obscure, possibly the word is from the root of Latin maceria, a wall.

As a practical question, we are compelled to reject all those fanciful derivations which connect the Freemasons etymologically and historically with the Greeks, the Egyptians, or the Druids, and to take the word Mason in its ordinary significations of a worker in stone, and thus indicate the origin of the Order from a society of practical and operative builders. We need no better root than the old French and Latin Maçonner, to build, or Maçonnetus, a builder (see Freemason and Maçon).

MASONIC ARCHEOLOGICAL INSTITUTE. This was the title of a Society founded in England about 1871. Brother Walter Besant was the Secretary though he was not an original member of the Society which was probably founded by Brother William Smith, C. E., once Editor of the Freemason or Freemasons Magazine. The objects of the Society were the advancement of those branches of archeological knowledge and research which either directly or indirectly bear upon Freemasonry. Besides the study of Freemasonry proper, the Institute was to have papers read and discuss subjects connected with mysticism and allegorical teachings in literature and philosophy; symbolism in religion and art; the development and progress of architecture; the history of secret sects, associations and brotherhoods; and similar subjects. It was understood that no papers would be published whose subjects rendered them unsuitable for the reading of those who were not Freemasons. Later on Brother Besant became Treasurer and R. G. Haliburton the Secretary. The latter was a Freemason of Saint John’s Lodge, Nova Scotia, and was the son of Judge Haliburton, author of Sam Slick. The Society was not of long life but is particularly noteworthy because several of its early members were connected with the founding of Quatuor Coronati Lodge.

MASONIC BAPTISM. See Baptism, Masonic, Clean Hands, and Lustration.

MASONIC CIPHER MESSAGE. At Cawnpore, India, in July, 1857, occurred the massacre of hundreds of men, women and children. Of this butchery there is a pathetic record in the message of a Masonic character that was written on the wall of the Chamber of Blood. This inscription appearing in a recent issue of the Controlling Officers’ Journal, was reprinted in the Transactions, Leicester Lodge of Research, 1912–3 (page 107) and as the Masonic cipher was not understood an invitation was extended the Craft to submit a clue to its meaning (see Cipher Writing). Brother W. John Songhurst offered in reply the comment that the reproduction corresponded fairly with a photograph in his possession. But there were one or two small differences proving that they were not taken direct from the same original. For instance, the photograph shows that a blot had been erased at the word hands, and that an alteration had been made at the word Post which looks as though it had been first written Past. It is headed “The writing on the Wall in Sir H. Wheeler’s Room.” Brother Songhurst had been able to trace other copies, all having many features in common, but none corresponding exactly, and with some the differences are important. He proceeded in Transactions, 1913–4 (pages 76–83) to discuss the circumstances thus:

At the outbreak of the Mutiny in May, 1857, Major General Sir Hugh Wheeler was in command of the Cawnpore division of the Indian Army. He at once
ordered entrenchments to be constructed, and by the 21st of May these were occupied by the women and non-combatants. It is stated that there were about one thousand Europeans in the town, of whom more than half were women and children. In a letter written by General Wheeler on 1st June, he says, "I have left my house, and am residing day and night in my tent." On the 6th of June the siege commenced, and the defenders gallantly held out for three weeks. The attack was led by the adopted son of the former chief of the Mahrattas, known in history as Nana Sahib, whose claims to succession the British Government had refused to recognize. General Wheeler had with him his wife, who was of mixed blood, his son and two daughters. The son, Lieutenant Wheeler, was his Aide-de-Camp, and being severely wounded during the siege, he was carried to a hospital in the barracks. Here, in the presence of the whole family—father, mother and sisters—he was killed by a cannon-ball, which, entering the building, took off his head.

About one hundred and twenty-five women and children were carried back to Cawnpore, including the general's youngest daughter, who was taken by one of the enemy's hands in the theatre, the assembly-rooms and the Masonic Lodge. The General's wife is in this corner.

The General's wife is in this corner. This is the place where two soldiers (unintelligible) Remember the innocent.

The writing in cipher was first brought to Masonic notice in May, 1862, by a copy in the Indian Masonic Register, the correspondent asking if any reader could furnish an explanation. This brought a letter signed "Tatnai," dated from Lucknow, 27th July, in which it is said, that the inscription is "in many parts a string of characters devoid of significance." This fact "Tatnai" attributes to errors made by the original writer, to errors made by the copyist, and to chips of whitewash having fallen from the wall, before the writing as it had appeared in the Journal, and adds a suggested restoration. The letter mentions "the few lines signed by J. W. Roche, just above R. A. B. Johnston, written in plain English, and says that these include the words "nasty wound," which a critic, possibly "Tatnai" himself, writes: "Colonel Seppings, Mrs. Ditto, 3 children, Mrs. Wainwright, Ditto infant, Mrs. Cripps, Mrs. Halliday." Shephard's inscription in the Thatched Barrack was: "Should this meet the eyes of any who were acquainted with us, and in case we are all destroyed, be it known to them that we occupied this room for eight days under circumstances so distressing as have no precedent. The destruction of Jerusalem could not have been attended with disaster so severe as we have experienced at this time. W. J. Shepherd (wounded in the back), his wife and two children, Rebecca and her infant, Emelina, Martha, old Mrs. Frost, Mrs. Osborne, Daniel, The Khoorranee, Conductor Bethell, his wife and daughter, together with other friends. 11th June, 1857."

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Lady Wheeler and her two daughters were brought down to the Ghaut on an elephant. One of the daughters was carried away by a Sowar. The remark "unintelligible"... must refer to the spot where the two laid Lieutenant Wheeler down. Mr. Shepherd says that the two daughters occupied the adjoining room when he saw the General on the 24th June, 1857. I have mentioned that MacCrea's printed leaflet is dated July, 1857. It purports to have been "by W. J. Shepherd in July, 1857," and it contains the following which I have not found elsewhere, though in part it is referred to as "Tatnai": "T. W. Roach wounded in right foot, shin bone fractured by shell, knee cap fractured, musket shot behind, nasty wound, musket shot in right breast. 17th June, 1857. "Adjutant Halliday, 56th N. I., killed by a round shot, 9th June, 1857."

Only three lines of cipher are given, and these with all else which could not be printed in type, are inserted with pen and ink. Some notes are added, but they are not reliable, as they contain, for instance, the statement that the translation by Colonel Money appeared in the Masonic Herald for 1858, while as a matter of fact that periodical was not in existence until about 1870, and as I cannot say that the translation was printed in the Freemason's Friend in 1862. While I cannot say that I am satisfied with Colonel Money's translation, I am not able to supply another. The absence of the original writing, of course, renders an attempt at deciphering practically impossible. We do not even know for certain where it was written. If, as seems most likely, it was on a wall in the Thatched Barrack, we must refer to General Wheeler and his family, and we know that this building was burned during the siege; while the Masonry Barrack in which General Wheeler had his quarters, was destroyed sometime in the centre of the copies, may be taken as probably having been described as R.W.M. The interference of "daughter" there is just a possibility that this may refer to by "Tatnai": "Tatnai," writing within five years of the massacre, says that the building was not yet in existence, and his suggestion is that the writer had concealed something in a certain place, and hoped that after his death some Brother might be able to recover it.

There were two English Lodges at Cawnpore at the time—Sincerity, constituted in 1819 and ceased in 1858; and Harmony, constituted in 1836, which still exists as No. 438. It seems likely that Johnston may have been the Master of Sincerity, but unfortunately no names were registered at Grand Lodge after 1845. Shepherd mentions a Mr. A. R. Johnston, of the E. I. Railway, who saw the General on the 24th June, 1857. "Adjutant Halliday, 56th N. I., killed by a round shot, 9th June, 1857."

A Club of Masons, tried and true, beneath a kindly sky of blue.
A Club of Masons, pledged to good, an everlasting brotherhood.
A Club of Masons, triple-bound to God and Man; where could be found
A happier place for mirth and play or sweeter rest at close of day?
Where could friendship firmer grow or life a rarer influence know?

The National League of Masonic Clubs is a brotherhood of clubs which consists exclusively of Master Masons in good standing in Lodges under the Jurisdiction of regular Grand Lodges. In March, 1905, Brother S. R. Clute, Secretary of the Masonic Club of Syracuse, New York, with the consent and cooperation of his club, decided to send out a call to the Masonic Clubs then in existence in New York State asking them to appoint representatives to a meeting in Syracuse to consider the advisability of working out a plan to provide for the interchange of courtesies to visiting members of Masonic Clubs in the State. Pursuant to this call there assembled at Syracuse, April 20, 1905, in the rooms of the Masonic Temple Club, representatives from several clubs as follows: Brother E. M. Brown, President, and S. R. Clute, Masonic Temple Club, Syracuse; Worshipful Brother George W. Arnold, Secretary, Masonic Club, New York; Worshipful Master Judson Bridenbecker and Brother A. T. Smith of Herkimer Lodge No. 423, Herkimer; Brother Andrew Ludolph, Secretary, Masonic Club of Auburn; Right Worshipful Fred M. Hart, President, and Brother F. D. Clark, Secretary of the Oswego Masonic Club, Oswego. Brother Clute called the Brethren to order and stated the object of the meeting, namely: To discuss and agree upon general measures for increasing good fellowship among the various Masonic Clubs of the State and particularly to adopt a traveling card to enable its possessor to secure Masonic Club privileges not only his own Club, but throughout the State. Brother Clute was chosen temporary President and Brother Clark temporary Secretary. The following resolutions were adopted:

That we, the representatives of the Masonic Clubs of Syracuse, New York City, Rochester, Oswego, Herkimer and Auburn, hereby constitute an organization to be known as The League of Masonic Clubs, with headquarters at Syracuse, and that we meet annually on the third Thursday in April, with the Masonic Temple Club of Syracuse.

That the purpose of this League shall be the promotion of fraternal relations between the Masonic Clubs comprising it and to facilitate the interchange of courtesies to visiting members.

That it is the sense of this organization that the several clubs forming this League may issue, to members in good standing, traveling cards signed by the Secretaries of the Clubs and countersigned by the members to whom they are issued, and entitling said members to the courtesies of the Clubs comprising the League for a period not to exceed six months from the date of issue—the foregoing, however, subject to ratification by the Clubs forming the League.

Brother S. R. Clute was elected President and Brother F. D. Clark, Secretary and Treasurer. The First Annual Convention was held at The Masonic Temple Club, Syracuse, New York, April 19, 1906. Representatives were present from many clubs in the State. It was at this Convention that the name of the organization was changed to The National League

MASONIC CLUBS, NATIONAL LEAGUE OF.
Brother Edgar A. Guest, 33°, says of the club ideal:

A Club of Masons, tried and true, beneath a kindly sky of blue.
A Club of Masons, pledged to good, an everlasting brotherhood.
A Club of Masons, triple-bound to God and Man; where could be found
A happier place for mirth and play or sweeter rest at close of day?
Where could friendship firmer grow or life a rarer influence know?
of Masonic Clubs, that the League may include clubs other than those in New York State.

MASONIC COLORS. The colors appropriated by the Fraternity are many, and even shades of the same color. The principal ones are blue, to the Craft Degrees; purple and scarlet, to the Royal Arch; white and black, to the Order of the Temple; while all colors are used in the respective Degrees of the Ancient and Accepted Scottish Rite: notably, the nine-colored girdle, intertwined with a tenth, worn in the Fourteenth Degree of the last-named system (see Colors, Symbolism).

MASONIC GRAND COUNCIL. On March 24, 1925, the Grand Lodge of Michigan officially approved the creation of a Masonic Grand Council in every city in that State where there were two or more Constituent Bodies. These new organizations were to be fashioned after the Masonic Grand Council of Michigan, created at Grand Rapids on July 18, 1924, by the respective presiding officers of the Grand Lodge, Grand Chapter, Grand Commandery and the Council of Deliberation, Ancient and Accepted Scottish Rite of the State of Michigan, and to be subservient to it.

The purpose and function of the Masonic Grand Council was to encourage the co-ordination of interests in all the Masonic Bodies, and in every way to further their welfare. It was not to legislate, prescribe or designate the procedure of any local or Grand Body within its Jurisdiction. It assumed no judicial or administrative duties beyond that of mutual counsel. It was planned to be essentially an Advisory Board of Directors for the Masonic Bodies of each of the several cities where such a Body should be established and act only in such matters as involve the active interests of Freemasonry as a progressive Institution. The definite activities in which these Councils can assist were outlined in the Palestiner, May, 1925, as follows:

1. The dissemination of educational matter, information and data now unavailable to Freemasons. The publication of Masonic activities and exchange of views between the various Bodies and rites.
2. To outline greater activities for the Masonic Home at Alma, and such other institutions as exist or may come into being bearing Masonic identification.
3. To plan and put into effect more efficient methods of handling Masonic charities, eliminating the possibility of oversight, delay and duplications.
4. To promote greater interest and support of the DeMolay movement for boys.
5. To promulgate and practice Masonic ideals and universally to appeal for law observance and enforcement by Freemasons.

MASONIC GRAND SECRETARIES GUILD. Brother Henry B. Grant, Grand Secretary of Kentucky, requested Brother Theodore S. Parvin to ask all the Grand Secretaries who were in attendance at the General Grand Chapter at Minneapolis, Minnesota, in 1891, to meet for consultation. Accordingly, on the evening of Wednesday, July 22, there were in attendance the following Grand Secretaries: Theodore S. Parvin of Iowa, John H. Brown of Kansas, William R. Bowen of Nebraska, Gilbert W. Barnard of Illinois, Richard Lambert of Louisiana, William H. Mayo of Missouri, James A. Henry of Arkansas, Andrew M. Wohlin of Georgia, Thomas Montgomery of Minnesota, Thomas J. Wilder of North Dakota, Henry W. Mordhurst of the General Grand Council, and others, with these writers of reports on Foreign Correspondence: Edward T. Schultz of Maryland, James S. Staton of Kentucky, John Haigh of Massachusetts, S. Stacke Williams of Ohio, and others, who proceeded to form an Association for mutual improvement in Freemasonry. Brother John H. Brown, of Kansas, was chosen President and Brother William R. Bowen, of Nebraska, Secretary.

Sundry matters were considered at this first meeting resulting in conclusions that duties should merely state facts without commendatory clause; that a dismissed Freemason should be denied all rights and benefits except the right to petition a Lodge for membership; that as a general rule the conferring of Degrees should make the candidate a member of the Lodge; that signing the By-laws is not essential to membership in the Lodge; that reports of Grand Officers and of Committees on Foreign Correspondence should be printed in advance of the sessions of Grand Bodies and separate from their journals; that we join in petitioning for the restoration of a certain old worker in Freemasonry; that this organization be permanent, with meetings at each Triennial of the General Grand Chapter and the Grand Encampment.

A circular sent out from the Secretary's office at Omaha, September 4, 1891, giving these particulars is headed Secretaries Guild of Freemasonry for North America.

A call was sent out by the President, July 20, 1892, for a meeting to be held on Tuesday, August 9, of that year when there were present in the Masonic Temple at Denver, Colorado, President John H. Brown, Secretary William R. Bowen, and Brothers John J. Mason of Ontario, Loyal L. Munn of Illinois, John H. Miller of Maryland, Charles E. Meyer of Pennsylvania, S. Stacke Williams of Ohio, Yancey C. Blalock of Washington, Edward C. Parmeelee of Colorado, Warren G. Reynolds of Vermont, Charles Bechtel of New York, William H. Mayo of Missouri, William P. Innes of Michigan, and others.

This organization did not live long and Brother Grant again took the initiative by requesting the Grand Secretaries and Grand Recorders who were in attendance upon the General Grand Chapter at Cincinnati in 1901 to meet there when the Masonic Grand Secretaries' Guild was organized.

The objects of the Guild, as stated in the Regulations, are "to become personally acquainted; to agree, if possible, upon the best forms and methods, and in general, to consult touching specific and other interests of Grand Secretaries offices and duties."

MASONIC HALL. See Hall, Masonic.

MASONIC HERO. Brother J. E. S. Tuckett contributes to the Transactions of Quatuor Coronati Lodge, 1913 (volume xxvi, page 299), the following information:

In 1810 there was published by T. Hookham, Jr., and E. T. Hookham, an interesting little work, A Picture of Verdun, or the English Detained in France. The following appears at page 101 of the first volume:

Lieutenant Barker being confined by a severe illness to his apartment, the windows of which look upon the river, saw a little child fall into the water. Notwithstanding his ill state of health, he doff'd his coat, ran down stairs, sprang into the stream, swim after the infant and saved its life. The whole town and neighborhood, both French and English, had not ceased to talk
of this gallant achievement, when, some months afterwards, he saw a Gendarme fall into the Meuse, and stilling the antipathy which every free-born Briton must feel at the sight of one of these base minions of oppression, he only saw a fellow creature in danger; he sprang after him and saved him also. The noise that this second feat occasioned was excessive. The Lodge of Freemasons invited Mr. Barker to a fraternal banquet at which their Orator thanked him in the name of humanity; the Prefect of the Department, who usually resides at Bar, when he came to Verdun, paid him a visit of ceremony, to honor him if he could of any use to him; and the papers not only of the neighboring Departments but of the capital, did him justice in the highest panegyrics. Yet Lieutenant Barker was, during three years, unable to procure his exchange; and last year, when the death of his father required his presence in England, he was refused the permission of returning home for three months on parole. It is with infinite regret that we add to the above, that this gallant officer has, according to the latest accounts from Verdun, fallen in a duel since the beginning of 1810.

Brother Tuckett comments as follows:

This worthy Brother Barker was a Lieutenant in the Royal Navy. He was President of the most exclusive of the many clubs organized by the English prisoners at the Depot of Verdun—the Cafe Caron Club. He got into trouble with the Governor, General Wirion, in 1807, the charge being treason based upon the possession of the Club of an English-French dictionary with the following as an English equivalent of the word "Spoliateur—Despoiler, one who despoils and lays waste to everything, a Buona parte." It is gratifying to know that the gallant officer was acquitted. It is known that Masonic Lodges were held by the prisoners at Verdun, but the Lodge mentioned above was presumably a French one for a Brother Orator was not a recognized officer in an English Lodge.

MASONIC HOMES OF THE UNITED STATES AND CANADA. The reader in this connection may look over the allied items dealing with Charity, Orphans, Masonic Relief Association of the United States and Canada, Children's Exchange Bureau, Shriner Hospitals for Crippled Children, each of which will contribute some information as to the Masonic urge to provide systematic loving care for the dependent. The Masonic Home and its adjuncts, as the Infirmary in Nebraska and the Sanitarium in Iowa, hold an honored place in Masonic activities. Their beneficiaries are guests of the Fraternity and the several branches of the organization have given generously toward the success of this worthy object. Brotherly love is the proper expression of the attitude of the Brethren to the occupants of Masonic Homes, and this term is preferable to the word Charity with the meaning often associated with it. Obviously the treatment of Masonic Homes must be conditioned for such a purpose as ours. Only the leading facts can be included and these must lag behind the actual attainments as, every month in the year, some one or more Grand Lodges are receiving annual reports on Masonic Homes and enlarging their service. Brother Frank S. Moses, Past Grand Master of Iowa, prepared in 1923 a report of the activities in Masonic Homes, Brother Jesse M. Whited in his Correspondence Report of the Grand Lodge of California has also summarized the situation, and these general surveys of the field have been supplemented by numerous local articles at various times. These items have been checked with the cooperation of the various officials throughout the country.

Alabama. Alabama has men, women, boys and girls as guests at a Masonic Home and School near Montgomery. The Grand Lodge has here 275 acres of land, 40 of which are in a beautiful grove, 100 in pasture and the balance devoted to the raising of food crops and carried on at a profit. The property includes a library, auditorium, a main building, cottages for the guests, hospital building, operating room, dental parlor, nurses' quarters, school building, a separate infirmary for old men and many other structures representing an investment of $450,000 and a large sum has been invested in beautifying the grounds, driveways, etc. The Grand Lodge dues annually are $1 for each Master Mason in good standing, 90 cents of which goes to the Home and 10 cents is applied to maintaining old Freemasons and their wives and widows on the monthly pension system administered by the Local Lodges. Three dollars is also obtained for the maintenance or normal income of the Home for each Fellow Craft passed during the year; the Grand Chapter donates annually $25 per capita for every Royal Arch Mason; the Grand Commandery usually gives $2,000 a year. The Lodges also take up a voluntary contribution just before each annual meeting. The total income of the Home is about $75,000 a year and expenses have averaged $6,000 per month. Alabama has also inaugurated an Endowment Fund amounting to about $10,000 to be materially increased each year.

Arizona. Arizona assesses $10 from every initiate and affiliate for the Masonic Home Endowment Fund, and 50 cents every year is collected and paid into the Masonic Home General Fund for each Brother on the roll of membership on December 31. The combined funds were $202,624; $114,372 being in the Masonic Home Endowment Fund, and $88,252 in the Masonic Home General Fund. There is a Sanitarium for the care of tubercular patients at Oracle, a summer resort village in the foothills of the Santa Catalina Mountains, forty miles from Tucson. The site of sixty acres and the house with sixteen rooms are valued at $60,000. Grand Lodge Committee spent a further $8,000 erecting three four-room cottages and improving the main building. This Home has had no facilities, however, for giving medical or nursing care or for handling bedridden patients, only those being able to care for themselves being received as guests.

Arkansas. Arkansas maintains an Orphans Home and also a Relief and Pension Fund for Widows. It has had guests at the Home at an annual expense of $425 each. It derives funds from $1 per member, $11 fee and interest on investments of $200,000. The Orphans Home received 50 cents per member and $8 for fees of the Three Degrees out of the above, aggregating approximately $40,000 per annum. Pension and Relief Fund is made up by a $7,000 appropriation by Grand Lodge and approximately $5,000 voluntary contributions by Lodges annually.

California. California maintains two Masonic Homes, one at Decoto, Alameda County, which was dedicated in 1898, and is a Home for Aged Freemasons and their adult dependents, and the other located at Covina, Los Angeles County, for Dependent Children of Freemasons. By 1910 their Permanent Improvement Fund had risen to $17,000 and the previous year, 1909, Jacob Hart Nebb died, leaving the residue of his estate, amounting to $12,683 to the Decoto Home. The balance in the Permanent
Improvement Fund was added to this, the two being called a Permanent Endowment Fund, which has now gone over the $480,000 mark. The capital is not touched, only the interest on investments being used. These Homes include hospital units and guests have been maintained at these Homes for $500 each yearly. The hospital may accommodate 70 patients, largely those that are helpless from the infirmities of age. The cost of maintaining children in the Home at Covina has been $600 per year each. The two Institutions represent an investment of some $1,621,689. Funds are raised from a $20 fee for each initiate or affiliate and 25 cents each year from each member.

Colorado. The Colorado Masons Benevolent Fund Association is practically a Committee of the Grand Lodge and has been in existence since 1902 and has accumulated in twenty-three years approximately $86,000. Lodges pay as dues to the Grand Lodge $1 annually for every member under sixty years of age and 10 per cent of that amount goes to the Benevolent Fund. The Grand Chapter of Royal Arch Masons of Colorado annually contributes to this fund 5 cents for every Royal Arch Mason. Only the income from the fund may be used for relief work. Grand Lodge created another fund of $40,000 for the relief of Freemasons who were in the military or naval service of the United States or for their relatives, and such relief is extended upon the recommendation of the Master of the Lodge where the Brother held membership. There is also a Grand Lodge Committee which cares for Freemasons in the two Government Hospitals in the State. One of these, near Denver, is for tubercular cases and has patients from all over the country. The other is at Las Animas. The funds necessary for this Committee are provided by the Grand Lodge, Grand Chapter and Grand Commandery to the amount of $5,000 yearly. Members of the Committee visit these Brethren in hospitals every Sunday with flowers and they furnish entertainment every week. Their families are assisted with advice and money when necessary and much valuable work has been done by the Committee assisting Brethren in these institutions with regard to their compensation from the Government and in similar matters. This Soldiers and Sailors Welfare Committee consists of nine members appointed by the Grand Master to extend relief and comfort to Freemasons who were employed in the military or naval service during the World War and the wives, children and dependents of these Brethren. The Grand Lodge has also planned a fund of $15,000 for establishing scholarships for the sons and daughters of Freemasons in institutions of higher learning.

Connecticut. Connecticut has long supported an incorporated Masonic Charity Foundation. It has a Home and Hospital at Wallingford, valued at $600,000, the Hospital Unit having facilities for the care of 100 patients. This unit was largely paid for by special assessment of $5 for each Brother and the Eastern Star of Connecticut levied a tax of $1 per member to furnish and equip it. It has an Endowment Fund of $100,000. Here at the Home in Wallingford are adult guests, of whom one-third may be classed as permanently helpless infirmary cases. They have been maintained at an average cost of $460 for each guest per year. The Grand Lodge also assists other needy cases in outside locations. Connecticut Freemasons pay $2.15 per annum for charity and $10 is collected from each initiate or affiliate.

Delaware. Delaware has a Home at Wilmington for the aged and indigent, each Lodge contributing annually for its maintenance $2 per capita, $10 for every affiliation during the year and $10 for every candidate initiated. There is an investment in real estate and equipment of $29,480. The auditor's report of 1924 showed a total investment of $178,000. Delaware also has arranged for the distribution of four scholarships each year of $125 each in memory of their first Grand Master, Gunning Bedford, Jr. These may be used in any school or college grade, but the Committee having charge of the awards prefer the University of Delaware. If the student makes progress in his studies the scholarship will be continued for four years. Contributions to this will also be received from the subordinate Lodges in proportion to their membership, the fund being gradually increased each year.

District of Columbia. District of Columbia Freemasons established a Home and Infirmary about 1914, valued at $150,000, which shelters adults and children. Its maintenance expense has been annually about $520 for each guest. An Endowment Fund of $107,000 has been accumulated. Each District Freemason contributes 75 cents annually for this charity, and each initiate $5.

Florida. Florida has a Masonic Home on a ten-acre site at St. Petersburg which, with the improvements there, represents an investment of $103,000. This property was purchased at a Sheriff's Sale and has since then attracted an offer for it of $250,000. The assessment upon the Brethren for the support of the Home is $1 per capita and for emergency relief 25 cents. There is a $5 assessment upon every initiate for the Masonic Home Building Fund, which is not applied to maintenance but restricted to new work for bettering the Home facilities. There are two Relief Committees. The Emergency Committee comprises three members, appointed by the Grand Master, to handle all relief for members of Lodges in the State and the Fund for that purpose is obtained by the per capita tax plus a special appropriation turned over to the Committee at the close of each Grand Communication. If this amount is not sufficient the Committee has authority to supply deficiencies from the Masonic Home Fund. Relief is furnished on the request of Lodges, where the applicant is worthy and the Lodge unable to furnish the required relief and on the approval of the Committee the relief is granted, a small monthly allowance being considered better when enabling applicants to remain at their residences rather than at the Masonic Home. The Masonic Relief Committee, as in Jacksonville, comprises one member from each of the five local Lodges and is supplied with funds by them on request of the Committee and then an appropriation of 25 cents per member is turned over to the fund, which is used exclusively for sojourning Brethren and not for Florida Freemasons. Each local Lodge has its own Special Committee for the relief of its members.

Georgia. The Masonic Orphan's Home is four miles from the City of Macon on the hills overlooking the valley of the Ocmulgee River where there is a farm of
152 acres under a competent agriculturist to instruct the boys. There is also a print-shop with linotype machines, presses and other equipment and with an instructor to teach ten of the boys at a time. The Home is for children only, none being accepted under five nor over fifteen years. The endowment in 1925 was $175,000. The Grand Lodge dues are $1 per capita yearly and 45 cents goes to the maintenance of the Home. Widows, as well as elderly or decrepit members, are supported in their own home communities from a fund of $12,000 appropriated annually by the Grand Lodge. This fund is administered by a Committee of Relief, which as a rule pays the individual applicant an amount equal to that given by the local or interested Lodge.

Idaho. At the session of 1869, Idaho Freemasonry, with seven Lodges and a combined membership of 279, established the Orphan’s Fund by an annual assessment of $1 per member for “the support and education of the orphans of deceased members or the children of indigent Freemasons whom the Grand Lodge might deem worthy of assistance.” The principal must remain intact forever and the fund was placed in the control of a Board of Trustees consisting of the Grand Master and the Grand Wardens, but in 1896 provision was made for a Board of three members elected annually by the Grand Lodge. The annual assessment was reduced to 50 cents in 1895. An amendment was adopted in 1885 whereby the benefits of the fund were also applied to “the support and clothing of poor and indigent Freemasons.” Since that time the proper title for the fund has been “The Grand Lodge Orphan and Indigent Fund.” Another amendment was passed in 1909 providing for the support and clothing of indigent widows of deceased Freemasons. The fund grew from $294 in 1870 to $117,089 in 1923. There was expended for relief in 1890, $289 and in 1923, $4,875. The Trustees do not deal with individual cases or applications except through the Lodges. Applications are made through the Lodge Officers and when preparations are made, the check is sent to the Worshipful Master and he is responsible for spending the appropriation in his best judgment. There may be expenses not falling within the laws providing for the expenditure of this fund such, for example, as funeral expenses, but the Trustees do not consider these as coming within their jurisdiction and they must be taken care of by the Lodge or from some other source.

Illinois. Illinois has a Masonic Home and Hospital at Sullivan on a fine farm donated to the Grand Lodge for that purpose. Adult guests are fraternally cared for there. The Masonic Home for Children is at La Grange, a suburb of Chicago, and trains children for useful citizenship. The realty value and investment in these institutions approximates $1,000,000, and the operating expenses have been $200,000 annually or a little over $400 per annum per guest. The Freemasons of Illinois contribute 62½ cents per capita annually and the appropriations and donations from other Masonic Bodies and interested Brethren amply support these worthy establishments.

Indiana. Indiana has a splendid Home at Franklin, on an estate of 270 acres. The land and buildings are valued at approximately $1,250,000. The Order of the Eastern Star, Knights Templar and Scottish Rite have been very liberal in contributing toward the erection of the necessary buildings and the support of the Home and Hospital. Here are entertained adults and children at an annual operating cost of $347 per guest. An Endowment Fund of $200,000 has been accumulated. The Grand Lodge per capita for the Home is $1 and $5 is charged for each Initiate, the latter being placed in the Endowment Fund.

Iowa. Since 1894 Iowa has disbursed its benevolence through a Grand Charity Fund administered by a Board of three Trustees. This fund was started with an allotment of 10 cents per capita and used to supplement the benevolence of constituent Lodges as required. This per capita allotment has been increased several times and special appropriations have been made from the general funds. This plan is most satisfactory in that it permits approved beneficiaries to live in familiar or chosen environment under the fraternal supervision of a local Trustee to whom the funds for each case have been remitted. Excess of receipts in this fund accruing through balances, donations and special appropriations have been converted into a permanent Grand Charity Fund, which amounted to $400,000 in 1925. In 1923 the Grand Lodge authorized an increase of $1 per capita in Grand Lodge dues for the establishment and operation of a Sanitarium; in 1925 the purchase of a piece of property for this purpose was approved and the institution is for the care of elderly and feeble dependents, with facilities for approximately one hundred guests. The rules of admission to the Sanitarium are that “only those persons who are in need of daily nurse care shall be admitted to the Sanitarium or permitted to remain therein. No person shall be admitted to the Sanitarium who can be suitably cared for by allowances from the Grand Charity Fund; nor shall anyone be admitted against his will so long as he can be properly cared for elsewhere at a cost not to exceed the per capita cost of maintenance at the Sanitarium.” The investment is about $200,000, including equipment, etc. Grand Lodge also derives income from a $10 fee for each initiate.

Kansas. Kansas has a Home at Wichita for Freemasons, their wives, widows and orphans, valued at $350,000, and an Endowment Fund of $140,000. The Home entertains adult guests and children and has operated at an annual expense of $306 for each guest. The Home became overcrowded and additions were ordered in 1924, a $2 assessment being levied on each of its members. The regular per capita tax for charity is 50 cents and $5 is collected for each Brother personally when raised to the Sublime Degree of a Master Mason.

Kentucky. Kentucky was a pioneer in providing for its indigent Freemasons and their dependent wives, widows and orphans. It has a Widows and Orphans Home at Louisville, with a valuation of $875,000. This Home contains adults and children and has operated at a yearly expense of $182 for each guest. Kentucky also maintains an Old Masons Home at Shelbyville where guests busy themselves on a small farm valued at $120,000. An Educational Endowment of $100,000 has been accumulated. The total accumulation of its Endowment Funds is $1,000,000; its per capita tax is $1.75 which includes the price of a Home Journal at 50 cents which is
published by the Grand Lodge, and an Amendment provides for a fee of $10 from each Master Mason to apply to the Endowment Fund. In addition to these splendid achievements in the name of charity, it appointed a Committee to raise $1,600,000 by subscriptions payable over a term of years, to provide enlarged and modern facilities for the Home and Hospital.

Louisiana. Louisiana has disbursed relief from a permanent fund of $100,000 at the disposition of the Grand Master. A Home for Orphans was opened in 1925 at Alexandria and represented an investment of $250,000. The support of this institution has been from $1 per capita and $1 for each Degree conferred. Provision has also been made for a Home for the Aged.

Maine. The Grand Lodge of Maine distributes the income from a Charity Fund to beneficiaries directly through the Lodges. This invested fund of $85,000 is safely guarded by a constitutional provision that only the income can be used and no part of the principal expended. From 1864 the Grand Lodge operated this plan on an annual per capita tax of 20 cents and increased the Charity Fund from about $65,000 to the above amount. In 1924 the per capita tax was increased to 50 cents. The Lodges make application for their dependent members on blanks of prescribed form. These are submitted to the Committee on Distribution of Funds of the Board of Trustees. The total amount of money available is divided into units and the Committee votes to give the respective beneficiaries one, two or more of these units as the individual need requires. A check for the total sum appropriated is sent to the Worshipful Master of the Lodge of which the beneficiary is a member and he pays it out in installments as they are required. A typical case is that of an old lady who died at eighty-five and who had been dependent upon the Masonic Bodies for over twenty years. The Grand Lodge allowed her $150 a year with a like amount coming from the Grand Chapter, the local Lodge donating yearly from $75 to $100, with other gifts from the Chapter, Council and Commandery. This amount maintained a home for this lady among her old friends.

Massachusetts. Massachusetts established a Home at Charlton in 1911, on a farm of 300 acres. The value of the Home is approximately $200,000 and it has cared for adult guests at an operating expense of $614 per year. It has a Special Endowment of $363,000. This venerable Jurisdiction has maintained many charities. The Brethren have a General Charity Fund, a Rainy Day Fund, a War Relief Fund, and finance a Masonic Employment Bureau. The total funds grouped under the head of Masonic Home and Educational Trust comprise several distinct funds and aggregate $1,389,000. $5 is collected from each initiate for the Grand Charity Fund. The charity work is provided for by the income of the funds and such appropriation from the current funds of the Grand Lodge as may be needed.

Michigan. Michigan established a Home and Hospital at Alma in 1911, valued at some $300,000, including hospital facilities of 30 beds. The average expense has been about $850 per annum. It is interesting to note also that the average age of the guests is nearly 75 years. Michigan also disburses relief from a separate Charity Fund, and builds up a Reserve Maintenance Fund and a Building Fund for its Home and Hospital. Fifty cents per member goes to these purposes annually. In 1924 the Grand Lodge decided to devote an additional $1 for each member to a Fund to be used for another Home to be operated on the Cottage Plan.

Minnesota. Minnesota has had for years a Masonic Home managed by a separately incorporated Body and supported by individual subscriptions and appropriations from the Grand Lodge. The Grand Lodge took steps to assume the practical control of the Institution and greatly extended its usefulness by the construction, equipment and maintenance of an adequate Home and Hospital. A $500,000 fund for this purpose was subscribed. Another $100,000 was pledged for an endowment of this project. Minnesota has long had a Relief Fund from which disbursements have been made to all worthy beneficiaries according to their necessities, having a balance of $112,472 in the fund in 1925. Revenue for the Masonic Home will be derived from $1 per capita of its membership and $5 from each initiate.

Mississippi. Mississippi maintains two Homes, one at Meridian, valued at $175,000, which cares for children, with all necessary equipment, including a well-managed hospital. The other Home, valued at $100,000, is located at Columbus. The operating expense of the Meridian Home has been reported at $28,734.67 per year, and the Columbus Home at $22,192.87. A farm was acquired by donation, covering 343 acres where the boys of the Homes reside and receive splendid vocational education and training as farmers. The charitable revenue is derived from $1 per capita tax and $10 from those taking the Degrees. Grand Lodge authorized the creation of a fund of $20,000 for the erection of a hospital building at the State Sanatorium for tubercular patients and during 1924 Grand Lodge gave a supplement of $5,000 for this purpose. The Hospital Unit was completed in 1925 and named the Masonic Unit. The Masonic Home Maintenance Fund also contributes each year a large sum of money to persons outside of the Home upon the recommendation of the Finance Committee. The Grand Lodge of Mississippi had a total Endowment Fund of $270,825, its Murphy-Martin Educational Endowment Fund alone amounting to $104,739.

Missouri. Missouri has a beautiful Masonic Home at St. Louis, established in 1889, which houses both adults and children. A splendid Hospital was added to the plant in 1915; adult guests and children have been cared for by the Missouri Brethren at a cost of about $450 each per year. The total valuation of the assets in 1925 was $1,380,000, including an Endowment Fund of $508,690. Charitable revenue is derived from a per capita tax of $1.50 and a $10 fee for the Degrees.

Montana. Montana opened its Masonic Home near Helena for Aged, Infirm and Destitute Masons and their widows in 1909. The original buildings cost $103,500 and were erected out of the proceeds of a per capita annual tax of $1 per member, and in addition thereto was purchased the site containing 590 acres, costing $10,000, a part of which price was contributed. It has an Endowment Fund consisting of $24,328 cash and 13,000 acres of land given by the
will of the late David Auchard, a wealthy cattle man and land owner of Lewis and Clark County, who died in 1902; sundry bequests from others amounting to $7,000 and $25,000 from the late William A. Clark, Past Grand Master and former United States Senator from Montana. The net worth of the Home is over $300,000. Guests have been maintained here at a per capita cost of $410 per year. The Home is supported by $1 per capita annual assessment on all the Freemasons in the State, in addition to receipts from its Endowment Fund. Grand Lodge in 1923 placed a $10 initiation fee upon all candidates for the Entered Apprentice Degree, which goes to the Permanent Building Fund of the Home. In 1922 request was made of each Montana Freemason to make a voluntary offering of $10 for the purpose of erecting new buildings, this covering a period of five years. From that has been realized $21,907, which has been used to defray the cost of a new heating plant. A hospital unit has also been added.

Nebraska. There are Masonic Homes at Plattsmouth and Fremont. The Nebraska Masonic Home at Plattsmouth is a corporation, the Grand Lodge owning a large majority of the stock. The building, grounds and furniture cost $125,000 with an Infirmary valued at $140,000. The Grand Lodge appropriated $100,000 for the Infirmary, the Grand Chapter and the Grand Commandery $10,000 each, and the Nebraska Masonic Home paid the balance. The Home had a fund of $170,000 in bonds and mortgages in 1925. The War Relief Fund then amounted to $31,600 and the Orphan’s Educational Fund $125,677. The Grand Lodge yearly dues are $2,75 cents going to the Nebraska Masonic Home, 75 cents to the General Fund and 50 cents to the Building and Improvement Fund. $10 are collected from each initiation, $5 going to the General Fund and $5 to the Building and Improvement Fund. A fee of $10 for affiliation is collected on those whose demits are more than one year old. The Trustees of the Home pay annuities to dependent members or their families at their own homes or other institutions. The Home for Children at Fremont has building, grounds and furniture valued at $140,000 and this is managed by the Lodge and the appropriation is paid monthly through the Lodges. The constituent Lodge affords all possible assistance before applying to the Grand Lodge Relief Fund. At any time that the Grand Lodge Masonic Relief Fund is insufficient to cover necessary disbursements, the Grand Master directs that additional sums be transferred from the General Fund. $6,100 has been expended in one year from this Relief Fund. New Mexico has a particularly difficult problem, due to the large number of Brethren afflicted with tuberculosis who come from all parts of the United States. The Grand Lodge Masonic Tubercular Sanatorium Committee, has “expressed the hope that our Sister Jurisdictions of Arizona and Texas would see their way clear to assist in furthering a national movement.” The Committee on Grand Master’s Address recommended that “we seek the co-operation in perfecting the necessary organization of the Grand Jurisdictions of Arizona, Texas and Oklahoma, and take all necessary steps to develop this important undertaking.” At the United States Veterans Hospital No. 55, located at Fort Bayard, there is a Masonic Club known as the Sojourners’ Club, to which the Grand Lodge, Grand Chapter and Grand Commandery of New Mexico, as well as Ballut Abyad Temple, Albuquerque, and constituent Lodges, Chapters, Commanderies and individual Brethren have contributed materially to its Building, Furnishing and Relief Funds. From the time of the inception of the Sojourners’ Club, the Grand Lodge of New Mexico has annually contributed $1,200, this amount having been increased in 1925 to $1,500 per annum. This is in addition to other donations from time to time to the Club. The Club Building was furnished early in 1923, and Leon M. Abbott, of the Sovereign Grand Commander, Supreme Council of the Scottish Rite for the Northern Masonic Jurisdiction, contributed $26,000. Among the additional larger donors were: The Grand Lodge of California, $1,000; Grand Lodge of New York, $2,500; Grand Lodge of Texas, $1,000; Grand Lodge of Pennsyl-
large percentage of the children are non-Masonic, rendering it impossible to make an adequate review of the activities of the Grand Lodge, enabling worthy young men and women to pursue their studies in accredited Universities by loans advanced by the Student Loan Fund Committee. Each year $2,000 is placed in this Fund from the Grand Lodge General Fund. The source of income for relief purposes comes from a $2 per capita tax for each Master Mason returned annually, $1 of which goes to the Masonic Home Fund, 50 cents to the Masonic Relief Fund and 50 cents to the Student Loan Fund. Plans were carried through energetically for the building of the Masonic Home and School.

New York. New York has a splendid Home and Hospital at Utica. It takes care for adults and children, with every necessary provision for their comfort and education. A splendid Memorial Hospital, with a capacity of 225 beds, has been dedicated. The annual operating expense of this Home and Hospital amounted to $400,000. The valuation of this property approximates $1,750,000. The Grand Lodge has accumulated a substantial endowment for charitable purposes from all sources approximates $400,000 a year. The Grand Lodge of New York further distributes annually some $30,000 to beneficiaries outside of the Home. Many of the Lodges and districts provide for institutional care of their own members. The charitable revenue is derived from a per capita tax of 50 cents to meet current expense, and initiation fees of $3.50. The independent activities carried on in various cities and districts render it impossible to make an adequate review of the total of Masonic charity in this Jurisdiction. One of the early contributions to the Home was made by Edwin Thomas Booth, the famous American tragedian, who bestowed $5,000 upon the Home at Utica.

North Carolina. North Carolina maintains a Home for Children at Oxford, with a farm and dairy herd in connection with the Home, the entire property being valued at about $750,000. The project includes such departments as a Printing Plant, Electrical Department, a Shoe Shop, Laundry and Sewing Rooms and also has an accredited High School. A large percentage of the children are non-Masonic, the institution never having been limited to any one class of orphans. This Home has always had the hearty support of all the people of the State, owing to the reputation it has ever maintained for the generous care and liberal education of its guests. Its annual income has amounted to $161,331, derived from Local Lodges, individual contributions, appropriations from Grand Lodge and from the State of North Carolina, as well as proceeds from Departments of the Home such as the Singing Class, the Printing Office and Electric Shop. Children have been maintained here at a cost of $309 for each guest per year, exclusive of profits from activities in Departments before mentioned, or $270 each per year, taking into consideration these proceeds. Another Masonic Home is operated at Greensboro by the Freemasons in conjunction with the Eastern Star and for Old People, being valued at $100,000, and where adult guests have been cared for at $775 per each per year. The Grand Lodge of North Carolina levies a tax of $10 on each initiate, which goes into the Charity Fund, and from which appropriations are made for charitable purposes, but there is no direct tax levied for either of the Homes by the Grand Lodge.

North Dakota. North Dakota disburses relief from a fund to which every Master Mason raised during the year pays $5 and the Grand Lodge has also made provision for a contribution to this purpose of 15 cents per capita from its General Fund, the original plan contemplating the accumulation of about $5,000 annually to ultimately permit the erection of a Masonic Home. This fund, at the beginning of 1925, for example, was $38,690; the amount expended during the previous year for relief was $4,424. The individual Lodges assume their share of the burden, the intent being for the Grand Lodge Relief Fund to assist them in this benevolence.

Ohio. Ohio has a Masonic Home and Hospital on 400 acres near the city of Springfield. It has cared for adults and children at an operating expense of $605 each annually. It is under the control of the Grand Lodge, but is also substantially supported by the other Masonic Bodies of Ohio. The valuation of the Institution approximates $1,000,000, its splendid buildings and equipment largely financed by donations and bequests from Brethren interested in Masonic benevolence. The Grand Lodge collects $1 from each of its members for charity. Included in the grounds of the Home above mentioned are 37 acres with a beautiful building, barn, garage and chicken houses, known as the W. B. Hillman Memorial for boys, so named by the Grand Chapter in honor of Brother Hillman, who, in 1887, was one of the early advocates of the institution, at which time he was Grand High Priest of the Grand Chapter of Ohio. Like the rest of the Home, the support of this institution comes from the annual per capita tax.

Oklahoma. Oklahoma has erected a new group of buildings at Guthrie to accommodate all of its wards, and give the children better school facilities than were obtained at Darlington. They care for adults and children at an operating expense of $328 per guest. Valuable property acquired at an early date enables them to expend $500,000 on this project and establish a healthy reserve fund. Their charity revenue is derived from $1.50 per capita and $1 for each Degree conferred. Other adult beneficiaries are provided for at their own homes.

Oregon. Oregon has a Masonic Home, $350,000 having been raised for that purpose by voluntary contributions from the Craft, including $50,000 contributed by the Order of the Eastern Star. The Home has a value of $420,000. Yearly dues for the Home
are $1 per member, $5 for each Entered Apprentice Degree conferred and $5 on each affiliate from outside the State for the Maintenance Fund; $5 on each Entered Apprentice Degree conferred and $5 on each affiliate from outside the State for the Building Fund. There is an Educational Fund with an irreducible principal of $220,000, the income from which is used to assist in the education of 100 children yearly in the grammar and high schools. There is a revolving Student Loan Fund of $6,000 which is loaned to students in colleges and universities in amounts not to exceed $300, repayable at 4% interest.

Pennsylvania. Pennsylvania, about the beginning of this century, took up the establishment of Masonic Homes and secured a tract of 1,000 acres at Elizabethtown, between Lancaster and Harrisburg, including some forty-nine farms. Guests were received and housed in one of the farm buildings about 1910. Children were first admitted in 1913, though the Boys Home was not opened until June 1, 1914, and the Girls Home in January, 1915. All these buildings have since been abandoned. Grand Lodge Hall, valued at over $400,000, was occupied by adult guests in August, 1913. In 1914 the Boys were housed in a temporary building, and the Girls in another farm house in 1915. A gift from Brother W. Harry Brown and Mrs. Brown has since been used to build the Brown Home for Boys, costing $95,000. The John Smith Home for Boys was opened in June, 1925, costing $250,000, with an Endowment of $200,000 executed by an agreement. The boys, upon reaching a certain age and attaining a certain grade in school, are transferred to the Thomas Ranken Patton Masonic Institution for Boys, built upon a farm adjoining the Homes tract. This was provided for under the will of Brother Patton, for many years the Grand Treasurer of the Grand Lodge. December 3, 1924, the Trustees reported a balance in hand of $1,545,105. Various branches of manual training are taught, the boys also continuing studying in the public schools. The girls are now housed in the Louis H. Eisenlohr Home for Girls, valued at $140,000. Louis Eisenlohr's brother, Charles J., and his sister Mary Eisenlohr, contributed $10,000 for furnishing this Home. Sick guests of the Pennsylvania Homes are cared for in the Philadelphia Freemasons' Memorial Hospital, costing $320,000 completely furnished; capacity, 110 beds. After its three units were finished the Philadelphia Brethren handed Grand Lodge the balance of the fund to provide increased hospital accommodations as needed, amounting to $91,945, December 3, 1924. Since 1913, when Grand Lodge Hall was opened, there have been erected: John Henry Daman Memorial Cottage costing $41,000, Brother Daman having bequeathed his entire estate to Grand Lodge; Paul L. Levis Memorial Cottage costing $33,000; Gustavus Groetzinger Memorial, a completely equipped laundry, $12,000; Berks County Memorial, $33,000; Blair County Memorial, $7,000; Dauphin County Memorial, $50,000; Cumberland Valley Memorial, $8,000; Allegheny County Memorial, $336,000; and Lancaster County Memorial, $111,000. Illustrating the generosity of the Brethren, it may be noted that the per capita giving of those of Dauphin County was about $35 and of Lancaster County about $43. $10,000 was provided by the mother of Brother George M. McCandless from the estate, the income of which is used for the comfort of women guests in the Hospital. Grand Lodge has several legacies, amounting to nearly $150,000, with which to build as future needs require. Mrs. Kate E. Sell, widow of Brother John S. Sell, has given $100,000 for a chapel as a memorial to Brother Sell and agreed to give $25,000 more for organ, chimes, etc. Numerous gifts have been made by living donors and by the wills of others in aid of the work. On December 3, 1924, Grand Lodge had the following sums coming to it under bequests from the following estates:

- Brother Henry Krug ........................................ $132,062
- Brother John W. Wilbraham .................................. 95,434
- Brother James W. Orr ........................................ 99,000
- Brother J. Warren Hale and Mrs. Hale ....................... 16,000
- Brother Albert F. Young .................................... 25,000
- Mrs. Elinor Spleane Spool ................................ 32,800

(This will be augmented when real estate is sold)

- Brother Daniel W. Clarke .................................... 5,020
- Brother Henry Kramer ......................................... 3,000
- Brother Aaron Lowenstein ................................... 2,422
- Brother Alexander S. Strouse ................................ 2,000
- Brother William F. Thompson ................................ 1,900

The brother and sisters of Past Grand Master William L. Gorgas of Pennsylvania, January, 1924, presented to Grand Lodge securities of the par value of $50,000, to be known as the William Luther Gorgas Memorial Fund, the income to go to the maintenance of the Homes, the Committee on Homes being given power to use part of the income for the relief of minor children of deceased Pennsylvania Freemasons. Numerous wills have been probated which will pay to Grand Lodge in the near future or at the termination of life estates the following amounts:

- Brother Thomas J. Stewart .................................. $5,000
- Brother J. Warner Hutchins .................................. 3,000
- Brother Joseph D. Wilson ................................... 100,000
- Brother William H. Goll ..................................... 5,000
- Brother Thomas B. Doman ................................... 250,000
- Brother Samuel S. Shannon ................................... 5,000
- Brother Jacob Gottman ....................................... 3,000
- Brother Charles Crane ......................................... 35,000
- Brother Charles E. Marshall .................................. 5,000
- Brother George W. Milliken ................................ 1,800
- Brother Harry C. McCarthy—Approximately ................. 75,000
- Brother John C. Rohrer ....................................... 2,000
- Brother Harry A. Schroyer ................................... 5,000
- Brother Charles A. White .................................... 12,000

Many small legacies have also been received by Grand Lodge of Pennsylvania since the Homes were opened. It also manages by Trustees various Funds for charitable purposes including the Stephen Taylor Bequest of $15,800 and the Charles Jackson McClary Memorial Fund of $30,000, the income from each of which is turned over to the Homes for maintenance. The expenditures at Elizabethtown have amounted to about $2,500,000, augmented by large sums spent there by individuals and groups of Lodges. The Brethren whose counties have erected buildings have established Endowment Funds for their care, to which Funds additions are being made from time to time. The Philadelphia Freemasons Memorial Hospital Fund amounted to $28,023; the Allegheny County Fund, $6,250; the Berks County Fund, $1,000; and the Homes Endowment Fund to $200,000; these figures given as of December 3, 1924. The
Homes Committee has at its disposal the income of $50,000, deposited by an anonymous Brother with a Trust Company, to provide higher education for a son or daughter of a Pennsylvania Freemason in or out of the Homes. Brother Samuel Davis left his entire estate for accumulation until it amounted to $100,000; thereafter three-fourths of the income to be used for the relief of the children of deceased Master Masons of the State, and to be applied to keeping up the home life where a Brother dies leaving a widow and children. The Lodge of which the Brother was a member applies for a blank petition to be filled up by the mother and then the Lodge determines the amount to be allotted and agrees to pay one-half. Payments are made through the Lodge and every half year a report is made by it to the Committee on Homes showing its receipts, the payments and the standing of the orphans in school, the home conditions and whether the aid continues necessary. The Masonic Homes of Pennsylvania are maintained by direct appropriations by Grand Lodge and income on the estates and funds referred to herein. Every initiate pays, in addition to the fee fixed by the By-Laws of the Lodge, the sum of $40 which goes into the treasury of Grand Lodge marked as Masonic Homes Fees, which have been more than sufficient to run the Homes, the surplus having been put into a Masonic Homes Reserve Fund amounting to over $250,000.

Rhode Island. The Grand Lodge of Rhode Island in 1912 inaugurated a movement to establish a fund for the erection of a Masonic Home, at the same time appropriating $2,000 as a nucleus, to be augmented each year by a 10 cents per capita tax. Lodges and individual members are encouraged to donate such sums as they are able. In 1923 Grand Lodge voted to direct the Lodges to collect an additional fee of $5 from each candidate for the Entered Apprentice Degree to be added to the Masonic Home Fund and which in 1925 amounted to over $40,000. A Board of five Trustees invest and re-invest this Fund and may use the income only thereof, with the approval of the Grand Master, for the relief of, and for charitable, educational and welfare work among Freemasons, their families or widows and orphans. The individual Lodges of Rhode Island make every effort to handle this benevolent work among their own members, appealing to the Grand Lodge only when necessity demands. There is also an Educational Fund, established in 1923, which is created and maintained by an assessment of $1 per annum levied on each Master Mason within the Jurisdiction, and which enables a number of young men and women to continue their studies by providing College Scholarships to them. A Masonic Service Board also serves the Brethren by relieving distress in many ways such as obtaining employment for those in need and otherwise rendering aid and assistance.

South Carolina. The Grand Lodge of South Carolina instituted a Fund in 1907 for the erection of a Masonic Home and Orphanage, to which Fund were assigned all the surplus revenues of Grand Lodge. When this Fund should reach $100,000 the question of building was to be entertained. Meanwhile, such cases of present need were to be relieved by the Trustees of the Fund. By the time this Fund had actually reached the figure set, the Brethren had decided that it would be a much better policy to care for aged and indigent Freemasons and their wives or widows in their own homes or among their friends and to care for orphans the same way, by arranging for their support and maintenance at their own homes with their widowed mother, if they had one, and, if not, by having them cared for in the various orphanages already established in the State.

In 1924, in lieu of the former method of adding to the Fund, an amendment to the Constitution was adopted which provided for an assessment annually of $1 per member of each Lodge. In 1925 the Fund amounted to $135,000, the interest on which, added to the $1 per capita tax, increases the Fund by about $30,000 each year, which is about the amount paid out each year. There are five Trustees to the Fund, none of whom receive any compensation.

South Dakota. The Grand Lodge of South Dakota receives 50 cents from each member of the Fraternity, taken out from the Grand Lodge dues for benevolent purposes. A Fund amounting to $118,025 is handled through a Board of Trustees, the interest only being used for charitable distribution among the needy. Conditions in South Dakota have not warranted the maintenance of a Masonic Home, it having been found preferable to distribute the funds where needed in the manner suggested above.

Tennessee. Tennessee established a Widows and Orphans Home at Nashville in 1892 and has provided an Old Masons Home and special building for infirmary. The properties represent an investment of $353,773, but the Board of Control in 1925 recommended that a cash fund be set up to meet the loss by depreciation of buildings and equipment, this being prorated as 3 per cent on brick structures, 2½ per cent on stone, and 10 per cent on equipment and furnishings. On farm implements and trucks there is assigned a depreciation of 25 per cent. The Endowment Fund was $200,000. Hospital attendance is furnished. Homes operate on a budget system approved by the Ways and Means Committee of the Grand Lodge, which furnishes the funds. It was recommended that a voluntary offering of at least $1 per year for five years be pledged for permanent improvements, and after one year, was changed to a special tax of $1 per year for two years for each member of the subordinate Lodges and the result is a new fireproof, three-story dormitory for widows and their children. A new auditorium adjoining the school building is due to the generosity of the Order of the Eastern Star.

Texas. Texas has two Masonic Homes, one at Fort Worth which combines a Home, School and Hospital for Orphan Children and is on 210 acres of land, with a total valuation of $1,600,000. There is a Home for the Aged Masons, established in 1911 at Arlington, where widows are also maintained from the Masonic Home and School Funds. The Grand Chapter controls and manages the Home for Aged Masons and furnishes hospital care for about one-fourth of them. The Grand Lodge charitable revenue is derived from $1.25 dues with $10 raising fee, which goes to the Endowment Fund. A special building donation of $5 per capita was invited in 1922 and was paid. Among the Masonic institutions of Texas,
including the Home and the School, Aged Masons Home, are the Templar Hospital, Home for Aged Members of the Eastern Star, Girl's Dormitory at the State University at Austin, the Dallas Children's Hospital, the Children's Clinic, Welfare Center for Tuberculosis Soldiers at Kerrville, Student Loan Funds, Tuberculosis Sanitoria Commission and Masonic Employment Bureau.

Utah. Utah has a Charity Fund which is being added to each year by 10 per cent of the gross receipts of their Grand Lodge and further supplemented by the interest accruing on the capital already invested. A small portion of this fund is used for relief work, although the individual local Lodges, combined with the Board of Relief, handle most of the needy cases from Lodge and contributed funds.

Vermont. In Vermont each individual Lodge cares for its own needy and deserving cases. The amount expended by each Lodge is reported with the annual returns. If it is found that any Lodge has expended more than $1 per member, the excess is repaid to the Lodge. If less than $1 has been used per member, nothing is repaid. This money is drawn from the General Fund of the Grand Lodge of Vermont, which is maintained by annual dues. They have on hand in a Permanent Charity Fund about $50,000, the income from which is to be available for benevolent purposes.

Virginia. Virginia established a Masonic Orphanage near Richmond in 1890 on a tract of 65 acres. The plant has been valued at $250,000 and has cared for children at an operating expense of $335 for each guest. Charitable revenue is derived from $1 dues and a special tax of $1.

Washington. Washington opened a Masonic and Eastern Star Home at Puyallup in 1914, with property valued at $100,000 and it enjoys an Endowment from bequests of $150,000. It has cared for adult guests at a net operating expense of $413 for each guest. It has permanent Relief Funds at $25,000. $150,000 additional was appropriated in 1923 by the Grand Lodge for the purchase and equipment of a site for a new Home and the furnishings of same. A site was purchased in 1924 at a cost of $75,625 near Zenith and the balance of the appropriation is to be used for expenses in connection with this project.

West Virginia. West Virginia has built a new Home for Masons, their Widows and Orphans at Parkersburg. The investment is approximately $275,000 and an Endowment Fund of $200,000 has been accumulated. It has a Permanent Relief Fund of $28,000. Revenues are derived from 50 cents per capita tax, $10 initiation fee and a $2 special building tax.

Wisconsin. Wisconsin has taken over the Masonic Home at Dousman, formerly in charge of the Wisconsin Consistory. This is a splendid tract of 319 acres, with practical farm buildings, and has been used as a Home for a limited number of adults. The new Home represents an investment of more than $250,000. The generosity of Brother W. A. Van Brunt provides the Home with an Endowment Fund of $200,000. Ample resources for its future are assured. The Order of the Eastern Star has started a Hospital in connection with this Home. Grand Lodge dues for Home and Building Funds are $1.50 per capita of the membership.

Wyoming. Wyoming appointed a Board of Trustees for a Masonic Home Fund in 1913, starting with $10,000, which amount in 1924 had increased to $48,000. Two funds have been provided, one known as the Temporary Fund, the other as the Permanent Fund. From the latter nothing can be drawn without an action of the Grand Lodge. This is all placed at interest under the direction of the Board. All receipts such as interest, per capita tax, and returns from other sources pertaining to these Funds are placed in the Temporary Fund during the entire Masonic year. At the close of the year, all sums in excess of the appropriations plus $500 retained in the Temporary Fund, are transferred to the Permanent Fund. Emergency cases requiring either temporary or continuous relief are handled from the Temporary Fund. Wherever possible the local Lodges are expected to provide for their needy members and where this is impracticable the Board of Trustees of the Masonic Home Fund appropriates the funds necessary. In many instances the local Lodges agree to provide a certain portion of the total amount, the Grand Lodge supplementing this with further contributions. Income for charitable purposes is derived from a 50 cents per capita tax and from the interest of funds on hand, from which returns additions are made to the Permanent Fund each year from sums set aside from the Temporary Fund.

CANADA

Alberta. Alberta has established a Benevolent Fund of about $100,000, the interest on which, together with a per capita tax of 50 cents per member, amounts to approximately $11,000 and which amount is annually expended for benevolent purposes. Monthly grants are made to needy Brethren and those depending upon them. The capital Benevolent Fund is augmented each year by a 50 cents per capita tax on the Grand Lodge membership and also by special contributions from Lodges and individuals.

British Columbia. British Columbia has a Grand Lodge Benevolent Fund amounting to approximately $150,000, the revenue being devoted to the relief of aged and Infirm Freemasons, their widows and orphans, generally by means of monthly payments. This Fund is maintained by voluntary subscriptions by the members, by a fee of $4 for each initiation in the Lodges, by ten per cent annually of the gross revenue of the Grand Lodge, and by any surplus which remains in the General Fund of the Grand Lodge after the year's business is wound up.

Manitoba. The Grand Lodge of Manitoba has no Masonic Home or Hospital. It has a Benevolent Fund of $185,000, the interest of which is devoted solely to charity.

Nova Scotia. Nova Scotia had an experience with joint management, a Home for Aged Men being established at Halifax. A Committee, of which Brother C. E. Puttner was Chairman, in 1904 solicited the support of every Lodge in the Jurisdiction that provision might be made for needy Freemasons. At the Grand Lodge Communication of the year, $900 was placed in the hands of Trustees named by the Grand Master. But the plan did not work well and
the Grand Lodge withdrew. Another attempt by Brother Puttnir in 1905 was more successful, the assembled representatives of Lodges planning a Masonic Fair for the Armouries, Halifax, from September 25 to October 3, 1906, the net receipts being $17,406. In 1908 the Grand Lodge bought and improved the Freemasons Home at Windsor, adding twenty rooms, and another wing to the Infirmary is under way. The Home is maintained by a per capita tax of $1 per member and $5 for each candidate initiated. They also have an Endowment Fund of about $43,000.

Princess Edward Island. The Grand Lodge of Prince Edward Island has the smallest Jurisdiction in the world and maintains its Benevolent Fund from a per capita tax of 25 cents. The interest only from this Fund is used in dispensing relief to their needy Brethren and their widows and children, which more than amply covers necessary expenditures for this purpose. After investigation of a reported case the method of handling is very simple—the Grand Lodge merely issuing a check for the amount necessary to meet the needs of the case.

Ontario. Grand Lodge of Canada in the Province of Ontario makes allowances for relief directly from the General Fund or others of its resources and also provides assistance jointly with Lodges through local boards. Amounts disbursed by Grand Lodge in 1924, for example, were reported as $106,888; grants made by the Lodges were $60,000 in addition to this sum. This amount was far below the sum contributed by the constituent Lodges as they have not been compelled to report their benevolent grants to Grand Lodge. There is a Benevolent Emergency Fund of $2,000. The above report mentions that two beneficiaries are cared for in Roman Catholic Institutions, at the expense of Grand Lodge.

Saskatchewan. Saskatchewan has a Grand Lodge Benevolent Fund with an invested capital that in 1925, for example, amounted to $182,000, the interest only being used for relief. The Government has a Home in the Province for the aged and infirm and the Grand Lodge Benevolent Fund has defrayed the charge of any of the Brethren or their widows whom it has been necessary to send there.

Masonic Hyms. See Hymns, Masonic.

Masonic International association. The Grand Lodge Alpina of Switzerland sent out an invitation in July, 1921, for an International Masonic Congress to be held in Geneva on October 19, 1921. The following Masonic Powers were represented at that Convention: Grand Lodge of New York, Grand Lodge Alpina, Grand Orient of France, Grand Lodge of France, Grand Orient of the Netherlands, Grand Orient of Belgium, Grand Orient of Italy, United Grand Orient of Lusitania of Portugal, Grand Lodge of Luxemburg, Grand Orient of Vienna of Austria, Grand Lodge of Bulgaria, and the Grand Orient of Turkey. An International Masonic Association was formed, and a Constitution and By-laws were adopted. Brother Edouard La-Tente was chosen Chancellor, or Secretary, taking charge on January 1, 1922, with headquarters at Geneva. Participating Masonic Powers were to share the expenses of the Association by annual contributions fixed according to the membership of the respective Jurisdictions.

Grand Lodges with membership from one to two thousand, $20; to five thousand, $100; ten thousand, $150; to twenty-five thousand, $200; to fifty thousand, $250; to one hundred thousand, $500; to two hundred thousand, $750; and over two hundred thousand, $1,000. These figures were based on the pre-war exchange status of the American dollar.

Brother Arthur S. Tompkins, then Deputy Grand Master of New York, and Brother Townsend Scudder, Past Grand Master of that State, in a report presented to the Grand Lodge of New York, 1922, point out the following six noteworthy accomplishments of the Geneva Conference:

1. The Conference established an agency through which all Grand Lodges are enabled to deal with one another in their efforts to get at the truth concerning each other, thus facilitating their getting the facts upon which to base their several judgments of each other, instead of having to rely and act largely upon hearsay, as has been the case in the past.

2. Contact between Jurisdictions is afforded without their being in diplomatic relations with one another, through their joint membership in the Association. Recognition and diplomatic relations will begin only with consensurable to those concerned.

3. The Membership of Grand Lodges belonging to the Association must be composed of men exclusively. This woman Masonry, as a part of the Order, is disposed of.

4. Members of the Association respect the territorial integrity and jurisdiction of each other member. Foreign Lodges within our territory—chartered by legitimate Grand Lodges acting, however, in hostility to our claims of exclusive jurisdiction, will be eliminated.

5. Grand Lodges maintain each its entire sovereign independence.

6. The Association has no concern with matters other than those of its own organization and functioning.

See also International Bureau of Masonic Affairs.

Masonic league, Universal. See universal Fratmosa Ligo, and Language, Universal.

Masonic Literature. See Literature of Freemasonry.

Masonic newspaper. A quarto or small folio weekly commenced in New York City, September 28, 1878, William T. Hardenbrook, Editor. Volume i contains fifty-two numbers, and the first thirty-one numbers contain four pages each, the others eight pages each. Volume ii commenced October 4, 1879, and ran to twenty-six numbers of eight pages each, and then it was discontinued. With No. 25 of the first volume the name of William T. Hardenbrook disappears as Editor. A file of this publication, bound in one volume, is at the Iowa Masonic Library, Cedar Rapids, Iowa.

Masonic poetry. See Poetry of Freemasonry.

Masonic Presidents of the United States of America. The following list is arranged alphabetically for ready reference and briefly gives the available facts concerning the presidents claimed to be Freemasons.

Adams, John Quincy, sixth president and son of John Adams, second president; born July 11, 1767; president, 1825; died February 23, 1848. A native of Massachusetts, his name has often been mistaken for that of another resident of Boston. Brother John C, Hurll, Acting Secretary, Grand Lodge, Boston, August 25, 1919, answering an inquiry of ours, copied the Lodge record of December 5, 1826, thus: "'Brother John Quincy Adams, a
regular candidate for membership, was inquired for and being well recommended, was voted to be balloted for, and on balloting was unanimously admitted a member of Saint John's Lodge.' It would seem from this that he did not receive the Degrees in this Lodge, but what Lodge he was raised in is not stated. There is no reference to the presidency and I think he was another Adams." Certainly the president was not then at Boston. The Second Session of the Nineteenth Congress opened at Washington the previous day and President Adams himself records that from December 4 to 6, from early morn to late afternoon he had no leisure for reflection or writing. However, there is on record his own emphatic denial of membership (page 345, volume vii, Memoirs, Lippincott), on October 25, 1825, in reply to the plain question, he writes: "I told Watkins he might answer Tracy that I am not, and never was, a Freemason." BUCHANAN, JAMES, fifteenth president; born April 23, 1791; president, 1857; died, June 1, 1868; received Masonic burial from his Brethren of Lodge No. 43, in his native state, Pennsylvania, on June 4, 1868. Brother J. Fred Fisher, Secretary of Lodge No. 43, furnished on August 16, 1919, the following Masonic record of Brother James Buchanan: "He was made a Mason in Lodge No. 43 on December 11, 1816. Entered by W. M. Brother John Reynolds, and was Passed and Raised by W. M. Brother George Whitaker, January 24, 1817. He was elected Junior Warden, December 13, 1820, and Worshipful Master, December 23, 1822. At the expiration of his term of office, he was appointed the first District Deputy Grand Master of this District. He was elected an honorary member of Lodge No. 43, March 10, 1858. He died on June 1, 1868. He was also a member of Royal Arch Chapter No. 43, F. and A. M., but the only record we have is that he was Exalted on May 20, 1826." FILLMORE, MILLARD, thirteenth president; born February 7, 1800; elected vice-president, 1848, and on death of President Taylor succeeded him July 9, 1850, and died March 8, 1874. Said to have received the Degrees but afterwards recanted during the Anti-Masonic era in which he was active against the Craft (see page 548, Annual Report American Historical Association, volume i, 1902). No evidence of his Masonic affiliation obtained. In his official capacity as president he attended the laying of the corner-stone of the Capitol extension by the Grand Lodge of the District of Columbia, July 4, 1851 (see History, Federal Lodge No. 1, Washington). GARFIELD, JAMES ABRAM, twentieth president; born November 19, 1831; president, 1881; died September 19, 1881. Masonic Eclectic, September, 1881 (pages 430–1), published the following: "Initiated, November 22, 1851; Passed, December 3, 1861, in Magnolia Lodge No. 20, Columbus, Ohio, and Raised in Columbus Lodge No. 30, by request of Magnolia Lodge, November 22, 1864. Affiliated with Garrettsville Lodge No. 246, October 10, 1866, remaining a member until 1870, and was Chaplain in the years 1868–9. United with Pentalpha Lodge No. 28, Washington, District of Columbia, as a charter member, May 4, 1869, and so remained until death. By special dispensation was admitted to Columbia Royal Arch Chapter No. 1, in Washington, District of Columbia, April 4, 1866, and exalted to the Royal Arch Degree, April 18, 1866; received the Red Cross and Templar Order in Columbia Commandery No. 2 at Washington, May 18, 1866 (this Commandery acting as escort from Washington to Cleveland with the remains after Brother Garfield's death). Received the Select and Most Excellent Architect's Degrees, February 2, 1871; received the Fourth and Fifth Degrees, Ancient and Accepted Scottish Rite, in Mithras Lodge of Perfection No. 2, at Washington, May 2, 1871, and the intermediate Degrees to the Thirteenth included during the year (Brother W. L. Boyden, Librarian of the Supreme Council records these were communicated by General Albert Pike) and the Fourteenth Degree, January 2, 1872, with four other Brethren, three of whom died before him, namely: Francello G. Daniels, Robert M. Johnson, ex-Senator from Arkansas, and Henry Harrison Bradly, the only survivor of the five being Wm. Pierce Bell, Esq., lawyer, Washington City." Under date of September 2, 1919, Brother W. S. Lanfersiek, Secretary, Magnolia Lodge No. 20, by letter, confirmed the above Lodge references and Past Grand Master Campbell M. Voorhees of Ohio, November 11, 1921, also wrote explaining the division of the Degrees between the two Craft Bodies in his city, "During the Civil War times Columbus Lodge and Magnolia Lodge frequently exchanged courtesies in the conferring of Degrees upon soldiers in the service, and this was done in the conferring of the Degrees upon General Garfield. He received his First and Second Degrees in Magnolia Lodge and his Third Degree was conferred by Columbus Lodge for Magnolia." GRANT, ULYSSES SIMPSON, eighteenth president; born April 27, 1822; president, 1869; died July 23, 1885. A letter in the Blue and Gray, from Major Bryant S. Parker of South Carolina, was freely copied in other journals and conveyed the impression that General Grant was a Freemason. Major Parker told of being taken to headquarters as a prisoner of war, that General Grant asked him if he was a Freemason and that the prisoner soon convinced him of it and thereupon was promptly freed. General John Corson Smith attacked this story in the Rough Ashlar, a Masonic journal of Richmond, Virginia, and his essay was reprinted, November, 1895, in the Masonic Tidings, Milwaukee, Wisconsin, and other magazines. Briefly, Brother Smith's finding, as in Proceedings, Grand Commandery of Illinois, 1908 (page 165) is that the General was too much of a soldier and not at all a Freemason for any such affair. Jesse R. Grant, Simpson S. Grant, and Orville S. Grant, father and brothers of the General, were all three Freemasons; Simpson a member of Galena Lodge No. 17, with Brother John Corson Smith, where the father, Jesse, visited on his trips from Covington, Kentucky; and Orville was initiated in Miners' Lodge No. 273, Galena, Illinois. General, or Captain Grant as he was then known, came to Galena in 1850 and moved his family there in 1860. The father told General Smith that he knew his son would like to be a Freemason and the subject was discussed between them on an excursion to Dubuque, Iowa, and on other occasions. General Grant was at home when Galena Commandery No. 49, Knights Templar, was
instituted in 1871, with Brother Smith as Eminent Commander. In the evening President Grant received the Brethren for a pleasant hour of conversation and then the visitors returned to the Asylum. At that reception the president's favorable opinion of Freemasonry was expressed and it was agreed that at the first opportunity he would sign a petition to Miner's Lodge No. 273 of which Brother Smith was then Master. During the political campaign of 1872–3 General Grant was again home and Grand Master James A. Hawley agreed to make the president a Freemason "at sight" but affairs of state recalled him unexpectedly to Washington and the subsequent ill-health and removal from Galena of Brother Smith brought the plans unsuccessfully to an end. The matter does not appear to have ever been revived.

HARDING, WARREN GAMALIEL, twenty-ninth president; born November 5, 1855; president, 1921; died August 2, 1923. From a letter written by the late Grand Secretary, J. H. Bromwell, and from the announcement sent out by the Grand Master, Harry S. Johnson, of Ohio, on August 8, 1923, these details are obtained: Brother Harding, was initiated in Marion Lodge No. 70, at Marion, Ohio, on June 28, 1901; Passed, August 13, 1920; Raised, August 27, 1920. In Marion Chapter No. 62, Royal Arch Masons, at Marion, Ohio, he received the Mark Master, Past and Most Excellent Master's Degrees on January 11, 1921, and the Exaltation of the Royal Arch Degree on January 13, 1921. In Marion Commandery No. 86, Knights Templar, at Marion, Ohio, he received the Order of the Red Cross, and the Orders of Knight of Malta and Knight Templar, March 1, 1921. In Scioto Consistory, Ancient and Accepted Scottish Rite, he (the only candidate at that time) received all the grades from Fourth to Thirty-second inclusive, on January 5, 1921. He became a member of Aladdin Temple, Nobles of the Mystic Shrine, at Columbus, Ohio, on January 7, 1921. By special dispensation the Order of Veiled Prophet was conferred upon him at the White House, Washington, May 11, 1921, by E. W. Libbey, E. S. Schmid, C. P. Boss, and W. W. Jermane, of Kallipolis Grotto. Brother Harding had been elected to receive the Degrees in Marion Council No. 22, Royal and Select Masters, at Marion, Ohio, as Deputy General Grand High Priest at the institution and then the visitors returned to the Asylum.

JACKSON, ANDREW, seventh president; born March 29, 1767; president, 1829; died June 8, 1845. He was elected Grand Master of Tennessee on October 7, 1822, and re-elected on October 6, 1823, but his Lodge was not named and in the Proceedings, Grand Lodge of Tennessee, 1845, when his Masonic services were affectionately acknowledged (pages 552–5, 570–1, 578–80 of Reprint) there is no more information than in the obituary notice prepared by Grand Chaplain Philip P. Neeley, who says (page 578), "We have not received information as to the Lodge where he was made a Mason, but learn that he was for some time, during the early part of his life, in connection with one that met at Clover Bottom, held under the jurisdiction of the Grand Lodge of Kentucky."

Philanthropic Lodge No. 12 was granted a Charter from Kentucky on September 18, 1805 (see Doings of the Grand Lodge of Kentucky, 1800–1900, page 25, by H. B. Grant, Grand Secretary). However, the practise prevailed of Lodges reporting their members in full to the Grand Lodge of Kentucky and careful search made for us by the late Grand Secretary Dave Jackson failed to find the name of Andrew Jackson. Philanthropic Lodge No. 12 ceased to be on the Kentucky roll in 1812. But Jackson was present as a Freemason at the opening of the Lodge at Greenville September 5, 1801, under a Dispensation from the Grand Lodge of North Carolina which possesses the original transcript of the Minutes showing that the Senior Warden named in the Dispensation being absent Andrew Jackson served as "S. W.—Pro Tem" of this first meeting of Greenville Lodge No. 43, afterwards No. 3 of the Grand Lodge of Tennessee. Brother Jackson made the motion for the appointment of a Committee on By-laws at this meeting under Dispensation but two others were assigned to that duty and the probability is that he was only a visitor on that occasion. Another Lodge, at Nashville, chartered on December 17, 1796, No. 29 of North Carolina, Saint Tammany, afterwards Harmony Lodge No. 1 of Tennessee, following the division into the two Grand Lodges, shows that Jackson was a member but the records being incomplete do not determine the date of his initiation but he became a resident of Nashville in 1788 and Brother William L. Boyd, Librarian of the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, finds Andrew Jackson a member as early as 1800 because he was present on March 24 of that year at the first meeting of Tennessee Lodge No. 2, formerly No. 41 under North Carolina, held in Knoxville and was then credited as a member of Harmony Lodge No. 1. Past Grand Master Charles Comstock of Tennessee believed him to be a member of Harmony Lodge No. 1. Past Grand Master Charles Comstock of Tennessee believed him to have received the Royal Arch Degree under authority of a Craft Lodge Warrant and probably did not affiliate with any Chapter though he officiated as Deputy General Grand High Priest at the institution of the Grand Chapter of Tennessee on April 4, 1826, and is recorded later as present in Cumberland Chapter No. 1 at Nashville, assisting at installation of officers. Andrew Jackson took part in several Masonic functions and at Nashville on May 4, 1825, introduced General Lafayette to the Grand Lodge of Tennessee. The Charter of Harmony Lodge No. 1 was arrested on December 9, 1808, and this would leave General Jackson a non-affiliate which may account for the appearance of his name in the minutes as a Past Master without mention of any Lodge connection. For much interesting information here summarized we are indebted to Past Grand Master A. B. Andrews, North Carolina; Past Grand High Priest C. H. Smart, and Past Grand Master Charles Comstock, Tennessee; W. L. Boyd, Librarian, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite; Dave Jackson, late Grand Secretary, Kentucky. An article by Brother Andrews on Andrew Jackson the Freemason appeared in the New Age, Washington, January, 1921.

JEFFERSON, THOMAS, third president; born April 13, 1743; president, 1801; died July 4, 1826, on
the fifteenth anniversary of the Declaration of Independence, of which he was the author. While the assertion has frequently been made that Jefferson was a Freemason and that he attended the Lodge of the Nine Sisters (the Muses) at Paris no further details are given and a letter from the Grand Orient of France under date of September 9, 1919, assures us that there is no evidence in existence of any visit to that Lodge by Jefferson, nor does our own search through the history of that Lodge—Une Loge Maçonique d’Avant 1789, by Louis Amiable—discover any such allusion. Examination by Brother Julius F. Sachse and W. J. Paterson of the “Tableaux” of this Lodge, the “Règlements” of 1779 and 1806, and the “Annuaire” of 1883, preserved in the Library of the Grand Lodge of Pennsylvania, disclose no mention of Thomas Jefferson as a member. His letter to Madison on secret societies makes no allusion suggesting any personal acquaintance of Freemasonry.

Dr. Joseph W. Eggleston, Past Grand Master of Virginia, was most positive that Jefferson was not a Freemason. From correspondence between Charles H. Callahan, also a Past Grand Master of Virginia, and Brother E. E. Dinwiddie, Secretary, Widow’s Son’s Lodge No. 60, Charlottesville, we find the latter examined carefully the records of his Lodge, but found no evidence of Jefferson’s membership. He also ascertained that when General Lafayette visited Jefferson at Monticello in 1824, the Freemasons of Charlottesville, only four miles away, entertained him at an elaborate social function and banquet. At the Lodge meeting held before the banquet, the Marquis was elected an honorary member. Jefferson was then at home but was not present among the Freemasons with his guest but he did attend and participate in the public function of the citizens. Grand Secretary Charles A. Nesbitt of Virginia wrote us, October 4, 1919, “To the best of my knowledge Thomas Jefferson was not a Mason. According to the records of our Grand Lodge he was not connected with the Craft in this State.”

JOHNSON, ANDREW, seventeenth president; born December 29, 1808; as vice-president he became president on the death of Lincoln in 1865; died July 31, 1875. Initiated, Passed and Raised in Greeneville Lodge No. 119, now No. 3, Greeneville, Tennessee, sometime in May, 1851. The records of Greeneville Lodge were destroyed during the Civil War. The Grand Lodge files were also partly burned up when the Masonic Temple was gutted by fire in 1856. Past Grand Master Charles Comstock who saw the name on the Lodge roster in the sixties, also added: “I am not sure about the Chapter membership but think he (Johnson) may have been exalted in Washington Chapter No. 21 at Jonesboro. In that event he was probably a charter member of Greeneville Chapter No. 82, chartered October 1, 1868.” We note his name on the roster of Nashville Commandery No. 1, the “Date of Knighting” being July 26, 1859 (see Proceedings, first State Conclave, Nashville, 1859, page 27). This book contains a list with Andrew Johnson’s name as of Nashville Commandery No. 1 and among the names of those present at the formation of the Grand Commandery of Tennessee is recorded Andrew J. Johnston. Each name is not in both lists and one might assume that these two names refer to the same Brother, the names being slightly misspelled. However, Brother Comstock quotes Knight Templar Registry by Brother James D. Richardson, 1883, to show that Johnston was a farmer from Franklin. Scottish Rite Degrees including Prince of the Royal Secret were communicated to the president, June 20, 1867, at White House, Washington, by Brothers B. B. French and A. T. C. Pierson of the Supreme Council, Southern Jurisdiction. Johnson took part publicly in several Masonic functions, laying of corner-stones, etc., and at his funeral Deputy Grand Master G. C. Conner officiated, Coeur de Lion Commandery No. 9, Knoxville, also giving Templar ceremony.

LINCOLN, ABRAHAM, sixteenth president; born February 12, 1809; president, 1861; died April 15, 1865. Brother Edouard Quartier-la-Tente, Past Grand Master, Swiss Grand Lodge “Alpina,” in the Annuaire, International Masonic Association, listed Lincoln among illustrious Freemasons (see, for example, page 44, 1913, and page 59, 1923). William H. Grimshaw of the Library of Congress also in History of Freemasonry, 1903 (page 365), lists Lincoln as a Freemason. In a letter to us, April 5, 1917, this author says: “So far as my book is concerned I quoted M. Edouard Quartier-la-Tente, P. G. M., Grand Lodge ‘Alpina.’ I will further state that Mr. J. H. Brooks, who was Mr. Lincoln’s messenger, informed me that Mr. Lincoln was a Mason. The degrees were conferred in an Army Lodge attached to Gen. Grant’s army in front of Richmond. I wrote Robert T. Lincoln as to the matter, and he informed me that so far as he could find, there were no papers or other record among his father’s papers to indicate that he was a Mason.” Nothing further to support the claim credited to Brooks has been discovered by us. In the memorial volume published by the Government at Washington, 1866, there are found the tributes of forty-four foreign Masonic Bodies, most of these plainly referring to Lincoln as a Brother. An inquiry made by R. W. Robert D. Holmes, Deputy Grand Master, New York; was answered by Brother B. B. French from the Washington office of the Grand Master, Knights Templar, April 21, 1865. “Yours of the 19th is just received. President Lincoln was not a Mason. He once told me in the presence of Most Worshipful Brother J. W. Simons that he had at one time made up his mind to apply for admission to our Fraternity but that he feared he was too lazy to attend to his duty as a Mason, as he should like to do, and that he had not carried out his intentions. I told him it was not too late now. ‘Well,’ said he, ‘as likely as not I shall apply to you to the president, June 20, 1867, at White House, Washington, by Brothers B. B. French and A. T. C. Pierson of the Supreme Council, Southern Jurisdiction. Johnson took part publicly in several Masonic functions, laying of corner-stones, etc., and at his funeral Deputy Grand Master G. C. Conner officiated, Coeur de Lion Commandery No. 9, Knoxville, also giving Templar ceremony.

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a Freemason whose framed petition, written in his own hand entirely, hangs on the wall of the Masonic Temple at Springfield, Illinois. For this information and other particulars we are indebted to Brother Hal C. McLeod of Springfield.

MADISON, JAMES, fourth president; born March 16, 1751; president, 1809; died June 28, 1836. Mentioned in connection with the Craft but no proof offered. Brother Boyden found in the history of Richmond Lodge No. 10, Richmond, Virginia, where Brother Walthall records that on July 25, 1836, this Lodge with Nos. 14 and 19 took part in a general tribute of respect to the memory of the ex-president. But this offers no evidence of Masonic affiliation. A letter, not indicative of Masonic membership, purporting to be from Madison to a friend on January 24, 1832, is given in the Anti-Masonic Publications (page 22, volume ii, 1834-79), by Joseph Ritner.

McKINLEY, WILLIAM, twenty-fifth president; born January 29, 1843; president, 1897; died September 14, 1901. A native of Niles, Ohio, he took his first degrees at Winchester, Virginia, in Winchester Hiram Lodge No. 21, Secretary C. Vernon Eddy kindly supplying us the dates, as Entered Apprentice, May 1, 1865; Fellow Craft, May 2, 1865; Master Mason, May 3, 1865. This occurred during the Civil War while Major McKinley was stationed there with the Northern Army. Observing the Masonic brotherhood prominent under the afflictions of war a number of Northern soldiers petitioned the local Lodge and received the degrees. McKinley affiliated with Canton (Ohio) Lodge No. 60, August 21, 1867; then became a Charter Member of Eagle Lodge No. 43, also at Canton, a Lodge afterwards named after him. He received the Mark, Past and Most Excellent Master Degrees in Canton Chapter No. 84, December 27, 1883, and the Royal Arch Degree, December 28, that year. The Red Cross was conferred upon him December 18, 1884, in Canton Commandery No. 38, and the Malta and the Order of the Temple, December 23, 1884. A gold card presented to him by California Commandery No. 1 of San Francisco for his reception there on May 22, 1901, came by gift after McKinley’s death into the possession of the Grand Lodge of Pennsylvania through the kindness of Brother John Wannamaker, former Postmaster-General.

MORO, JAMES, fifth president; born April 28, 1788; president, 1817; died July 4, 1831. Brother W. L. Boyden finds from the original records that Monroe was on November 6, 1775, recommended to be admitted a member of Williamsburg Lodge No. 6, at Williamsburg, Virginia, and that on November 9, 1775, Monroe was “prefer’d, received and ballots for, passed, accepted and entered an apprentice.” Where his other degrees were given is not clear but as there is an old tradition oft repeated of him taking degrees in an Army Lodge that may account for them. Brother J. G. Hankins, Richmond, Virginia, mentioned in a letter his correspondence with the president of Williams and Mary College at Williamsburg, Virginia, that Dr. Lyon G. Tyler wrote a history of the Lodge from the records, that this was published in the William and Mary Quarterly, 1892, volume i, number 1, lists the name of James Monroe, afterwards President of the United States. Dalcho Consistory Bulletin at Richmond, Virginia, March-April, 1915, tells of Richmond Randolph Lodge No. 19, taking part in a memorial meeting in honor of James Monroe. A much more conclusive instance is the one given by Brother Boyden that the records of Cumberland Lodge No. 8, of Tennessee, June 8, 1819, show a reception to Monroe as “a Brother of the Craft,” that the Worshipful Master W. Tannehill, afterwards Grand Master, headed the procession meeting the president, and that he was given a “Private Reception by the Masons.” Admiral George W. Baird, Past Grand Master, Credita Monroe, on page 125, Masonry in the formation of Our Government, by Philip A. Roth, with also being a member of Kilwinning Cross Lodge No. 2 at Port Royal, Virginia (see also Quarterly Bulletin, Iowa Masonic Library, October, 1923, pages 121-3).

POLK, JAMES KNOX, eleventh president; born November 2, 1795; president, 1845; died June 15, 1849. Initiated June 5, 1820; Passed, August 7, 1820; Raised, September 4, 1820; chosen Junior Deacon October 2, 1820, Junior Warden December 3, 1821, all in Columbia Lodge No. 31, Columbia, Tennessee. LaFayette Chapter No. 4, Columbia, Tennessee, gave him the Royal Arch April 14, 1825.


ROOSEVELT, THEODORE, twenty-sixth president; born October 27, 1858; as vice-president he succeeded the assassinated President McKinley, 1901; died January 6, 1919. A member of Matinecock Lodge No. 806, Oyster Bay, New York, he was initiated January 2, 1901; Passed, March 27, 1901, and Raised, April 24, 1901. His Masonic interests were keen, loyal, and constant, and his intercourse with Brethren abroad and at home most enjoyable. He participated whole-heartedly in a number of public Masonic functions.

TAFT, WILLIAM HOWARD, twenty-seventh president; born September 15, 1857; president, 1909. Brother F. Wm. Harte, Secretary, Kilwinning Lodge No. 356, Cincinnati, Ohio, wrote us as follows: “William Howard Taft was made a Mason at sight on the afternoon of February 18, 1909, by Worshipful Brother Charles S. Hoskinson, Grand Master of the Grand Lodge of Ohio. In the evening of the same day Brother Taft witnessed the conferring of the
Master Mason Degree in full form on one candidate, the work being done by Kilwinning Lodge No. 356. All of the above took place in the Scottish Rite Cathedral, 417 Broadway, Cincinnati, Ohio. He was given a demit from the Grand Lodge of Ohio and presented same to Kilwinning Lodge No. 356, F. & A. M., on February 18, 1909, and he was elected a member of said Lodge on April 14, 1909. "At sight" in this case meant that the Grand Master convened a Lodge of such assisting Brethren as he deemed necessary and the three Degrees were given concisely on the one occasion.

TAYLOR, ZACHARY, twelfth president; born September 24, 1784; president, 1849; died July 9, 1850. Brother Boyden suggests that the story of Taylor being a Freemason arose from resolutions passed by Santa Rosa Lodge No. 16, Milton, Florida, on the death of "Brother Taylor," and from his presence when the Grand Lodge of Virginia laid a cornerstone at Richmond, February 22, 1850. But nothing conclusive has arisen to establish his Masonic affiliation.

TYLER, JOHN, tenth president; born March 29, 1790; president, 1841, as vice-president succeeding President Harrison on the latter's death; died January 18, 1862. No support of consequence has appeared for the claim that he was a Freemason. The Virginia Masonic Journal, September, 1919, published the following: "In a public address before a body of Masons at a corner-stone laying a few years before his death, John Tyler used these words "It is not my good fortune to belong to your (Masonic) society, or to any of a kindred character."" (see also Bulletin, Dalco Consistory, Richmond, Virginia, March-April, 1915, quoted in above).

WASHINGTON, GEORGE, first president; born February 11, 1731/2 (Old Style, owing to reform of the calendar date now celebrated is February 22, 1732); president, 1789; died December 14, 1799. Initiated, November 4, 1752; Passed, March 3, 1753; Raised, August 4, 1753, in Fredericksburg Lodge No. 4, Fredericksburg, Virginia. Charter Master of Alexandria Lodge No. 22, Alexandria, Virginia, April 28, 1788, and re-elected December 20, 1788. This Lodge formerly No. 39 under Grand Lodge of Pennsylvania, became No. 22 under the Grand Lodge of Virginia, and after the death of Washington was in 1805 named Alexandria-Washington Lodge (see article on Washington for additional details).

A thorough-going treatise on Masonic Presidents, Vice-Presidents and Signers (of the Declaration of Independence), Washington, is published by Brother William L. Boyden, Librarian of the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, and in the New Age, August, 1920, Brother Boyden also deals with the subject. His list of Masonic Vice-Presidents includes John C. Breckinridge, Aaron Burr, Schuyler Colfax, George M. Dallas, Charles W. Fairbanks, Garret A. Hobart, Andrew Johnson, Richard M. Johnson, William R. King, Thomas R. Marshall, Theodore Roosevelt, Adlai E. Stevenson, Daniel D. Tompkins, all of whom are given the obtainable details of their respective memberships. Lists have also appeared in Masonic journals, notably the Quarterly Bulletin, Iowa Masonic Library, Cedar Rapids, Iowa, January, 1917, and October, 1923.
Association of the various local Masonic Boards of Relief in North America and functions as a protective mutual agency against impostors and as a clearing house for better methods of administering Masonic relief and charity. Among the important suggestions of the Association are the following relative to matters that should be recorded when an application is made for relief: The full name of the applicant, in case it is a woman or minor boy, the full name of the person on whom the Masonic claim is based, the name, number and location of the Lodge, the occupation, home address, place of birth, height, weight and general characteristics that may be necessary or useful in identifying the applicant at some future time, an examination of a recently published List of Regular Lodges to see if the lodge claimed is regular, an examination of the documentary evidence that the applicant may be able to produce, a specimen of the applicant's handwriting including the signature. A record should be kept descriptive of the documents produced by the applicant. If applicant claims that documents were lost or stolen, a record should be made of them as the applicant describes them. It is advisable to keep some record of the applicant's story, especially that part that relates to the cause of application, whether from sickness, loss, theft or enforced idleness.

MASONIC SERVICE ASSOCIATION. The United States entered the World War, April 6, 1917, and the Grand Lodge of New York in annual communication on the first Tuesday of May, 1917, addressed by Judge Riddell, Theodore Roosevelt, and others, voted support and confidence. In the following June, Judge Townsend Scudder arranged for Brother W. C. Prime to go abroad and survey the situation and advise upon the course New York should pursue toward the many Brethren in the service. The Grand Master Thomas Penny then appointed Townsend Scudder, E. C. Knight, W. C. Prime, Rougier Thorne, Committee on Plan and Scope of Masonic Service, and on September 10, 1917, the Grand Lodge met for further action (see Proceedings, 1918). In October, 1917, Grand Master Penny addressed the other United States Grand Jurisdictions regarding a conference upon war problems (see Proceedings, 1918, pages 445-96) and such meeting was called for May 9, 1918, Judge William S. Farmer then Grand Master, and Jurisdictions represented being Massachusetts, Rhode Island, Connecticut, New Jersey, Michigan, Oklahoma, Indiana, Illinois, Ohio, New York. The New York Overseas Masonic Commission headed by Judge Scudder after energetic but unsuccessful efforts to secure favorable Governmental co-operation went to France in uniform of the Young Men's Christian Association. Four Sea and Field Lodges were organized and the Mission established contacts, extending relief, hospital visitations, and financial help, to some sixty Masonic Clubs in the American Army; a Trowel and Triangle Club of about 12,000 Freemasons in Young Men's Christian Association service acted as the principal agency in this work and Brother Sidney Morse of New York was Recording Secretary of the Trowel and Triangle Club and a liaison officer between Club, Mission, and Young Men's Christian Association. Other minds were meanwhile active and Grand Master George L. Schoonover of Iowa, October 3, 1918, invited the other Jurisdictions to a conference at Cedar Rapids, November 26-8, 1918, when the following Jurisdictions were represented: Delaware, Florida, Idaho, Illinois, Iowa, Louisiana, Maryland, Michigan, Minnesota, Montana, Nebraska, New York, North Carolina, North Dakota, Oklahoma, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Utah, Washington. The conference resulted in the formation of the Masonic Service Association.

MASONIC SIGNS AND TOKENS. The author who was afterwards Sir Richard Steele, describing the class of men called Pretty Fellows, printed this item in the Tatler (June 9, 1709), "You see these accost each other with effeminate airs; they have their signs and tokens like Freemasons."

MASONIC SONGS. See Poetry of Freemasonry and Songs of Freemasonry.

MASON, ILLUSTRIOUS AND SUBLIME GRAND MASTER. The French expression is Maçon Illustre et Sublime Grand Maître. A Degree in the manuscript collection of Peuvret.

MASON OF THE SECRET. The French expression is Maçon du Secret. This name is found as that of two Degrees.
1. The Sixth Degree of the Rite of Tschoudy.
2. The Seventh Degree of the Rite of Saint Martin.

MASON, OPERATIVE. See Operative Masons.

MASON, PERFECT. In French, Maçon Parfait. The Twenty-seventh Degree of the collection of the Metropolitan Chapter of France.
Freemasonry. is corrected by the quotation from the original grant of Masonry (pages 91-7) the field as far back as 1677. Edward Conder, Jr., in The Hole Craft and Fellowship of Masons, describes in the Cheveron a Cumpas of Blak.

In some old books, as is pointed out by Brother Conder gives in full on pages 12. At their Hall in Basinghall Street, Ashmole says to be confounded with the Fraternity of Freemasons, but originally there was some connection between the two. At their Hall in Basinghall Street, Ashmole says that, in my opinion, the Company of Masons of the City of London, in its early days, practised, and was acquainted with, all the traditions and moral teachings of the Fraternity, and that when the monastic gilds fell into chaos, the London Company of Masons preserved the ancient traditions of the Gild, and amongst its documents a copy of those manuscripts. Traditions, with the object of keeping the old order of things alive; and thus assisted in handing them down to the seventeenth century. From an inventory of the contents of the chest of the Worshipful Company of Masons and hundred years, does not owe its origin to the Masons' Hall Lodge.

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citizens of London, it appears not long since to have contained a book written on parchment, bound or stitched in parchment, containing 113 annals of the antiquity, rise, and progress of the art and mystery of Masonry. But this document is not now to be found. But here I leave it. The one thing certain is that, up to about 1700, the Company and the Society were hand in hand, 

But after that date the connexion appears to have ended, and there is nothing to show that Speculative Masonry had a place in the thoughts of the members of the Company.

MAISON, SCOTTISH MASTER. In French, Maçon Écosais Maître. Also called Perfect Elect, Elu parfait. A Degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

MAISON, EMPEROR OF THE. The French is Maçons, Empereur de tous les. A Degree cited in the nomenclature of Fustier.

MAISON, SPECULATIVE. See Speculative Freemasonry.

MAISON, STONE. See Stone Masons.

MAISON SUBLIME. In French, Mâçon sublime. A Degree in the manuscript collection of Peuvret.

MAISON, SUBLIME OPERATIVE. The French name is Mâçon Sublime Pratique. A Degree in the manuscript collection of Peuvret.

MAISON’S WIFE AND DAUGHTER. A Degree frequently confered in the United States on the wives, daughters, sisters, and mothers of Freemasons, to secure to them, by investing them with a peculiar mode of recognition, the aid and assistance of the Fraternity. It may be conferred by any Mason Mason, and the requirement is that the recipient shall be the wife, unmarried daughter, unmarried sister, or widowed mother of a Master Mason. It is sometimes called the Holy Virgin, and has been by some deemed of so much importance that a Manual of it, with the title of The Ladies’ Masonry, or Hieroglyphic Monitor, was published at Louisville, Kentucky, in 1851, by Past Grand Master William Leigh, of Alabama.

MAISON, TRUE. The French is Maçon Vrai. A Degree composed by Pernett. It is the only one of the advanced Hermetic Degrees of the Rite of Avignon, and it became the First Degree of the same system after it was transplanted to Montpellier (see Academy of True Masons).

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

MASONETIC POINTS. The Hebrew alphabet is without vowels, which were traditionally supplied by the reader from oral instruction, hence the true ancient sounds of the words have been lost. But about the eighth or ninth century a school of Rabbis, called Masorites, invented vowel points, to be placed above or below the consonants, so as to give them a determined pronunciation. These Masonetic Points are never used by the Jews in their Rolls of the Law, and in all investigations into the derivation and meaning of Hebrew names, Masonic scholars and other etymologists always reject them.

MASSACHUSETTS. The Reverend Brother Montague, of Massachusetts, is said to have received in 1825 or 1826 a document proving that the first regular Lodge in America was held in King’s Chapel, Boston, by virtue of a Dispensation from the Grand Lodge of England, about the year 1720. This claim was published by Brother Charles W. Moore, Masonic Mirror, and his standing lends weight to it although further proof is lacking. In 1733, Henry Price was appointed Provincial Grand Master of New England by Lord Viscount Montague, Grand Master of Masons in England. The Brethren assembled on July 30, and a Grand Lodge was formed under the title of Saint John’s Grand Lodge. The following Grand Officers were installed: Andrew Belcher, Deputy Grand Master; Thomas Kennelly, Senior Grand Warden; John Quann, Junior Grand Warden pro tempore. Orders were received from the Grand Lodge in England to establish Freemasonry in all North America. In consequence, the Saint John’s Grand Lodge was ardent in the work and even established District Grand Lodges in Chile and China. Saint Andrew’s Lodge, however, was not recognized by them until the Brethren were all united under one Grand Lodge on March 5, 1792.

Saint Andrew’s Chapter was formed by ten members, four of whom, if not more, belonged to Army Lodges, and held its first meeting on August 18, 1769. Until July 26, 1792, it was called the Royal Arch Lodge of Boston. At that time it was mentioned as Chapter but not until May 11, 1797, was it called Saint Andrew’s Chapter. James Brown was elected Master and Charles Chambers, Senior Warden. When the connection of the Army Brethren with the Chapter was severed, there was some question of its right to continue work, but the use of its own Charter was granted by Saint Andrew’s Lodge until the Grand Chapter was established. Delegates from Saint Andrew’s, King Cyrus, Providence, Solomon, Franklin, No. 4; Franklin, No. 6, and Hudson Chapters assembled in Hartford, Connecticut, on January 24, 1797, and formed the Grand Royal Arch Chapter of the Northern States of America. It was decided that there should be a Grand Chapter of Royal Arch Masons established in each State. Massachusetts Deputy Grand Royal Arch Chapter held its first meeting on March 13, 1797. The word Deputy was dropped from the title after April, 1799. At the annual meeting in Newburyport, September 17, 1799, it was fully established.

In 1817 Boston Council was organized by nine Royal Arch Masons who had received the Degree of Royal Master. It undoubtedly received written authority from Columbian Council, No. 1, of New York. At a Convention held on February 8, 1825, at Brimfield, for the purpose of establishing a Grand Council, six Councils were represented by seventeen delegates, and on June 15, 1826, the Grand Council was fully constituted at Boston.

Newburyport Encampment conferred Degrees as early as 1795. It ceased work during the Anti-Masonic movement but was revived in 1855 when its Charter was restored. A Convention of Knights Templar held at Providence, Rhode Island, on May 13, 1805, adopted a Constitution for the Grand Encampment of Massachusetts and Rhode Island. According to the authorities in Massachusetts, this was the first Grand Encampment to be established in the United States, though that honor is also claimed by Philadelphia.
The introduction of the Ancient and Accepted Scottish Rite was as follows: Boston Lafayette Lodge of Perfection, chartered January 21, 1842; Lowell Council of Princes of Jerusalem, May 28, 1858; Mount Calvary Chapter of Rose Croix, May 16, 1860; Massachusetts Consistory, May 15, 1861.

MASSENA, ANDRE. Duke of Rivoli, Prince of Essling, and a Marshal of France, born at Nice in 1758. Early in the French Revolution he joined a battalion of volunteers, and soon rose to high military rank. He was a prominent Grand Officer of the French Grand Orient. He was designated by Napoleon, his master, as the Robber, in consequence of his being so extortionate.

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

MASTER, ABSOLUTE SOVEREIGN GRAND. The French name is Souverain Grand Maître absolu, the title of the Ninetieth and last Degree of the Rite of Mizraim.

MASTER AD VITAM. In the French Freemasonry of the earlier part of the eighteenth century, the Masters of Lodges were not elected annually, but held their office for life. Hence they were called Masters ad Vitam, or Masters for Life.

MASTER, ANCIENT. The French name is Maître Ancien. The Fourth Degree of the Rite of Martinism. This would more properly be translated Past Master, for it has the same position in the régime or Rite of Saint Martin that the Past Master has in the English system.

MASTER ARCHITECT, GRAND. See Grand Master Architect.

MASTER ARCHITECT, PERFECT. The French title is Maître Architecte Parfait. A Degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite, and in some other collections.

MASTER ARCHITECT, PRUSSIAN. Maître Architecte Prussien. A Degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

MASTER, BLUE. A name sometimes given, in the Ancient and Accepted Scottish Rite, to Master Masons of the Third Degree, in contradistinction to some of the advanced Degrees, and in reference to the color of their collars.

MASTER BUILDER. Taking the word master in the sense of one possessed of the highest degree of skill and knowledge, the epithet “Master Builder” is sometimes used by Freemasons as a name of the Grand Architect of the Universe. Urquhart (Pillars of Hercules ii, 67) derives it from the ancient Hebrews, who, he says, “used Algabil, the Master Builder, as an epithet of God.”

MASTER, CABALISTIC. In French the name is Maître Cabalistique. A Degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

MASTER, COHEN. The French expression is Maître Coënn. A Degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

MASTER, CROWNED. In French, Maître Couronné. A Degree in the collection of the Lodge of Saint Louis des Amis-Réunis, of the reunited friends, at Calais.

MASTER, EGYPTIAN. The French name is Maître Égyptien. A Degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

MASTER, ELECT. See Elect Master.

MASTER, ENGLISH. In French, Maître Anglais. The Eighth Degree of the Rite of Mizraim.

MASTER, ENGLISH PERFECT. The French name is Maître Parfait Anglais. A Degree in the collection of Le Rouge.

MASTER, FOUR TIMES VENERABLE. In French, Maître quatre fois Vénérable. A Degree introduced into Berlin by the Marquis de Bernez. See Grand Master.

MASTER, HERMETIC. The French title is Maître Hermétique. A Degree in the collection of Lemanceau.

MASTER, ILLUSTRIOUS. In French the name is Maître Illustré. A Degree in the collection of Lemanceau.

MASTER, ILLUSTRIOUS SYMBOLIC. The French name is Maître Symbolique Illustré. A Degree in the nomenclature of Fustier.

MASTER IN ISRAEL. See Intendant of the Building.

MASTER IN PERFECT ARCHITECTURE. The French name is Maître en la Parfaite Architecture. A Degree in the nomenclature of Fustier.

MASTER IN THE CHAIR. The German name is Meister im Stuhl. The name given in Germany to the presiding officer of a Lodge. It is the same as the Worshipful Master in English.

MASTER, IRISH. The French name is Maître Irlandais. The Seventh Degree of the Rite of Mizraim. Ramsay gave this name at first to the Degree which he subsequently called Maître Écosais or Scottish Master. It is still the Seventh Degree of the Rite of Mizraim.

MASTER, LITTLE ELECT. The French name is Petit Maître Élu. A Degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

MASTER MASON. In all the Rites of Freemasonry, no matter how variant may be their organization in the advanced Degrees, the Master Mason constitutes the Third Degree. In form this Degree is also everywhere substantially the same, because its legend is an essential part of it; and, as on that legend the Degree must be founded, there can nowhere be any important variation, because the tradition has at all times been the same.

The Master Mason’s Degree was originally called the summit of Ancient Craft Masonry; and so it must have been before the disavowal from it of the Royal Arch, by which is meant not the ritual, but the symbolism of Arch Masonry. But under its present organization the Degree is actually incomplete, because it needs a complement that is only to be supplied in a higher one. Hence its symbolism is necessarily restricted, in its mutilated form, to the first Temple and the present life, although it gives the assurance of a future one.

As the whole system of Craft Masonry is intended to present the symbolic idea of man passing through the pilgrimage of life, each Degree is appropriated to a certain portion of that pilgrimage. If, then, the First Degree is a representation of youth, the time to learn, and the Second of manhood or the time to work, the Third is symbolic of old age, with its trials, its sufferings, and its final termination in death. The time for toiling is now over—the opportunity to learn has passed.
whether the Master Mason's Degree, as a Degree, was is none that it did not. All the old manuscripts speak of a negative character. There is none that the Degree goes no farther back than the early part of the last eighteenth century, or whether we owe it to the building of the Temple of Jerusalem the Craft were settling the question as to the time of the invention says that "so far the evidence respecting its history is not the Revivalists of 1717. This is still the great design of the Third Degree of Freemasonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at is, that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour, by the prospect of eternal bliss. The first positive historical evidence that we have of the existence of a Master's Degree is to be found in the General Regulations compiled by Payne in 1720. It is there declared that Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge. The Degree was then in existence. But this record would not militate against the theory advanced by some that Desaguliers was its author in 1717. Dermott asserts that the Degree, as we now have it, was the work of Desaguliers and seven others, who, being Fellow Crafts, but not knowing the Master's part, boldly invented it, that they might organize a Grand Lodge. He intimates that the true Master's Degree existed before that time, and was in possession of the Antients. But in Doctor Mackey's opinion Dermott's testimony is absolutely worth nothing, because he was a violent partisan, and because his statements are irreconcilable with other facts. If the Antients were in possession of the Degree which had existed before 1717, and the Moderns were not, where did the former get it?

Documentary evidence is yet wanting to settle the precise time of the composition of the Third Degree as we now have it. But it would not be prudent to oppose too positively the theory that it must be traced to the second decade of the eighteenth century. The proofs, as they arise day by day, from the resurrection of old manuscripts, seem to incline that way.

But the legend, perhaps, is of much older date. It may have made a part of the general initiation; but there is no doubt that, like the similar one of the Compagnons de la Tour in France, it existed among the Operative Gilds of the Middle Ages as an esoteric narrative. Such a legend all the histories of the Ancient Mysteries prove to us belong to the spirit of initiation. There would have been no initiation worth preservation without it.

An instructive paper by Brother J. E. S. Tuckett, read before the Somerset Masters Lodge, No. 3746 (October 31, 1921) on the Hiramic Legend, says:

Formerly it was believed that the Bodleian possesses an Arabic Manuscript in Hebrew characters, containing proof that the story of Hiram's fate is at least as old as the fifteenth century. But it is now felt that Professor Marks was mistaken, and that the evident value of his find is in reality nil (see Transactions, Quatuor Coronati Lodge, volume v, page 25, v. 228; xxvii 34).

But in 1892, Brother Rev. C. J. Ball, of world-wide reputation as an authority on Semitic and Oriental languages and writings, produced a notable paper, Proper Names of Masonic Tradition: A Philological Study (see Transactions, Quatuor Coronati Lodge, volume v, page 136, see also volume xi, page 39) and his conclusions have met with general approval. So that if the present writer assumes that the Legend—simply as a Legend, and not necessarily Masonic—is older than 1717, he does so on the authority of Brother Ball. The
object of this paper is to show how reasonable is the view that the Hiramic Legend is a 'Casual Sign' already a part of Masonry before—but without any attempt to decide how long before—the creation of Grand Lodge.

There is one point upon which all Masonic students seem to be in accord, and that is that in the days before the Grand Lodge period Freemasonry was unprovided with anything elaborate in the way of Ceremonial, however abundant may have been its store of Legend and Symbolism. The beginning of the new Grand Lodge “The Third Degree” appears in place as to facts, and in spite of oft-repeated statements to the contrary, it is easy to see that each Masonic Lodging, such Lectures and others of the kind, have at any time received the official stamp of the Master to the Brethren in rotation somewhat in the manner which is highly significant, avoiding mention of the Book of Masonry. Brother F. W. Golby, A Century of Stability (page 14), has made the following striking suggestion: “But leaving what must not, and that is implied thereby, was from the first amongst these things which might not be committed to writing, and for Reasons not here to be mention’d.” But one might equally well say that the total silence of the Old Charges concerning H. A. B. in a manner which is highly significant, avoiding mention of his name and generally substituting Anon, Aymon, or some similar name signifies the fact. The following are some examples, with the date or approximate date of the Manuscript:

- Grand Lodge, No. 1, 1538, Aymon; Lansdown, 1600 Amon; York, No. 1, 1600 Amon; Thorn, 1629, Amon; Slone, No. 300, 1659, Anon; Grand Lodge, No. 2, 1650, Anon; Buchanan, 1650-1700, Aymon; Hope, 1675-1700, Amon; York, No. 4, 1690, Amon; Strachan, 1700, Anon, Alnwick, 1701, Amon; York, No. 2, 1704, Aymon, and Roberts, 1722, Anon. The name Hiriam only occurs in the Inigo Jones, which bears a date 1607, but was really written after 1723, and in later versions such as the Spencer, 1726, and Dumfries, No. 4, and Cama, Brother Vibe, Story of the Craft (page 70), remarks, “This suggests that the name itself is a password.”

- The Hiramic Legend, with its Inner Meaning and all that is implied from the first, was at some time passed on from Master to Master, and existed side by side with their Operative Secrets, which later it has survived. It must be remembered that nowhere except in Freemasonry, nor in the kindred Companonnage, is there any trace of the Hiramic Legend.

In his book Constitutions (page 12), Doctor Anderson’s account of the building of the Temple contains the significant expression, “But leaving what must not, and indeed cannot, be communicated in Writing.” Now in the year 1707, John Pennell issued his Dublin Book of Constitutions, founded on Anderson’s, and the Book of Constitutions, founded on Anderson’s, gives an account of Hiram (pages 7 and 8) which ends thus, “Much more might be said to a Brother, which must not be committed to Writing, and for Reasons not here to be mention’d.” But one must not be deceived by the statement, which first appeared in the Book of Constitutions, founded on Anderson’s, in the year 1707, as to the age of the Masonic Legend under the new system, where the Master to the Brethren in rotation somewhat in the manner which is highly significant, avoiding mention of the Book of Masonry.

This, although aimed at “High” Degrees, is a strong testimony that the Story of Hiram was part of the pre-1717 “Master’s Part” and not a later growth.

Dr., later Sir, Richard Manningham, initiated in about 1707, was a member with Payne, Desaguliers and Anderson, of the Horn Tavern Lodge, one of the Four which created the new Grand Lodge. Dr., later Sir, Richard Manningham, who, as Deputy Grand Master, virtually ruled the Moderns for several years from 1752 onwards, in a letter, dated July 12th, 1757 (see Transactions, Grand Lodge), wrote: “...one old Brother of Ninety... was made a Mason in his youth, and has constantly frequented Lodges... and never heard or knew any Ceremonies or Words, than those used in general amongst us; such Forms were deliver’d to him, & those He has retained.”

But there are some who will have it that, even if Hiram’s name did in some form enter into pre-1717 Masonry, the Story of his Death did not make its way in the 1723-9 Grand Lodge, and was regarded as the most probable one. They say, and quite rightly, that the note at page 11 of the 1723 Constitutions, which explains the name Abiff, proves nothing as to his Death, neither does the statement, which first appeared in the 1723 Book of Constitutions, founded on Anderson’s, “But leaving what must not, and indeed cannot, be communicated in Writing.” But have we seen that Anderson in 1723, and Pennell in 1730, make use of expressions:

- “Leaving what must not, indeed cannot, be communicated in Writing.”
- “More might be said to a Brother, which must not be committed to Writing, and for Reasons not here to be mention’d.”

which are strongly suggestive of the Story as we know it now.

The effort will now be made to show that A Mason’s Examen of 1723 contains references to the Death of H. A. B. If we turn to Masonry Disserted—1730—we find:

Q. How was Hiram raised?
A. As all other Masons are when they receive the Master’s Word.

Q. How is that?
A. By the Five Points of Fellowship.

Thus in 1730 we find the F. P. of F. definitely associated with the act of “Raising” and... So that “Points of Fellowship” imply a certain attitude and jointly make up one of those “Casual signs” which, tradition says, were passed on upon a certain memorable occasion, and when “Points of Fellowship” are met with it may safely be understood that there is allusion to the Death of the Master Builder. The Grand Mystery 1724—has Five “proper points” of fellowship with the Death of the Master Builder.
But it is the earliest exposure, A Mason’s Examination, which appeared April 11–13, 1723, within a few weeks of the publication of the first Book of Constitutions, which is the most important in our enquiry. After a sort of defence of Masonry, the writer gives a brief account of the “entering” of a candidate and his immediate promotion to the Superior Degree, the two parts of which are represented as taking place at the same meeting, which seems to have been the usual 17th Century custom. As to the second part we read:—

“Then a Warden leads him to the Master and Fellow; to each of whom he is to say:—

I join a Fellow-Mason be,
As all your Worships may plainly see.

After this, he swears to reveal no Secrets. . . . Then he is hooded, and the ceremony of . . .

After this the word Maughbin is whispered by the younger Mason to the next, and so on, till it comes to the Master, who whispers it to the entered Mason, who must have his face in due order to receive it. Then the entered Mason says:

An enter’d Mason I have been,  
Booz and Jachin I have seen;  
A Fellow I was sworn most rare.

Admitting freely that the demonstration is not absolute, it is nevertheless claimed that there is the strongest possible reason, short of actual documentary proof, for believing that not only the Hiram Legend but also its Masonic Application belong to the pre-Grand Lodge of our Order.

The subject is examined at some length in Doctor Mackey’s revised History of Freemasonry, and note particularly the conclusions on page 1072. We may well compare the Third Degree with the symbolism of the Corner-stone. Consider the purpose, the planning, the workmanship, and the laying of it, the records deposited within it, the sacrifices offered upon it, the service given unto it and the service it should render, and so on, and we may also in this connection think of the time when the Gilds gave their aid publicly to the Church in the dramatic rendering of the story of the resurrection, the victory over death and the grave, and of the traditions coming down to us from the past, of builder’s ceremonies, of human offerings and tragedies at the foundation rites of buildings, and when their dedication took place. The Bible describes the builder’s ceremonies impressively marked by the death of two sons (First Kings xvi, 34). This is not a solitary instance (see also Hastings’ Dictionary of the Bible, Speth’s Builder’s Rites and Ceremonies, Trumbull’s Threshold Covenant, Burdick’s Foundation Rites, with some Kindred Ceremonies, a Contribution to the study of Beliefs, Customs and Legends, connected with Buildings, Locations, and Landmarks, and in this Encyclopaedia, note Degrees, also Mysteries, Ancient).

MASTER, MOST HIGH AND PUISSANT. The French expression is Maître très haut et très puissant. The Sixty-second Degree of the Rite of Mizraim.

MASTER, MOST WISE. The title of a presiding officer of a Chapter of Rose Croix, usually abbreviated as Most Wise.

MASTER, MYSTIC. In French, Maitre Mystique. A degree in the collection of Pyron.

MASTER OF ALL SYMBOLIC LODGES, GRAND. See Grand Master of all Symbolic Lodges.

MASTER OF A LODGE. See Worshipful.

MASTER OF CAVALRY. An Officer in a Council of Companions of the Red Cross, whose duties are in some respects, similar to those of a Junior Deacon in a Symbolic Lodge. The two offices of Master of Cavalry and Master of Infantry were first appointed by Constantine the Great.

MASTER OF CEREMONIES. An Officer found in many American Lodges and at one time in the Lodges of England and the Continent. In English Lodges the office is almost a nominal one, without any duties, but in the Continental Lodges he acts as the conductor of the candidate. Oliver says that the title should be, properly, Director of Ceremonies, and he objects to Master of Ceremonies as unmasonic. In the Constitutions of the Grand Lodge of England, issued in 1884, the title is changed to Director of Ceremonies.

MASTER OF DISPATCHES. The Secretary of a Council of Companions of the Red Cross. The Magister Epistolarum was the officer under the Empire who conducted the correspondence of the Emperor.

MASTER OF FINANCES. The Treasurer of a Council of Companions of the Red Cross.

MASTER OF HAMBURG, PERFECT. The Secretary of the Grand Lodge of Germany.

MASTER OF INFANTRY. The Treasurer of a Council of Companions of the Red Cross (see Master of Cavalry).

MASTER OF LODGES. The name in French is Maître des Loges. The Sixty-first Degree of the Rite of Mizraim.

MASTER OF MASTERS, GRAND. In French, Grand Maître des Maîtres. The Fifty-ninth Degree of the Metropolitan Chapter of France.

MASTER OF PARACELSUS. The French name is Maître de Paracelse. A Degree in the collection of Pyron.
MASTER

MASTER OF SAINT ANDREW. The Fifth Degree of the Swedish Rite; the same as the Grand Ecu Ecossais of the Clermont system.

MASTER OF SECRETS, PERFECT. The French for this is Maitre parfait des Secrets. A Degree in the manuscript collection of Peuvret.

MASTER OF THE CHIVALRY OF CHRIST. So Saint Bernard addresses Hugh de Payens, Grand Master of the Templars. Hugoni Militi Christi et Magistro Militiae Christi, Bernardus Clercevallus, etc.

MASTER OF THE HERMETIC SECRETS, GRAND. In French this is Maitre des Secrets Hermétiques, Grand. A Degree in the manuscript collection of Peuvret.

MASTER OF THE HOSPITAL. The Latin expression Sacri Domus Hospitalis Sancto Joannis Hierosolymitani Magister, or Master of the Sacred House of the Hospital of Saint John of Jerusalem, was the official title of the chief of the Order of Knights of Malta; more briefly, Magister Hospitalis, or Master of the Hospital. Late in their history, the more imposing title of Magnus Magister, or Grand Master, was sometimes assumed; but the humbler designation was still maintained. On the tomb of Zacosta, who died in 1467, we find Magnus Magister; but twenty-three years after, D'Aubusson signs himself Magister Hospitalis Hierosolymitani.

MASTER OF THE KEY TO MASONRY, GRAND. The French title is Grand Maître de la Clé de la Maçonnerie. The Twenty-first Degree of the Chapter of the Emperors of the East and West.

MASTER OF THE LEGITIMATE LODGES, GRAND. The French is Maître des Loges légitimes. A Degree in the Archives of the Mother Lodge on the Eclectic Philosophic Rite.

MASTER OF THE PALACE. An Officer in a Council of Companions of the Red Cross, whose duties are peculiar to the Degree.

MASTER OF THE SAGES. The Fourth Degree of the Initiated Knights and Brothers of Asia.

MASTER OF THE SEVEN CABALISTIC SECRETS, ILLUSTRIOS. In French, Maître Illustre des sept Secrets Cabalistiques. A Degree in the manuscript collection of Peuvret.

MASTER OF THE TEMPLE. Originally the official title of the Grand Master of the Templars. After the dissolution of the Order in England, the same title was incorrectly given to the Custos or guardian of the Temple Church at London, and the error is continued to the present day.

MASTER OF THE WORK. The chief builder or architect of a cathedral or other important edifice in the Middle Ages was called the Master of the Work; thus, Jost Dotzinger was, in the fifteenth century, called the Master of the Work at the Cathedral of Strasburg. In the Middle Ages the Magister Operis was one to whom the public works was entrusted. Such an officer existed in the monasteries. He was also called Operarius and Magister Operarum. Du Cange says that kings had their Operarii, Magistri Operarum or Masters of the Works. It is these Masters of the Works whom Anderson has constantly called Grand Masters. Thus, when he says (Constitutions, 1738, page 69) that "King John made Peter de Cole-Church Grand Master of the Masons in rebuilding London bridge," he should have said that he was appointed Operarius or Master of the Works. The use of the correct title would have made Anderson's history more valuable.

MASTER, PAST. See Past Master.

MASTER, PERFECT. See Perfect Master.

MASTER, PERFECT ARCHITECT. The Twenty-seventh Degree of the Rite of Mizraim.

MASTER, PERFECT IRISH. See Perfect Irish Master.

MASTER PHILOSOPHER BY THE NUMBER THREE. In French, Maitre philosophe par le Nombre Trois. A Degree in the manuscript collection of Peuvret.

MASTER PHILOSOPHER HERMETIC. In French, Maitre philosophe Hermétique. A Degree in the collection of Peuvret.

MASTER PHILOSOPHER HERMETIC. In French, Maitre philosophe Hermétique. A Degree in the manuscript collection of Peuvret.

MASTER PRIVOYSE AND JUDGE. In French, Maître Prévôt et Juge. The Eighth Degree of the Metropolitan Chapter of France.

MASTER, PYTHAGOREAN. In French, Maître Pythagoricien. Thory says that this is the Third and last Degree of the Masonic system instituted according to the doctrine of Pythagoras.

MASTER, ROYAL. See Royal Master.

MASTER, SECRET. See Secret Master.

MASTER, SELECT. See Select Master.

MASTER'S EMBLEM. The Masters and Past Masters of Masonic Lodges in England wear upon their aprons "perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles," this having been specified in the Constitutions of 1815 and still in force. This emblem has the appearance of two squares set side by side and these are sometimes erroneously referred to as Levels.

MASTER'S LIGHT. In English Lodges represents the Master who is always present, while the Lodge is open, either in person or by representative. As the Lodge cannot be open without his presence so his light may not be extinguished until after the Lodge is closed, nor may it be obscured or shaded in any manner. This rule was adopted by a Special Grand Lodge meeting on May 20, 1816.

MASTERS LODGES. Rawlinson's list of Lodges of 1733 refers to a Masters' Lodge or to Master Masons' Lodges, giving the following entries:

115 Devil Tavern, Temple Bar, the Scotch Masons' Lodge.
116 Bear and Harrow, in the Butcher Row, a Master Masons' Lodge.

Pine also gives two others in his engraved list of 1734 as well as the above. One, numbered 120, appears as follows:

120 Oates's Coffee House, Masters' Lodge, Great Wild Street. 1st and 3d Sunday.

It is interesting to note that these early Masters' Lodges held their meetings on Sunday, although there
is nothing to indicate that Masonic Lodges in England generally held Sunday meetings. It is probable that ordinary Lodge business was not transacted in the Masters' Lodges, these being small and exclusive and seemingly held for the purpose of conferring the Third or Master Masons' Degree. Later on the members of the Royal Arch unquestionably frequently had their meetings on Sundays.

**Masters of Como.** Charles Kingsley in the *Roman and Teuton* (Lecture 10, page 253, edition of 1891), says:

Then follows some curious laws in favor of the Masters of Como, who seem to have been a gild of architects, perhaps the original germ of the great Society of Freemasons belonging, no doubt, to the Roman population who were settled about the Lake of Como and were hired on contract, as the laws themselves express it, to build for the Lombards, who, of course, had no skill to make anything beyond a skin tent or a log hall.

For an extended account of the famous guild see the article of *Comacine Masters.*

**Master Supreme Elect.** In French, *Maître suprême Elu.* A Degree in the Archives of the Philosop'hic Scottish Rite.

**Master Theosophist.** In French, *Maître Théosop'hié.* The Third Degree of the Rite of Swedenborg.

**Master Through Curiosity.** In French, *Maître par Curiosité.*

1. The Sixth Degree of the Rite of Mizraim.
2. The Sixth Degree of the collection of the Metropolitan Chapter of France.

The Degree is a modification of the Intimate Society of the Ancient and Accepted Scottish Rite.

**Master to the Number Fifteen.** The French title is *Maître au nombre Quinze.* A Degree in the manuscript collection of Peuvret.

**Master, True.** The French title is *Vrai Maître.* A Degree of the Chapter of Clermont.

**Master, Worshipful.** See Worshipful.

**Materials of the Temple.** Masonic tradition tells us that the trees out of which the timbers were made for the Temple were felled and prepared in the forest of Lebanon, and that the stones were hewn, cut, and squared in the quarries of Tyre. But both the Book of Kings and Josephus concur in the statement that Hiram of Tyre furnished only cedar and fir trees for the Temple. The stones were most probably gathered around Jerusalem. The tradition, therefore, which we find the word maters: “Hit is seyd in y^ art of Masonry y^ no man scholde make ende so well of worke begonne bi another to y^ profile of his lorde as he began hit for to end hit bi his maters or to whom he scheweth his maters,” where evidently, maters is a corruption of the Latin matrix, a mold; this latter being the word used in all the other Old Constitutions in the same connection (see *Mold*).

**Maton.* The Hebrew word מַטָּה meaning amiability, sweetness. The name of the Third Step of the Mystic Ladder of the Kadosh of the Ancient and Accepted Scottish Rite.

**Matriculation Book.** In the Rite of Strict Observance, the Register which contained the lists of the Provinces, Lodges, and members of the Rite was called the Matriculation Book. The term was borrowed from the usage of the Middle Ages, where *matricula* meant a catalogue. It was applied by the ecclesiastical writers of that period to lists of the clergy, and also of the poor, who were to be provided for by the churches, whence we have *matricula clerorum* and *matricula pauperum*.

**Matter.** A subject deemed of important study to the alchemical and hermetical devotee. It holds a valued position for instruction in the Society of the Rosicrucians, who hold that matter is subject to change, transformation, and apparent dissolution; but, in obedience to God's great laws of economy, nothing is lost, but is simply transferred.

**Mattio.** See *Macio.*

**Mature Age.** The Charges of 1722 prescribe that a candidate for initiation must be of “mature and discreet age”; but the usage of the Craft has differed in various countries as to the time when maturity of age is supposed to have arrived.

In the Regulations of 1663, it is set down at twenty-one years (Constitutions, 1738, page 102); and this continues to be the construction of maturity in all English Lodges both in Great Britain and the United States of America. France and Switzerland have adopted the same period. At Frankfort-on-the-Main it is fixed at twenty, and in Prussia and Hanover at twenty-five. The Grand Lodge of Hamburg has decreed that the age of Masonic maturity shall be that which is determined by the laws of the land to be the age of legal majority.

Under the Scotch Constitution the age was eighteen until 1891, when it was raised to twenty-one; and under the Irish Constitution it was twenty-one until 1741, when it was raised to twenty-five and so remained until 1817, when it was again lowered to twenty-one.

**Maual or Setting Maual.** See *Mallet.*

**Maundy-Thursday.** The Thursday before Easter. *Maundy* is derived from the Latin word mandatum (meaning commandment), the first word of a religious chant sung by pilgrims on that day at the time of the washing of feet. It also refers to Christ's words after he had washed the feet of the disciples at the Last Supper (John xiii, 34), “A new commandment I give unto you.” Maundy-Thursday is sometimes called Shear Thursday, alluding evidently to the shearing of beards and heads in preparation for Easter. Foot washing before Easter was part of the rites of the Roman Catholic Church from about the fourth century, and the act itself was performed by Pope, prelates, priests and nobles. Doles or alms were then given the poor and these gifts were called maunds. In England the King washed the feet of as many poor men as he himself was years old. Wolsey made “his maund in Our Lady's Chapel, having cast of red herrings and three white herrings.” This was in 1530 at Peterborough Abbey. Paupers' feet were washed by the yeomen of the laundry of Queen
Elizabeth and she distributed doles. The last English monarch to do this was James II. From then to the eighteenth century this ceremony was by the King's Almoner. Since then the rite of washing the feet by the King's Almoner has been abandoned although the giving of the Maundy Pennies persists. These Maundy Pennies, in the time of Charles II, were especially prepared and came directly from the Mint with the edges of the coins unmilled. The present-day ceremony occurs at Westminster Abbey, London, where a procession is headed by the Lord High Almoner and the clergy and yeomen of the guard come next carrying small purses colored white and red containing the doles. The Roman Catholic Archbishop also goes through with the entire ritual in England and on the Continent. This formerly was done by the Austrian Emperor, and also practised in the Greek Church of Russia. From the fourth century in Spain, Italy and other Latin countries, washing of the feet was commonly performed towards the end of Lent and before baptism. Maundy-Thursday is given more than ordinary observance by Scottish Rite Free-masons. The Chapter of Rose Croix, or Eighteenth Degree, provides for the extinguishing of lights from Maundy-Thursday until Easter Sunday, on which day the Chapter is reassembled. The Supreme Council of the Southern Jurisdiction of the United States of America, Ancient and Accepted Scottish Rite, has a regulation commanding every member within hall of one of its Chapters to appear at these meetings or to present his excuses to the Body in case of inability to attend.

MAURER. German for Mason, as Maurerei is for Masonry, and Freimaurer for Freemason.

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

MAURITIUS. Freemasonry was introduced in this island, a British possession, formerly the Ile de France, in the Indian Ocean, as early as 1816 when a Lodge, Truth and Loyalty, was chartered by the Grand Lodge of England at Port Louis. Its Warrant was cancelled, however, twelve years after. Later there were English, Scotch, and Irish Lodges at work here.

MAVT. The consort of the god Amon, usually crowned with a pendent or double diadem, emblem of the sovereignty of the two regions. Sometimes a vulture, the symbol of maternity, of heaven, and knowledge of the future, shows its head on the forehead of the goddess, its wings forming the head-dress. Horapollo says the vulture designates maternal love because it feeds its young with its own blood; and, according to Pliny, it represents heaven because no one can reach its nest, built on the highest rocks, and, therefore, that it is begotten of the winds. Maut is clothed in a long, close-fitting robe, and holds in her hand the sacred Anch, or Sign of Life.

MAXIMILIAN, JOSEPH I. King of Bavaria, who, becoming incensed against the Fraternity, issued Edicts against Freemasons in 1799 and 1804, which he renewed in 1814.

MAXIMUS OF TYRE (Cassius Maximus Tyrius). Greek rhetorician and philosopher in the time of Antonines and Commodus (second century A.D.). He travelled extensively, delivering lectures. There are still extant by him forty-one essays. With him God is the Supreme Being, one and indivisible though called by many names, accessible to reason alone. The soul in many ways bears a great resemblance to the divinity; it is partly mortal, partly immortal, and when freed from the fetters of the body, becomes an intermediary on the confines of heaven and earth. Life is the sleep of the soul, from which it awakes at death. Maximus of Tyre must be distinguished from the Stoic Maximus, tutor of Marcus Aurelius. Thomas Taylor translated from the Greek and published in London, 1804, The Dissertations of Maximus Tyrius, and in the preface Taylor says:

Of Maximus, the author of the following Dissertations, nothing more is known, than that he was a Tyrian; that he lived under the Antonines and Commodus; that he for some time resided in Rome, but probably, for the most part in Greece; that he cultivated philosophy, and particularly that of Plato; and that he was among the sophists who, like Dio Chrysostom, united philosophy with the study of rhetoric, and combined sublimity and depth of conception with magnificence and elegance of diction.

There is a curious statement by the Tyrian, in the above translation (volume ii, pages 2, 3), having in part a resemblance to the familiar Masonic monitorial instruction to Fellow Crafts:

What then do you say, O Attic Guest? Is good so narrow, groveling, difficult to be obtained, immanent, and separate with molten, that we cannot obtain it without sinning, redrawing geometrical lines, and consuming our time in these, as if it were our intention to become something else, and not to be good men? Though divine virtue, indeed, according to its use, is sublime and great, and near to every one, but according to its position, is not difficult to him who but once wishes to be obedient to be beautiful in conduct, and to oppose whatever is base. The Athenian guest, however, will answer, that this, which is called the law of the city, without the obedience of those that use it, is promulgated in vain, and that it is necessary the people should submit to it voluntarily; but the people in the soul—desires, senses, imagination, opinions—are numerous and foolish who, nevertheless, when they once yield their assent to the law, and follow where it commands, produce the most excellent polity in the soul, which makes the people of the soul. Let another art be that which is the teacher of computation, and is called gymnastic. Let another art be that which is the angel of the conceptions of the soul, and which is called rhetoric; another, that which is the nurse of the divinity; it is partly mortal, partly immortal, and to which she distributes a portion of her arcana, the associates of philosophy and conscious of her arcana, and to each of which she distributes a portion of her labor.

MAZZINI, GIUSEPPE. Italian liberator, born June 22, 1805; died March 10, 1872. He was Grand Master of Freemasons of Italy (see New Age, June, 1924).

MECKLENBURG. Freemasonry was introduced here in 1754, but not firmly rooted until 1799. There were in due time two Provincial Grand Lodges.
MEDAL

MEDAL FOR DISTINGUISHED SERVICE TO FREEMASONRY. See Price, Henry.

MEDALS. A medal is defined to be a piece of metal in the shape of a coin, bearing figures or devices and mottoes, struck and distributed in memory of some person or event. When Freemasonry was in its operative stage, no medals were issued. The medals of the Operative Masons were the monuments which they erected in the form of massive buildings, adorned with all the beauties of architectural art. But it was not long after its transformation into a Speculative Order before it began to issue medals. Medals are now struck every year by Lodges to commemorate some distinguished member or some remarkable event in the annals of the Lodge. Many Lodges in Europe have cabinets of medals, of which the Lodge Minerva of the Three Palms at Leipsic is especially valuable. In America such a collection has been made by Pythagoras Lodge at New York.

No Masonic medal appears to have been found earlier than that of 1733, commemorative of a Lodge being established at Florence, by Lord Charles Sackville. The Lodge appears not to have been founded by regular authority; but, however that may be, the event was commemorated by a medal, a copy of which exists in the collection in possession of the Lodge Minerva of the Three Palms, at Leipsic. The obverse contains a bust representation of Lord Sackville, with the inscription—"Carolvs Sackville, Magister, FI." The reverse represents Harpocrates in the attitude of silence, leaning upon a broken column, and holding in his left arm the cornucopia filled with rich fruits, also the implements of Freemasonry, with a thyrsus, staff, and serpent, resting upon the fore and back ground. The thyrsus, by the way, being a staff wreathed in ivy or vine leaves and crowned with a pine cone or a bunch of ivy leaves, the Bacchic wand or rod, borne by the Bacchants, priests or votaries of the Rites of Bacchus.

The minimum of charity found among Mark Masters is the Roman penny, the denarius, weighing 60 grains silver, worth fifteen cents (see Mark Master's Wages). The coin shown in Figure 1 was struck at Rome, under Tiberius, 18 a.d. The portrait is Tiberius; the reverse the Goddess Clemency. The Latin inscription reads in English: "Tiberius Caesar Augustus, the son of the Deified Augustus, the High Priest."

Two medals, weighing 120 grains each, of silver, about thirty cents, were struck off at Jerusalem, under Simon Maccabee, the Jewish ruler, 138, 139 B.C. They are the oldest money coined by the Jews. The devices are the brazen laver that stood before the Temple, and three lilies springing from one stem. The inscriptions, translated from the Hebrew of the oldest style, say, "Half-shekel; Jerusalem the Holy."

MEHEN

Brother Rob Morris and Brother Coleman, in their Calendar, furnish much valuable information on this subject.

The earliest work on Masonic Medals is by Ernest Zacharias, entitled Numotheca Numismatica Latomorum. It was issued at Dresden in parts, the first appearing on September 13, 1840, the eighth and last on January 29, 1846. It gave 48 medals in all. Then came Die Denkmänner der Freimaurerbruderschaft, by Dr. J. F. L. Theodor Merzdorf, published at Oldenburg in 1851, and describing 334 medals.

A standard work on the subject is The Medals of the Masonic Fraternity, by W. T. R. Marvin, privately printed at Boston in 1880, in which over 700 medals are described.

MEDITERRANEAN PASS. A side Degree sometimes conferred in the United States on Royal Arch Masons. It has no lecture or legend, and should not be confounded, as it sometimes is, with the very different Degree of Knight of the Mediterranean Pass. It is, however, now nearly obsolete.

MEDITERRANEAN PASS, KNIGHT OF. See Knight of the Mediterranean Pass, also Babylonish Pass.

MEETING OF A CHAPTER. See Convocation.

MEETING OF A LODGE. See Communication.

MEET ON THE LEVEL. In the Prestonian Lectures as practised in the beginning of the eighteenth century, it was said that Masons met on the Square and hoped to part on the Level. In the American system of Webb a change was made, and we were instructed that they meet on the Level and part on the Square. And in 1843 the Baltimore Convention made a still further change, by adding that they act by the Plumb; and this formula is now, although quite modern, generally adopted by the Lodges in the United States of America.

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

MEHEN. An Egyptian mythological serpent, the winding of whose body represented the tortuous course of the sun in the nocturnal regions. The serpentine course taken when traveling through dark-
ness. The direction metaphorically represented by the initiate in his first symbolic journey as Practicus in the Society of the Rosicrucians.

MEHOUR. Space, the name given to the feminine principle of the Deity by the Egyptians.

MEISTER. German for Master; in French, Maître; in Dutch, Meester; in Swedish, Mäster; in Italian, Maestro; in Portuguese, Mestre. The old French word appears to have been Meistrier. In old French Operative Laws, Le Mestre was frequently used.

MEISTER IM STUHL. Meaning Master in the Chair. The Germans so call the Master of a Lodge.

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

MELCHIZEDECK. King of Salem, and a Priest of the Most High God, of whom all that we know is to be found in the passages of Scripture read at the conferring of the Degree of High Priesthood. Some theologians have supposed him to have been Shem, the son of Noah. The sacrifice of offering bread and wine is first attributed to Melchizedek; and hence, looking to the similar Mithraic sacrifice, Godfrey Higgins is inclined to believe that he professed the religion of Mithras. He abandoned the sacrifice of slaughtered animals, and, to quote the words of Saint Jerome, “offered bread and wine as a type of Christ.” Hence, in the New Testament, Christ is represented as a Priest after the Order of Melchizedek. In Freemasonry, Melchizedek is connected with the Order or Degree of High Priesthood, and some of the advanced Degrees (see High Priesthood, Order of).

MELCHIZEDEK, DEGREE OF. The Sixth Degree of the Order of Brothers of Asia.

MELECH. Properly, Malach, a messenger, and hence an angel, because the angels were supposed to be the messengers of God. In the ritual of one of the advanced Degrees we meet with the sentence hamelech Gebalin, which has been variously translated. The French ritualists handle Hebrew words with but little attention to Hebrew grammar, and hence they translate this sentence as Jabulum est un bon Maçon. The former American ritualists gave it as meaning “Guibulum is a good man.” Guibulum is undoubtedly used as a proper name, and is a corrupt derivation from the Hebrew Masonic Giblim, which means stonemasons or masons, and melach for malach means a messenger, one sent to accomplish a certain task. Brothers Pike and Rockwell make the first word hamalek, the king or chief. If the words were reversed, we should have the Hebrew vocative, “O! Gibulum the messenger.” As it is, Brother Pike makes it vocative, and interprets it, “Oh! thou glory of the Builders.” Probably, however, the inventor of the Degree meant simply to say that Gibulum was a messenger, or one who had been sent to make a discovery, but that he did not perfectly express the idea according to the Hebrew idiom, or that his expression has since been corrupted by the copyists.

MELESINO, RITE OF. This is a Rite scarcely of the Order of Brothers of Asia. It consisted of seven Degrees, namely, 1. Apprentice; 2. Fellow Craft; 3. Master Mason; 4. The Mystic Arch; 5. Scottish Master and Knight; 6. The Philosopher; 7. The Priest or High Priest of the Templars. The four higher Degrees abounded in novel traditions and myths unknown to any of the other Rites, and undoubtedly invented by the founder. The whole Rite was a mixture of Cabalism, magic, Gnosticism, and the Hermetic philosophy mixed in almost inextricable confusion. The Seventh or final Degree was distinctly Rosicrucian, and the religion of the Rite was Christian, recognizing and teaching the belief in the Messiah and the dogma of the Trinity.

MEMBERSHIP, RIGHT OF. The first right which a Freemason acquires, after the reception of the Third Degree, is that of claiming membership in the Lodge in which he has been initiated. The very fact of his having received that Degree makes him at once an inchoate member of the Lodge—that is to say, no further application is necessary, and no new ballot is required; but the candidate, having now become a Master Mason, upon signing his submission to the Regulations of the Society by affixing his signature to the book of by-laws, is constituted, by virtue of that act, a full member of the Lodge, and entitled to all the rights and prerogatives accruing to that position. Under the English Constitution (Rule 191) initiation is sufficient for membership.

MEMPHIS. For many generations Memphis was the royal city of Egypt and here also were gathered the fraternity of priests and the great school of the wisdom and the mysteries of the Egyptians. The name has therefore had a lively interest to various founders of Degree systems (see Memphis, Rite of, and Marconis, Gabriel Mathieu, and Marconis, Jacques Etienne).

MEMPHIS, RITE OF. In 1839, two French Freemasons, named respectively Marconis and Moulet, of whom the former was undoubtedly the leader, instituted, first at Paris, then at Marseilles, and afterward at Brussels, a new Rite which they called the Rite of Memphis, and which consisted of ninety-one Degrees. Subsequently, another Degree was added to this already too long list. The Rite, however, has repeatedly undergone modifications. The Rite of Memphis was undoubtedly founded on the extinct Rite of Mizraim; for, as Ragon says, the Egyptian Rite seems to have inspired Marconis and Moulet in the organization of their new Rite. It is said by Ragon, who has written copiously on the Rite, that the first series of Degrees, extending to the Thirty-fifth Degree, is an assumption of the thirty-
three Degrees of the Ancient and Accepted Rite, with scarcely a change of name. The remaining Degrees of the Rite are borrowed, according to the same authority, from other well-known systems, and some, perhaps, the invention of their founders. The Rite of Memphis was not at first recognized by the Grand Orient of France, and consequently formed no part of legal French Freemasonry. So about 1852 its Lodges were closed by the civil authority, and the Rite, to use a French Masonic phrase, "went to sleep."

A Lodge was operating in 1859 as of the Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphia, in England, and issuing certificates of membership. The Grand Secretary of the Grand Lodge of England therefore sent out a circular warning members of the English Lodges against spurious Lodges claiming to be Masonic.

In the year 1862, Marconis, still faithful to the system which he had invented, applied to the Grand Master of France to give to it a new life. The Grand College of Rites was consulted on the subject, and the Council of the Order having made a favorable decree, the Rite of Memphis was admitted, in November, 1862, among those Masonic systems which acknowledge obedience to the Grand Orient of France, and perform their functions within its bosom. To obtain this position, however, the only one which, in France, preserves a Masonic system from the reputation of being clandestine, it was necessary that Marconis, who was then the Grand Hierophant, should, as a step preliminary to any favorable action on the part of the Grand Orient, take an obligation by which he forever after divested himself of all authority, of any kind whatsoever, over the Rite. It passed entirely out of his hands, and, going into obedience to the Grand Orient, that Body has taken complete and undivided possession of it, and laid its advanced Degrees upon the shelf, as Masonic curiosities, since the Grand Orient only recognizes, in practice, the thirty-three degrees of the Ancient and Accepted Scottish Rite.

This, then, became the position of the Rite of Memphis in France. Its original possessors have disclaimed all further control or direction of it. It has been admitted by the Grand Orient among the eight systems of Rites which are placed under its obedience; that is to say, it admits its existence, but it does not suffer it to be worked. Like all Masonic Rites that are from the Ancient and Accepted Scottish Rites, they are gradually being assimilated to the regulations of the Grand Orient; and consequently, their organization, membership, and functions, are gradually being changed to conform to those of the Grand Orient, the highest Masonic body in the world.
MEMPHIS

1862, had at several subsequent times, namely, in September, 1863, March, 1864, September, 1865, and March, 1866, been renewed. As a matter of clemency, the Council determined not, for the present at least, to prefer charges against Marconis and Carence before the Grand Orient, but to warn them of the error they committed in making a traffic of Masonic Degrees. It also ordered the report to be published and widely diffused, so that the Fraternity might be apprised that there was no power outside of the Grand Orient which could confer the high Degrees of any Rite.

An attempt having been made, in 1872, to establish the Rite in England, Brother Montague, the Secretary-General of the Supreme Council, wrote to Brother Thevenot, the Grand Secretary of the Grand Orient of France, for information as to its validity. From him he received a letter containing the following statements, from which official authority we gather the fact that the Rite of Memphis is a dead Rite, and that no one has authority in any country to propagate it:

"Neither in 1866, nor at any other period, has the Grand Orient of France recognized "the Ancient and Primitive Rite of Masonry," concerning which you inquire, and which has been recently introduced in Lancashire. At a particular time, and with the intention of causing the plurality of Rites to disappear, the Grand Orient of France annexed and absorbed the Rite of Memphis, under the express condition that the Lodges of that Rite, which were received under its jurisdiction, should confer only the three Symbolic Degrees, and that its confidence has never been deceived, the Grand Orient broke off all connection with this power, and personally with Brother Harry J. Seymour, nor to any other person, powers to constitute a Lodge, or to create a Rite, or to make Masons. Brother Harry J. Seymour may perfectly well have the signatures of the Grand Master and of the Chief of the Secretary's office of the Grand Orient of France on a Diploma, as a fraternal visé; but certainly he has neither a Charter nor a Power. I also beg you to make every effort to obtain the textual copy of the documents of which Brother Harry J. Seymour takes advantage. It is by the inspection of this document it will be necessary to judge the question, and I await new communications on this subject from your fraternal kindness" (see Marconis, also Yarker and Seymour).

MENATZCHIM. In Second Chronicles ii, 18, it is said that at the building of the Temple there were "three thousand and six hundred overseers to set the people a work." The word translated "overseers" is, in the original, מנהיגים, Menatztchim. Doctor Anderson, in his catalogue of workmen at the Temple, calls these Menatzchim "expert Master Masons," saying they were "Overseers and Comforters of the People in Working, that were expert Master Masons;" and so they have been considered in all subsequent lectures.

MENTAL QUALIFICATIONS. See Qualifications.

MENTAL RESERVATION. When the secret intention wilfully disagrees with the spoken promise, we call that sort of dishonesty, an equivocation, or mental reservation. To purposely mislead by one's deceitful statement is to equivocate; to withhold one's inner consent from what he outwardly says is a mental reservation, a disagreement between a person's purpose and pledge. Such a difference between the will and the word, an unspoken qualification partially or wholly altering a statement so as to lead the hearer astray is mental reservation.

For the causes and reasons behind such deceptive actions there is much scope for speculation. A doctor may temper an explanation of the facts according to his knowledge of the hearer's ability to listen helpfully. In the face of danger, fear suggests dodging. The historian James A. Froude tells in the Divorce of Catherine (page 326), that:

The Abbots and Priors had sworn to the Supremacy (of King over Pope), but had sworn reluctantly, with secret reservations to save their consciences.
Here is the report, as Froude saw it, of a case where allegiance to a foreign power was mentally approved but openly denied. The moral danger of the practise is evident and Blaise Pascal in his Provincial Letters has exposed its possibilities with wit and vigor in discussing the Jesuits within his Church. In the ninth letter, July 3, 1656, we find the following dialogue beginning with the explanation by a monk of the Jesuitical use of equivocations, words and sentences of intentional deceitfulness, and then passing to the use of mental reservations:

"I would now say a little about the facilities we have invented for avoiding sin in worldly conversations and intrigues. One of the occasional usages of these is how to avoid telling lies, particularly when one is anxious to induce a belief in what is false. In such cases, our doctrine of equivocations has been found of admirable service, according to which, as Sanchez has invented for avoiding sin in worldly conversations and games, it is permitted to use ambiguous terms, leading people to understand them in another sense from that which they have such an intention to give to them, it, 'it is permitted to use ambiguous terms, leading people to understand them in another sense from that in which we understand them ourselves.'

"I know that already, father," said I. "This is something new, sir; I mean the doctrine of mental reservations. In the same passage, Sanchez says, 'It is permitted to use ambiguous terms, that he never did such a thing (though he actually did it), meaning within himself that he did not do so on a certain day, or before he was born, or understanding any such circumstance, while the words which he employs have no such sense as would discover his meaning. And this is very convenient in many cases, and quite innocent, when necessary or conducive to avoiding sin."

"Indeed, father! that is not a lie, and perjury to boot?"

"No, father."

"I thought as much," said the Jesuit; "this is something new, sir; I mean the doctrine of mental reservations. In the same passage, Sanchez says, 'It is permitted to use ambiguous terms, that he never did such a thing (though he actually did it), meaning within himself that he did not do so on a certain day, or before he was born, or understanding any such circumstance, while the words which he employs have no such sense as would discover his meaning. And this is very convenient in many cases, and quite innocent, when necessary or conducive to avoiding sin.'"

"I grant it," said I; "it might possibly, however, be found to be telling the truth in a low key, and falsehood in a loud. And besides, I should be afraid that many people might not have sufficient presence of mind to avail themselves of these methods."

"Our doctors," replied the Jesuit, "have taught, in the same passage, for the benefit of such as might not be expert in the use of these reservations, that no one is required of them, to avoid lying, than simply to say that they have not done what they have done, provided they have, in general, the intention of giving to their language the sense which an able man would give to it."

"I know, father, " said the Jesuit; "it is the intention that determines the quality of the action."

"Yes, that is so; but you must understand that, in such cases, the words which he employs have no such sense as would discover his meaning. And this is very convenient in many cases, and quite innocent, when necessary or conducive to avoiding sin."
MESHIA, MESHIANE. Corresponding to Adam and Eve, in accordance with Persian cosmogony.

MESMER, FRIEDERICH ANTON. A German physician who was born in Suabia, in 1734, and, after a long life, a part of which was passed in notoriety and the closing years in obscurity, died in 1815. He was the founder of the doctrine of animal magnetism, called after him Mesmerism. He visited Paris, and became there in some degree intermixed with the Masonic activities of Cagliostro, who used the magnetic operations of Mesmer's new science in his initiations (see Mesmeric Freemasonry).

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

MESOURANEO. A Greek word, μεσούρανεο, signifying, I am in the center of heaven. Hutchinson fancifully derives from it the word Masonry, which he says is a corruption of the Greek, and refers to the constellation Magaroth mentioned by Job; but he fails to give a satisfactory reason for his etymology. Nevertheless, Oliver favors it.

METALS. In the divestiture of metals as a preliminary to initiation, we are symbolically taught that Freemasonry regards no man on account of his wealth, nor prayers: the stones must be all squared, and fitted here for that place of blessedness. There is no repentance, tears, nor prayers: the stones must be all squared, and fitted here for their place in the New Jerusalem; and, being living stones, must be built up a holy temple for the habitation of God.

METROPOLITAN CHAPTER OF FRANCE. There existed in France, toward the end of the last century, a Body calling itself the Grand Chapter General of France. It was formed out of the débris of the Council of Emperors of the East and West, and the Council of Knights of the East, which had been founded by Pirirot. In 1786, it united with the schismatic Grand Orient, and then received the title of the Metropolitan Chapter of France. It possessed in its archives a large collection of manuscript cahiers of Degrees, most of them being mere Masonic curiosities.

METUSAEI. The name given to the Hebrew quarryman, who is represented in some legends as one of the assassins, Fanor and Amru being the other two.

MEXICO. The first recorded Masonic Lodge in Mexico was probably Arquitectura Moral which met in Mexico City as early as 1806. The Scottish Rite was introduced about four years later and in 1813 a Grand Lodge was established with Don Felipe Martinez Aragon as Grand Master.

About 1824 the York Rite was brought into the territory by the American Ambassador, Brother Joel R. Poinsett, who procured a Charter for a Lodge through the Grand Lodge of New York. Brother Mackey states that three Lodges were opened in the year 1825 and that they established a Grand Lodge of the York Rite. The two systems existing side by side were the cause of much bitterness and political strife and in 1830 some of the leading Brethren of both Rites planned to bring about more peaceful conditions by forming a third Rite, consisting of nine Degrees and composed of both York and Scottish Rite Freemasons. A Grand Orient was formed with a National Grand Lodge attached. From 1833 to 1865 Freemasonry, at any rate as far as the activities of the Grand Bodies were concerned, was dormant. In 1859 Brother Leron de Ladebat had been sent by authority of Brother Albert Pike to organize Freemasonry in Mexico but instead of opening a Grand Lodge of Symbolic Freemasonry as expected he constituted a Supreme Council.

In 1858 the Supreme Councils were fused with the National Grand Lodge. In 1872 dissension again arose. Grand Lodges were probably organized at the time by Lodges under the jurisdiction of the Supreme Council. A Central Grand Lodge was formed at Vera Cruz but the Supreme Council did not give up its authority.

There were seven Grand Lodges in Mexico when the Grand Lodge of Colon, regarding Mexico as unoccupied territory, proceeded to form three Lodges which in January, 1883, established at Vera Cruz the Mexican Grand Lodge.

On June 25, the same year, twelve Lodges met and established a Grand Lodge of the Federal District of Mexico.

According to Brother Oliver Day Street's Report on Correspondence made in 1922 to the Grand Lodge of Alabama, in 1882 "all Masonry of the Craft, Symbolic or Blue degrees except possibly a few Lodges of the old Mexican National Rite had fallen under the control of Scottish Rite bodies of which there were at least three contending with each other for supremacy."

In February, 1890, was established the Gran Dieta Simbolica which was to be a central governing Body for the entire republic. It started well and had at one time seventeen of the State Grand Lodges under its
control. In April, 1901, it was disbanded and the Grand Lodges became independent. Brother Street remarks: "Our information is that at present there are, or recently were, four Grand Lodges in the Federal District, each claiming to be sovereign and independent, and each exercising jurisdiction not only in the district but in several states."

MEZUZA. The third fundamental principle of Judaism, or the Sign upon the Door-post. The precept is founded upon the command, "And thou shalt write them upon the posts of thy house, and on thy gates" (Deuteronomy vi, 4-9; xi, 13-21). The door-posts must be those of a dwelling; synagogues are excluded. The Karaite Jews affix Mezuzas to synagogues, and not to private houses. The Mezuza is constructed as follows: the two above-mentioned portions of Scripture are written on ruled vellum prepared according to Rabbinical rules, then rolled and fitted into a metallic tube. The word Shaddai, meaning the Almighty, is written on the outside of the roll, and can be read, when in the tube, through a slot. The Mezuza is then nailed at each end on the right-hand door-post, while the following prayer is being said: "Blessed art thou, O Lord our God! King of the Universe, who hast sanctified us with His laws, and commanded us to fix the Mezuza." Under the word Shaddai some Jews write the three angelic names Coozu, Bemuchsaz, Coozu. To these some pray for success in business. The Talmud estimates the virtue of the Talith, the Phylacteries, and the Mezuza in the following terms: "Whosoever has the phylacteries bound to his head and arm, and the fringes thrown over his garments, and the Mezuza fixed on his door-post, is safe from sin; for the angels are excellent memorials, and the angels secure him from sin; as it is written, "The angel of the Lord encamped round about them that fear Him, and deliveredeth them." (Psalm xxxiv, 7).

MICHAEL. The Hebrew word מַשְׁמַע, meaning Who is like unto God. The chief of the seven archangels. He is the leader of the celestial host, as Lucifer is of the infernal spirits, and the especial protector of Israel. He is prominently referred to in the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, or Knight of the Sun.

MICHIGAN. Zion Lodge was established by Warrant, dated April 27, 1764, from Provincial Grand Master George Harrison of New York. It was numbered 448 on the Register of England and No. 1 of Detroit. On September 3, 1806, this Lodge was reorganized and the original Warrant of 1764 was surrendered to the Grand Lodge of New York. The Installation took place on July 6, 1807. Having forfeited its Charter during the War with England, it was granted a new one as No. 62 on March 14, 1816, but by a rearrangement of numbers in 1819 it became Lodge No. 3. A Convention met on June 24, 1826, to organize a Grand Lodge. Representatives of Zion, No. 3; Detroit, No. 337; Minomanie, No. 374, and Monroe, No. 375, were present and Oakland, No. 343, joined later. On June 28 a Constitution was adopted and on July 31 Grand Officers were elected and installed. During the Anti-Masonic agitation the Craft in this district almost died out. In 1837, however, Michigan became a State and the increase of population caused a revival of Freemasonry. The Grand Lodge of Michigan was again constituted on September 17, 1844, and Grand Officers were duly elected. The members of Zion Lodge formed a Chapter called Monroe Chapter, No. 1, at Detroit which was granted a Dispensation by the General Grand High Priest, DeWitt Clinton, on December 3, 1818. The Chapters in Michigan were authorized in January, 1848, by the General Grand Scribe to meet and organize a Grand Chapter for the State. Representatives of Monroe Chapter, No. 1; St. Joseph Valley, No. 2, and Jackson Chapter, No. 3, were present at a Convention held on March 9, 1848, and Grand Officers were elected and installed.

Monroe Council was formed by the members of Monroe Chapter, No. 1, at Detroit. On May 13, 1856, at the annual assembly of the Grand Council of Connecticut, it was reported that a Dispensation had been granted to Monroe Council, No. 23, at Detroit. A meeting of the Council was held on May 19, 1856, to receive the Dispensation and a Code of By-Laws was adopted. Representatives from Monroe, St. Clair and Pontiac Councils, all of which possessed Charters dated May 12, 1857, met on January 13, 1858, at Detroit and formed a Grand Council.

Detroit, No. 1, at Detroit was the first Commandery to be organized in Michigan. Its Dispensation was issued November 1, 1850, and its Charter, September 19, 1853. Six Commanderies sent representatives to Detroit on January 18, 1857, and, by Warrant issued February 12, 1857, instituted the Grand Commandery of Michigan. The Grand Master of the General Grand Encampment was present and installed the Grand Officers on January 11, 1858.

The beginning of the Ancient and Accepted Scottish Rite in Michigan was at Detroit. On May 26, 1861, the Carson Council of Princes of Jerusalem was chartered. On May 22, 1862, the Detroit-Carson Lodge of Perfection, the Mount Olivet Chapter of Rose Croix, and the Michigan Consistory were established.

MICROGOSM. See Man.

MIDDLE AGES. These are supposed by the best historians to extend from the time Theodoric liberated Rome, 493, to the end of the fifteenth century, the important events being the fall of Constantinople in 1453, the discovery of America in 1492, and the doubling of the Cape of Good Hope in 1497. This period of ten centuries is one of great importance to the Masonic student, because it embraces within itself the whole of the history of the Order, such as the diffusion throughout Europe of the Roman Colleges of Artificers, the establishment of the arch architectural school of Como, the rise of the Guilds, the organization of the Building Corporations of Germany, and the Company of Freemasons of England, as well as many customs and usages which have descended with more or less modification to the modern Institution.
Ancient Level, Plumb, and Other Masonic and Mithraic Emblems

Shown in the mosaic or inlaid pavement discovered in excavations at Pompeii, Italy, and preserved by the National Museum at Naples, whence the photograph for this illustration was obtained. Pompeii, a famous city near the foot of Mount Vesuvius, was buried by volcanic eruption in 79 A.D.
MIDDLE

MIDDLE CHAMBER. There were three stories of side chambers built around the Temple on three sides; what, therefore, is called in the Authorized Version a middle chamber was really the middle story of those three. The Hebrew word is יָדְי, yatsang. They are thus described in First Kings vi, 5, 6, 8:

And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle; and he made chambers round about. The nether chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowest rows round about, that the house might stand without injury. The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third.

These chambers, after the Temple was completed, served for the accommodation of the priests when upon duty; in them they deposited their vestments and the sacred vessels. But the knowledge of the purpose to which the middle chamber was appropriated while the Temple was in the course of construction, is only preserved in Masonic tradition. This tradition is, however, altogether mythical and symbolic in its character, and belongs to the symbolism of the Winding Stairs, which see.

MIDDLE CHAMBER LECTURE. Preston's Illustrations of Freemasonry refers with an excellent illustration to the Middle Chamber as a symbol of the perfecting of the soul. It illustrates this chapter of Masonry as Brother Preston tells us, contemplate with admiration the wonderful works of the Creator. This composition (found on pages 51 to 60 of the 1812 edition) has been restated in a most practical form by Brother Charles C. Hunt, Grand Secretary, Iowa Masonic Library, Cedar Rapids, Iowa. His essay runs as follows:

This journey to the Middle Chamber, like many of the ceremonies of Freemasonry, is based upon one of the legends connected with the building of King Solomon's Temple. It is said that there were 80,000 Fellow Crafts who laboured on the Temple, and that once a week the Warden of the Middle Chamber was their duty to prepare materials to be used in the erection of the Temple. At this task they worked six days and then received their wages. On the evening of the sixth day those who had proved themselves worthy by a strict attention to their duties, were entrusted with certain mysterious words, signs, and grips, by means of which they were enabled to work their way to the Middle Chamber of the Temple to receive their wages. At the same time King Solomon, accompanied by his confidential officers, repaired to the Middle Chamber to meet them. His secretary he placed near his person, the Junior Warden at the outer door, and the Senior Warden at the inner door, with strict instructions to suffer none to enter who were not in possession of the words, signs and grips previously established, so that when they gained admission he knew they had been faithful workmen and ordered their names enrolled as such, entitled them to wages. He then admonished them of the reverence due the great and sacred name of Deity, and in your continued progress through the ceremonies of a Fellow Craft, the symbols of those deep seated characteristics called character. The pass and token can never be assumed. They are outward manifestations only; but the grip and word, are the inner secret of the soul and cannot be imitated or assumed by those who do not actually have them. The word is the knowledge of God. In the legend of King Solomon's Temple, the unfaithful workman sometimes ascended to the inner door, but as he did not actually have in operation and as he was not a faithful craftsman, he could not enter the place of wages. So you, though you have entered our mystic circle and may mount to all the grades of honor we can bestow, may not acquire those celestial signs and tokens by falchion alone you can pass the inner door of the Spiritual Temple where the wages of the soul are received by the worthy craftsmen. In this journey to the Middle Chamber we will impart to you a fund of valuable information and in your continued progress through the ceremonies of our Order we will instruct you in many Masonic secrets which will enable you to pass our outer door, the door of the material lodge; but the signs and tokens which will take you through the inner door of the Middle Chamber of nourishment, refreshment and joy can only be acquired by daily putting into practice the principles which we here teach. If you fail to be faithful you cannot obtain admission, I have no doubt we will alike be received and rewarded, as were the faithful brethren.

We work as Speculative Masons only, but our ancient Brethren worked in Operative as well as in Speculative Masonry. By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure derives figure, strength and beauty. By it we learn to subdue our passions, act upon the materials with which he builds. We use the same tools and implements as did our ancient Brethren, but to us the gauge, gavel, square, level and plum are not only the glories of works of creation and rdevore their great Creator. We, also, my Brother, follow our usual vocations six days of the week and rest upon the seventh. We have now symbolically been working for six days, have been found faithful, and are in possession of the same mysterious words, signs and grips as were our ancient brethren. We are therefore about to endeavor to work our way to the place representing the Middle Chamber of King Solomon's Temple where, if we succeed in gaining admission, I have no doubt we will be allowed and rewarded, as were they.

This, my Brother, is a symbol of our life on earth. As Fellow Crafts, we are laboring in the quarries of the world, preparing ourselves as living stones for that Temple which we hope to reach in after-life in the heavens. The signs, words, and grips with which we are entrusted symbolize the means by which we are known as faithful workmen. They are tokens of that noble character which can only be acquired by faith alone you can pass the inner door of the Spiritual Temple where the wages of the soul are received by the worthy craftsmen. In this journey to the Middle Chamber we will impart to you a fund of valuable information and in your continued progress through the ceremonies of our Order we will instruct you in many Masonic secrets which will enable you to pass our outer door, the door of the material lodge; but the signs and tokens which will take you through the inner door of the Middle Chamber of nourishment, refreshment and joy can only be acquired by daily putting into practice the principles which we here teach. If you fail to be faithful you cannot obtain admission, I have no doubt we will alike be received and rewarded, as were the faithful brethren.
All are architects of fate,
Working in these walls of time,
Some with massive deeds and great,
Some with ornaments of rhyme.

And the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.
Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

The chapters were further adorned with globes on their tops, representing the terrestrial and celestial spheres, and teach us to so regulate our lives that when we pass from earth, the terrestrial, it may be to that other and better world, the celestial. Thus the globes are two artificial spherical bodies and denote the universality of Masonry.

Between the pillars we see a path, representing the path of life. This path is paved with checkered blocks of alternate white and black to indicate the nature of this life, checkered with light and darkness, prosperity and adversity, calm and storm, good and evil. Taking this path we find the pillars that stand on the right and left to represent the means by nature to that higher life in the Temple of our God. As you stand here, my Brother, you represent a man just starting out on the journey of life, with its great and mighty powers and possibilities awaiting you. If you are faithful in this task you will receive the reward of the noble upright character, as designed by the Great Architect of the Universe upon your moral, spiritual and Masonic trestle-board. You will notice that this flight of winding stairs has three divisions of respectively three, five and seven steps, representing life under three aspects, each higher, nobler and greater than the preceding.

The first division, consisting of three steps, alludes to the three symbolic Degrees of Masonry, E. A., F. C. and M. M. and also the three principal stages of human life, infancy, manhood, and age, the period assigned to us for the completion of our spiritual Temple. As such it is a constant reminder that we should employ our hearts unto wisdom, "was the promise of a man that he should live long in the land, and that his days should be full of prosperity."

This brings us to the second division consisting of five steps and alludes to the five senses and to the five orders of architecture. The five senses may be defined as man's faculty of receiving impressions and are the means by which he receives his knowledge of the material world and the moral world, the material, the world to the realm of the unseen and eternal, the spiritual realities. The Temple pillars are said to have been cast by the architect of the Temple, H. A. on the banks of the Jordan when the Children of Israel passed through the porch to the Journey to the Middle Chamber to remind us that we have been forgotten. When ruin triumphs and when nature dies,

Some with ornaments of rhyme.
Working in these walls of time,
And the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.
Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
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you must travel the road yourself. Our symbolic stairway is hard to reach and the heights which we must go to investigate are not easy for you to ascend, but the task is great; yet remember the reward will be magnificent; your wages will well repay the effort.

The winding stairway as a symbol of progress and instruction teaching you the lesson of life which Masonry would teach you. The three steps represent the period of our life on earth, divided into three stages of infancy, manhood and age. The five steps our human faculties applied to the construction of material edifices symbolized by the five orders of architecture, while the seven steps symbolize the complete circle of human learning and the full development of man's soul. The winding stairway as a symbol of progress and instruction teaching you that as a Mason you must not remain in the ignorance of irrational childhood, if you would be worthy of your vocation, but that your destiny as an immortal being requires you to ascend step by step, until you reach the summit, where the completed treasures of truth await you. The stairs are winding to represent the circuitous way by which we must go to investigate the many sides of truth. Masonry points the way, but you must travel the road yourself. Our symbolic stairway was easy for you to ascend, but the heights which you must climb in actual life will be hard to reach and the task is great; yet remember the reward will be magnificent; your wages will well repay the effort.

See also Dew Drop Lecture and Liberal Arts and Sciences.

MILES. This word has two references of interest to us.

1. In pure Latin, miles means a soldier; but in Medieval Latin the word was used to designate the military knights whose institution began at that period. Thus a Knight Templar was called Miles Templarius, and a Knight Banneret, Miles Banneretus. The pure Latin word milites, which signifies a knight in Rome, was never used in that sense in the Middle Ages (see Knighthood).

2. The Seventh Degree of the Rite of African Architects.

MILITARY LODGES. Lodges established in an army. They are of an early date, having long existed in the British army. The earliest Warrant creating a Traveling or Movable Lodge was issued in 1732 by the Grand Lodge of Ireland to the then First Foot, now the Royal Scots. The Grand Lodge of Scotland in 1743 established a Military Lodge in the Fifty-Fifth Foot and the first English Military Lodge was set up or erected in 1750 and attached to the Thirty-First Foot. The Grand Lodge of the Antients was particularly active in such work and at the close of 1789 this Body had granted forty-nine army Warrants. The Grand Lodge of Ireland has always had more such Lodges than the English or Scotch. In 1813 there were one hundred and twenty-three under the Irish Jurisdiction. At that time the moderns had fifteen, the Antients sixty-two and Scotland eighteen. These numbers have been greatly reduced and Brother Hawkins in 1908 pointed out there were then only two on the Register of the United Grand Lodge of England, seven under the Grand Lodge of Ireland and none under Scotland.

In the United States of America, the first Lodge of this kind of which we have any record was the Warrant for which was granted by the Grand Lodge of Massachusetts, in 1738, to Abraham Savage, to be used in the expedition against Canada. A similar one was granted by the same authority, in 1756, to Richard Gridley, for the expedition against Crown Point. In both of these instances the Warrants were of a general character, and might rather be considered as Deputations, as they authorized Savage and Gridley to congregate Freemasons into one or more Lodges.

In 1779, the Grand Lodge of Pennsylvania granted a Warrant to Colonel Proctor, of the artillery, to open a Military Lodge, which in the Warrant is called a Movable Lodge. In the Civil War in the United States between 1861 and 1865, many Military Lodges were established on both sides; but it is questionable whether they had a good effect. They met, certainly with much official aid and patronage in many Jurisdictions. In the Spanish War and in the World War, Lodges were empowered to work the armies.

In England, the system of Military Lodges is regulated by special provisions of the Grand Lodge Constitution. They are strictly limited to the purposes for which the Warrants were granted, and no new Lodge can be established in a regiment without the concurrence of the commanding officer. If the military Body to which a Lodge is attached be disbanded or reduced, the Warrant must be given up, or exchanged for a Warrant for a Civil Lodge. They cannot make Freemasons of any civilian nor any military person below the rank of Corporal, except as Serving Brethren, or by Dispensation; and they are strictly enjoined not to interfere with the Masonic Jurisdiction of any country in which they may be stationed.

Military Lodges also exist on the Continent of Europe. We find one at Berlin, in Prussia, as far back as 1775, under the name of the Military Lodge of the Blazing Star, of which Wadzeck, the Masonic writer, was the orator.

J. H. Manners Bowe contributed to the Graphic (December 11, 1909, see also Transactions, Leeds Installed Masters Association, volume vi, page 229) the following paper on Fighting Freemasons, the Influence of the Brotherhood in War:

The annals of Military Freemasonry may be described as a veritable romance of "goodwill upon earth." This is not to deny to the civil records of the Craft the possession of an abundant fund of varied interest, but to recognize the same excellent lines both in their archaeological and historical aspects. But, after all, the warrior members of the Brotherhood are those who have always carried its influence into what are still the most strenuous paths of romance—those of military adventure.

The earliest recorded names of English Freemasons, which date from the first half of the seventeenth century, are those of two soldiers. One of these was Captain Elias Ashmole, of Warrington, in Lancashire, who belonged to Lord Ashley's Regiment in the King's Service; the other being Colonel Henry Mainwaring, a soldier of the Parliament, whose name frequently appears in the annals of the Civil War. In Scotland, where Masonic records go back to an older time, there are many earlier names of warrior members among chief and clansman alike. Moreover, on the rolls of the Lodge of Edinburgh, there is an interesting record curiously testifying to the dili-
The lively interest taken by the Craft from of old in the Brethren whose welfare may be involved in the fortunes of war is clearly shown in a few paragraphs mentioned by the Book of Constitutions, 1767, page 282, referring to the Seven Years War, 1756 to 1763. These particulars are as follows:

Grand Lodge, at the Crown and Anchor Tavern, in the Strand, was held on the 24th of Jan. 1760. . . .

A Motion was made and seconded, that the Sum of Fifty Pounds be sent to Germany, to be distributed amongst the Soldiers that are Masons in Prince Ferdinand's Army, whether English, Hanoverian, or Hessian.

The Deputy Grand Master acquainted the Brethren that Major-General Kingsley, now in Prince Ferdinand's Army, was a Mason, and that if it was agreeable he would write to him, and desire he would distribute the aforesaid Sum amongst the Masons; which passed unanimously.

Ordered, that the Treasurer do pay the Sum of Fifty Pounds into the Hand of the Deputy Grand Master, to remit to General Kingsley for the aforesaid Purpose.

Gregory Lodge, at the Devil's Tavern, Temple-Bar, 14th of May 1760 in due Form. . . .

The Deputy Grand Master produced a Letter from Major-General Kingsley, with a List of the Masons in Prince Ferdinand's Army, also a Receipt for the Bill of Exchange, for the Five Hundred Pounds to be sent to Germany at the last Quarterly Communication.

**MILITIA.** In Medieval Latin, this word signifies Chivalry or the Body of Knighthood. Hence *Militia Templi,* a title sometimes given to Knights Templar, does not signify, as it has sometimes been improperly translated, the Army of the Temple, but the Chivalry of the Temple.

**MINILL DE GRAND MAISON,** A. L. Born, 1759; died, 1818. Founder of the Magasin Encyclopédique. He was a Freemason under the Rite Ecossais, and also belonged to the Mère Ligue, or Mother Lodge, of the Rite Ecossais Philosophique.

**MINERVAL.** The Third Degree of the Illuminati of Bavaria.

**MINISTER OF STATE.** An officer in the Supreme Councils, Grand Consistories, and some of the advanced degrees of the Ancient and Accepted Scottish Rite.

**MINNESOTA.** A petition to the Grand Master of Ohio for authority to open a Lodge was signed on July 16, 1849, by several Brethren in St. Paul. On August 8, a Dispensation was forwarded to them. The Lodge was instituted on September 8, and the Grand Lodge of Ohio granted a Charter dated October 22, 1852. It was constituted as Saint Paul Lodge No. 223, on February 7, 1853. Representatives from Saint John's Lodge, No. 39, of Wisconsin; Cataract Lodge, No. 121, of Illinois, and Saint Paul Lodge, No. 223, of Ohio, met on February 23, 1853, in the hall of Saint Paul Lodge. On the following day Brother A. E. Anderson was elected Grand Master and the Grand Lodge of Minnesota was duly constituted.

A Chapter at St. Paul was organized in July, 1853, by Royal Arch Masons who met in the office of Companion G. L. Becker. A petition was carried by Companion Pierson 400 miles to the nearest Chapter at Dubuque, Iowa, for the necessary approval and a Charter was granted at the Triennial Convention of the General Grand Chapter on September 11, 1856. Two other Chapters were chartered in Minnesota before the Grand Chapter was constituted, namely,

Saint Paul Council, No. 11, was chartered at St. Paul October 21, 1869, by the Grand Council of Iowa; which also granted Charters to two others in the following year. These three Councils met on December 12, 1870, and formed a Grand Council for Minnesota.

The first Commandery in the State was Damascus, No. 1, at St. Paul, organized by Dispensation July 8, 1856, and chartered September 10, 1856. A Grand Commandery was constituted on October 23, 1865, with four subordinate Commanderies, namely, Damascus, No. 1; Zion, No. 2; Coeur de Lion, No. 3, and Mankato, No. 4.

The Carmel Lodge of Perfection, No. 1, Ancient and Accepted Scottish Rite, was chartered on April 21, 1873; the Saint Paul Chapter of Rose Croix, No. 1, on July 3, 1869; the De Molay Council of Kadosh, No. 1, in April, 1875, and the Minnesota Consistory, No. 1, on April 23, 1873.

MINOR. The Fifth Degree of the German Rose Croix.

MINOR ILLUMINATE. The Latin title is Illuminatus Minor. The Fourth Degree of the Illuminati of Bavaria.

MINUTE-BOOK. The records of a Lodge are kept by the Secretary in a journal, which is called the Minute-Book. The French call it Planche tracée, and the Minutes a Moreau d’Architecture.

MINUTES. The records of a Lodge are called its Minutes. The Minutes of the proceedings of the Lodge should always be read just before closing, that any alterations or amendments may be proposed by the Brethren; and again immediately after opening at the next Communication, that they may be confirmed. But the Minutes of a Regular Communication are not to be read at a succeeding extra one, because, as the proceedings of a Regular Communication cannot be discussed at an extra, it would be unnecessary to read them, for, if incorrect they could not be amended until the next Regular Communication.

MISCHCHAN, MISCHAFHERETH, MISCH-TAI. Hebrew words, מים וטומן, Tent of Testimony; מים וראם, Tent of Festival (see Twenty-fourth Degree of the Scottish Rite). The word טומן has reference to the Thirtieth Degree.

MISCONDUCT. The Constitution of the Grand Lodge of England provides that “if any Brother behave in such a manner as to disturb the harmony of the Lodge, he shall be thrice formally admonished by the Master; and if he persist in his irregular conduct, he shall be punished according to the by-laws of that particular Lodge, or the case may be reported to higher Masonic authority.” A similar rule prevails wherever Freemasonry exists. Every Lodge may exercise instant discipline over any member or visitor who violates the rules of order and propriety, or disturbs the harmony of the Lodge, by extrusion from the room.

MISERABLE SCALD MASONs. See Scald Miserables.

MISHNA. See Talmud.

MISSISSIPPI. Harmony Lodge, No. 7, was chartered at Natchez, October 16, 1801, by the Grand Lodge of Kentucky. On August 30, 1814, it surrendered its Charter but received a new Dispensation August 30, 1815. During the following year it was chartered as No. 33. The first Worshipful Master was Seth Lewis, Chief Justice of Mississippi Territory in 1800. A Convention consisting of Masters, Wardens and Past Masters of Harmony Lodge, No. 33; Andrew Jackson Lodge, No. 15, and Washington Lodge, No. 17, was held at Natchez on July 27, 1815, and organized a Grand Lodge.

A Chapter of Royal Arch Masons was instituted at Natchez in 1816, attached to Harmony Lodge and working under its Warrant. It was called the Natchez Royal Arch Chapter. Other Chapters, namely, Clinton, Vicksburg, Columbus, Jackson, Wilson, Carrollton, No. 7, and Yazoo, No. 8, were soon formed. On March 12, 1846, the Deputy General Grand High Priest gave permission to form a Grand Chapter for Mississippi, which was duly organized on May 18, 1846.

On one of his journeys, Companion Jeremy L. Cross conferred the Select Degree at Natchez and sent a Council Charter on March 15, 1817, but there is no proof that this Council was ever organized. In the same place, John Barker established a Grand Council of Princes of Jerusalem in 1829, which assumed control of the Royal and Select Masters Degrees. Seven Councils were then organized and met and formed a Grand Council on January 19, 1836. Several Councils had surrendered their Charters and others had ceased work when the Grand Council adopted a system in 1877 called the Mississippi Plan, by which each Royal Arch Chapter was to open a Council of Royal and Select Masters to work under its Charter. The Grand Council was then dissolved. On September 16, 1853, the General Grand Chapter resolved that it had no jurisdiction over the Degrees of Royal and Select Master. In February, 1885, the Grand Council of Mississippi met again and decided that it was illegal for Chapters to work the Degrees. Six Councils were represented at this session and it included six of the officers elected in 1877.

The Mississippi Commandery, No. 1, was organized at Jackson by Dispensation issued July 5, 1844, and was granted a Charter September 12, 1844. When the Grand Commandery of Mississippi was formed, the subordinate Commanderies were Mississippi, No. 1; Magnolia, No. 2, and Lexington, No. 3.

The Ancient and Accepted Scottish Rite was first established at Meridian on October 20, 1897, when the following four bodies were established: Meridian, No. 1, Lodge of Perfection; Mississippi, No. 1, Chapter of Rose Croix; Mississippi, No. 1, Council of Kadosh; Mississippi, No. 1, Consistory.

MISSOURI. Through the kind co-operation of Brothers Ray V. Denslow, Dr. William F. Kuhn, and Dr. J. E. Burnet Buckenham (see also page 25, Proceedings, 1922, Grand Lodge of Missouri), a number of important changes have been made in the details given in the Introduction to the Reprint of
lists Potosi Lodge No. 39, as chartered in 1816 by the Grand Lodge of Missouri, in 1908 by Brothers A. M. Hough, W. F. Johnson, and A. S. Houston. From latest information we find that the first Masonic Lodge established in what is now the State of Missouri, came into existence in the Town of St. Genevieve, Territory of Louisiana, by authority of a "Warrant for holding a Lodge" granted on July 17, 1807, by the Grand Lodge of Pennsylvania to Brother Dr. Aaron Elliot (Elliott), Worshipful Master; Brother Andrew Henry, Senior Warden, and Brother George Bullitt, Junior Warden. Brother James Edgar, Worshipful Master, Western Star Lodge No. 107, at Kaskaskia, Indian Territory, was suggested by the petitioners to constitute the new Lodge, Louisiana, No. 12, and this was done on November 14, 1807 (see pages 285 and 350, vol. ii, Reprint of Minutes, Grand Lodge of Pennsylvania). A petition for a Warrant to hold Lodge at St. Louis came before the Grand Lodge of Pennsylvania on September 15, 1808, and this Lodge, No. 11, was constituted on November 8, 1808 (see pages 354 and 390, vol. ii, Reprint of Minutes, Grand Lodge of Pennsylvania). This Lodge was constituted by Judge Otho Shrader, the principal officers being General Meriwether Lewis, Worshipful Master, Governor of the Territory of Louisiana and famous for his participation in the Lewis and Clark Expedition (which see); Brother Thomas F. Riddick, Senior Warden, Missouri's first Grand Master, and Brother Rufus Easton, the first Postmaster of Missouri. From the historical report of November 26, 1908, to the Grand Lodge of Missouri, we learn that the Grand Lodge of Tennessee granted Charters to the following Lodges in the Territory: Missouri Lodge No. 12, St. Louis, October 8, 1816; Elkton Lodge No. 24, Elkton, October 3, 1819; Joachim Lodge No. 25, Herculaneum, October 5, 1819, and St. Charles, October 5, 1819. Brother Denslow (page 247, Territorial Masonry) lists Potosi Lodge No. 39, as chartered in 1816 by the Grand Lodge of Kentucky, and Unity Lodge as holding a warrant to hold Lodge at St. Louis, No. 11, a Chapter of Rose Croix of the same name, a Council of Kadosh and a Consistory, both as Missouri, No. 1, were respectively opened as St. Louis, No. 1, a Chapter of Rose Croix of the same name, a Council of Kadosh and a Consistory, both as Missouri, No. 1, were respectively granted Charters on April 23, 1811; June 30, 1832; May 24, 1884, and October 24, 1884, under the Supreme Council, Southern Jurisdiction.

MISTLETOE. The Latin term is Viscum Album. A sacred plant among the Druids. It was to them a symbol of immortality, and hence an analogue of the Masonic Acacia. "The mistletoe," says Vallancey, in his Grammar of the Irish Language, "was sacred to the Druids, because not only its berries but its leaves also grow in clusters of three united to one stock. The Christian Irish hold the shamrock—clover, trefoil—sacred, in like manner, because of the three leaves united to one stalk." In Scandinavian countries it is called Mistel. It is a parasitic evergreen plant bearing a glutinous fruit. It was from a fragment of this plant that the dart was made which cost the life of Balder, according to the Scandinavian Mysteries (see Balder). The Mistletoe is the representative of the number three. The berries and leaves of the plant or vine grow in clusters of three united to one stalk. In what is now the State of Missouri, came into existence in 1800. He was initiated into Freemasonry in Owen Lodge, at Port William, now Carrollton, Kentucky, in the year 1821. He subsequently removed to the State of Missouri, where he took a prominent position in the Masonic Fraternity, and held the offices of Grand Master of the Grand Lodge, Grand High Priest of the Grand Chapter, and Grand Commander of the Grand Commandery of Knights Tem-
plar. In 1848 he established, in the City of St. Louis, a monthly journal entitled the *Masonic Signet and Literary Mirror*, which he removed to Montgomery, Alabama, in 1852, where it lasted for a short time, and then was discontinued for want of patronage. In 1858 he published *The History of Freemasonry and Masonic Digest*, in two volumes, octavo. Brother Mitchell was a warm-hearted and devoted Freemason, but, unfortunately for his reputation as an author, not an accomplished scholar, hence his style is deficient, not only in elegance, but even in grammatical purity. His natural capacity, however, was good, and his arguments as a controversialist were always trenchant, if the language was not polished. As a Masonic jurist his decisions have been considered generally, but by no means universally, correct. His opinions were sometimes eccentric, and his *History* possesses much less value than such a work should have, in consequence of its numerous inaccuracies, and the adoption by its author of all the extravagant views of earlier writers on the origin of Freemasonry. He died at Griffin, Georgia, November 12, 1873, having been for many years a great sufferer from illness.

**METER.** The head-covering of the High Priest of the Jews was called נֶפֶט, metnephet, which, coming from the verb נָפָת, to roll around, signified something rolled around the head, a turban; and this was really the form of the Jewish miter. It is described by Leusden, in his *Philologus Hebreo-Mixtus*, as being made of dark linen twisted in many folds around the head. Many writers contend that the miter was peculiar to the high priest; but Josephus and the Mishna assert that it was worn by all the priests, that of the High Priest being distinguished from the rest by the golden band, or holy crown, which was attached to its lower rim and fastened around the forehead, and on which was inscribed the words מִדְשׁ לֵיהוֹוָה, Holiness to Jehovah, or, as it is commonly translated, Holiness to the Lord. The miter is worn by the High Priest of a Royal Arch Chapter, who is supposed to be initiated into the mysteries of Mithras unless he had rigorous proofs of fortitude and courage. Nonnus, the Greek poet, says in his *Diomysiacs* that these proofs were eighty in number, gradually increasing in severity. No one, says Gregory Nazianzen, could be initiated into the mysteries of Mithras unless he had passed through all the trials, and proved himself passionless and pure.

The aspirant at first underwent the purifications by water, by fire, and by fasting; after which he was introduced into a cavern representing the world, on whose walls and roof were inscribed the celestial signs. Here he submitted to a species of baptism, and received a mark on his forehead. He was presented with a crown on the point of a sword, which he was to receive, declaring at the same time, "Mithras alone is my crown." He was prepared, by anointing him with oil, crowning him with olive, and clothing him in enchanted armor, for the seven stages of initiation through which he was about to pass. These commenced in the following manner: In the first cavern he heard the howling of wild beasts, and was enveloped in total darkness, except when the cave was illuminated by the fitful glare of terrific flashes of lightning. He was hurried to the spot whence the sounds proceeded, and was suddenly thrust by his silent guide through a door into a den of wild beasts, where he was attacked by the initiated in the disguise of lions, tigers, hyenas, and other ravenous beasts. Hurried through this
the creation, already recited, formed a part. The sacred words.

Here they flourished, with various success, until the year 378, when they were proscribed by a decree of the Senate, and the sacred cave, in which they had been administered, and he was made acquainted with the sacred words.

He received also the appropriate investiture, which says Maurice (Indian Antiquities v, chapter i), consisted of the Kara or conical cap, and candys or loose tunic of Mithras, on which was depicted the celestial constellations, the zone, or belt, containing a representation of the figures of the zodiac, the pastoral staff or crozier, alluding to the influence of the sun in the labors of agriculture, and the golden serpent which was placed in his bosom as an emblem of his having been regenerated and made a disciple of Mithras, because the serpent, by casting its skin annually, was considered in these mysteries as a symbol of regeneration. He was instructed in the secret doctrines of the Rites of Mithras, of which the history of the creation, already recited, formed a part. The Mysteries of Mithras passed from Persia into Europe and were introduced into Rome in the time of Pompey. In the seventh cavern of Sacellum, the darkness was changed to light, and the candidate was introduced into the presence of the Archimagus, or Chief Priest, seated on a splendid throne, and surrounded by the assistant dispensers of the mysteries. Here the obligation of secrecy was administered, and he was made acquainted with the sacred words.

The Mithraic monuments that are still extant in the museums of Europe evidently show that the immortality of the soul was one of the doctrines taught in the Mithraic initiation. The candidate was at one time made to personate a corpse, whose restoration to life dramatically represented the resurrection. Figures of this corpse are found in several of the monuments and talismans. There is circumstantial evidence that there was a Mithraic death in the initiation, just as there was a Carbiric death in the mysteries of Samothrace, a Dionysiac in those of Eleusis. Commodus, the Roman emperor, had been initiated into the Mithraic mysteries at Rome, and is said to have taken great pleasure in the ceremonies. Lampirius, in his Lives of the Emperors, records, as one of the mad freaks of Commodus, the Roman emperor, had been initiated into the Mithraic ceremonies, where "a certain thing was to be done for the sake of inspiring terror, he polluted the rites by a real murder," an expression which evidently shows that a scenic representation of a fictitious murder formed a part of the ceremony of initiation. The dog swallowing the blood of the bull was also considered as a symbol of the resurrection.

It is in the still existing talismans and gems that the most interesting memorials of the old Mithraic initiation. One of these is thus described by C. W. King, in his valuable work on the Gnostics and their Remains (London, 1864):

There is a talisman which, from its frequent repetition, would seem to be a badge of some particular degree amongst the initiated, perhaps of the first admission. A shield, embossed, with hands tied behind its back, is bound to a pillar, on which stands a griffin holding a wheel; the latter a most ancient emblem of the sun. Probably it was in this manner that the candidate was tested by the appearance of imminent death when the bandage was suddenly removed from his eyes.

As Mithras was considered as synonymous with the sun, a great deal of solar symbolism clustered around his name, his doctrines, and his initiation. Thus, MEI0PA2 was found, by the numerical value of the letters in the Greek alphabet, to be equal to 365, the number of days in a solar year; and the decrease of the solar influence in the winter, and its revival in the summer, was made a symbol of the resurrection from death to life (see Encyclopaedia Britannica, also Textes et Monuments figurés relatifs aux Mystères de Mithra, Franz Cumont, 1896, 1899).

MIZRAIM. Often by Masonic writers improperly spelled Misraim. It is the ancient Hebrew name of Egypt, and was adopted as the name of a Rite to indicate the hypothesis that it was derived from the old Egyptian initiation.

MIZRAIM, RITE OF. This Rite originated, says Clavel, at Milan, in the year 1805, in consequence of several Brethren having been refused admission into the Supreme Council of the Ancient and Accepted Scottish Rite, which had just been established in that city. One Lechangeur has the credit of organizing the Rite and selecting the Statutes by which it was to be governed. It consisted at first of only eighty-seven Degrees, to which three others were subsequently added. Sixty-six of the ninety Degrees thus formed are said to have been taken from the Ancient and Accepted Scottish Rite, while the remaining twenty-four were either borrowed from other systems or were the invention of Lechangeur and his colleagues, Joly and Bedarride. The system of Mizraim spread over Italy, and in 1814 was introduced into France. Dissensions in the Rite soon took place, and an attempt was unsuccessfully made to obtain the recognition of the Grand Orient of France. This having been refused, the Supreme Council was dissolved in 1817; but the Lodges of the Rite still continued to confer the Degrees although, according to the constitution of French Freemasonry, their non-recognition by the Grand Orient had the effect of making them illegal. But eventually the Rite re-formed altogether to exist as an active and independent system, and its place in Masonic history seems only to be preserved by two massive volumes on the subject, written by Mark Bedarride, the most intelligent and indefatigable of its founders, who published at Paris, in 1835, a history of the Rite, under the title of De l'Oirde de Misraim. The Rite of Mizraim consisted of 90 Degrees, divided into four series and seventeen classes.

Some of these Degrees are entirely original, but many of them are borrowed from the Ancient and Accepted Scottish Rite. For the gratification of the curious, the following list of these Degrees is subjoined. The titles are translated as literally as possible from the French:
days of Lamech, whose son Jubal, under the name of Hario-Jubal-Abi, is reported to have been slain by three traitors, Hagava, Hakina, and Herenda. Lenning calls the Rite of Mizraim "one of the latest of the monstrous visionary schemes introduced into Freemasonry"; and Ragon characterizes it as a "fantastical connection of various rites and degrees" (see Bedarride, The Brothers).

MOABITE STONE. A relic of black basalt, rounded at the top, two by four feet, across it being an inscription of thirty-four lines in the letters of the Hebrew-Phoenician alphabet, discovered in the ruins of ancient Dibon, by Doctor Klein, a German missionary, in 1809, and now preserved in Paris at the Louvre. A record of Mesha, King of Moab, who (Second Kings iii, 5) after Ahab's death, "rebelled against the King of Israel." Chemosh was the national god of the Moabites. The covenant name of the God of Israel occurs in the inscription, showing that the name was not then unpronounceable, or unknown to the neighboring nations. The described wars date in the tenth century before Christ.

MOABON. The Hebrew word מָצוֹב. He whom the Junior Wardens represents in the Fourteenth Degree of the Ancient and Accepted Scottish Rite, as the tried and trusty friend of Hiram the Builder (see Genesis xix, 36). This word is in some of the advanced Degrees according to the French Ritual, where it is explained as expressing "Praised be God that the crime and the criminal are punished" (Les plus secrets des hauts grades, etc., page 33).

MOCK MASONs. A name given, says Noorthouck, to the unfaithful Brethren and profanes who, in 1747, got up a procession in ridicule of that made at the Grand Feast (Constitutions, 1784, page 252; see also Scald Miserables).

MODERN RITE. The French title is Rite Moderne (see French Rite).

MODERNS. The Irish Freemasons who formed a rival Grand Lodge in London in 1751, called the supporters of the original Grand Lodge established in 1717 Moderns, while for themselves they assumed the title of Antients (see Antients).

MOHAMMED. See Koran.

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

MOIRA, FRANCIS RAWDON, BARON. Born 1754, died 1826. A distinguished statesman and Freemason. He was Acting Grand Master of England from 1790 to 1812. Also Grand Master of Scotland in 1806. As a Freemason he was always energetic. Doctor Oliver says, "To no person had Freemasonry for many years been more indebted than to the Earl of Moira, now Marquess Hastings." He died while Governor of Malta.

MOLART, WILLIAM. Anderson (Constitutions, 1738, page 74) writes: "Nay, even during this King's—Henry VI—Minority, there was a good Lodge under Grand Master Chicheley held at Canterbury, as appears from the Latin Register of William Molart, entitled Liberatio generalis Domini Gulielmi Prioris Ecclesiae Christi Cantuariensis erga Festum Natalis Domini 1329, Prior of Canterbury, in Manuscript, in which are named Thomas Stapylton the Master, and John Morris Custos de la Lodge Lathomorum or Warden of the Lodge of Masons, with fifteen Fellow
MONITOR

Casts, and three Entered Prentices all named there."
Of this interesting person, Prior of Christ Church, Canterbury, England, William Preston also tells us in his Illustrations of Masonry (London, 1812, 12th edition, page 163) that the Latin Register of William Molart, Prior of Canterbury, page 88, in manuscript, entitled Liberatio generalis Domini Guilelmii "Prioris Ecclesiae Christi Cantuariensis, erga Festum Natalis Domini, 1429," says that during the minority of this prince, in 1429, a Lodge was held under the patronage of Henry Chicheley, the Archbishop, at Canterbury. There were present Thomas Stapylton, the Master; John Morris, Warden; fifteen Fellow Crafts and thirty Entered Apprentices, each of whom is named. This name, Molart, is sometimes given as Molash. Brother E. L. Hawkins comments as follows upon these claims: What appears to be the Register alluded to by Anderson is among the Tanner Manuscripts (165) in the Bodleian Library, Oxford, and proves to be merely a list kept by William Molash or Molesh, the name occurs in both forms, but not as Molart, the Prior, of persons connected with the Priory and receiving liverty from it. On page 133 there is a list of persons for 1429, which contains "Magr Thom Mapylton Mgr Lathamorum, Morys custos de la logyge Lathamorum" and an list headed "Latham" with sixteen names including Maplyton and below "Aprentici idem" followed by three names. Similar lists are given for subsequent years, and thus it is plain that there was an organized Body of Operative Masons attached to the Priory at that time.

MOLAY, JACQUES OR JAMES DE. The twenty-second and last Grand Master of the Templars at the destruction of the Order in the fourteenth century. He was born about the year 1240, at Bessançon, in Burgundy, being descended from a noble family. He was received into the Order of Knights Templar in 1265, by Imbert de Peraudo, Preceptor of France, in the Chapel of the Temple at Beauson. He immediately proceeded to Palestine, and greatly distinguished himself in the wars against the infidels, under the Grand Mastership of William de Beaujeu. In 1298, while absent from the Holy Land, he was unanimously elected Grand Master upon the death of Theobald Gaudinius. In 1305, he was summoned to London, England, to settle a dispute between the Templars and the Hospitalers. He was selected by him as the godfather of one of his children. In April, 1307, he repaired, accompanied by three of his knights, to Poitiers, where the Pope was then residing, and as he supposed satisfactorily exculpated his knights, to Poitiers, where the Pope was then residing, and as he supposed satisfactorily exculpated the Order from the charges which had been preferred against it. But both Pope and King were guilty of the most infamous deceit. On September 12, 1307, the order was issued for the arrest of the Templars, and De Molay endured an imprisonment for five years and a half, during which period he was subjected to the utmost indignities and sufferings for the purpose of extorting from him a confession of the guilt of his Order. But he was firm and loyal, and on March 11, 1314, he was publicly burnt in front of the Cathedral of Notre Dame, in Paris. When about to die, he solemnly affirmed the innocence of the Order, and, it is said, summoned Pope Clement to appear before the judgment-seat of God in forty days and the King of France within a year, and both, it is well known, died within the periods specified (see Transactions, Quatuor Coronati Lodge, volume xx).

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than English ones, but that the French and German manuals are more communicative than either. Of the English and American manuals published for monitorial instruction, the first was by Preston, in 1772. This has been succeeded by the works of the following authors: Webb, 1797; Daleho, 1807; Cole, 1817; Hardie, 1818; Cross, 1819; Tannenhill, 1824; Parmele, 1825; Charles W. Moore, 1846; Cornelius Moore, 1846; Dove, 1847; Davis, 1849; Stewart, 1851; Mackey, 1852; Macoy, 1853; Sickels, 1866.

**MONITORIAL INSTRUCTION.** The instruction contained in the Monitors is called monitorial, to distinguish it from esoteric instruction, which is not permitted to be written, and can be obtained only in the precincts of the Lodge.

**MONITORIAL SIGN.** A sign given in the English system, but not recognized in the United States of America. Oliver says of it that it “reminds us of the weakness of human nature, unable of itself to resist the power of Darkness, unless aided by that Light which is from above.”

**MONITOR, SECRET.** See Secret Monitor.

**MONOGRAM.** An abbreviation of a name by means of a cipher composed of two or more letters intertwined with each other. The Constantinian monogram of Christ, Chi Rho, two Greek letters, is often used by Knights Templar. The Triple Tau, monogram of Christ, Chi Rho, two Greek letters, is means of a cipher composed of two or more letters some supposing that it is a monogram of Templum Hierosolymae or the Temple of Jerusalem, others of

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MONONTICA. The Freemasons in Montana held no formal meeting until, at William H. Bell's dying request, a Masonic funeral was arranged. The meeting was held at Brother C. J. Miller's cabin in Yankee Flat. A Dispensation for a Lodge at Bannock City, then in Idaho Territory, was issued by the Grand Master of Nebraska, but the Lodge never met as the Brethren had dispersed when the Dispensation arrived. On November 17, 1863, a Dispensation was issued by the Grand Master of Nebraska to Idaho Lodge at Nevada City. The first meeting was on January 9, 1864, and the first Freemason to be initiated within the precincts of the Lodge. The Dispensation of the first Chapter in Montana, dated July 14, 1866, was issued to Virginia City, No. 1. A Charter was granted on December 18, 1868. On June 25, 1891, the Grand Chapter of Montana was organized. A Convention was called for that purpose by authority of a Warrant issued by the General Grand High Priest, Commander David F. Day. The subordinate Chapters were nine, namely, Virginia City, Helena, Deer Lodge, Valley, Yellow Stone, Billings, Livingstone, Dillon, and Great Falls, numbered 1 to 9 respectively.

Helena Council, No. 1, was organized under a Dispensation, dated April 4, 1868, from the Grand Council of California. It was numbered 9 in the jurisdiction of that State and the Charter was dated October 21, 1868. This Council joined with two others, Butte, No. 2, and Tyrean, No. 3, to organize on March 29, 1910, the Grand Council of Montana as a constituent member of the General Grand Council.

A Dispensation was issued on August 27, 1866, to Virginia City Commandery, No. 1, at Virginia City, and it was granted a Charter on September 23, 1868. The Grand Commandery of Montana was organized on May 14, 1888, with four Constituent Commanderies, namely, Virginia City, No. 1; Helena, No. 2; Montana, No. 3, and Damascencus, No. 4.

The Ancient and Accepted Scottish Rite, Southern Jurisdiction, was first introduced at Livingston where Khurum Lodge of Perfection, No. 2, was chartered February 11, 1889; Livingston Chapter of Rose Croix, No. 1, November 10, 1889; Livingston Council of Kadosh, No. 1, May 1, 1890, and Eastern Montana Consistory, No. 1, July 8, 1890.

**MONTFAUCON, PRIOR OF.** One of the two traitors on whose false accusations was based the persecution of the Templars (see Squin de Flexian, also Molay).

**MONTFORT, COLONEL JOSEPH.** Member of Royal White Hart Lodge, Halifax, North Carolina, where he died, March 26, 1776, aged fifty-two. Treasurer of the upper half of the Province of North Carolina, a donor to the fund of the Masonic Hall at London (see Minutes of the Grand Lodge, “held at the Crown and Anchor in the Strand,” February 6, 1771) he received, by a patent dated January 14, 1771, an appointment from the Grand Lodge of England that has aroused some speculation. The words “Provincial Grand Master of and for America” occurs as late as 1775 in Charters issued under Montfort's authority. But the belief is expressed that in his original patent the phrase making his Jurisdiction for the whole of the country was a mistake of the scribe extended to “America” instead of reading “North Carolina.” The Minutes of the Grand Lodge of England for February 6, 1771, show that Joseph Montfort paid ten pounds ten shillings or ten guineas for his deputation, diploma, as “F. G. M. for No. Ca.” This reference is relied upon to further support the surmise that the words “Provincial Grand Master of and for America” were so written in error. But they appear to have been understood literally, word for word, and in Charters issued by Montfort and his Deputy they are repeated. That they were clearly understood precisely as they read is seen by the
Minutes of Royal White Hart Lodge at Halifax, March 13, 1772, recording that Brother Joseph Montfort visited there on that date and produced the deputation which “appointed him Provincial Grand Master of America.”

In further testimony Brother James M. Clift, Grand Secretary, also advises that there are similarly written documents possessed by the Grand Lodge of Virginia, alluding to Montfort as “Provincial Grand Master of and for America” and in fact his Deputy, Cornelius Hartnett, attaches his official initials to Charters still in existence as “D. G. M. A.” which appear to mean “Deputy Grand Master, America.” Brother Montfort’s Deputy was Cornelius Hartnett, a member of the Continental Congress at Philadelphia which adopted the Articles of Confederation on July 9, 1778 (see Formation of the Union, 1927, page 37). Past Grand Master A. B. Andrews in a letter to us alludes to the Masonic Lodges as foci or centers of patriotism prior to the American Revolution and that as the citizenry of Cabin Point in Surrey County, Virginia, were largely Tories, Cornelius Hartnett may have thought a Masonic Lodge among their membership would advance the cause of the patriots and therefore the establishment of the Lodge would appeal to him in a double way. At any rate a Charter to Cabin Point Royal Arch Lodge was issued by him on April 13, 1775 and bears the names of Joseph Montfort and Cornelius Harnett with their official titles, the former in full as “of and for America.”

Royal White Hart Lodge No. 2, Halifax, North Carolina, has met in an old frame building erected in 1769 and since used exclusively and continuously for Lodge purposes. On the wall is a chart of 1772, the Master’s chair has three steps built in it, the Bible and Minute Book of the olden time are preserved, the ballotbox and candlesticks are very old, the Secretary’s desk has two crude contrivances to hold candles, and in the yard an old bell on a tall post continues to be used for assembling the Craft. In that yard is buried Joseph Montfort. On the slab covering the grave is this inscription “The Right Worshipful Joseph Montfort, born in England, A.D. 1724, died at Halifax, N. C., March 25, A.D. 1776. Appointed Provincial Grand Master of and for America on January 14, A.L. 5771, A.D. 1771, by the Duke of Beaufort, Grand Master of the Grand Lodge of England, A. F. & A. M. First Clerk of Court of Halifax County, Treasurer of the Province of North Carolina, Colonel of Colonial Troops, Member of Provincial Congress, Orator, Statesman, Patriot, Soldier, the highest Masonic official ever reigning on this continent, the First, the Last, the Only Grand Master of America” (see New Age, John H. Cowles, May, 1928, page 307).

MONTHS, HEBREW. Freemasons of the Ancient and Accepted Scottish Rite use in their documents the Hebrew months of the civil year. Hebrew months commence with the full moon; and as the civil year began about the time of the autumnal equinox, the first Hebrew month must have begun with the new moon in September, which is also used by Freemasons of the Ancient and Accepted Scottish Rite as the beginning of their year. Annexed is a table of the Hebrew months, and their correspondence with our own calendar.

As the Jews computed time by the appearance of the moon, it is evident that there soon would be a confusion as to the keeping of these feasts, if some method had not been taken to correct it; since the lunar year is only 354 days, 8 hours, and 48 minutes, and the solar year is 365 days, 6 hours, 15 minutes, and 20 seconds. Accordingly, they intercalated a month after their twelfth month, Adar, whenever they found that the 15th day of the following month, Adib, would fall before the vernal equinox. This intercalated month was named יָדִיב, Ve-adar, or the second Adar, and was inserted every second or third year, as they saw occasion; so that the difference between the lunar and solar year could never, in this way, be more than a month.

MONTHS, MASONIC. In the French Rite the old calendar is retained, and the year begins with the month of March, the months being designated numerically and not by their usual names. Thus we find in French Masonic documents such dates as this: Le 10ème jour du 3ème mois Maçonique, that is, the tenth day of the third Masonic month, or the tenth of May.

MONTPELLIER, HERMETIC RITE OF. The Hermetic Rite of Pernetty, which had been established at Avignon in 1770, was in 1778 transported to Montpellier, in France, by a Past Master, and some of the members of the Lodge of Persecuted Virtue in the former place, who laid the foundations of the Academy of True Masons, which see. Hence the Degrees given in that Academy constituted what is known as the Hermetic Rite of Montpellier.

MONUMENT. It is impossible to say exactly at what period the idea of a monument in the Third Degree was first introduced into the symbolism of Freemasonry. The early expositions of the eighteenth century, although they refer to a funeral, make no allusion to a monument. The monument adopted in the American system, consists of a weeping virgin, holding in one hand a sprig of acacia and in the other an urn; before her is a broken column, on which rests an urn; in the center of which the Tetragrammaton is engraved.
On the top of the obelisk is sometimes seen an urn pierced by a sword.

In the Ancient and Accepted Scottish Rite an entire Degree has been consecrated to the subject of the Hiramic monument.

Altogether, the monument is simply the symbolic expression of the idea that veneration should always be paid to the memory of departed worth.

This emblem has usually been considered as an invention of Brother Jeremy L. Cross and doubtless he is largely responsible for its present form in our standard work. Brother Robert B. Folger (in the Masonic Newspaper, New York City, May 10, 1879, see also Steller Theology, Robert H. Brown, page 65) giving Cross's account of its introduction into the work says:

The causes which led him first to devise the plan of such work were as follows: He was passionately fond of Masonry, studied under Thomas Smith Webb, Gleason, and others, became perfect under the signs of the letters and words, and started through the country as a lecturer in the year 1810. He was a man of excellent appearance in early life, very fluent in language, and, withal, a very fine singer. As a matter of course, he became very popular as a lecturer. The flow of lecture-writing was very fast, and he had as much to engage his mind in that line as he could well attend to. Wishing to take advantage of all the business that offered, he found the work slow of accomplishment by reason of delays caused by imperfect memories. He wanted something of an objective kind, which would have the effect of bringing to mind the various subjects of his lectures, and so fixing the details in the sets of objects presented to the sight, the lectures in detail would be complete.

There was at that time no guide for Lodges except the so-called Master's Carpet and the works of Preston and Webb. The Master's Carpet was deficient, being without many of the most important emblems, and those which it displayed were very much "mixed up." The work of Preston did not agree with the "adopted work." That of Webb agreed perfectly, but still was wanting in its most important part, namely, the hieroglyphics, by which the work is plainly and uniformly presented to the learner, rendering it easy of acquirement, and imprinting it upon the mind in such a manner that it cannot easily be forgotten.

He considered the matter for many months, and finally attempted to draw various plans, taking Webb's Monitor for a guide. Part of the work he accomplished satisfactory to himself. His First and Second Degrees, and although there was but little really original in the emblems which he produced, yet the classification and arrangement were his own. He went on with the Third Degree very well, as far as the Monitor of Webb goes, when he came to a pause.

There was a deficiency in the Third Degree which had to be filled in order to effect his purposes, and he became weary in thinking over the subject. He finally consulted a Brother, formerly a Mayor of New Haven, who at the time was one of his most intimate friends, and they, after working together for a week or more, could not hit upon any symbol which would be sufficiently useful in the Third Degree to the memory of the deceased. It was a large marble pillar, broken off. The part broken off was taken away, but they had left the capital lying at the base. He would have that pillar for the purpose of the new emblem, but would bring the other part of the pillar in, leaving it standing to be the base. Then one could know what it all meant. The other part of the pillar should be there. This was assented to, but more was wanted. They needed some inscription descriptive of the death of the deceased, and the beautiful virgin, who should weep over the memory of the deceased while she read of his heroic deeds.

It would be proper to state that the monument erected to the memory of Commodore Lawrence was put up in the southwest corner of Trinity Churchyard, in the year 1813, after the battle between the frigates Chesapeake and Shannon, in which battle Lawrence fell. It was a beautiful marble pillar, broken off, and a part of the capital laid at its base. The monument remained there until 1844–5, at which time Trinity Church had been taken down and rebuilt as it now stands. When finished, all the old debris of the churchyards was removed, and the grounds trimmed and fancifully decorated, and the corporation of the church took away the old and dilapidated monument of Lawrence from that spot and erected a new one of a different form, placing it in the front of the church, where it now stands. Brother Cross and myself visited the new monument together, and he expressed great disappointment at the change, saying "it was not half as good as the one they had taken away!"

The claim of Cross to having originated the emblem is, however, disputed. Oliver speaks of the monument but does not assign to it an American origin and the idea itself is very old. In the Barney ritual of 1817, formerly in the possession of Samuel Willson of Vermont, which was the work adopted by the Grand Lodge of Iowa in 1860, there is the marble column, the beautiful virgin weeping, the open book, the Sprig of Acacia, the urn, and Time standing behind. The only part lacking is the Broken Column and the words referring to this were added later. Samuel Willson says: "Previous to 1826, but the date or circumstances of their getting in I cannot recall." Thus it would seem that everything in the present emblem except the reference to the Broken Column was in use prior to the publication of Cross's work and in fact the emblem in somewhat different form is frequently found in ancient symbolism (see Quarterly Bulletin, Iowa Masonic Library, July, 1921, page 82, C. C. Hunt, to whom we are greatly indebted for information on this subject).

The monument to Captain James Lawrence was formerly in the rear of the churchyard but in December 1846, the Vestry directed that it be moved from the old site to a place near to and southeast of the south porch, left of the entrance, of Trinity Church on Broadway, New York City. There the monument stood for many years, and in 1895 it was removed to a site near theBeautiful monument to the memory of a great man who fell in battle, saying "it was not half as good as the one they had taken away!"
rate the heroic patriotism of Captain James Lawrence, killed on June 1, 1813, in action between the frigates Chesapeake and Shannon, and whose dying words were, "Don't give us the ship." For data regarding the first monument and its dedication we are indebted to Robert H. Kelby, New York Historical Society, and to W. F. L. Aigeltinger, Corporation of Trinity Church. 

With the Jews the column symbolized the princes, rulers or nobles, and a broken column denoted that a pillar of the state had fallen. In Egyptian mythology Isis is sometimes pictured weeping over the broken column which conceals the body of her husband, Osiris, while behind her stands Horus or Time pouring ambrosia on her hair. In Hastings' *Encyclopaedia of Religion and Ethics*, Isis is said to be sometimes represented standing. In her right hand is a sistrum, in her left a small ewer and on her forehead is a lotus, emblem of resurrection. In the Dionysiac Mysteries, Dionysius is represented as slain; Rhea goes in search of the body. She finds it and causes it to be buried in due form. She is sometimes represented as standing by a column holding in her hand a sprig of wheat, emblem of immortality, since though it be placed in the ground and die it springs up again into newness of life. She was the wife of Koronus or Time, who may fittingly be represented as standing behind her.

In the Grand Lodge Library at Cedar Rapids, Iowa, there is a book entitled *A Brief History of Freemasonry* by Thomas Johnson, who at the time of writing the book was Grand Tyler of the Grand Lodge of England, and Janitor to the Grand Royal Arch Chapter of England. He states that the book is published by permission of the officers of the Grand Lodge of England, who have honored it by their subscriptions. This book, we understand, was first published in 1782.

The copy in the Library is the second edition, published in 1784. In his introduction he states:

I have also taken the Liberty to introduce a Design for a Monument, in Honour of a Great Artist; and although I am well aware that we have no account of any such having been erected over his Grave, yet we have many precedents both Ancient and Modern of such having been reared to preserve in Memory of three Things, when attentively considered, will be recollected by every good Mason, who is Master of his Profession; not only whom they represent, but likewise why they are so depicted in so seemingly disgraceful a situation: as to all Strangers I would advise them

To take due warning how they vauntingly,
Deer ye the mystic powers of Masonry;
Nor seek to learn by any other Rules,
Than those propound'd in just Masonick Schools;
There from Foundation to the Top, you'll raise,
Yet fail in Words, to speak a Mason's praise.

The monument shows an urn on the top and above the urn is a square and compass. Below the urn is the Holy Bible, square and compass, intertwined with a laurel branch. On the urn is a letter G. On one side of the monument is a sun, on the other a moon. The general sale of the Masonic Chart published by Cross seems to have fixed this form, so that there has been no change since. While, therefore, it may be true that Cross gave to the emblem its present form, it cannot be said that he gave expression to an entirely new idea. The greater part of it is an adaptation rather than an invention, an old idea prompted anew in a receptive mind by the memorial to Lawrence.

The Cape-stone was finished with great Joy; which, however, was soon interrupted by the sudden Death of the Great Artist and worthy Tyrian Deputy Grand Master under King Solomon. After some time being allowed the Craft to vent their sorrow, he was buried with great Solemnity near the Temple: whose Memory an elegant Monument is designed to perpetuate.

His description of the Monument is as follows:

The Father of the Man, whose memory this Tomb is designed to perpetuate, dying, he was left to the care of his Mother; his Name, Profession, the manner of his Death, and many other circumstances concerning him, are well known to all good Masons.

Who o'er besides would this grand Secret trace,
Must seek it only in its proper place.

The Holy Bible, Square and Compasses, are figurative of the three greatest moral Blessings, which Man can be endowed with in his warfare through this World. They are entwined with a Laurel Branch, as an Emblem of Honour to all those, who by applying them to their proper uses, will certainly attain the end for which they were designed.

Their weapons prove, which if you rightly wield,
Will greater Victories gain, than Sword or Shield;
Vanquish your foes, restrain all dissipation,
And bless the Day when you became a Mason!

The Insignia, on the Top of the Urn emblematically point out where the Deceased was when living; which, together with the Sun and Moon, are likewise typical of three Things,

Which, tho' of lesser Note than those before,
A Mason you must be, if you'd know more.

The three Figures in Chains, when attentively considered, will be recollected by every good Mason, who is Master of his Profession; not only whom they represent, but likewise why they are so depicted in so seemingly disgraceful a situation: as to all Strangers I would advise them

Especially the well-known Letter G,
Which plainly pointeth out—"What Mote Ytt Be?"

As part of the history connected with the Monument, he says:

The adoption of the moon in the Masonic system as a symbol is analogous to, but could hardly be derived from, the employment of the same symbol in the Ancient religions. In Egypt, Osiris was the sun, and Isis the moon; in Syria, Adonis was the sun, and Asthoroth the moon; the Greeks adored her as Diana, and Hecate; in the mysteries of Ceres, while the hierophant or chief priest represented the Creator, and the torch-bearer the sun, the εἰςβασιζήσα, or officer nearest the altar, represented the moon. In short, moon-worship was as widely disseminated as sun-worship.

Freemasons retain her image in their Rites, because the Lodge is a representation of the universe, where, as the sun rules over the day, the moon presides over
the night; as the one regulates the year, so does the other the months, and as the former is the king of the starry hosts of heaven, so is the latter their queen; but both deriving their heat, and light, and power from Him, who, as the Greatest Light, the Master of heaven and earth, controls them both.

MOORE, CHARLES WHITLOCK. A distinguished Masonic journalist, born in Boston, Massachusetts, March 29, 1801. His own account of his initiation into Freemasonry is in the following words:

In February, 1822, I was proposed for the Degrees of Freemasonry in Massachusetts Lodge, then, as now, one of the three oldest in Boston, and but for the intervention of business engagements, I should have been received into Freemasonry on the evening of my coming of age. Before that evening arrived, however, I was called temporarily to the State of Maine, where, in May following, I was admitted into Kennebec Lodge, at Hallowell, with the consent and approbation of the Lodge in which I had been originally proposed. I received the Third Degree on the evening of the 12th of June.

On October 10, 1822, he affiliated with the Lodge of Saint Andrew. In October, 1872, that Lodge celebrated his semicentennial membership by a Festival. In 1825 he took the Capitular Degrees in Saint Andrew’s Chapter, and was elected High Priest in 1840, and subsequently Grand High Priest of the Grand Chapter. He was made a Knight Templar in Boston Encampment about the year 1830, and was Eminent Commander in 1837. In 1841 he was elected Grand Master of the Grand Encampment of Massachusetts and Rhode Island, which office he held for three years. In 1832 he received the Royal and Select Degrees in 1840, and subsequently Grand High Priest of the Grand Chapter.

In Masonic authorship, Brother Moore is principally distinguished for The Freemasons Monthly Magazine, which he published for thirty-three years; in fact, until his death. In 1828 and 1829 he published the Amaranth, or Masonic Garland, and in 1843 the Masonic Trestle-Board. Brother Moore died at Boston, Massachusetts, of pneumonia, on December 12, 1873.

MOORE, CORNELIUS. Born November 23, 1806, in Hunterdon County, New Jersey. From his sixteenth to twenty-first year he continued his school studies so diligently that, although working all this time at the blacksmith trade, he became a most proficient teacher. Moving to Zanesville, Ohio, in 1832 he studied law and was admitted to the bar. In 1846, at Cincinnati, Ohio, he began the publication of the Masonic Review, which he continued to edit until 1876. Brother Moore was initiated in Lafayette Lodge, No. 79, Zanesville, Ohio, in March, 1836. He served his Lodge four years as Master and in 1838 he received the Capitular Degrees in Zanesville Royal Arch Chapter, No. 9. He received the Cryptic Degrees in 1840 and was admitted to the Orders of Knighthood in Reed Commandery No. 6, Dayton, Ohio, the same year. Subsequently passing through all the grades of the Ancient and Accepted Scottish Rite including the Thirty-second. Brother Moore published several Masonic books in addition to his exceedingly fine and helpful journal but he was unfortunately reduced to very straitened circumstances during the war, 1861-5. While Brother Moore was abroad touring the Continent, Ireland, Scotland and England, the Miami University at Oxford, Ohio, conferred upon him the honorary degree of Master of Arts in 1859.

The Craftsman; The Templars Text Book, and some other smaller works (see Masonic Review, volume 39, page 339, July, 1883).

MOORE, JAMES. James Moore was, in 1808, the Senior Grand Warden of the Grand Lodge of Kentucky, and in conjunction with Carey L. Clarke compiled, by order of that Body, the Masonic Constitutions or Illustrations of Masonry, Lexington, 1808 (191 pages, duodecimo, say about 4½ by 7½ inches). This was the first Masonic work published in the Western States. With the exception of the Constitution of the Grand Lodge, it is little more than a compilation taken from Anderson, Preston, and Webb. It was adopted by the Grand Lodge of Kentucky as its official Book of Constitutions.

MOPSES. In 1738 Pope Clement XII issued a Bull, condemning and forbidding the practise of the Rites of Freemasonry. Several Brethren in the Catholic States of Germany, unwilling to renounce the Order, and yet fearful of offending the ecclesiastical authority, formed at Vienna, September 22, 1738, under the name of Mopses, what was pretended to be a new association, but which was in truth nothing else than an imitation of Freemasonry under a less offensive appellation. It was patronized by the most illustrious persons of Germany, and many Princes of the Empire were its Grand Masters; the Duke of Bavaria especially took it under his protection. The title is derived from the German word mopse, signifying a pug-dog, and was indicative of the mutual fidelity and attachment of the Brethren, these virtues being characteristic of that animal. The alarm made for entrance was to imitate the barking of a dog. The

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sonic Trestle-Board. Brother Moore died at Boston, Massachusetts, of pneumonia, on December 12, 1873.

MOORE, CORNELIUS. Born November 23, 1806, in Hunterdon County, New Jersey. From his sixteenth to twenty-first year he continued his school studies so diligently that, although working all this time at the blacksmith trade, he became a most proficient teacher. Moving to Zanesville, Ohio, in 1832 he studied law and was admitted to the bar. In 1846, at Cincinnati, Ohio, he began the publication of the Masonic Review, which he continued to edit until 1876. Brother Moore was initiated in Lafayette Lodge, No. 79, Zanesville, Ohio, in March, 1836. He served his Lodge four years as Master and in 1838 he received the Capitular Degrees in Zanesville Royal Arch Chapter, No. 9. He received the Cryptic Degrees in 1840 and was admitted to the Orders of Knighthood in Reed Commandery No. 6, Dayton, Ohio, the same year. Subsequently passing through all the grades of the Ancient and Accepted Scottish Rite including the Thirty-second. Brother Moore published several Masonic books in addition to his exceedingly fine and helpful journal but he was unfortunately reduced to very straitened circumstances during the war, 1861-5. While Brother Moore was abroad touring the Continent, Ireland, Scotland and England, the Miami University at Oxford, Ohio, conferred upon him the honorary degree of Master of Arts in 1859. Cornelius Moore died in Windsor, Canada, on June 3, 1883. His Masonic contributions outside of the Masonic Review were Outlines of the Temple; Ancient Charges with a Commentary Thereon; Leaflets of Masonic Biography or Sketches of Eminent Freemasons; The Craftsman; The Templars Text Book, and some other smaller works (see Masonic Review, volume 59, page 339, July, 1883).

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Moral Law. "A Mason," say the old Charges of 1722, "is obliged by his tenure to obey the moral law." Now, this moral law is not to be considered as confined to the Decalogue of Moses, the ten commandments, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the lex naturae, or the law of nature. This law of nature has been defined, by an able but not recent writer on this subject, to be "the will of God, relating to human actions, grounded on the moral differences of things; and because discoverable by natural light, obligatory upon all mankind" (Grove, System of Moral Philosophy, volume ii, page 122, London, 1749). This is the "moral law," to which the old Charge already cited refers, and which it declares to be the law of Freemasonry. And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an Institution whose prominent characteristic is its universality.

Morality. In the American system it is one of the three precious jewels of a Master Mason.

Morality of Freemasonry. No one who reads our ancient Charges can fail to see that Freemasonry is a strictly moral Institution, and that the principles which it inculcates inevitably tend to make the Brother who obeys their dictates a more virtuous man. Hence the English Lecture very properly define Freemasonry to be "a system of morality."

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Morana. The Bohemian goddess of winter and death, Maryana of Scandinavia.

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

Moray, Sir Robert. First recorded initiate in England, the details are in the Minutes of the Lodge of Edinburgh, Mary's Chapel. Brother Moray was Quarter Master General in 1641 of the "Armie of Scotland" occupying Newcastle-on-Tyne, in the North of England. Some members of the Lodge of Edinburgh also serving in the army, initiated him there on May 20, 1641. When the army returned to Scotland, the record was written in the Minutes of the Lodge and signed by Brothers A. Hamilton, James Hamilton, John Myller, and R. Moray, the latter's mark is a Pentalpha, five straight lines forming a five-pointed star.

Morgan, William. Born, August 7, 1774, in Virginia, Culpeper County, U. S. A. Lived at Lexington, Kentucky, and Richmond, Virginia, working as a stonemason, going to Canada in 1821 and employed near Toronto, but in 1823 was at Rochester, New York, taking up his residence in Batavia, New York, in 1826. He had visited Lodges before coming to Batavia though there is no evidence to show whether Morgan was ever initiated. He was denied admission to the local Lodge and Chapter at Batavia and there is usually some good reason for this refusal. But he is credited with receiving the Royal Arch Degree at Le Roy, New York, on May 31, 1825. When a new Chapter was proposed in his own town, Batavia, his name was upon the petition, but objection was made and a new one was prepared without his signature. Resenting this action Morgan became bitter and sought revenge. A local newspaper, The Republican Advocate, was conducted by David C. Miller, who is said to have received the Entered Apprentice Degree at Albany, New York. The two vindictive men concocted a scheme to publish a malicious book on Freemasonry. This purpose on discovery aroused great resentment in the village. Miller's printshop was visited, fire was set to the building, but no serious damage was done. Miller, himself, was arrested on an insignificant charge and as a result of this sort of hotheadedness four Freemasons were indicted for "riot, assault, and false imprisonment," and three others were sent to the County Jail. The contract between Morgan and Miller was made in March, 1826. Morgan was arrested in July for a debt and again, on August 19, he had a similar experience. This was undoubtedly done to separate Miller and Morgan, but the former gave bail and the latter was released two days later. However, on September 11, 1826, Morgan was arrested for petit larceny at Batavia and put into jail at Canandaigua. This was for stealing a shirt and as to what then happened there are two different stories. One is that Morgan was forcibly seized and compelled to enter a coach and was then driven across the country to the mouth of the Niagara River and into Canada. But the other story is that he went voluntarily and that he there received $500 for leaving Miller. This was refused and he was again sent to jail. The next day a man named Lotos Lawson came to the jail and asked for Morgan's release. During the day the amount of the execution was paid and Morgan set free. As to what then happened there are two different stories. One is that Morgan was forcibly seized and compelled to enter a coach and was then driven across the country to the mouth of the Niagara River and into Canada. But the other story is that he went voluntarily and that he there received $500 for leaving Miller. This was paid and he left his guides, and went into Canada. There was a stay at Fort Niagara until the arrangements were completed and then the known movements of Morgan come to an end. But the theory that Morgan was taken away by force and given a violent death by drowning gave rise to the Anti-Masonic Party in the United States. As early as 1832 there were 141 Anti-Masonic newspapers in the United States. The election of 1828 gave Solomon Southwick, the Anti-Masonic candidate for Governor of New York, 33,335 votes. Martin Van Buren, a Freemason, had 136,783 votes, but in 1830 the Anti-Masonic candidate ran behind the leader by only 8,531 votes, 120,361 against 128,892. On the abduction charge alone several persons were tried. Cheseboro, Master of the Lodge at the County City was sentenced to imprisonment for one year, Lawson two years, Bruce, Sheriff of Niagara County, two years and four months, Sheldon three months, and Sawyer, one month. A badly decayed human
To all and Every our Right Worshipful Worshipful and Loving Brethren. WE Henry Somerset DUKE of BEAUFORT, Marquis and Earl of Worcester, Earl of Glamorgan, Viscount Grosvenor, Baron Herbert, Lord of Ragland, Chepstow & Gower, Baron Beaufort of Caldecot Castle, GRAND MASTER of the most Ancient and Honorable Society of Free and Accepted Masons. Greeting.

KNOW YE that WE of the great Trust and Confidence reposed in our Right Worshipful and well beloved Brother JOSEPH MOSTFORT Esquire of Halifax in the Province of North Carolina in AMERICA Do hereby Constitute and appoint him the Said JOSEPH MOSTFORT Provincial Grand Master of and for AMERICA with full power and Authority in due form to make Masons & Constitute and Regulate Lodges as Occasion may Require. And also to do and Execute all and every such other Acts and things appertaining to the said Office as usually have been and ought to be done and Executed by other Provincial Grand Masters he the said JOSEPH MOSTFORT taking special care that all and every the Members of every Lodge he shall Constitute have been Regularly made Masons and that they do observe perform and keep all and every the Rules Orders and Regulations contained in the Book of Constitutions Except such as have been or may be Repeated at any Quarterly Communication, or other General Meeting together also with all such other Rules Orders Regulations and Instructions as shall from time to time be transmitted by Us or by the Honourable CHARLES DILLON our Deputy or by any of our Successors Grand Masters or their Deputies for the time being; AX'D we hereby Will and Require You Our said Provincial Grand Master to Cause four Quarterly Communications to be held Yearly one whereof to be upon or as near the Feast Day of Saint JOHN the Baptist as conveniently may be and that you promote on those and all other occasions whatever may be for the honour and Advantage of Masonry and the Benefit of the Grand Charity and that You Yearly send to us or Our Successors Grand Masters an Account in Writing of the Proceedings therein and also of what Lodges You Constitute and when and where held with a List of the Members thereof & Copies of all such Rules Orders & Regulations as shall be made for the good Government of the same with whatever else You shall do by Virtue of these presents And that you at the same time remit to the Treasurer of the Society for the time being at London Three pounds three shillings sterling for every Lodge You shall Constitute for the use of the Grand Charity and other necessary purposes

GIVEN at London under Our Hand and Seal of Masonry this 14th day of January AL 5771 AD 1771

Witness

By the Grand Master's Command
Chas Dillon D.G.M.

(Famous Warrant issued in 1771 to Joseph Montfort of North Carolina)
body was, on October 7, 1827, found on the beach 40 miles from Fort Niagara. This at once excited suspicions that the body might be that of Morgan. The remains were claimed as those of him but on later enquiry identification was made by a Mrs. Monroe that they were those of her husband and were, therefore, turned over to her. This was done on October 29, 1827. But the foes of Freemasonry did not believe that fact, nor do they believe it now. Then there were the curious persons subject to mental disorders and who asserted conflicting stories of guilt. Of these were Hill, Valance, and Whitney, though there is a serious doubt whether the latter has been accurately reported. We need not go into the stories of those who claim to have seen Morgan in other lands. The subject has been discussed freely by Brothers E. T. Schultz and Ben Perley Poore.

The Grand Lodge of New York in 1826 had 500 Lodges, but in 1846 there were only 65 Lodges. Of the number of Lodges represented in the Annual Grand Lodge Communications in 1827, there were 223; in 1828, 130; in 1829, 87; in 1830, 77; 1831, 71; 1832, 52, 1833, 56; 1834, 53; and in 1835, 49. The decline and recovery in membership was as follows: 1820, 295 Lodges and 15,000 members; 1825, 480 Lodges and 20,000 members; 1830, 82 Lodges and 3,000 members; 1840, 70 Lodges and 5,000 members; 1850, 172 Lodges and 12,000 members; 1860, 432 Lodges and 25,000 members. From that time the returning pace was rapid, the growth permanent. Other states had similar experiences.

While the Order promptly disavowed any sympathy with those who within its own rank might be disposed to punish Morgan for wrong doing, yet those various resolutions by responsible Masonic Bodies did little for the time to check the enmity against the Fraternity. Charters were stolen and Lodge-rooms and equipment defiled. Publicly and privately the resentment grew, separating families, disrupting churches, and poisoning all these sources of fellowship in the community. Father was arrayed against son, brother against his own flesh and blood—both in politics and business, home and market place, the community. President Lincoln, Thory, Ragon, Clavel, and Lenning say, by the Grand Lodge he received the power to establish a Symbolic Lodge, and assign it as the place where what are called the three grand offerings were made.

**MORIN, J. P. H. VON.** Grand Master of Haiti, 1863.

**MORIN, STEPHEN.** The founder of the Ancient and Accepted Scottish Rite in America. On the 27th of August, 1761, the “Deputies General of the Royal Art, Grand Wardens, and officers of the Grand Sovereign Lodge of Saint John of Jerusalem established at Paris,” so reads the document itself, granted a Patent to Stephen Morin, by which he was empowered “to multiply the Sublime Degrees of High Perfection, and to create Inspectors in all places where the Sublime Degrees are not established.” This Patent was granted, Thory, Ragon, Clavel, and Lenning say, by the Grand Council of Emperors of the East and West. Others say by the Grand Lodge. Dalcho says by the Grand Consistory of Princes of the Royal Secret at Paris. Brother Albert Pike, who has very elaborately investigated the question, says that the authority of Morin was “a joint authority” of the two then contending Grand Lodges of France and the Grand Council, which is, Brother Mackey supposed, what Dalcho and the Supreme Council of Charleston called the Grand Consistory. From the Grand Lodge he received the power to establish a Symbolic Lodge, and from the Grand Council or Consistory the power to confer the advanced Degrees. Not long after receiving these powers, Morin sailed for America, and established Bodies of the Scottish Rite in Santo Domingo and Jamaica. He also appointed M. M. Hayes a Deputy Inspector-General for North America. Hayes, subsequently, appointed Isaac da Costa a Deputy for South Carolina, and through him the Sublime Degrees were disseminated among the Freemasons of the United States (see **Scottish Rite**). After appointing several Deputies and establishing some Bodies in the West India Islands, Morin is lost sight of. We know not anything of his subsequent history, or of the time or place of his death. Ragon, Thory, and Clavel say that Morin was a Jew; but as these writers have *Judaised* all the founders of the Ancient and Accepted Freemasonry, volume vii, *History of Freemasonry*; Brother G. W. Sibley; *Freemasonry at Batavia*, Brother David Seaver; *History of Freemasonry in the State of New York*, Brother Ossian Lang; *History of Freemasonry in Canada*, Brother John Ross Robertson, chapter vii, volume ii; *An American Masonic Crisis*, Brother J. H. Tatsch; *Transactions*, volume xxxiv, page 196, Quatuor Coronati Lodge, No. 2076, London; *Builder*, St. Louis, Missouri, has had several articles, notably *The Morgan Affair*, September, 1828, by Brothers J. H. Tatsch and E. M. Eriksson, the latter also contributing papers of similar type to the Grand Lodge Bulletin, Iowa, 1926; *History of Freemasonry in Maryland*, Brother E. T. Schultz, 1887, volume iii, pages 5-38; *William Morgan, or Political Anti-Masonry*, Brother Rob Morris, 1883; *Masonic Light*, Brother P. C. Huntington, 1886; *The Anti-Masonic Party*, a monograph by Professor Charles McCarthy, awarded the Justin Winsor prize by the American Historical Society, *Annual Report*, 1902, volume i, pages 365-574 and separately printed in 1903; *Miscellany of the Masonic Historical Society*, New York, Brother Peter Ross, 1902, pages 5-35. These last two works contain many additional references to articles of interest.
Scottish Rite in America, we have no right to place any confidence in their statements. The name of Morin has been borne by many French Christians of literary reputation, from Peter Morin, a learned ecclesiastical writer of the sixteenth century, to Stephen Morin, an antiquary and Protestant clergymen, who died in 1700, and his son Henry, who became a Catholic, and died in 1728. The above surmise by Doctor Mackey has more recently had the support of Brother Cyrus Field Willard who, in the Builder, September, 1925, and in correspondence with us, gave his reasons for believing Morin to have been of a French Huguenot family in New York, the name Stephen also occurring in eighteenth-century church records in that city at a date favorable to the known movements of the noted Freemason. Brother Willard notes the boyhood of Morin coincides in the same city with that of Brother Moses M. Hayes, another pioneer of prominence in the Ancient and Accepted Scottish Rite. Another claim unearthed by Brother Willard is that Morin was a sea captain captured by the British in 1777 but an attempt by us to have this verified by Government records at London has been unsuccessful.

MORISON, CHARLES. Soldier and surgeon, born in 1780, at Greenfield, Scotland. He was the owner of a valuable Masonic library which, after his death in 1848, was given by his widow to the Grand Lodge of Scotland.

MORITZ, CARL PHILIPP. A Privy Councillor, Professor, and Member of the Academy of Sciences in Berlin, was born at Hameln on the 15th of September, 1757, and died the 26th of June, 1793. Gädicke says that he was one of the most celebrated authors of his age, and distinguished by his works on the German language. He was the author of several Masonic works, among which are his Contributions to the Philosophy of Life and the Diary of a Freemason (Berlin, 1793) and a Book of Masonic Songs.

MORMON FAITH. See Book of Mormon.

MOROCCO. This country is at the northwest extremity of Africa with an area of about 300,000 square miles and since the World War has been under a protectorate of the French Republic. Five Lodges have been put at work in Morocco under the Grand Orient of France. These were warranted as follows: Nouvelle Volubilis (this latter being the French name for a plant, the NewConvolvulus, or Bindweed), Tangier, June 8, 1891; Le Phare (the Beacon) de la Chaouia, Casablanca, May 4, 1910; Le Réveil du Moghreb (The Awakening of the Extreme West), Rabat, February 10, 1920; La Nouvelle Tagmusiga, Mogador, August 18, 1921. Under the Grand Lodge of France there are five Lodges as follows: Woodrow Wilson, No. 479, Mogador; Aula Lumière, No. 480, Casablanca; Tit, No. 490, Mazagan; Les deux Soeurs (The Two Sisters), No. 497, Rabat-Sali; Asfy, No. 498, Safi. The Grand Orient of Italy warranted Concordia Lodge at Tangiers, and the Grand Orient of Spain chartered the following: Morayta, Tangier; Abel-el-Asiz, Tangier; Casablanca, No. 247, Casablanca; Felicidad, Lavache.

MORPHEY. The name of one of the twelve Inspectors in the Eleventh Degree of the Ancient and Accepted Scottish Rite. This name, like the others in the same catalogue, bids defiance to any Hebraic derivation. They are all either French corruptions, worse even than Jakainai for Shekinah, or they have some allusion to names or events connected with the political intrigues of the exiled house of Stuart, which had, it is known, a connection with some of the advanced Degrees which sprang up at Arras, and other places where Freemasonry is said to have been patronized by the Pretender. This word Morphey may, for instance, be a corruption of Murray. James Murray, the second son of Lord Stormont, escaped to the Court of the Stuarts in 1715. He was a devoted adherent of the exiled family, and became the governor of the young prince and the chief minister of his father, who conferred upon him the empty title of Earl of Dunbar. He died at Avignon in 1770. But almost every etymology of this kind must be entirely conjectural.

MORRIS, ROB. Born August 31, 1818. Was first brought to Masonic light March 5, 1846, in Oxford Lodge, at a place of the same name in Mississippi. The life of Brother Morris was so active and untiring for the benefit of the Institution of Freemasonry, that he had the opportunity of filling very many positions in all the departments of Freemasonry, and was Grand Master of Freemasons of the Grand Lodge of Kentucky in 1858-9. His service to the Order of the Eastern Star was devoted and valuable. He was also an organizer of the Conservators, Brethren who aroused much interest and some resentment over proposed changes and standardization of Masonic ceremonies. His writings cover Masonic jurisprudence, rituals and handbooks, Masonic belles-lettres, history and biography, travels and contributions to the Review, Keystone, Advocate, New York Dispatch, and other papers and periodicals. His Masonic songs and poetic effusions stand out prominently. He was the author of We Meet upon the Level, which is sufficient to render his name immortal. A complete biography of Brother Rob Morris would fill volumes. He died in 1888.

THE LEVEL, PLUMB AND SQUARE

We meet upon the Level, and we part upon the Square: What words sublimely beautiful those words Masonic are! They fall like strains of melody upon the listening ears, As they've sounded hallelujahs to the world, three thousand years.

We meet upon the Level, though from every station brought, The Monarch from his palace and the Laborer from his cot; For the King must drop his dignity when knocking at our door And the Laborer is his equal as he walks the checkered floor.

We act upon the Plumb,—'tis our Master's great command, We stand upright in virtue's way and lean to neither hand; The All-Seeing Eye that reads the heart will bear us witness true, That we do always honor God and give each man his due.

We part upon the Square,—for the world must have its due, We mingle in the ranks of men, but keep the Secret true, And the influence of our gatherings in memory is green, And we long, upon the Level, to renew the happy scene.

There's a world where all are equal,—we are hurrying toward it fast, We shall meet upon the Level there when the gates of death are past; We shall stand before the Orient and our Master will be there.
MORRIS

Our works to try, our lives to prove by His unerring Square.
We shall meet upon the Level there, but never thence depart.
There's a mansion bright and glorious, set for the pure in heart;
And an everlasting welcome from the Host rejoicing there,
Who in this world of sloth and sin, did part upon the Square.
Let us meet upon the Level, then, while laboring patient here,
Let us meet and let us labor, tho' the labor be severe;
Already the Western Sky the signs bid us prepare,
To gather up our Working Tools and part upon the Square.

Let us meet upon the Level, then, while laboring patient here,
Let us meet and let us labor, tho' the labor be severe;
Already the Western Sky the signs bid us prepare,
To gather up our Working Tools and part upon the Square.

Hands round, ye royal Craftsmen in the bright, fraternal chain!
We part upon the Square below to meet in Heaven again;
Each tie that has been broken here shall be cemented there,
And none be lost around the Throne who parted on the Square.

MORRIS, ROBERT. A signer of the Declaration of Independence and a Freemason who devoted his entire personal fortune to the furthering of the cause of the Colonists, as well as borrowing large sums of the Colonists. He was born in Liverpool, England, January 20, 1734, and died May 8, 1806. He patriotically sacrificed all his worldly possessions. Said to have been a member of an old Pennsylvania Masonic Lodge (see New Age, May, 1925, and Brother Peters' Masons as Makers of America, page 58, but not so asserted by Brother Boyden, Masonic Presidents, Vice-Presidents and Signers; and Brother Roth, Masonry in the Formation of Our Government, page 83, says no definite proofs have been found of Morris as a Freemason).

MORTALITY, SYMBOL OF. The ancient Egyptians introduced a skeleton at their feasts, to impress the idea of the evanescence of all earthly enjoyments; but the skeletons or deaths' heads did not denote that the deceased person is the last of his family. The Freemasons have adopted the same symbol, and in all the Degrees where it is necessary to impress the idea of mortality, a skull, or a skull and crossed bones, are used for that purpose.

MORTAR, UNTEMPERED. See Untempered Mortar.

MOSAIC PAVEMENT. Mosaic work consists properly of many little stones of different colors united together in patterns to imitate a painting. It was much practised among the Romans, who called it musivum, whence the Italians get their mosaico, the French their mosaique, and we our mosaic. The idea that the work is derived from the fact that Moses used a pavement of colored stones in the tabernacle has been long since exploded by etymologists. The Ma- sonic tradition is that the floor of the Temple of Solomon was decorated with a mosaic pavement of black and white stones. There is no historical evidence to substantiate this statement. Samuel Lee, however, in his diagram of the Temple, represents not only the floors of the building, but of all the outer courts, as covered with such a pavement. The Masonic idea was perhaps first suggested by this passage in the Gospel of Saint John xix, 13, “When Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.” The word here translated Pavement is in the original Lithostroton, the very word used by Pliny to denote a mosaic pavement. The Greek word, as well as its Latin equivalent, is used to denote a pavement formed of ornamental stones of various colors, precisely what is meant by a Mosaic Pavement. There was, therefore, a part of the Temple which was decorated with a mosaic pavement. The Talmud informs us that there was such a pavement in the Conclave where the Grand Sanhedrin held its sessions. By a little torsion of historical accuracy, the Freemasons have asserted that the ground floor of the Temple was a mosaic pavement, and hence as the Lodge is a representation of the Temple, that the floor of the Lodge should also be of the same pattern. The mosaic pavement is an old symbol of the Order. It is met with in the earliest Rituals of the eighteenth century. It is classed among the ornaments of the Lodge in combination with the indented tessel and the blazing star. Its parti-colored stones of black and white have been readily and appropriately interpreted as symbols of the evil and good of human life.

MOsAIC SYmBoLISM. In the religion of Moses, more than in any other which preceded or followed it, is symbolism the predominating idea. From the tabernacle, which may be considered as the central point of the whole system, down to the vestments which clothed the servants at the altar, there will be found an underlying principle of symbolism. Long before the days of Pythagoras the mystical nature of numbers had been inculcated by the Jewish lawgiver, and the very name of God was constructed in a symbolic form, to indicate His eternal nature. Much of the Jewish ritual of worship, delineated in the Pentateuch with so much precision as to its minutest details would almost seem puerile were it not for the symbolic idea that is conveyed. So the fringes of the garments are patiently described, not as decorations, but that by them the people, in looking upon the fringe, might “remember all the commandments of the Lord and do them.” Well, therefore, has a modern writer remarked, that in the symbolism of the Masonic worship it is only ignorance, that can find the details trifling or the prescriptions minute; for if we recognize the worth and beauty of symbolism, we shall in vain seek in the Masonic symbols for one superfluous enactment or one superstitious idea.

To the Freemason the Masonic symbolism is very significant, because from it Freemasonry has derived and transmitted for its own uses many of the most precious treasures of its own symbolical art. Indeed, except in some of the higher, and therefore more modern Degrees, the symbolism of Freemasonry is almost entirely deduced from the symbolism of Mosaic. Thus the symbol of the Temple, which per-
consistently pervades the whole of the ancient Masonic system, comes to us directly from the symbolism of the Jewish tabernacle. If Solomon is revered by the Freemasons as their traditional Grand Master, it is because the Temple constructed by him was the symbol of the Divine life to be cultivated in every heart. And this symbol was borrowed from the Mosaic tabernacle; and the Jewish thought, that every Hebrew was to be a tabernacle of the Lord, has been transmitted to the Masonic system, which teaches that every Freemason is to be a temple of the Great Architect. The Papal Church, from which we get all ecclesiastical symbolism, borrowed its symbolism from the ancient Romans. Hence most of the advanced Degrees of Freemasonry which partake of a Christian character are marked by Roman symbolism transmitted into Christian. But Craft Masonry, more ancient and more universal, finds its symbolic teachings almost exclusively in the Mosaic symbolism instituted in the wilderness.

If we inquire whence the Jewish lawgiver derived the symbolic system which he introduced into his religion, the history of his life will readily answer the question. Philo-Judaicus says that “Moses was instructed by the Egyptian priests in the philosophy of symbols and hieroglyphics as well as in the mysteries of the sacred animals.” The sacred historian tells us that he was “learned in all the wisdom of the Egyptians”; and Manetho and other traditionary writers tell us that he was educated at Heliopolis as a priest, under his Egyptian name of Osarsiph, and that there he was taught the whole range of literature and science, which it was customary to impart to the priesthood of Egypt. When, then, at the head of his people, he passed away from the servitude of Egyptian taskmasters, and began in the wilderness to establish his new religion, it is not strange that he should have given a holy use to the symbols whose meaning he had learned in his ecclesiastical education on the banks of the Nile.

Thus it is that we find in the Mosaic symbolism so many identities with the Egyptian Ritual. Thus the Ark of the Covenant, the Breastplate of the High Priest, the Miter, and many other of the Jewish symbols, will find their analogies in the ritualistic ceremonies of the Egyptians. Reghellini, who has written an elaborate work on Masonry considered as the result of the Egyptian, Jewish, and Christian Religions, says on the subject: “Moses, in his mysteries, and after him Solomon, adopted a great part of the Egyptian symbols, which, after them, we Masons have preserved in our own” (see Doctor Mackey’s revised Symbolism of Freemasonry).

MOSES. The Hebrew word מֹזֵס, which means drawn out; but the true derivation is from two Egyptian words, μσ, ῆσ, and οὐκε, ouakes, signifying saved from the water. The lawgiver of the Jews, and referred to in some of the higher Degrees, especially in the Twenty-fifth Degree, or Knight of the Brazen Serpent in the Ancient and Accepted Scottish Rite, where he is represented as the presiding officer. He plays also an important part in the Royal Arch of the York and American Rites, all of whose Ritual is framed on the Mosaic symbolism.

MOSSDORF, FRIEDRICH. An eminent German Freemason, who was born March 2, 1757, at Eckartsberge, and died about 1830. He resided in Dresden, and took an active part in the affairs of Freemasonry. He was a warm supporter of Fessler’s Masonic reforms, and made several contributions to the Freyberg Freimaurerischen Taschenbuche in defense of Fessler’s system. He became intimately connected with the learned Krause, the author of The Three Most Ancient Records of the Masonic Fraternity, and wrote and published in 1809 a critical review of the work, in consequence of which the Grand Lodge commanded him to absent himself for an indefinite period from the Lodges. Mossdorf then withdrew from any further connection with the Fraternity. His most valuable contributions to Masonic literature are his additions and emendations to Jenning’s Encyclopädie der Freimaurerei. He is the author also of several other works of great value.

MOST EXCELLENT. The title given to a Royal Arch Chapter, and to its presiding officer, the High Priest; also to the presiding officer of a Lodge of Most Excellent Masters.

MOST EXCELLENT MASTER. The Sixth Degree in the York or American Rite. Its history refers to the dedication of the Temple by King Solomon, who is represented by its presiding officer under the title of Most Excellent. Its officers are the same as those in a Symbolic Lodge. There are, however, some Rituals in which the Junior Warden is omitted. This Degree is peculiarly American, it being practised in no other country. It was the invention of Webb, who organized the Capitular System of Freemasonry as it exists in the United States of America, and established the system of lectures which is the foundation of all subsequent systems taught there.

MOST PUISSANT. The title of the presiding officer of a Grand Council of Royal and Select Masters.

MOST WORSHIPFUL. The title usually given to a Grand Lodge and to its presiding officer, the Grand Master. However, the title of Grand Master of Pennsylvania is Right Worshipful.

MOT DE SEMESTRE. A French expression, meaning Half yearly word. Every six months the Grand Orient of France sends to each of the Lodges of its obedience a password, to be used by its members as an additional means of gaining admission into a Lodge. Each Freemason obtains this word only from the Venerable or Worshipful Master of his own Lodge. It was instituted October 28, 1773, when the Duke of Chartres was elected Grand Master.

MOTE. From an old Anglo-Saxon word, motan, meaning “to be allowed,” as in the phrase So mote it be, meaning So may it be.

MOTHER COUNCIL OF THE WORLD. The Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States of America, which was organized in 1801, at Charleston, is called the Mother Council of the World, because from it have issued directly or indirectly all the other Supreme Councils of the Rite which are now in existence, or have existed since its organization.

MOTHER LODGE. In the eighteenth century certain Lodges in France and Germany assumed an independent position, and issued Charters for the constitution of Daughter Lodges, claiming the prerogatives of Grand Lodges. Thus we find the Mother Lodge of Marseilles, in France, which constituted
MOTION

Many Lodges. In Scotland the Lodge of Kilwinning took the title of Mother Lodge, and issued Charters until it was merged in the Grand Lodge of Scotland. The system is altogether irregular, and has no sanction in the laws of the Fraternity.

Perfect Sincerity Lodge, of Marseilles, France, was of English descent organized in 1767 as a Subordinate Lodge of the Grand Lodge of France and was a subordinate of the Grand Orient of France since the consolidation in 1806. Perfect Sincerity Lodge granted a Charter to Polar Star Lodge of New Orleans in 1796 and reported this action to the Grand Orient of France, which latter Body approved the course that had been taken and healed the work of Polar Star Lodge from the time they commenced working up to 1804, at which time the Grand Orient granted them a Charter. As Polar Star Lodge No. 4263, working under the Grand Orient of France, they continued to so operate until the organization of the Grand Lodge of Louisiana. These facts were obtained through a search caused by Post Office Inspector M. G. Price and given on page 248, Thomson Masonic Fraud. This Lodge and the one usually called the Mother Lodge of Marseilles or Mother Scotch Lodge of France, are sometimes confused. They are distinctly independent Bodies (see also Thory, Acta Latomorum, page 63; Ragon, Orthodoxie Maconnique, page 120, and Outline of the Rise and Progress of Freemasonry in Louisiana, James B. Scott. The particulars are to be found in the account of the Craft in Louisiana, Mackey’s revised History of Freemasonry, pages 1554–9).

MOTION. A motion when made by a member cannot be brought before the Lodge for deliberation unless it is seconded by another member. Motions are of two kinds, principal and subsidiary; a principal motion is one that presents an independent proposition for discussion. Subsidiary motions are those which are intended to affect the principal motion—such as to amend it, to lay it on the table, to postpone definitely or indefinitely, or to reconsider it, all of which tend to affect the principal motion—such as to which the motto belongs. Thus, in Ancient Craft Masonry, we have as mottoes the sentences, Ordo ab Chao, and Luz e tenebris; in Capitular Masonry, Holiness to the Lord; in Templar Masonry, In hoc signo vinces; in Scottish Masonry, Ne plus ultra is the motto of the Thirty-second; while the Thirty-third has for its motto Deus meumque Jus. All of these will be found with their signification and origin in their appropriate places in this work.

MOTTO. In imitation of the sentences appended to the Coats of Arms and seals of the Gilds and other societies, the Freemasons have for the different branches of their Order mottoes, which are placed on their banners or put at the head of their documents, which are expressive of the character and design, either of the whole Order or of the particular branch to which the motto belongs. Thus, in Ancient Craft Masonry, we have as mottoes the sentences, Ordo ab Chao, and Luz e tenebris; in Capitular Masonry, Holiness to the Lord; in Templar Masonry, In hoc signo vinces; in Scottish Masonry, Ne plus ultra is the motto of the Thirty-second; while the Thirty-third has for its motto Deus meumque Jus. All of these will be found with their signification and origin in their appropriate places in this work.

MOUND BUILDERS. Early inhabitants in the valleys of the Mississippi and Ohio Rivers who seem to have had a civilization more enlightened than that of the aborigines first met by the white settlers. The mounds built by these people are scattered over the territory extending from the Great Lakes to the Gulf of Mexico and from the Rocky Mountains to the Atlantic Ocean. Many of these are in Ohio—some circular, others four and six-sided. Sometimes there are combinations of these and certain structures are known as altar mounds, small rounded heaps of earth having at the center a hollowed mass of hard clay showing the effects of fire and containing ashes and charcoal. The hollowed parts are from three to four feet in diameter. In Adams County, Ohio, between two branches of the Licking River, is a remarkable mound lying upon a narrow ridge and is in the form of a serpent, the jaws being wide open and measuring across some seventy-five feet. The body is about five feet high and behind the head about thirty feet across. The whole length is 1,348 feet and it covers an area of about four square miles and, following the curves of the body, the tail is arranged in a triple coil. In front of the head is an egg-shaped enclosure with a pile of stones at the center, and beyond this a somewhat indistinct form thought to represent an animal. There are other mounds representing birds, reptiles, and so on in Wisconsin, and the suggestion has been offered that these were of a totemic character and served as objects of worship and perhaps were regarded as the guardians of the villages. The conclusion of various authorities is that the Mound-Builders lived in the stone-age and had no knowledge of smelting, though they made many articles in beaten metals and from other materials. A study of the skulls indicates that they were not of one race.

MOUNT CAF. In the Mohammedan mythology, a fabulous mountain which encircles the earth. The home of the giants and fairies, and rests upon the sacred stone Sakhral, of which a single grain gives miraculous powers. It is of an emerald color, and its reflected light is the cause of the tints of the sky.

MOUNT CALVARY. See Calvary.

MOUNT MORIAH. See Moriah.

MOUNT SINAI. See Sinai.

MOURNING. The mourning color has been various in different times and countries. Thus, the Chinese mourn in white; the Turks in blue or in violet; the Egyptians in yellow; the Ethiopians in gray. In all the Degrees and Rites of Freemasonry, with a single exception black is the symbol of grief, and therefore the mourning color. But in the highest Degrees of the Ancient and Accepted Scottish Rite the mourning color, like that used by the former kings of France, is violet.

MOUTH TO EAR. The Freemason is taught by an expressive symbol, to whisper good counsel in his Brother’s ear, and to warn him of approaching danger. “It is a rare thing,” says Bacon, “except it be from a perfect and entire friend, to have counsel given that is not bowed and crooked to some ends which he hath that giveth it.” And hence, it is an admirable lesson, which Freemasonry here teaches us, to use the lips and the tongue only in the service of a Brother.

MOVABLE JEWELS. See Jewels of a Lodge.

MOZART, JOHANN CHRISTOSTOMUS WOLFGANG AMADEUS. A celebrated German composer and musician, born January 27, 1756, in Salzburg, and died December 5, 1791, in Vienna. Mozart’s father,
Leopold, was a violinist of repute and gave his son early and splendid training. So much so, in fact, that at the age of five the young Mozart wrote an extremely difficult concerto for the harpsichord. At six he made his musical debut in Vienna; published his first sonatas for the harpsichord at seven years of age in Paris and at eight performed before the Court of England difficult compositions of Bach and Handel. In 1767 he received his first commission from the Emperor Joseph II at Vienna to write the music of a comic opera. This was written, but unfortunately was suppressed and never performed owing to the opposition of the court musicians. In 1769 Mozart went to Milan—then fourteen years of age—with the idea of finishing his education. Here he heard the Misericordia (usually meaning Psalm 51, but sometimes any penitential chant) once at Sistine Chapel and then wrote it down from memory, note for note. At that time even the singers were forbidden to transcribe the music of the Misericordia on pain of excommunication by the Pope, so this feat created a sensation and was so mighty an accomplishment that the Pope, on the return of Mozart to Rome, invested him with the Order of the Golden Spur, which honor had also been conferred upon Gluck not many years before. Mozart's first opera was written during his twentieth year, called Midrardites, and performed more than twenty times in succession. Following this he was appointed Composer to the Court. At the age of twenty-five he married Constance Weber.

All through Mozart's life he was harassed and handicapped by extreme poverty and his hardships and difficulties were greatly increased by Hieronymus, Count of Colloredo, a Roman Catholic Archbishop of Salzburg, to which office he was appointed at the death of a previous Archbishop who had rendered the young Mozart much assistance in the way of interest and help to Mozart's father during the earlier years of his training of his son. When Mozart was sixteen years old, Hieronymus summoned him and kept him in Salzburg without funds, refusing him permission to leave on a concert tour for the purpose of gaining some income to relieve the extreme financial stress which Mozart was suffering. This in spite of the fact that the position he held with Hieronymus was a purely honorary one without income. At twenty-one Mozart again sued for permission to resign this appointment, for which action he was insulted by the Archbishop "in terms too vulgar for translation." Mozart was buried in a pauper's grave. Van Swieten, Sussmayer and only three other friends planned to accompany him to the cemetery but even these turned back "because it rained." Sussmayer it was who finished the last composition written in part while on Mozart's death-bed, the Requiem, it being probable that he did so at Mozart's specific request.

Brother Herbert Bradley, Transactions, of Quatuor Coronati Lodge, volume xxvi, 1913, states that Mozart is said to have been initiated in Lodge Zur Wohltätigkeit, meaning Charity, in the autumn of 1754 and that other authorities state that he was initiated in the Lodge Zur Hoffnung or a Lodge Zur Gekronten Hoffnung, meaning Crowned Hope. As a matter of fact all these statements are in a measure true. Under the decree of the Emperor, of December 1, 1785, these Lodges were united into one Lodge. The words of Mozart's opening ode for the Lodge clearly illustrate these changes.

Opening Ode, Opus 483

Sing vestal lays to heav'n ascending,
Fraterial voices blending
Sing our Protector's praise.
For in our brethren's hearts a triple fire he found.
And all our hope anew is crown'd.

Chorus:
Then loud let our chorus be swelling,
His praises forever forthtelling.
Who knitted more closely our band,
For merit this honor bestowed,
Has crown'd us with generous hand.

These, two, we praise, who watching o'er us,
Hold virtue'storch before us,
To heed them by bold emulation,
For in our brethren's hearts a triple fire he found.
So hush'd be the strains of our chorus till called to refreshment again.
Our thanks are yours for ever,
Who are the badge of office wearing,
Who are the badge of office wearing,
Upon the wings of truth ascending,
To wisdom's throne we may aspire.
So everyone will joy in bearing
To build with a will.

Closing Ode, Opus 484

Our thanks are yours for ever,
Who are the badge of office wearing,
Let virtue be your sole endeavor;
So everyone will joy in bearing
The chains that bind such brothers true,
Sweetening the cup of life anew.

Chorus:
And this obligation
We swear to fulfill,
Upon your foundation
To build with a will.
Then raise us ever higher
Upon the wings of truth ascending,
To wisdom's throne we may aspire.
That so our weary labors ending,
We may be worthy of her crown,
And rest where envy is unknown.

Chorus:
And this obligation
We swear to fulfill,
Upon your foundation
To build with a will.

The above translation is by Brother Orton Bradley, Transactions, of Quatuor Coronati Lodge (page 241 and page 263, volume xxvi, 1913).

Richard Koch in his treatise on Brother Mozart, Freimaurer und Illuminaten, 1911, says that Mozart's
Mother Lodge had a library of 1,900 volumes, that it was a legally constituted Lodge, and that it had a laboratory in which lectures were given. The list of 1788 shows that the members of the united Lodge Zur Neugekronten Hoffnung consisted of one Ruling Prince, thirty-six Counts, one Marquis, fourteen Barons and forty-two Nobles, officers, Ambassadors Chamberlains, Prebendaries, Officials, etc.

Brother Bradley gives the following as the principal Masonic compositions of Brother Mozart:

*Mozart*

Die Gesellenreise, Opus 468, a Masonic song, composed March 26, 1785.

The Opening and Closing of the Lodge. Opus 483 and 484. These were probably composed for the first meetings of the Lodge of Neugekronten Hoffnung.

A short Cantata, Maurerfreude, Opus 471, for tenor and chorus, dated April 20, 1785, performed on the 24th of April, in honor of the metallurgist Von Born, at a spee which was probably written by Schikaneder, for two tenors and a bass, with orchestral accompaniment, Opus 623. This was written for the consecration of a Masonic Temple on November 15, 1791. It was the last finished composition of which Mozart conducted the performance. This contains as an appendix, a Hymn for closing of the Lodge, which was probably written by Schikaneder, at the consecration ceremony: "Today we consecrate this habitation for our temple, for the first time we gather within this new seat of knowledge and of virtue, and consecrate the works in chronological order, and the list of Masonic music should follow this plan, and run one, four, seven, two and three, six, eight, five. Three other works are supposed to have been intended for Masonic use; they are, an Adagio, in Canon form, for wind instruments, KV 411; and Adagio, also for wind instruments, KV 412, and a short Cantata, a hymn to the sun, Die Seele des Weltalls, KV 429. Libretto was by Schikaneder.

Brother Herbert Bradley on page 252 of the above Transactions of Quatuor Coronati Lodge says "It is impossible to describe the numbers of Mozart's works as Opus numbers. Mozart did not number his compositions, the numbers refer to the catalog compiled by Köchel and should be indicated K, KV, or Kochel, thus Die Zauberflöte, KV 620. Köchel endeavored to enumerate these works in chronological order, and the list of Masonic music should follow this plan, and run one, four, seven, two and three, six, eight, five. Three other works are supposed to have been intended for Masonic use; they are, an Adagio, in Canon form, for wind instruments, KV 411; and Adagio, also for wind instruments, KV 412, and a short Cantata, a hymn to the sun, Die Seele des Weltalls, KV 429. Libretto was by Schikaneder.

Brother Herbert W. Hunt on page 252 of the above Transactions of Quatuor Coronati Lodge says "The plot of the Magic Flute is now generally believed to be a book published in 1731 by the Abbé Terrasson named Sethos, described as a history of life drawn from the monuments of ancient Egypt. It contains a description of the initiation of Sethos, an Egyptian priest, into the mysteries of Egypt."

Brother Hubert W. Hunt on page 267 says in part, "A Masonic friend of Mozart of whom more might have been said is Franz Joseph Haydn, 1732 to 1809 the composer of the Creation, and of over one hundred and fifty symphonies and the father of the stringed quartet." The setting of the words "And there was light" in the opening chorus is worthy of remark. The Creation was composed 1796 to 1798.

Brother Bradley quotes the following translation from the oration made at the Lodge of Mourning held by the Freemasons in honor of Mozart. This oration was published in 1792 and sold for the benefit of Mozart's family—

*It has pleased the everlasting Master Builder to tear our beloved Brother from the chain of our brotherhood. Who did not know him? Who did not value him? Who did not love him, our worthy Brother, Mozart? Only a few weeks ago he stood in our midst, and with the magic tones added much beauty to the dedication of our Masonic Temple. Mozart's death brings irreparable loss to his art; his talents which were apparent in his earliest youth made him even then the greatest marvel of his time. Half Europe valued him. The great called him their favorite, Liebling, and we called him Brother. But while we must of necessity recall his powers in Art we must not forget the praise due to his great heart. He was a most enthusiastic follower of our Order. Love for his Brethren, sociability, enthusiasm for the good cause, charity, the true and deep feeling of pleasure when he was able by means of his talents to help one of his Brethren, were the chief features of his character. He was husband, father, friend to his friends, Brother to his Brethren. Only the wherewithal was wanted to hinder him from making hundreds happy, as his heart bade him." What more could be said of any Freemason?"

See also Mozart and his Masonic Circle, Brother Dudley Wright, New England Craftsman, July, 1922, and Mozart and Masonry, Brother Sir John A. Cockburn, Masonic Record, December, 1922.

*Mudge, R. C.* Wrote Masonic poems and songs, 1819.

*MueLLER, FRIEDERICh VON.* German poet; friend of Brother Goethe; and member of Lodge Amalia, at Weimar, where he was initiated in 1809, becoming its Orator and Deputy Master. He composed some poetry and delivered the oration in honor of Wieland in 1813, and when the Lodge held its festival for the fifty years, Jubilee of the Grand Duke Charles Augustus of Saxe Weimar, 1825, he delivered the address. To the memory of Goethe shortly after, he made another address. Several of the selections are by him in the song book of the Lodge Amalia.

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

*Multa Paucis* Latin for *much but few*, a concise history of Freemasonry brought down to 1763 and published in England, probably in 1764, but without date or author's name with the title of The Complete Freemason or Multa Paucis for Lovers of Secrets. This book differs slightly from Doctor Anderson's history, one point of interest being the assertion that the Grand Lodge of England was organized in 1717 by six Lodges, not four.

*MuckenHouse, D. D., Rev. Richard.* The author of A Discourse in Praise of Freemasonry, London, 1805; An Enthronization to the Practice of those...
MURAT, JOACHIM. Born in 1771, executed in 1815. The great cavalry general of Napoleon, and titular King of Naples. In 1803, he was appointed Senior Grand Warden in the Grand Orient of France. When the fifth Supreme Council of the World was established at Naples, on June 11, 1809, by the Supreme Council at Milan, a Concordat became necessary, and was executed May 3, 1811, between the Grand Orient, which was created June 24, 1809, and the Supreme Council of Naples, whereby the latter should have sole control over the Degrees beyond the eighteenth, in like manner as signified in the Concordat of France. King Joachim Murat accepted the supreme command of both Bodies. The change in his political surroundings allowed him no permanent rest.

MURAT, JOACHIM, PRINCE. Son of the King of Naples. Was appointed Grand Master of the Grand Orient of France, and initiated February 26, 1825. He resigned the office in 1861.

MURR, CHRISTOPH GOTTLIEB VON. A distinguished historical and archeological writer, who was born at Nuremberg, in 1733, and died April 8, 1811. In 1760 he published an Essay on the History of the Greek Tragic Poets, in 1777-82, six volumes of Antiquities of Herculaneum, and several other historical works. In 1803 he published an essay On the True Origin of the Orders of Rosicrucianism and Freemasonry, with an Appendix on the History of the Order of Templars. In this work, Murr attempts to trace Freemasonry to the times of Oliver Cromwell, and produces, or the Harmonic Triad. From the ruins of Nineveh we have countless representations of the harp, with strings varying from ten to twenty-six; the lyre, identical in structure with that of the Greeks; a harp-shaped instrument held horizontally, and the six to ten strings struck with a plectrum, which has been termed the Asor, from its resemblance to the Hebrew instrument of that name. There is also the guitar-shaped instrument, and a double pipe with a single mouthpiece and finger-holes on each pipe. The Assyrians used musical bells, trumpets, flutes, drums, cymbals, and tambourines. The Abyssinians call their lyre the Kissar the Greek name being, kithara. There is also the flute, called Monaulus, which is of great antiquity, and named by the Egyptians Pho- tins, or curved flute. The crooked horn or trumpet, called Bucicina, and the Cithara, held sacred in consequence of its shape being that of the Greek letter delta.

MUSCUS DOMUS. In the early lectures of the eighteenth century, the tradition is given, that certain Fellow Crafts, while pursuing their search, discovered a grave covered with green moss and turf, when they exclaimed, Muscus Domus, Deo gratias. Then a Freemason's grave came to be called Muscus Domus. But both the tradition and its application have become obsolete in the modern instructions.

MUSIC. One of the seven liberal arts and sciences, whose beauties are inculcated in the Fellow Craft's Degree. Music is recommended to the attention of Freemasons, because as the “concord of sweet sounds” elevates the generous sentiments of the soul, so should the concord of good feeling reign among the Brethren, that by the union of friendship and brotherly love the boisterous passions may be lulled and harmony exist throughout the Craft.
MYSTAGOGUE. The one who presided at the Ancient Mysteries, and explained the sacred things to the candidate. He was also called the hierophant. The word, which is Greek, signifies literally one who makes or conducts an initiate.

MYSTERIES, ANCIENT. Each of the Pagan gods, says Warburton (Divine Legation I, ii, 4), had, besides the public and open, a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies called Initiation. This secret worship was termed the Mysteries. And this is supported by Strabo (book x, chapter 3) who says that it was common, both to the Greeks and the Barbarians, to perform their religious ceremonies with the observance of a festival, and that they are sometimes celebrated publicly, and sometimes in mysterious privacy.

As to their origin, Warburton is probably not wrong in his statement that the first of which we have any account are those of Isis and Osiris in Egypt; for although those of Mithras came into Europe from Persia, they were, it is supposed, carried from Egypt by Zoroaster. The most important of these Mysteries were the Osiric in Egypt, the Mithraic in Persia, the Cabiric in Thrace, the Adonisian in Syria, the Dionysiac and Eleusinian in Greece, the Scandinavian among the Gothic nations, and the Druidical among the Celts.

In all these Mysteries we find a singular unity of design, clearly indicating a common origin, and a purity of doctrine as evidently proving that this common origin was not to be sought for in the popular theology of the Pagan world. The ceremonies of initiation were all funeral in their character. They celebrated the death and the resurrection of some cherished being, either the object of esteem as a hero, or of devotion as a god. Subordination of Degrees was instituted, and the candidate was subjected to probation varying in their character and severity; the rites were practised in the darkness of night, and often amid the gloom of impenetrable forests or subterranean caverns; and the full fruition of knowledge, for which so much labor was endured, and so much danger incurred, was not attained until the aspirant, well tried and thoroughly purified, had reached the place of wisdom and of light.

These Mysteries undoubtedly owed their origin to the desire to establish esoteric philosophy, in which should be withheld from popular approach those sublime truths which it was supposed could only be entrusted to those who had been previously prepared for their reception. Whence these doctrines were originally derived it would be impossible to say; but Doctor Mackey was disposed to accept Creuzer's hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, from whom was derived religious, physical, and historical knowledge, under the veil of symbols.

By this confinement of these doctrines to a system of secret knowledge, guarded by the most rigid rites, could they only expect to preserve them from the superstitions, innovations, and corruptions of the world as it then existed. "The distinguished few," says Brother Oliver (History of Initiation, page 2), "who retained their fidelity, uncontaminated by the contagion of evil example, would soon be able to estimate the superior benefits of an isolated institution, which afforded the advantage of a select society, and kept at an unapproachable distance the profane scoffer, whose presence might pollute their pure devotions and social converse, by contumelious language or unholy mirth." And doubtless the prevention of this intrusion, and the preservation of these sublime truths, was the original object of the institution of the ceremonies of initiation, and the adoption of other means by which the initiated could be recognized, and the uninstructed excluded. Such was the opinion of Warburton, who says that "the Mysteries were at first the retreats of sense and virtue, till time corrupted them."

The Abbé Robin in a learned work on this subject entitled Recherches sur les Initiations Anciennes et Modernes (Paris, 1870), places the origin of the initiations at that remote period when crimes first began to appear upon earth. The vicious, he remarks, were urged by the terror of guilt to seek among the virtuous intercessors with the Deity. The latter, retiring into solitude to avoid the contagion of growing corruption, devoted themselves to a life of contemplation and the cultivation of several of the useful sciences. The periodical return of the seasons, the revolution of the stars, the productions of the earth, and the various phenomena of nature, studied with attention, rendered them useful guides to men, both in their pursuits of industry and in their social duties. These recusant students invented certain signs to recall to the remembrance of the people the times of their festivals and of their rural labors, and hence the origin of the symbols and hieroglyphs that were in use among the priests of all nations. Having now become guides and leaders of the people, these sages, in order to select as associates of their learned labors and sacred functions only such as had sufficient merit and capacity, appointed strict courses of trial and examination, and this, our author thinks, must have been the source of the initiations of antiquity. The Magi, Brahmins, Gymnosophists, Druids, and priests of Egypt, lived thus in sequestered habitations and subterranean caves, and obtained great reputation by their discoveries in astronomy, chemistry, and mechanics, by their purity of morals, and by their knowledge of the science of legislation. It was in these schools, says M. Robin, that the first sages and legislators of antiquity were formed, and in them he supposes the doctrines taught to have been the unity of God and the immortality of the soul; and it was from these Mysteries, and their symbols and hieroglyphs, that the exuberant fancy of the Greeks drew much of their mythology.

Warburton deduces from the ancient writers—from Cicero and Porphyry, from Origen and Celsus, and from others—what was the true object of the Mysteries. They taught the dogma of the unity of God in opposition to the polytheistic notions of the people, and in connection with this the doctrine of a future life, and that the initiated should be happier in that state than all other mortals; that while the
souls of the profane, at their leaving the body, stuck fast in mire and filth and remained in darkness, the souls of the initiated winged their flight directly to the happy islands and the habitations of the gods.

"Thrice happy they," says Sophocles, "who descended to the shades below after having beheld these Rites; for they alone have life in Hades, while all others suffer there every kind of evil." And Isocrates declares that "those who have been initiated in the Mysteries, entertain better hopes both as to the end of life and the whole of futurity."

Others of the ancients have given us the same testimony as to their esoteric character. "All the Mysteries," says Plutarch, "refer to a future life and to the state of the soul after death." In another place, addressing his wife, he says, "We have been instructed in the religious Rites of Dionysius, that the soul is immortal, and that there is a future state of existence."

Cicero tells us that, in the Mysteries of Ceres at Eleusis, the initiated were taught to live happily and to die in the hope of a blessed futurity. And, finally, Plato informs us that the hymns of Musaeus, which were sung in the Mysteries, celebrated the rewards and pleasures of the virtuous in another life, and the punishments which awaited the wicked. These sentiments, so different from the debased polytheism which prevailed among the uninitiated, are the most certain evidence that the mysteries arose from a purer source than that which gave birth to the religion of the vulgar.

We must not pass unnoticed Faber's notion of their arkite origin. Finding, as he did, a prototype for every ancient cultus in the ark of Noah, it is not surprising that he should apply his theory to the Mysteries. Faber says (Origin of Pagan Idolatry II, iv, 5):

The initiations into the mysteries scenically represented the mystic descent into Hades and the return from thence to the light of day, by which was meant the entrance into the ark and the subsequent liberation from its dark enclosure. They all equally related to the allegorical disappearance, or death, or descent of the great father, at their commencement; and his invention, or revival, or return from Hades, at their conclusion.

Dollinger (Gentile and Jew i, 126) says, speaking of the Mysteries:

The whole was a drama, the prelude to which consisted in purifications, sacrifices, and injunctions with regard to the behavior to be observed. The adventures of certain deities, their sufferings and joys, their appearance on earth, and relations to mankind, their death, or descent to the nether world, their return, or their rising again—all these, as symbolizing the life of nature, were represented in the most splendid and connected series of theatrical scenes. These representations, tacked on to a nocturnal solemnity, brilliantly got up, particularly at Athens, with all the resources of art and sensual beauty, and accompanied with dancing and song, were eminently calculated to take a powerful hold on the imagination and the heart, and to excite in the spectators alternately conflicting sentiments of terror, and calm, sorrow, and fear, and hope. They worked upon them, now by agitating, now by soothing, and meanwhile had a strong bearing upon susceptibilities and capacities of individuals, according as their several dispositions inclined them more to reflection and observation, or to a resigned credulity.

Bunsen (God in History II, book iv, chapter 6), gives the most recent and the most philosophic idea of the character of the Mysteries:

They did indeed exhibit to the initiated coarse physical symbols of the generative powers of Nature, and of the universal Nature herself, eternally, self-sustaining through all transformations; but the religious element of the Mysteries consisted in the relations of the universe to the soul, more especially after death. Thus, even without philosophic proof, we are justified in assuming that the Mysteries served by the most powerful sanctions. An oath of secrecy was administered in the most solemn form to the initiate, and to violate it was considered a sacrilegious crime, the prescribed punishment for which was immediate death, and we have at least one instance in Livy of the infliction of the penalty. The ancient writers were, therefore, extremely reluctant to approach the subject, and Lobbeck gives, in his Aglaophamus (volume i, appendix 131, 151; ii, 12, 87), several examples of the cautious manner in which they shrank from divulging or discussing any explanation of a symbol which had been interpreted to them in the course of initiation. I would forbid, says Horace (Epistles iii, Odes 2, 26), that man who would divulge the sacred Rites of mysterious Ceres from being under the same roof with me, or from setting sail with me in the same precarious bark.

On the subject of their relation to the Rites of Freemasonry, to which they bear in many respects so remarkable a resemblance, that some connection seems necessarily implied, there are five principal theories.

The first is that embraced and taught by Doctor Oliver, namely, that they are but deviations from that common source, both of them and of Freemasonry, the patriarchal mode of worship established by God himself. With this pure system of truth, he supposes the science of Freemasonry to have been coeval and identified. But the truths thus revealed by divinity came at length to be doubted or rejected through the imperfection of human reason, and though the visible symbols were retained in the Mysteries of the Pagan world, their true interpretation was lost.

There is a second theory which, leaving the origin of the Mysteries to be sought in the patriarchal doctrines, where Brother Oliver has placed it, finds the connection between them and Freemasonry commencing at the building of King Solomon's Temple. Over the construction of this building, Hiram, the Architect of Tyre, presided. At Tyre the Mysteries of Bacchus had been introduced by the Dionysian Artificers, and into their fraternity Hiram, in all prob-
ability, had, it is necessarily suggested, been admitted. Freemasonry, whose tenets had always existed in purity among the immediate descendants of the patriarchs, added now to its doctrines the guard of secrecy, which, as Doctor Oliver himself remarks, was necessary to preserve them from perversion or pollution.

A third theory has been advanced by the Abbé Robin, in which he connects Freemasonry indirectly with the Mysteries, through the intervention of the Crusaders. In the work already cited, he attempts to deduce, from the ancient initiations, the orders of chivalry, whose branches, he says, produced the Institution of Freemasonry.

A fourth theory, and this has been advanced by the Rev. C. W. King in his treatise On the Gnostics, is that as some of them, especially those of Mithras, were extended beyond the advent of Christianity, and even to the very commencement of the Middle Ages, they were seized upon by the secret societies of that period as a model for their organization, and that through these latter they are to be traced to Freemasonry.

But perhaps, after all, the truest theory is that which would discard all successive links in a supposed chain of descent from the Mysteries to Freemasonry, and would attribute their close resemblance to a natural coincidence of human thought. The legend of the Third Degree, and the legends of the Eleusinian, the Càbric, the Dionysian, the Adonic, and all the other Mysteries, are identical in their object to teach the reality of a future life; and this lesson is taught in all by the use of the same symbolism, and, substantially, the same scenic representation. And this is not because the Masonic Rites are a lineal succession from the Ancient Mysteries, but because there has been at all times an aptness of the human heart to nourish this belief in a future life, and the promeness of the human mind to clothe this belief in a symbolic dress. And if there is any other more direct connection between them it must be sought for in the Roman Colleges of Artificers, who did, most probably, exercise some influence over the rising Freemasons of the early ages, and who, as the contemporaries of the Mysteries, were, we may well suppose, imbued with something of their organization. We conclude with a notice of their ultimate fate. They continued to flourish until long after the Christian era; but they at length degenerated. In the fourth century, Christianity had begun to triumph. The Pagans, desirous of making converts, threw open the hitherto inaccessible portals of their mysterious rites. The strict scrutiny of the candidate’s past life, and the demand for proofs of irrefragable conduct, were no longer deemed indispensable. The vile and the vicious were indiscriminately admitted to participate in privileges which were once granted only to the noble and the virtuous. The sun of Paganism was setting, and its rites had become contemptible and corrupt. Their character was entirely changed, and the initiations were indiscriminately sold by peddling priests, who wandered through the country, to every applicant who was willing to pay a trifling fee for that which had once been refused to the candidates of a monarch. At length these abominations attracted the attention of the emperors, and Constantinople and Gratian forbade their celebration by night, excepting, however, from these edicts, these initiations at Eleusis. But finally Theodosius, by a general edict of proscription, ordered the whole of the Pagan Mysteries to be abolished, in the four hundred and thirty-eighth year of the Christian era, and eighteen hundred years after their first establishment in Greece.

Clavel, however, says that they did not entirely cease until the era of the restoration of learning, and that during a part of the Middle Ages the Mysteries of Diana, under the name of the Courses of Diana, and those of Pan under that of the Sabbats, were practised in country places. But these were really only certain superstitious rites connected with the belief in witchcraft. The Mysteries of Mithras, which, continually attacked by the Fathers of the Church, lived until the beginning of the fifth century, were the last of the old mysteries which had once exercised so much influence over the Pagan world and the Pagan religions. Doctor Mackey’s conclusions in the preceding article have not been materially weakened by later writers. Some additions may be made to support his position and briefly increase the amount of information he has submitted. The word Mystery must here be strictly reserved for these ancient religious rites of the Greeks and Romans, the name coming from two Greek words, the one meaning an initiate, and the other to close the mouth. There is another word Mystery, or Mysteria, meaning a trade, and in the opinion of Professor Skeat applied to the medieval plays because they were performed by the Craftsman (see Mystery).

So far as the Mysteries of antiquity have especial interest to us in the relation of their ceremonies to those of Freemasonry, we are compelled to obtain our knowledge rather by inference, more or less remote, than otherwise. What we know of the initiations and of the ritualistic instructions is limited by the very same concealment that in these modern times reserves such information from the profane, those without the fold. Yet here and there we catch a glint and a glow of the inner light that radiated from these centers of such wisdom as in that day and era was at the service of the candidates. There were peculiar resemblances to prove anew to us that profound initiation moves on parallel lines in all the ages. Only those specially prepared might join in the solemn rites, only then after probation and purification, in charge of a guide and instructor who led the candidate on to further light. There was more than prayer and sacrifice, there was communication, some explanation, a revelation, an investiture probably as spiritual as it was a material one, and at least something stronger than a suggestion appears to us that the whole ceremonial included a dramatic conception of a sacred play.

We readily see from the writers of the time how glowing was the poetic ritual. From certain hints we can get an inkling of the ceremonies, in fact there is a trace of two Degrees, one preliminary to the other. There is also an intimation of a rebirth, holy objects and scenes were shown, the brotherhood breaking of bread together, a common partaking of food, the illuminating use of symbolism here and there, the instruction to be remembered for a life of contemplation and a hereafter of happiness, these were in all probability impressed as we can reasonably infer by splendor.
of stagecraft, regal raiment, stately action, the solemn solace of holy sacraments. That there were Mysteries less creditable than others from our modern standpoint is doubtless true, just as all secret societies are not the same today in merit. Secrecy then and now does not always mean sufficiency. Nevertheless, we may well glean and study such fragments of worth as are thus available from the scanty records of these our forerunners of Freemasonry. For further information consult Brother Golbert d’Alviella’s Eleusis; Andrew Lang’s Myth, Ritual and Religion, Doctor Jevons’ Introduction to the Study of Religion, Franz Cumont’s Mysteries of Mithra, Dudley Wright’s Eleusinian Mysteries, and the Encyclopaedia Britannica. Passages from classical literature relative to the Mysteries are found in C. A. Lobeck’s Aglaophamus, and L. R. Farnell’s Cults of the Greek States.

MYSTERIES, MEXICAN. Instituted among the Mexicans, Aztecs, and were of a sacred nature. The adherents adopted the worship of some special deity, Quetzalcoati, the Mexican Saviour, under secret rites, and rendered themseles seclusive. A similar Order was that called Tlamacazajotl, also the Order known as Telpochitizli. It is understood that under the sway of the Aztecs, the Mexican Mysteries had some Masonic affinities (see Aztec Writings).

MYSTERY. From the Greek μυστήριον, compound word meaning an initiate and a secret, something to be concealed. The Gilds or Companies of the Middle Ages, out of which we trace the Masonic organization, were called mysteries, because they had trade-secrets, the preservation of which was a primary ordination of these fraternities. “Mystery” and “Craft” came thus to be synonymous words. In this secondary sense we speak of the “Mystery of the Stone-Masons” as equivalent to the “Craft of the Stone-Masons.”

Adam Smith, Wealth of Nations (volume i, page 126), refers to the old stipulation that unless he had served an apprenticeship to it of seven years, “it was enacted, that no person should for the future exercise any trade, craft, or mystery.” But the Mystery of Freemasonry refers rather to the primary meaning of the word as immediately derived from the Greek (see Mysteries).

MYSTES. From the Greek μυστής, to shut the eyes. One who had been initiated into the Lesser Mysteries of Paganism. He was now blind; but when he was initiated into the Greater Mysteries, he was called an Epopt, or one who saw. The Mystes was permitted to proceed no farther than the vestibule or porch of the temple. To the Epopts only was accorded the privilege of admission to the adytum or sanctuary. A female initiate was called a Mystis.

MYSTICAL. A word applied to any language, symbol, or ritual which is understood only by the initiated. The word was first used by the priests to describe their mysterious rites, and then borrowed by the philosophers to be applied to the inner, esoteric doctrines of their schools. In this sense we speak of the mystical doctrines of Speculative Freemasonry. Suidas derives the word from the Greek μυστής, to close, and especially to close the lips. Hence the mystical is that about which the mouth should be closed.

MYSTIC CROWN, KNIGHTS AND COMPANIONS OF THE. A Society formed by the adherents of Mesmer, in August, 1787, of a beneficent, nonpolitical, and nonsectarian nature, to which Master Masons only were admitted.

MYSTICISM. A word applied in religious phraseology to any views or tendencies which aspire to more direct communication between God and man by the inward perception of the mind than can be obtained through revelation. “Mysticism,” says Vaughan (Hours with the Mystics i, 19), “presents itself in all its phases as more or less the religion of internal as opposed to external revelation—of heated feeling, sickly sentiment, or lawless imagination, as opposed to that reasonable belief in which the intellect and the heart, the inward witness and the outward, are alike engaged.” The Pantheism of some of the ancient philosophers and of the modern Spinozists, the Speculations of the Neoplatonists, the Anabaptism of Munster, the system of Jacob Behmen, the Quietism of Madame Guyon, the doctrines of the Bavarian Illuminati, and the reveries of Swedenborg, all partake more or less of the spirit of mysticism. The Germans have two words, mystik and mysticismus—the former of which they use in a favorable, the latter in an unfavorable sense. Mysticism is with them only another word for Pantheism, between which and Atheism there is but little difference. Hence a belief in mysticism is with the German Freemasons a disqualification for initiation into the Masonic rites. Thus the second article of the Statutes of the Grand Lodge of Hanover prescribes that “ein Freimaurer muss vom Mysticismus und Atheismus gleich weit entfernt stehen,” that is, “a Freemason must be equally distant from Mysticism and Atheism.” Gädicke, Freimaurer-Lexicon, thus expresses the German sentiment: “Etwas mystisches sollte wohl jeder Mensch seyn, aber man hüte sich vor groben Mysticismus,” that is, “Every man ought to be somewhat mystical, but should guard against coarse mysticism.”

MYSTIC ORDER VEILED PROPHETS OF THE ENCHANTED REALM. See Grotto.

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

The expression was used by Brother Robert Burns in his farewell to the Brethren of Saint James Lodge, Tarbolton, Scotland,

Adieu! a heart-warm, fond adieu!  
Drear Brothers of the mystic tie!  
Ye favored, ye enlightened few,  
Companions of my social joy!

Brother A. Glass, Ayr Operative Lodge, No. 138, has also in the Freemason (August 5, 1871), later used the expression effectively thus in allusion to Brother Burns himself:

His was the keen prophetic eye,  
Could see afar the glorious birth  
Of that great power, whose mystic tie,  
Shall make “One Lodge” of all the earth.

MYTH. The word myth, from the Greek μῦθος, a story, in its original acceptation, signified simply a statement or narrative of an event, without any necessary implication of truth or falsehood; but, as
the word is now used, it conveys the idea of a personal narrative of remote date, which, although not necessarily untrue, is certified only by the internal evidence of the tradition itself. This definition, which is substantially derived from George Grote (History of Greece, volume i, page 295), may be applied without modification to the myths of Freemasonry, although intended by the author only for the myths of the ancient Greek religion.

The myth, then, is a narrative of remote date, not necessarily true or false, but whose truth can only be certified by internal evidence. The word was first applied to those fables of the Pagan gods which have descended from the remotest antiquity, and in all of which there prevails a symbolic idea, not always, however, capable of a positive interpretation. As applied to Freemasonry, the words myth and legend are synonymous. From this definition it will appear that the myth is really only the interpretation of an idea. But how we are to read these myths will best appear from these noble words of Max Muller (Science of Language, second series, page 578), “Everything is true, natural, significant, if we enter with a reverent spirit into the meaning of ancient art and ancient language. Everything becomes false, miraculous, and unmeaning, if we interpret the deep and mighty words of the seers of old in the shallow and feeble sense of modern chroniclers.”

A fertile source of instruction in Freemasonry is to be found in its traditions and mythical legends; not only those which are incorporated into its ritual and are exemplified in its ceremonies, but those also which, although forming no part of the Lodge Lectures, have been orally transmitted as portions of its history, and which, only within a comparatively recent period, have been committed to writing. But for the proper appreciation of these traditions some preparatory knowledge of the general character of Masonic myths is necessary. If all the details of these traditions be considered as asserted historical facts, seeking to convey nothing more nor less than historical information, then the improbabilities and anachronisms, and other violations of historical truth which distinguish many of them, must cause them to be rejected by the scholar as absurd impostures. But there is another and a more advantageous view in which these traditions are to be considered. Freemasonry is a symbolic institution—everything in and about it is symbolic—and nothing more eminently so than its traditions.

Although some of them—as, for instance, the Legend of the Third Degree—have in all probability a deep substratum of truth lying beneath, over this there is superposed a beautiful structure of symbolism. History has, perhaps, first suggested the tradition; but then the legend, like the myths of the ancient poets, becomes a symbol, which is to enunciate some sublime philosophical or religious truth. Read in this way, and in this way only, the myths and legends of Freemasonry will become interesting and instructive (see Legend).

MYTH, HISTORICAL. A historical myth is a myth that has a known and recognized foundation in historical truth, but with the admixture of a preponderating amount of fiction in the introduction of personages and circumstances. Between the historical myth and the mythical history, the distinction cannot always be preserved, because we are not always able to determine whether there is a preponderance of truth or of fiction in the legend or narrative under examination.

MYTHICAL HISTORY. A myth or legend, in which the historical and truthful greatly preponderate over the inventions of fiction, may be called a mythical history. Certain portions of the Legend of the Third Degree have such a foundation in fact that they constitute a mythical history, while other portions, added evidently for the purposes of symbolism, are simply a historical myth.

MYTHOLOGY. Literally, this word means the science of myths; and this is a very appropriate definition, for mythology is the science which treats of the religion of the ancient Pagans, which was almost altogether founded on myths or popular traditions and legendary tales; and hence Keightly (Mythology of Ancient Greece and Italy, page 2), says that “mythology may be regarded as the repository of the early religion of the people.” Its interest to a Masonic student arises from the constant antagonism that existed between its doctrines and those of the Primitive Freemasonry of antiquity and the light that the mythological mysteries throw upon the ancient organization of Speculative Freemasonry.

MYTH, PHILOSOPHICAL. This is a myth or legend that is almost wholly unhistorical, and which has been invented only for the purpose of enunciating and illustrating a particular thought or dogma. The Legend of Euclid in the manuscripts of our ancient Craft is clearly a philosophical myth.
NAAMAH. The daughter of Lamech and sister of Tubal-cain (see Genesis iv, 18-24, and 29, which have been read as meaning two different persons but now usually understood as of the same list). To her the Legend of the Craft attributes the invention of the art of weaving, and she is united with her three brothers, by the same legend, in the task of inscribing the several sciences on two pillars, that the knowledge of them might be preserved after the Flood.

NAHARDA, BROTHERHOOD OF. After the destruction of the Solomonial Temple, the captives formed an association while slaves at Naharda, on the Euphrates, and are there said to have preserved the secret mysteries.

Naked. In Scriptural symbology, nakedness denoted sin, and clothing, protection. But the symbolism of Freemasonry on this subject is different. There, to be “neither naked nor clothed” is to make no claim through worldly wealth or honors to pre- ferment in Freemasonry, where nothing but internal merit, which is unaffected by the outward appearance of the body, is a recommendation for admission.

NAME OF GOD. A reverential allusion to the name of God, in some especial and peculiar form, is to be found in the doctrines and ceremonies of almost all nations. This ineffable or unutterable name was respected by the Jews under the sacred form of the word Jehovah. Among the Druids, the three letters I. O. W. constituted the name of Deity. They were never pronounced, says Giralinus Cambrensis, but another and less sacred name was substituted for them. Each letter was a name in itself. The first is the Word, at the utterance of which in the beginning the world burst into existence; the second is the Word, whose sound still continues, and by which all things remain forever approaching to the immediate presence of the Deity. The analogy between this and the past, present and future significations contained in the Jewish Tetragrammaton will be evident.

Among the Mohammedans there is a science called Ism Allah, or the science of the name of God. "They pretend," says Niebuhr, "that God is the lock of this science, and Mohammed the key; that, consequently, none but Mohammedans can attain it; that it discovers what passes in different countries; that it familiarizes the possessors with the genii, who are at the command of the initiated, and who instruct them; that it places the winds and the seasons at their disposal, and heals the bites of serpents, the lame, the maimed, and the blind."

In the chapter of the Koran entitled Aræaf, it is written: "God has many excellent names. Invoke him by these names, and separate yourselves from them who give him false names." The Mohammedans believe that God has ninety-nine names, which, with that of Allah, makes one hundred; and, therefore, their chaplets or rosaries are composed of one hundred beads, at each of which they invoke one of these names; and there is a tradition, that whoever frequently makes this invocation will find the gates of Paradise open to him. With them Allah is the Ism al adhem, the Great Name, and they bestow upon it all the miraculous virtues which the Jews give to the Tetragrammaton. This, they say, is the name that was engraven on the stone which Japheth gave to his children to bring down rain from heaven; and it was by virtue of this name that Noah made the ark float on the waters, and governed it at will, without the aid of oars or rudder.

Among the Hindus there was the same veneration of the name of God, as is evinced in their treatment of the mystical name Aum. The "Institutes of Menu" continually refer to the peculiar efficacy of this word, of which it is said, "All rites ordained in the Veda, oblations to fire, and solemn sacrifices pass away; but that which passes not away is the syllable Aum, thence called aisbara, since it is a symbol of God, the Lord of created beings."

There was in every ancient nation a sacred name given to the highest god of its religious faith, besides the epithets of the other and subordinate deities. The old Aryans, the founders of our race, called their chief god Dyaus, and in the Vedas we have the invocation to Dyaus Pitar, which is the same as the Greek Zev πατηρ, and the Latin, Jupiter, all meaning the Heaven-Father, and at once reminding us of the Christian invocation to "Our Father which art in heaven."

There is one incident in the Hindu mythology which shows how much the old Indian heart yearned after this expression of the nature of Deity by a name. There was a nameless god, to whom, as the "source of golden light," there was a worship. This is expressed in one of the Veda hymns, where the invocation in every stanza closes with the exclamation, "Who is the god to whom we shall offer our sacrifice?" Now, says Bunsen (God in History i, 302), "the Brahmanic expositors must needs find in every hymn the name of a god who is invoked in it, and so, in this case, they have actually invented a grammatical divinity, the god Who." What more pregnant testimony could we have of the tendency of man to seek a knowledge of the Divine nature in the expression of a name?

The Assyrians worshiped Assur, or Asarac, as their chief god. On an obelisk, taken from the palace of Nimrod, we find the inscription, "to Asarac, the Great Lord, the King of all the great gods."

Of the veneration of the Egyptians for the name of their supreme god, we have a striking evidence in
the writings of Herodotus, the Father of History, as he has been called, who, during a visit to Egypt, was initiated into the Osirian mysteries. Speaking of these initiations, he says (book ii, chapter 171), "the Egyptians represent by night his sufferings, whose name I refrain from mentioning." It was no more lawful among the Egyptians than it was among the Jews, to give utterance aloud to that Holy Name.

At Byblos the Phenicians worshiped Eliun, the Most High God. From him was descended El, whom Philo identifies with Saturn, and to whom he traces the Hebrew Elohim. Of this El, Max Muller says that there was undeniably a primitive religion of the whole Semitic race, and that the Strong One in Heaven was invoked under this name by the ancestors of the Semitic races, before there were Babylonians in Babylonia, Phenicians in Sidon and Tyre, or Jews in Mesopotamia and Jerusalem. If so, then the Mosaic adoption of Jehovah, with its more precise teaching of the Divine essence, was a step in the progress to the knowledge of the Divine Truth.

In China there is an infinite variety of names of elemental powers, and even of ancestral spirits, who are worshiped as subordinate deities; but the ineffable name is Tien, compounded of the two signs for great and one, and which, the Imperial Dictionary tells us, signifies "The Great One—He that dwells on high, and regulates all below."

Drummond (Origines) claimed that Abaur was the name of the Supreme Deity among the ancient Chaldeans. It is evidently the Hebrew התantor, and signifies "The Father of Light."

The Scandinavians had twelve subordinate gods, but their chief or supreme deity was Al-Fathr, or the All Father.

Even among the Red Men of America we find the idea of an invisible deity, whose name was to be venerated. Garcilasso de la Vega tells us that while the Peruvians paid public worship to the sun, it was but as a symbol of the Supreme Being, whom they called, Pachacarmac, a word meaning the soul of the world, and which was so sacred that it was spoken only with extreme dread.

The Jews had, besides the Tetragrammaton or four-lettered name, two others: one consisting of twelve and the other of forty-two letters. But Maimonides, in his More Nevochim (part i, cxiii), remarks that it is impossible to suppose that either of these constituted a single name, but that each must have been composed of several words, which must, however, have been significant in making man approximate to a knowledge of the true essence of God. The Cabalistical book called the Sohar confirms this when it tells us that there are ten names of God mentioned in the Bible, and that when these ten names are combined into one word, the number of the letters amounts to forty-two. But the Talmudists, although they did not throw around the forty-two-lettered name the sanctity of the Tetragrammaton, prescribed that it should be communicated only to men of middle age and of virtuous habits, and that its knowledge would confirm them as heirs of the future as well as the present life. The twelve-lettered name, although once common, became afterward occult; and when, on the death of Simon I, the priests ceased to use the Tetragrammaton, they were accustomed to bless the people with the name of twelve letters. Maimonides very wisely rejects the idea that any power was derived from these letters or their pronunciation, and claims that the only virtue of the names consisted in the holy ideas expressed by the words of which they were composed.


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

At. Aleph and Tau, that is, Alpha and Omega. A name figurative of the Tetragrammaton.

Thoh. Eternal, absolute principle of creation.

Hoh. Destruction, the male and female principle, the author and regulator of time and motion.

Jah. Lord and remunerator.

O h. Severer and punisher.

Jao. Author of life.

Azad. Author of death.

Jao-Sabaoth. God of the co-ordinations of loves and hatreds. Lord of the solstices and the equinoxes.

Ekhe. The Being; the Ens.

El. The First Cause. The principle or beginning of all things.

El-o-hi. The Good Principle.

El-o-ho. The Evil Principle.

El-rcacum. The Succoring Principle.


El. The Most Luminous.

Il. The Omnipotent.

Elo-hi. The Omnipotent and Beneficent.

Elohim. The Most Beneficent.

Elo. The Sovereign, the Exclusus.

Adon. The Lord, the Dominator.

Elon. The Illuminator, the Most Effulgent.

Adonai. The Most Firm, the Strongest.

Elton. The Most High.

Shaddai. The Most Victorious.

Yesu-rum. The Most Generous.

Nel. The Most Sublime.

Like the Mohammedan Ism Allah, Freemasonry presents us as its most important feature with this science of the names of God. But here it elevates itself above Talmudical and Rabbinical reveries, and becomes a symbol of Divine Truth. The names of God were undoubtedly intended originally to be a means of communicating the knowledge of God himself. The name was, from its construction and its literal powers, used to give some idea, however scanty, in early times, of the true nature and essence of the Deity. The Ineffable Name was the symbol of the unutterable sublimity and perfection of truth which emanate from the Supreme God, while the subordinate names were symbols of the subordinate manifestations of truth. Freemasonry has availed itself of this system, and, in its reverence for the Divine Name, indicates its desire to attain to that truth as the ultimate object of all its labor. The significant words of the Masonic system, which describe the names of God wherever they are found, are not intended merely as words of recognition, but as indices, pointing—like the Symbolic Ladder of Jacob of the First Degree, or the Winding Stairs of the Second, or the Three Gates of the Third—the way of progress from darkness to light, from ignorance to knowledge, from the lowest to the highest conceptions of Divine Truth. And this is, after all, the real object of all Masonic science.

**NAMES OF LODGES.** The precedence of Lodges does not depend on their names, but on their numbers.
The rule declaring that "the precedency of Lodges is grounded on the seniority of their Constitution" was adopted on the 27th of December, 1727 (Constitutions, 1738, page 154). The number of the Lodge, therefore, by which its precedency is established, is always to be given by the Grand Lodge. In England, Lodges do not appear to have received distinctive names before the latter part of the eighteenth century. Up to that period the Lodges were distinguished simply by their numbers. Thus, in the first edition of the Book of Constitutions, published in 1723, we find a list of twenty Lodges, registered by their numbers, from No. 1 to No. 20, inclusive. Subsequently, they were further designated by the name of the tavern at which they held their meetings. Thus, in the second edition of the same work, published in 1738, we meet with a list of one hundred and six Lodges, designated sometimes, singularly enough, as Lodge No. 6, at the Rummer Tavern, in Queen Street; No. 84, at the Black Dog, in Castle Street; or No. 98, at the Bacchus Tavern, in Little Bush Lane. With such names and localities, we are not to wonder that the "three small glasses of punch," of which Doctor Oliver so feelingly speaks in his Book of the Lodge, were duly appreciated; nor, as he admits, that "there were some Brethren who displayed an anxiety to have the allowance increased." In 1766 we read of four Lodges that were erased from the Register, under the similar designations of the Globe, Fleet Street; the Red Cross Inn, Southwark; No. 85, at the George, Ironmongers' Lane and the Mercers Arms, Mercers Street. To only one of these, it will be perceived, was a number annexed. The name and locality of the tavern was presumed to be a sufficient distinction. It was not until about the close of the eighteenth century, as has been already observed, that we find distinctive names beginning to be given to the Lodges; and hence we have, in 1734, Saint John's Lodge, at Boston; a Solomon's Lodge, in 1735, at both Charleston and Savannah; and a Union Kilwinning, in 1764, at the former place.

This brief historical digression will serve as an examination of the rules which should govern all founders in the choice of Lodge names. The first and most important rule is that the name of a Lodge should be technically significant; that is, it must allude to some Masonic fact or characteristic; in other words, there must be something Masonic about it. Under this rule, all names derived from obscure or unmasonic localities should be rejected as unmeaning and inappropriate. Doctor Oliver, it is true, thinks otherwise, and says that "the name of a hundred, or waphpentake, in which the Lodge is situated, or of a navigable river, which confers wealth and dignity on the town, are proper titles for a Lodge." But a name should always convey an idea, and there can be conceived no idea worth treasuring in a Freemason's mind to be deduced from bestowing such names as New York, Philadelphia, or Baltimore, on a Lodge. The selection of such a name shows but little originality in the choosers; and, besides, if there be two Lodges in a town, each is equally entitled to the appellation; and if there be but one, the appropriation of it would seem to indicate an intention to have no competition in the future.

Yet, barren of Masonic meaning as are such geographical names, the adoption of them is one of the most common faults in American Masonic nomenclature. The examination of a very few old Registers, taken at random, will readily evince this fact. Thus, eighty-eight, out of one hundred and sixty Lodges in Wisconsin, were named after towns or counties; of four hundred and thirty-seven Lodges in Indiana, two hundred and fifty-one have names derived from the same source; geographical names were found in one hundred and eighty-one out of four hundred and three Lodges in Ohio, and in twenty out of thirty-eight in Maine. But, to compensate for this, we had seventy-one Lodges in New Hampshire, and only two local geographical appellations in the list.

There are, however, some geographical names which are admissible, and, indeed, are highly appropriate. These are the names of places celebrated in Masonic history. Such titles for Lodges as Jerusalem, Tyre, Lebanon, and Joppa are unexceptionable. Patmos, which is the name of a Lodge in Maryland, seems, as the long residence of one of the Patrons of the Order, to
be unobjectionable. So, too, Bethel, because it signifies the House of God; Mount Moriah, the site of the ancient Temple; Calvary, the small hill on which the sprig of a cacia was found; Mount Ararat, where the ark of our father Noah rested; Ophir, whence Solomon brought the gold and precious stones with which he adorned the Temple; Tadmor, because it was a city built by King Solomon; and Salem and Jebus, because they are synonyms of Jerusalem, and because the latter is especially concerned with Ornan the Jebusite, on whose threshing-floor the Temple was subsequently built—the scene of the subsequent captivity of our ancient Brethren; Jericho, because it was under a curse; and Misgab and Tophet, because they were places of idol worship. In short, it may be adopted as a rule, that no name should be adopted whose antecedents are in opposition to the principles of Freemasonry.

The ancient patrons and worthies of Freemasonry furnish a very fertile source of Masonic nomenclature, and have been very liberally used in the selection of names of Lodges. Among the most important may be mentioned Saint John, Solomon, Hiram, King David, Adoniram, Enoch, Archimedes, and Pythagoras. The Widow's Son Lodge, of which there are several instances in the United States, is an affecting and significant title, which can hardly be too often used.

Recourse is also to be had to the names of modern distinguished men who have honored the Institution by their adherence to it, or who, by their learning in Freemasonry, and by their services to the Order, have merited some marks of approbation. And hence we meet, in England, as the names of Lodges, with Sussex, Moira, Frederick, Zealand, and Robert Burns; and in the United States with Washington, Lafayette, Clinton, Franklin, and Clay. Care must, however, be taken that no name be selected except of one who was both a Freemason and had distinguished himself, either by services to his country, to the world, or to the Order. Brother Oliver says that "the most appropriate titles are those which are assumed from the name of some ancient benefactor or meritorious individual who was a native of the place where the Lodge is held; as, in a city, the builder of the cathedral church." In the United States we are, it is true, precluded from a selection from such a source; but there are to be found some of those old benefactors of Freemasonry, who, like Shakespeare and Milton, or Homer and Virgil, have ceased to belong to any particular country, and have now become the common property of the world-wide Craft. There are, for instance Carausius, the first Royal Patron of Freemasonry in England; and Saint Alban, the first Grand Master: and Athelstan and Prince Edwin, both active encouragers of the art in the same kingdom. There are Wykeham, Gundulphe, Giffard, Langham, Yevele (called, in the old records, the King's Freemason), and Chicheley, Jermyn, and Wren, all long celebrated as illustrious Grand Masters of England, each of whom would be well entitled to the honor of giving name to a Lodge, and any one of whom would be better, more euphonious, and more spirit-stirring than the unmeaning, and oftentimes crabbed, name of some obscure village or post-office, from which too many of our Lodges derive their titles.

And, then, again, among the great benefactors to Masonic literature and laborers in Masonic science there are such names as Anderson, Dunckerley, Preston, Hutchinson, Town, Webb, and a host of others, who, though dead, still live by their writings in our memories.

The virtues and tenets—the inculcation and practise of which constitute an important part of the Masonic system—form very excellent and appropriate names for Lodges, and have always been popular among correct Masonic nomenclators. Thus we everywhere find such names as Charity, Concord, Equality, Faith, Fellowship, Harmony, Hope, Humility, Mystic Tie, Relief, Truth, Union, and Virtue. Frequently, by a transposition of the word Lodge and the distinctive appellation, with the interposition of the preposition of, a more sonorous and emphatic name is given by our English and European Brethren, although the custom is but rarely followed in the United States. There have by this method the Lodge of Regularity, the Lodge of Fidelity, the Lodge of Industry, and the Lodge of Prudent Brethren, in England; and in France, the Lodge of Benevolent Friends, the Lodge of Perfect Union, the Lodge of the Friends of Peace, and the celebrated Lodge of the Nine Sisters.

As the names of illustrious men will sometimes stimulate the members of the Lodges which bear them to an emulation of their characters, so the names of the Masonic virtues may serve to incite the Brethren to their practise, lest the inconsistency of their names and their conduct should excite the ridicule of the world.

Another fertile and appropriate source of names for Lodges is to be found in the symbols and implements of the Order. Hence, we frequently meet with such titles as Level, Trowel, Rising Star, Rising Sun, Olive Branch, Evergreen, Doric, Corinthian, Delta, and Corner-Stone Lodges. Acacia is one of the most common, and at the same time one of the most beautiful, of these symbolic names; but unfortunately, through gross ignorance, it is often corrupted into Cassia—an insignificant plant, which has no Masonic or symbolic meaning.

An important rule in the nomenclature of Lodges, and one which must at once recommend itself to every person of taste, is that the name should be euphonious, agreeable sounding. This principle of euphony has been too little attended to in the selection of even geographical names in the United States, where names with impracticable sounds, or with ludicrous associations, are often affixed to our towns and rivers. Speaking of a certain island, with the unpronounceable name of Skh, Lieber says, "If Homer himself were born on such an island, it could not become immortal, for the best-disposed scholar would be unable to remember the name"; and he thinks that it was no trifling obstacle to the fame of many Polish heroes in the Revolution of that country, that they had names which left upon the mind of foreigners no effect but that of utter confusion. An error like this must be avoided in bestowing a name upon a Lodge.
The word selected should be soft, vocal—not too long nor too short—and, above all, be accompanied in its sound or meaning by no low, indecorous, or ludicrous association. For this reason such names of Lodges should be selected as Sheboygan and Oconomowoc from the Registry of Wisconsin, because of the uncouthness of the sound; and Rough and Ready and Indian Diggins from that of California, on account of the ludicrous associations which these names convey. Again, Pythagoras Lodge is preferable to Pythagorean, and Archimedes is better than Archimedean, because the noun is more euphonious and more easily pronounced than the adjective. But this rule is difficult to illustrate or enforce; for, after all, this thing of euphony is a mere matter of taste, and we all know the adage, "De gustibus non est disputandum," there is no disputing about tastes.

A few negative rules, which are, however, easily deduced from the affirmative ones already given, will complete the topic. No name of a Lodge should be adopted which is not, in some reputable way, connected with Freemasonry. Everybody will acknowledge that Morgan Lodge would be an anomaly, and that Cowan Lodge, would, if possible, be worse. But there are some names which, although not quite as bad as these, are on principle equally as objectionable. Why should any of our Lodges, for instance, assume, as many of them have, the names of Madison, Jefferson, or Taylor, since none of these distinguished men were Freemasons or Patrons of the Craft.

The indiscriminate use of the names of saints unconnected with Freemasonry is for a similar reason objectionable. Beside our Patrons, Saint John the Baptist and Saint John the Evangelist, but three other saints can lay any claims to Masonic honors, and these are Saint Alban, who introduced, or is said to have introduced, the Order into England, and has been liberally complimented in the nomenclature of Lodges; and Saint Swithin, who was at the head of the Craft in the reign of Ethelwulf; and Saint Benedict, who was the founder of the Masonic Fraternity of Bridge Builders. But Saint Mark, Saint Luke, Saint Andrew all of whom have given names to numerous Lodges, can have no pretensions to assist as sponsors in these Masonic baptisms, since they were not at all connected with the Craft.

To the Indian names of Lodges there is a radical objection. It is true that their names are often very euphonious and always significant, for the Red Men of the American Continent are tasteful and ingenious protestors or covering between the wings of the cherubim, exteriorly, while the gods of Egypt were reputed as hidden in the interior of the Naos of the sacred barks, behind hermetically closed doors (see Cherubim).

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

NAPLES. Freemasonry must have been practised in Naples before 1751, for in that year King Charles issued an Edict forbidding it in his dominions. The author of Anti-Saint Nicaise says that there was a Grand Lodge at Naples, in 1756, which was in correspondence with the Lodges of Germany. But its meetings were suspended by a royal Edict in September, 1775. In 1777 this Edict was repealed at the instigation of the Queen, and Freemasonry was again tolerated. This toleration lasted, however, only for a brief period. In 1781 Ferdinand IV renewed the Edict of Suppression, and from that time until the end of the century Freemasonry was subjected in Italy to the combined persecutions of the Church and State, and the Freemasons of Naples met only in secret. In 1793, after the French Revolution, many Lodges were openly organized. A Supreme Council of the
NAPOLeON I. It has been claimed, and with much just reason, as shown in his course of life, that Napoleon the Great was a member of the Brotherhood. Brother J. E. S. Tuckett, Transactions of Quatuor Coronati Lodge (volume xxvii, pages 96 to 114, 1914), arrives at the following conclusions:

The evidence in favor of a Masonic initiation previous to Napoleon's assumption of the imperial title is overwhelming;

The initiation took place in the body of an Army Philadelphic Lodge of the—Ecossais—Primitive Rite of Nartere, the third initiation of the "Note Communike" being an advancement in that Rite;

These initiations took place between 1795 and 1798.

Brother David E. W. Williamson sends us a reference of value here: In his Notes pour servir à l'histoire de la Franc-Magonnerie à Nancy jusqu'en 1805, M. Charles Bernardin, P. M. of the Lodge at Nancy, writing about 1910, says "Se Décembre (1797) on place la visite du général Bonaparte à la loge de Nancy." If this visit by him as a Freemason is a fact we can limit to a narrow range the probable time when Bonaparte was initiated and thus support the claim of Brother Tuckett.

Brother Tuckett's evidence is summed up thus:

In 1801, that is, fully two years before Napoleon became Emperor, a prominent Ecosse, Brother Eque, chief of the Philadelphes, claims Napoleon as "Brother of our Rite." Rite referred to is one of the Masonic systems. The Masonic evidence in favor of a Masonic initiation previous to Napoleon's assumption of the imperial title is overwhelming.

Several authors have written of the Masonic order "as proud to number Emperor, a prominent Ecossais, Brother Abraham, more probably of the Army Branch, as one of its members." The official report of a similar Festival at Montauban eleven days later describes the Degrees up to the Eighteenth, and the former of those from the Eighteenth to the Thirty-third. In October, 1812, King Joachim accepted the presidency of the Supreme Council as its Grand Commander. Both Bodies became extinct in 1815, on the accession of the Bourbons.

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Louis Napoleon III was a member of the Supreme Council, of the Ancient and Accepted Scottish Rite of France.

**NAPOLEONIC FREEMASONRY.** An Order under this name, called also the French Order of Noachts, was established at Paris, in 1816, by some of the adherents of the Emperor Napoleon. It was divided into three Degrees: 1. Knight; 2. Commander; 3. Grand Elect. The last Degree was subdivided into three points: i. Secret Judge; ii. Perfect Initiate; iii. Knight of the Crown of Oak. The mystical ladder in this Rite consisted of eight steps or stages, whose names were Adam, Eve, Noah, Lamech, Naamah, Peleg, Oubal, and Orient. The initials of these words, properly transposed, compose the word *Napoleon*, and this is enough to show the character of the system. General Bertrand was elected Grand Master, but, as he was then in the Island of Saint Helena, the Order was directed by a Supreme Commander and two Lieutenants. It was Masonic in form only, and lasted but for a few years.

**NARBONNE, RITE OF.** See *Primitive Rite*.

**NATIONAL GRAND LODGE.** The Royal Mother Lodge of the Three Globes, which had been established at Berlin in 1740, and recognized as a Grand Lodge by Frederick the Great in 1744, renounced the Rite of Strict Observance in 1771, and, declaring itself free and independent, assumed the title of the Grand National Mother Lodge of the Three Globes, by which appellation it is still known.

The Grand Orient of France, among its first acts, established, as an integral part of itself, a National Grand Lodge of France, which was to take the place of the old Grand Lodge, which, it declared, had ceased to exist. But the year after, in 1773, the National Grand Lodge was suppressed by the power which had given it birth; and no such power was recognized in French Freemasonry (see *Grand Lodge and General Grand Lodge*).

**NATIONAL GRAND LODGE.** See General Grand Lodge.

**NATIONAL LEAGUE OF MASONIC CLUBS.** See Masonic Clubs, National League of.

**NATIONAL MASONIC RESEARCH SOCIETY.** Organized in Iowa, 1914, the Society commenced the publication of the *Builder*, January, 1915, with Reverend Joseph Fort Newton as Editor-in-Chief. A managing Board of Stewards, all of the Grand Lodge of Iowa, were George E. Frazier, President; Newton R. Parvin, Vice-President; George L. Schoonover, Secretary, with Louis Block, C. C. Hunt, John W. Barry. Ernest A. Reed of New Jersey became President in 1922, with R. I. Clegg, Ohio, Vice-President; C. C. Hunt, Iowa, Secretary, and F. H. Littlefield, Missouri, Executive Secretary and Treasurer. Later, Brothers R. I. Clegg, H. L. Haywood, Robert Tipton, Dudley Wright, Louis Block, A. B. Skinner, J. H. Tatsch, became associate editors, Brother Haywood becoming editor in 1921, and R. J. Meekren in 1926.

**NATIONAL MASONIC TUBERCULOSIS SANATORIA ASSOCIATION.** The National Tuberculosis Association estimates that some fifty thousand living cases exist at all times among Freemasons in the United States and that five thousand of the Brethren die from tuberculosis every year. A Tuberculosis Sanatoria Commission was appointed by the Grand Lodges of Texas, Arizona, and New Mexico. An investigation was made by this Commission in 1922 of the situation in the Southwestern United States where thousands of consumptives resort. Many of these are Freemasons. Information collected by the Commission indicated distressing conditions and an urgent need for larger fraternal co-operative service. During the forty-seventh Annual Communication on February 18, 1925, Grand Lodge of New Mexico, a Committee was empowered and subsequently, at Las Cruces in that State, the Committee met and provided for the incorporation of a National Masonic Tuberculosis Sanatoria Association with an office at Albuquerque, New Mexico, under the supervision of Brother Alpheus A. Keen, Grand Secretary. The purpose of the institution is to act as trustee or agency for receiving and administering funds for the relief of Freemasons and members of their families or others suffering from tuberculosis or in distress from other causes; to provide hospitalization for sick and employment for the well; to establish institutions for the care of those suffering from tuberculosis and other diseases; and to acquire and conduct property in lands and buildings for such training schools, hotels, and so forth, as required for the objects named, and to circulate scientific and useful information for the prevention, relief and cure of tuberculosis, etc. The Association is to do whatever may be deemed essential to accomplish these objects, to encourage and promote works of humanity and charity, to relieve poverty, sickness, distress, suffering, to prevent danger, and to educate, to conquer tuberculosis. The management is under a Board of Governors, one member from each United States Grand Lodge Jurisdiction, the General Grand Chapter, General Grand Council, Grand Encampment, the two Supreme Councils, the Shrine, and the Eastern Star. The first President, Jaffa Miller, was succeeded by Herbert B. Holt, both Past Grand Masters of New Mexico; the first Secretary was Alpheus A. Keen, Grand Secretary of Freemasons, Albuquerque, New Mexico, and the Executive Secretary was Francis E. Lester, Past Grand Master, Mesilla Park, New Mexico. The *Builder*, National Masonic Research Society, St. Louis, Missouri, had a monthly department, "The North-East Corner," conducted vigorously and ably as a Bulletin of the Association by Robert J. Newton, Las Cruces, New Mexico.

**NATIONAL SOJOURNERS.** An association of Freemasons who hold or have held commissions in the defense forces of the United States Government. Detroit Chapter No. 1 was organized in 1919.

**NAYMUS GRECUS.** The Grand Lodge Manuscript, No. 1, contains the following passage: "'Tis befell that their was one curious Masson that height [was called] Naymus Grecus that had byn at the making of Sallomon's Temple, and he came into frrance, and there he taught the science of Massonrey to men of frrance." Who was this *Naymus Grecus*? The writers of these old records of Freemasonry are notorious for the way in which they mangle all names and words that are in a foreign tongue. Hence it is impossible to say who or what is meant by this word. It is differently spelled in the various manuscripts:
NAZARETH

Namas Grecious in the Landsdowne, Naymus Gracceus in the Sloane, Grecus alone in the Edinburgh-Kilwinning, and Maymus Gracieus in the Dowlland. For a table of various spellings, there are about twenty-five, see Transactions, Quatuor Coronati Lodge (volume iii, page 163). Doctor Anderson, in the second edition of his Constitutions (1738, page 16), calls him Ninus. Now, it would not be an altogether wild conjecture to suppose that some confused idea of Magna Graecia was floating in the minds of these unlettered Freemasons, especially since the Leland Manuscript records that in Magna Graecia Pythagoras established his school, and then sent Freemasons into France. Between Magna Graecia and Maymus Grecus the bridge is a short one, not greater than between Tubal-cain and Wackan, which we find in a German Middle Age document. The one being the name of a place and the other of a person would be no obstacle to these accommodating record writers; nor must we flinch at the anachronism of placing one of the disciples of Pythagoras at the building of the Solomonic Temple, when we remember that the same writers make Euculid and Abraham contemporaries. Just so do we find this "Curious Masson" flourishing at the widely different periods of King Solomon and Charles Martel, a claim not easily explained on historical grounds.

NAZARETH. A City of Galilee, in which Jesus spent his childhood and much of his life, and whence he is often called, in the New Testament, the Nazarene, or Jesus of Nazareth. Jesus Nazarenus was a portion of the inscription on the cross (see I. N. R. I). In the Rose Croix, Nazareth is a significant word, and Jesus is designated as "our Master of Nazareth," to indicate the origin and nature of the new dogmas on which the Order of the Rosy Cross was instituted.

NEBRASKA. In March, 1854, the region between the Missouri River and the Rocky Mountains was divided by Congress into the Territories of Kansas and Nebraska. The Grand Master of Illinois issued a Dispensation for a Lodge at Bellevue to petitioners who were vouched for by a member of Garden City Lodge, No. 18, and by Lafayette Lodge, No. 18, both of Chicago. The Lodge was chartered as Nebraska Lodge, No. 184, on October 3, 1855. On January 24, 1888, the Lodge moved to Omaha. Three Lodges, namely, Nebraska, No. 154; Giddings, No. 156, and Capital, No. 101, sent representatives to a Convention held on September 23, 1857, at Omaha to organize a Grand Lodge. David Lindley presided and George Armstrong was chosen Secretary. Grand Officers were elected: Brother Robert C. Jordan, Grand Master and Brother George Armstrong, Grand Secretary. The name of Giddings Lodge was changed to Western Star and that of Capital to Capitol. The Lodges were then renumbered as Nebraska, No. 1, at Bellevue; Western Star, No. 2, at Nebraska City, and Capitol, No. 3, at Omaha.

On November 21, 1859, Omaha Chapter, No. 1, was granted a Dispensation by the General Grand King, and on September 8, 1865, when this was reported to the General Grand Chapter, a Charter was issued. At a Convention held March 19, 1867, at Plattsmouth, by permission of the Deputy General Grand High Priest, the Grand Chapter of Nebraska was regularly organized. Officers were elected and installed as follows: Companions Harry P. Deuel and James W. Moore, Grand High Priest and Deputy Grand High Priest; Companion David H. Wheeler, Grand King; Companion Edwin A. Allen, Grand Scribe, and Companions Orsamus H. Irish and Elbert T. Duke, Grand Treasurer and Grand Secretary. All who helped in the organization of this Grand Chapter were later made Life Members. Nebraska is one of the States which make the Order of High Priesthood an essential qualification to the installation of the High Priest elect.

The Supreme Council of the Southern Jurisdiction, Ancient and Accepted Scottish Rite, granted a Charter for the organization of Omaha Council, No. 1, on July 8, 1867. Delegates from Omaha, No. 1; Alpha, No. 2, and Furnas, No. 3, formed the Grand Council of Nebraska on November 20, 1872. From 1875 to 1886 the Grand Chapter of Royal Arch Masons controlled the Council Degrees in Nebraska, but they again came under the Grand Council on March 9, 1886, and in 1889 the latter became a member of the General Grand Council.

Mount Calvary Commandery, No. 1, was formed at Omaha by Dispensation dated June 16, 1865, and issued by Grand Master Benjamin B. French. It was organized July 24 and chartered September 6.

The Lodge was chartered April 12, 1885, and in 1889 the latter became a member of the General Grand Council.

In 1881 came the beginning of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, in Nebraska. Mount Moriah Lodge of Perfection, No. 1, was chartered January 1; Semper Fidelis Chapter of Rose Croix, No. 1, on January 17; Nebraska Consistory, No. 1, was granted a Charter April 12, 1885, and Saint Andrew's Council of Kadosh, No. 1, on October 22, 1890.

NEBUCHADNEZZAR. About 630 years before Christ, the Empire and City of Babylon were conquered by Nebuchadnezzar, the King of the Chaldeans, a nomadic race, who, descending from their homes in the Caucasian Mountains, had overwhelmed the countries of Southern Asia. Nebuchadnezzar was engaged during his whole reign in wars of conquest. Among other nations which fell beneath his victorious arms was Judea, whose King, Jehoiakim, was slain by Nebuchadnezzar, and his son, Jehoiachin, ascended the Jewish throne. After a reign of three years, he was deposed by Nebuchadnezzar, and his kingdom given to his uncle, Zedekiah, a monarch distinguished for his vices. Having repeatedly rebelled against the Babylonian king, Nebuchadnezzar repaired to Jerusalem, and, after a siege of eighteen months, reduced it. The city was leveled with the ground, the Temple pillaged and burned, and the inhabitants carried captive to Babylon. These events are commemorated in the first section of the English and American Royal Arch system.

NEBUZARADAN. A Captain, or, as we would now call him, a general of Nebuchadnezzar, who commanded the Chaldean army at the siege of Jerusalem, and who executed the orders of his sovereign by the destruction of the city and Temple, and by carrying the inhabitants, except a few husbandsmen, as captives to Babylon.
NEGRE. The dark skin of Gabriel Mathieu Marconis the elder, a founder of the Rite of Memphis, made him known as the *Nigre*, or *Negro*.

NEGRI, BENED. Composer of the song, the *Aged Brothers*, the words written by Brother J. J. Smith, and sung at Freemasons Hall, London, June 24, 1846, in aid of the Aged Freemasons Home.

NEGRO LODGES. The subject of Lodges of colored persons, commonly called *Negro Lodges*, was for many years a source of agitation in the United States, not on account, generally, of the color of the members of these Lodges, but on account of the supposed illegality of their Charters. The history of their organization was thoroughly investigated, many years ago, by Brother Philip S. Tucker, of Vermont, and Brother Charles W. Moore, of Massachusetts, and the result is here given, with the addition of certain facts derived from a statement made by the officers of the Lodge in 1827.

Prince Hall and thirteen other negroes were made Freemasons in a Military Lodge in the British Army then at Boston, on March 6, 1775. When the Army was withdrawn these negroes applied to the Grand Lodge of England for a Charter and on the 20th of September, 1784, a Charter for a Master’s Lodge was granted, although not received until 1787, to Prince Hall and others, all colored men, under the authority of the Grand Lodge of England. The Lodge bore the name of *African Lodge, No. 429*, and was situated in the City of Boston. This Lodge ceased its connection with the Grand Lodge of England for many years, and about the beginning of the nineteenth century its registration was stricken from the rolls of the United States, to which Body it had always refused to offer any connection. Its legal existence, in the meantime, never having been recognized by the Grand Lodge of Massachusetts, to which body it had always refused to acknowledge allegiance.

After the death of Hall and his colleagues, to whom the Charter had been granted, the Lodge, for want of some one to conduct its affairs, fell into abeyance, or, to use the technical phrase, became dormant. After some years it was revived, but by whom, or under what process of Masonic law, is not stated, and it was stricken from the rolls of the United Grand Lodge of England, when new lists were made, as were many other Lodges in distant parts of the world, its legal existence, in the meantime, never having been recognized by the Grand Lodge of Massachusetts, to which body it had always refused to acknowledge allegiance.

NEIGHBOR. All the Old Constitutions have the charge that “every Mason shall keep true counsel of Lodge and Chamber” (see *Stoene Manuscript*, No. 3528). This is enlarged in the Andersonian Charges, of 1722 thus: “You are not to let your family, friends and neighbours know the concerns of the Lodge” (Constitution, page 55). However, however, a freemason may be in the natural confidence of neigh¬borhood intercourse, he must be reserved in all that relates to the esoteric concerns of Freemasonry.

NEITH. The Egyptian synonym of the Greek *Athené* or Minerva.

NEKAM. כך. But properly according to the Masoretic pointing, *Nakam*. A Hebrew word signifying *Vengeance*, and a significant word in the high Degrees (see *Vengeances*).

NEKAMAH. נקאה. Hebrew word, signifying *Venge¬ances*, and, like *Nakam*, a significant word in the advanced Degrees.

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

NEMESIS. According to Hesiod, the daughter of Night, originally the personification of the moral feeling of right and a just fear of criminal actions; in other words, Conscience. A temple was erected to *Nemesis* at Attica. She was at times called *Astraea* and *Rhamnusia*, and represented in the earliest days a young virgin like unto Venus; at a later period, as an old woman ho¬lery and holding a helm and wheel. At Rhamnus there was a statue of Nemesis of Parian marble, executed by Phidias. The Festival in Greece held in her honor was called *Nemesis*.

NEOCRUS. A name of the guardian of the Temple.

NEOPHYTE. Greek, *νέοψις, meaning newly planted*. In the primitive church, it signified one who had recently abandoned Judaism or Paganism and embraced Christianity; and in the Roman Church those recently admitted into its communion are still so called. Hence it has also been applied to the young disciple of any art or science. Thus Ben Jonson calls a young actor, at his first entrance “on the boards,” a *neophyte player*. In Freemasonry the newly initiated and uninstructed candidate is sometimes so designated.

NEOPLATONISM. A philosophical school, established at Alexandria in Egypt, which added to the theosophic theories of Plato many mystical doctrines borrowed from the East. The principal disciples of this school were Philo-Judeus, Plotinus, Porphyry, Jamblichus, Proclus, and Julian the Apostate. Much
of the symbolic teaching of the advanced Degrees of Freemasonry has been derived from the school of the Neoplatonists, especially from the writings of Jamblichus and Philo-Musaeus.

**NERGAL.** The Hebrew word ברגל. The synonym in Sanskrit is नर्गल. The Hebrew name for Mars; and in astrology the lesser Malefic. The word in Sanskrit is Nṛgala.

**NESBIT, WILBUR D.** American poet and humorist. Born at Xenia, Ohio, September 16, 1871; died at Chicago, Illinois, August 20, 1927. Received the initiatory Degrees in Evans Lodge No. 524, Evanston, Illinois, where his membership remained until his death. The Degrees of the Ancient and Accepted Scottish Rite were conferred upon him in 1919 at Chicago, and he was honored with the Thirty-third Degree by the Supreme Council, Northern Masonic Jurisdiction, at Pittsburgh, Pennsylvania, on September 15, 1925. Also a member of Medinah Temple, Ancient Arabic Order Nobles of the Mystic Shrine, at Chicago. Brother Nesbit wrote a number of poems of Masonic significance one of which through his courtesy follows:

I SAT IN LODGE WITH YOU
There is a saying filled with cheer,
Which calls a man to fellowship.
It means as much for him to hear
As lies within the brother-grip.
Nay, more! It opens wide the way to friendliness sincere and true;
There are no strangers when you say to me: "I sat in lodge with you."

When that is said, then I am known;
There is no questioning or doubt;
I need not walk my path alone.
Nor from my fellows be shut out.
These words hold all of brotherhood and help me face the world anew.
There's something deep and rich and good in this: "I sat in lodge with you."

Though in far lands one needs must roam,
By sea and shore and hill and plain,
Those words bring him a touch of home.
And lighten tasks that seem in vain.
Men's faces are no longer strange, but seem as those he always knew.
When some one brings the joyous change with his: "I sat in lodge with you."

So you, my brother, now and then
Have often put me in your debt.
To do; to show forth to other men
That you your friends do not forget.
When all the world seems gray and cold and I am weary,
Worn and blue,
Then comes this golden thought. I hold—you said: "I sat in lodge with you."

When to the last great Lodge you fare
My prayer is that I may be
One of your friends who wait you there,
Intent your smiling face to see.
We, with the warder at the gate, will have a pleasant task to do;
We'll call, though you come soon or late: "Come in! We sat in lodge with you."

**NETHERLANDS.** Speculative Freemasonry was first introduced in the Netherlands by the opening at the Hague, in 1731, of an Occasional Lodge under a Deputation granted by Lord Lovel, Grand Master of England, of which Doctor Desaguliers was Master, for the purpose of conferring the First and Second Degrees on the Duke of Lorraine, afterward the Emperor Francis I. He received the Third Degree subsequently in England. But it was not until September 30, 1734, that a regular Lodge was opened by Brother Vincent de la Chapelle, as Grand Master of the United Provinces, who may therefore be regarded as the originator of Freemasonry in the Netherlands. In 1735, this Lodge received a Patent or Deputation from the Grand Lodge of England, John Cornelius Rademaker being appointed Provincial Grand Master, and several Daughter Lodges were established by it. In the same year the States General prohibited all Masonic meetings by an Edict issued November 30, 1735. The Roman clergy actively persecuted the Freemasons, which seems to have produced a reaction, for in 1737, the magistrates repealed the Edict of Suppression, and forbade the clergy from any interference with the Order, after which Freemasonry flourished in the United Provinces. The Masonic innovations and controversies that had affected the rest of the Continent never successfully obtruded on the Dutch Freemasons, who practised with great fidelity the simple Rite of the Grand Lodge of England, although an attempt had been made in 1757 to introduce them. In 1798, the Grand Lodge adopted a Book of Statutes, by which it accepted the three Symbolic Degrees, and referred the four advanced Degrees of the French Rite to a Grand Chapter. In 1816, Prince Frederick attempted a reform in the Degrees, which was, however, only partially successful. The Grand Lodge of the Netherlands, whose Orient is at the Hague, tolerates the advanced Degrees without actually recognizing them. Most of the Lodges confine themselves to the Symbolic Degrees of Saint John's Freemasonry, while a few practise the reformed system of Prince Frederick.

**NETWORK.** One of the decorations of the pillars at the porch of the Temple (see Pillars of the Porch).

**NEUFCHATEAU, COUNT FRANCOIS DE.** See François de Neufchateau, Le Comte.

**NEVADA.** On May 15, 1862, Carson Lodge, No. 154, now No. 1, at Carson City was granted a Charter. At a meeting held on January 16, 1865, to consider the formation of a Grand Lodge, six of the eight Lodges in the State were represented. The following day delegates were sent by seven Lodges, namely, Carson, No. 154; Washoe, No. 157; Virginia, No. 162; Silver City, No. 163; Silver Star, No. 165; Escurial, No. 171, and Esmeralda, No. 170. Lander Lodge, the only remaining one in the State did not appear at the Convention but paid allegiance to the new Grand Lodge along with the others. A Constitution was adopted, Grand Officers were elected and installed January 17, and the first Annual Grand Communication at Virginia City was held October 10–13, 1865. Ten years later the Grand Lodge lost heavily by fire. In consequence the next regular meeting, at which 92 members and 286 visitors were present, was held on top of Mount Davidson, 7,827 feet high.
A Dispensation was issued by the General Grand High Priest, Companion John L. Lewis, in May, 1863, to Lewis Chapter at Carson City, Nevada. Its Charter was dated September 8, 1865. Companion Lewis granted authority to the four Chapters in the State, namely, Lewis, Virginia, Austin, and White Pine, to take steps to form a Grand Chapter. Three days later Charters were granted to two Chapters which were working under Dispensation.

The early Councils in Nevada were not long-lived owing probably to the fewness of the Companions who started them. The first was Carson Council at Carson City. Its Dispensation was issued on September 3, 1896, by the General Grand Council but was annulled September 24, 1900. Several others were organized but ceased work before long and the first to receive a Charter was Nevada, No. 1, at Goldfield, on September 10, 1912.

The De Witt Clinton Commandery, No. 1, at Virginia was established under a Dispensation from Grand Master Henry L. Palmer, February 4, 1867, and was chartered September 18, 1868. It was duly constituted and officers installed on January 8, 1869. When the Grand Commandery of Nevada was organized on April 15, 1918, there were in existence four bodies of the Ancient and Accepted Scottish Rite at Reno, namely, De Witt Clinton, No. 1; Malta, No. 3; and Wimemucus, No. 4; and was chartered September 18, 1868. It was duly constituted and officers installed on January 8, 1869.

In 1901 Charters were granted by the Supreme Council, Southern Jurisdiction, to four bodies of the Ancient and Accepted Scottish Rite at Reno, namely, Nevada Lodge of Perfection, No. 1; Washoe Chapter of Rose Croix, No. 1; Pyramid Council of Kadosh, No. 1; and Reno Consistory, No. 1. The Charters were dated respectively June 28, August 30, December 19, and December 20.

NE VARIETUR. Latin, meaning Lest it should be changed. These words refer to the Masonic usage of requiring a Brother, when he receives a Certificate, and to detect any impostor who may surreptitiously have obtained one.

NEW BRUNSWICK. New Brunswick was part of Nova Scotia until the year 1786. On August 22, 1792, Solomon's Lodge, No. 22, was warranted by the Provincial Grand Lodge at Halifax. It was constituted at St. Ann's, now Fredericton, the capital of New Brunswick. When the Dominion of Canada was established in 1867 the question of an Independent Grand Lodge of New Brunswick was discussed and as a result fourteen Lodges opened a Grand Lodge on October 10, 1867. Within four years all the Lodges in the district came under the control of the new Body. Brother Robert T. Clinch, the District Grand Master, was elected Grand Master but declined the office as he was still on the English Registry. Brother B. Lester Peters was then elected and finally installed on January 22, 1868. Capitular, Cryptic and Templar Freemasonry each have Bodies in the Province.

NEW CALEDONIA. See Oceania.

NEWFOUNDLAND. The Ancient Colony of Newfoundland remained without the Confederation of the Canadian Provinces. Freemasonry in this island dates back to 1746, the first Warrant being granted by the Provincial Grand Lodge at Boston. Brother J. Lane's list gives six Lodges warranted in the eighteenth century. The Grand Lodge of the Antients, England, is credited with four—one in 1774 and three in 1788—and the Grand Lodge of England, Moderns, with two—one each in 1784 and 1785. Nine others were chartered by the United Grand Lodge of England up to 1881, a number still remaining active. Six Lodges were organized under the Scottish Jurisdiction. A District Grand Lodge has been formed.

NEW HAMPSHIRE. A petition was sent to Henry Price of Boston on February 5, 1735, by six Freemasons at Portsmouth who had been working for some time under Constitutions “both in print and manuscript.” No Lodge had up till then been chartered in Portsmouth but they probably possessed a copy of the British Constitutions of 1723 and a set of older laws in manuscript. It is likely that meetings were held by these Brethren even before the establishment of the Grand Lodge in 1716–7. In 1787 a Convention of delegates from two or more Lodges was called to organize a Grand Lodge but it was not fully established until July 8, 1789. General John Sullivan was elected the first Grand Master and the name chosen for the new body was “The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New Hampshire.”

The General Grand King issued a Warrant to Saint Andrew's Chapter at Hanover on January 27, 1807. The Warrant was confirmed with others on June 7, 1816, at the Convocation of the General Grand Chapter of the United States. On the organization of the Grand Chapter of this State on June 10, 1819, the following officers were elected: Grand High Priest and Deputy Grand High Priest, John Harris and Thomas S. Bowles; Grand King, Henry Hutchinson; Grand Treasurer, John Davenport; Grand Secretary, Thomas W. Colby; Grand Chaplain, Thomas Beede; Grand Marshal, Timothy Kenrick; Grand Stewards, Companions Cady, Baker, Saxton, Pierce, and Grand Tyler, Jesse Corbett. The Grand Chapter was recognized by the General Grand Chapter at the Convocation held on September 9, 1819.

Tyrian Council of Royal Masters was established by four Brethren on August 5, 1815. It was visited about August 19, 1817, by Companion Jersey L. Cross who conferred the Degree of Select Master upon several members of the Council. Tyrian, Guardian, Washington and Columbian Councils together formed a Grand Council for the State of New Hampshire on July 9, 1823. From 1835 to 1855, however, the work of the Royal and Select Masters in New Hampshire ceased owing to the Morgan turmoil.

A meeting to organize Trinity Encampment, No. 1, was held at Lebanon in March, 1824. Two other meetings were held on April 8 and 15 and the Charter was received on April 10. During the Morgan excitement the Encampment ceased work but was granted another Charter on September 19, 1853. Sir Henry Fowle on May 27, 1829, granted a Dispensation for a Grand Encampment. A meeting of delegates at Concord on June 13, 1826, elected officers and chose Sir...
John Harris of Hopkinton as Grand Master. A Constitution was adopted on June 14 and meetings were held regularly until interrupted by the Anti-Masonic movement. On Tuesday, June 12, 1860, delegates from five subordinate Commanderies, namely, De Witt Clinton, Trinity, Mount Horeb, North Star, and St. Paul, were present at a meeting to reorganize the Grand Commandery. A Warrant of Dispensation was granted on July 19 and, on August 22, 1860, in the presence of Benjamin B. French, Grand Master of the Grand Encampment, officers were duly elected and installed.

Two Charters were issued to the Ineffable Lodge of Perfection at Portsmouth, one on January 31, 1842, which was destroyed by fire in 1865, and a second on May 19, 1866. A second body of the Ancient and Accepted Scottish Rite, the Grand Council of Princes of Jerusalem at Portsmouth, was chartered June 25, 1845. On June 4, 1864, Charters were granted to the Saint George Chapter of Rose Croix and the Edward A. Raymond Consistory at Nashua.

NEW JERSEY. The first Provincial Grand Master in America, Daniel Coxe, lived in the State of New Jersey but did not, it is believed, exercise his Masonic powers there. On May 13, 1761, a Warrant was granted by George Harrison, Provincial Grand Master of the Province of New York to Freemasons in the Town of Newark. The first meeting place of this body, the Saint John's Lodge, No. 1, of which the Minutes are preserved even yet, was the Rising Sun Tavern. It met afterwards at the houses of the members. William Tukey was named in the Charter as the first Master and under his direction the Lodge flourished. Washington's birthday was always observed as a festival and when the General's Headquarters were located at Morristown in 1779, numerous military Lodges were organized. A Convention of Master Masons was held on December 18, 1786, to consider the establishment of a Grand Lodge for New Jersey. A Constitution was adopted on April 2, 1787.

In the Proceedings of the General Grand Chapter for June 6, 1816, there is mention of a Warrant granted to Washington Chapter, Newark, May 26, 1813. The General Grand High Priest was reported to have granted permission for the formation of a Grand Chapter but, owing to the fact that there was only one regularly chartered Chapter subordinate to the General Grand Chapter in New Jersey, it was declared impossible. Not until February 13, 1857, was the Grand Chapter of New Jersey established by Newark Chapter, No. 2; Hiram, No. 4, and Boudinot, No. 5.

The Grand Council of Pennsylvania chartered New Brunswick Council, No. 12, on June 23, 1860. This Council was later known as Scott Council, No. 1. New Brunswick, No. 12; Kane, No. 11; Gebal, No. 14, the three Councils in New Jersey, all chartered by the Grand Council of Pennsylvania, began work for the formation of a Grand Council of New Jersey. A Convention was held at New Brunswick November 28, 1860, when Nathan O. Benjamin, Grand Master of the Grand Council of New York, was elected to preside, and Joseph H. Hough, Deputy Master of Gebal Council, became Secretary. The Grand Council was then opened in Ample Form.

Hugh de Payens Commandery, No. 1, at Jersey City was granted a Dispensation March 12, 1858, and a Charter September 16, the following year. It was duly constituted on November 25, 1859. The Grand Commandery was constituted on February 14, 1860, with three subordinate Commanderies, Hugh de Payens, No. 1; Saint Bernard, No. 2, and Helena, No. 3.

In 1863 the Ancient and Accepted Scottish Rite was first established at Trenton when the Mercer Lodge of Perfection was chartered, May 23, 1863. The Mercer Council of Princes of Jerusalem and the Trenton Chapter of Rose Croix were both established at Trenton by Charters dated May 19, 1866, and June 26, 1868, respectively. On May 16, 1867, the New Jersey Consistory at Jersey City was granted a Charter. These bodies are under the Supreme Council, Northern Masonic Jurisdiction.

NEW MEXICO. During the Mexican War Freemasonry was brought into the district by military Lodges attached to Regiments stationed there. Among these Lodges were Missouri, No. 86, and Hardin, No. 87, but both were closed with the end of the Mexican War. The Territory was then established and the Grand Lodge of Missouri issued a Charter for Montezuma Lodge, No. 109, the first Lodge to be organized in the new political division. It was duly instituted on August 22, 1851. A Convention was held at Santa Fe, August 6, 1877, for the purpose of making arrangements to establish a Grand Lodge. Simon B. Newcomb presided and A. Z. Huggins acted as Secretary. Representatives of four Lodges, namely, Aztec, No. 108; Chapman, No. 95; Montezuma, No. 109, and Union, No. 450, were appointed to be present, but when the meeting took place those from the last named failed to attend. The next day William W. Griffin was elected Grand Master and David J. Miller, Grand Secretary.

The following Chapters were organized under Dispensation and received Charters: Santa Fe, No. 1, Santa Fe, December 11, 1865, September 18, 1868; Silver City, No. 2, Silver City, February 22, 1876, August 24, 1877; Las Vegas, No. 3, Las Vegas, March 10, 1881, August 15, 1883; Rio Grande, No. 4, Albuquerque, January 12, 1882, August 15, 1883; Deming, No. 5, Deming, February 28, 1885, October 1, 1886; Raton, No. 6, Raton, no Dispensation, July 23, 1891; Columbia, No. 7, Roswell, January 24, 1894, August 24, 1894, and Socorro, No. 8, Socorro, October 1, 1896, October 13, 1897. The Grand Chapter was organized October 3, 1898, and W. H. Seamon was elected Grand High Priest and A. A. Keen, Grand Secretary.

Deming Council, No. 1, was granted a Dispensation May 11, 1887, by the General Grand Council. Its Charter was issued November 19, 1889, but was annulled November 9, 1909. Hiram Council, No. 1, at Albuquerque, organized under a Dispensation, January 19, 1920, was granted a Charter from the General Grand Council on September 9, 1924. Zuni Council, at Gallup, was organized by Dispensation, April 3, 1922, and Santa Fe Council at Santa Fe, April 19, 1922, a Council of that name under Dispensation at Santa Fe, May 1, 1895, surrendered its Dispensation on November 28, 1899.

A Commandery organized in New Mexico as Santa Fe, No. 1, was granted a Dispensation May 31, 1869. A Charter was issued September 21, 1871.
When the Grand Commandery was instituted on August 21, 1901, there were six subordinate Commanderies in existence, Santa Fe, No. 1; Las Vegas, No. 2; Pilgrim, No. 3; McGrory, No. 4; Aztec, No. 5, and Rio Hondo, No. 6. On August 29 Malta, No. 7, was established at Silver City.

A Lodge of Perfection, the first body of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, to be organized in New Mexico, was granted a Charter as Santa Fe, No. 1, on April 8, 1886. On October 20, 1909, three more bodies of the Ancient and Accepted Scottish Rite were chartered, namely, Aztlán Chapter of Rose Croix, No. 1: Coronado Council of Kadosh, No. 1, and New Mexico Consistory, No. 1.

NEW SOUTH WALES. A state of the Commonwealth of Australia, in the southeast portion of the island continent. Freemasonry owed its introduction to this State to the Social and Military Virtues Lodge, No. 227 (Ireland), which, attached to the 46th Foot in 1752, was at work in Sydney in 1816. Following on this, other Lodges, with a fixed abode, were opened under Irish Warrants, the first of which was Australian Social Lodge, No. 200, opened in 1820.

The Grand Lodge of England chartered a Lodge entirely for Australians, Australia, No. 820, in 1828. In 1839 England appointed a Provincial Grand Master and Scotland and Ireland followed suit in 1855 and 1858 respectively.

Representatives of twelve Scottish and Irish Lodges met on December 3, 1877, and organized the Grand Lodge of New South Wales. A body had however existed for some years which had also called itself the Grand Lodge of New South Wales but its proceedings had been highly irregular and when the new Grand Lodge was formed it accepted a Lodge Warrant from the new authority. The latter however was itself refused recognition by the Grand Lodges of the British Isles owing to there being seventy-three other Lodges in the district over which the few had no right to annex authority. On September 1, 1888, a Grand Lodge of New South Wales was opened which was duly sanctioned by other Grand Lodges and the existing dissension was thus ended.

NEW TEMPLARS. An Order of five Degrees instituted in France in the early part of the nineteenth century. The Degrees were termed—Initiati; Intimi Initiati; Adepti; Orientales Adepti; and Magnae aequae nigræ sancti Johannes Apostoli Adepti.

NEW YORK. The first Provincial Grand Master from 1730, Colonel Daniel Coxe, did not take any active steps towards the exercise of his new office. Captain Richard Riggs, however, who succeeded him on November 15, 1737, arrived in New York on May 21, 1738. The Provincial Grand Lodge was then organized and the first mention of Freemasonry in New York which occurs in the New York Gazette of January 22, 1739, is thought to refer to this body.

The fourth Provincial Grand Master was the most active in organizing Lodges. Temple and Saint John's were both alive in 1758 and the latter, the Charter of which was dated 1751, was probably constituted first. On September 5, 1781, the Atholl Grand Lodge authorized the constitution of a Provincial Grand Lodge of New York with the Rev. William Walter as Provincial Grand Master. Nine Lodges united in its formation, but Lodges constituted by the Moderns were excluded, and some years elapsed before it was thought advisable to allow them to participate. In 1787 the Grand Lodge declared illegal all Lodges in the State not under its own control.

The Royal Arch Degree was probably worked under the Lodge Charters at first. It is thought that Washington Chapter began life with the Provincial Grand Lodge, warranted in 1781, but as its records were destroyed by fire the facts about its early history are unknown. Five Chapters, namely, Hudson, Temple, Horeb, Hibernian and Montgomery, constituted on March 14, 1798, a Deputy Grand Chapter for the State of New York, subordinate to the Grand Chapter of the United States. Companion De Witt Clinton was then elected Deputy Grand High Priest. Brother Clinton also served as Grand Master of the Grand Encampment of New York, Grand Master of Knights Templar of the United States, and for fourteen years was Grand Master of the Grand Lodge of his State, being furthermore United States Senator, Mayor of New York City, and later was elected Governor of New York. He did not hesitate to publicly defend Freemasonry when many in public office were too fearful to be, or were even maliciously antagonistic. As Governor he was prompt, judicial and thorough with the problems raised by the Morgan mystery, and also wrote these sterling convictions to show his personal Masonic sentiments: "I know that Free Masonry, properly understood, and faithfully attended to, is friendly to religion, morality, liberty and good government; and I shall never shrink under any state of excitement, or any extent of misapprehension, from bearing testimony in favor of the purity of an Institution which can boast of a Washington and a Franklin and a Lafayette as distinguished members, which inculcates no principles and authorizes no acts that are not in perfect accordance with good morals, civil liberty and entire obedience to the government and the laws."

On January 10, 1799, the Grand Chapter to the Northern States assumed the name, as it already had the status, of a General Grand body and the Deputy Grand Chapters omitted the word Deput from their titles. Columbia Grand Council, No. 1, was opened at a meeting in Saint John's Hall on September 2, 1810. It was probably a self-constituted body. On January 18, 1823, it was resolved to form a Grand Council of Royal and Select Masters and at a Convention held a week later Companion Lownds was chosen Most Illustrious Royal Grand Master. In 1860 this Grand Council united with another organized May 27, 1854, by representatives of Washington, Pennell and Oriental Councils. A list of members of Morton's Encampment, probably the first in the State, appeared in 1796. Reference to a procession including Knights Templar in the Independent Journal of New York, December 28, 1785, suggests that the Encampment was at work years before 1796. Of those established about the beginning of the nineteenth century, Temple Commandery, No. 2, seems to be the oldest. A meeting was held on January 22, 1814, of the leading Knights Templar in the State. Assuming the necessary authority, they chose officers for a Grand Encampment and on June 18, 1814,
NEW ZEALAND. A dominion consisting of a group of islands in the Pacific Ocean about one thousand miles to the southeast of Australia. Less than a hundred years after the landing of the first European in this country a French Lodge, Française Primitive Antipodienne, the Antipodes meaning the opposite side of the earth, was chartered at Akaroa on August 29, 1843. The second and third were founded by the Grand Lodges of Ireland and England respectively in 1844 and 1845.

After 1852 the progress of the Craft gained impetus and many more Lodges sprang up. Between 1860 and 1875 fifty-four Lodges in all were warranted. On April 29, 1890, the Grand Lodge of New Zealand was established by those Lodges which desired independence. The others have continued their allegiance to their original Grand Lodges but have always maintained a friendly attitude towards the Grand Lodge of New Zealand.

NICARAGUA. A republic of Central America, between the Caribbean Sea and the Pacific Ocean. The Lodge of Regularity, No. 500, was granted a Charter by the Grand Lodge of England at Black River in 1763, but its name was removed from the register at the Union of 1813. Lodges were opened also at Grey-town by authority of the Grand Lodge of Scotland.

About 1762 a Provincial Grand Master, Brother Thomas M. Perkins, was appointed by Lord Aberdour and this authority was later extended to cover America.

Brother Street states in 1922 report to the Grand Lodge of Alabama, “The Grand Lodge of Nicaragua has its seat at Managua but we have been able to learn nothing of its history or present activities.”

NICK. From the Danish word, Nikken. The spirit of the waters, an enemy of man, the devil, or in the vulgar, Old Nick.

NICOLAI, CHRISTOPHER FRIEDRICH. Christopher Frederick Nicolai, author of a very interesting essay on the origin of the Society of Freemasons, was a bookseller of Berlin, and one of the most distinguished of the German savants of that Augustan age of German literature in which he lived. He was born at Berlin on the 18th of March, 1733, and died in the same city on the 8th of January, 1811. He was the editor of and an industrious contributor to, two German periodicals of high literary character, a learned writer on various subjects of science and philosophy, and the intimate friend of Lessing, whose works he edited, and of the illustrious Mendelssohn. In 1782-3, he published a work with the following title: Versuch über die Beschuldigungen welche dem Tempelherrenorden gemacht worden und über dessen Geheimniss; nebst einem Anhange über das Enstehen der Freimaurergeellschaft; that is, An Essay on the accusations made against the Order of Knights Templar and their mystery; with an Appendix on the origin of the Fraternity of Freemasons. In this work Nicolai advanced his peculiar theory on the origin of Freemasonry, which is substantially as follows:

Lord Bacon, taking certain hints from the writings of Andrea, the founder of Rosicrucianism and his English disciple, Fludd, on the subject of the regeneration of the world, proposed to accomplish the same object, but by a different and entirely opposite method. For, whereas, they explained everything esoterically, Bacon’s plan was to abolish all distinction between the esoteric and the exoteric and to demonstrate everything by proofs from nature. This idea he first promulgated in his Instauratio Magna, but afterward more fully developed in his New Atlantis. In this latter work, he introduced his beautiful apologue, abounding in Masonic ideas, in which he described the unknown island of Bensalem, where a king had built a large edifice, called after himself, Solomon’s House. Charles I, it is said, had been much attracted by this idea, and had intended to found something of the kind upon the plan of Solomon’s Temple, but the occurrence of the Civil War prevented the execution of the project.

The idea lay for some time dormant, but was subsequently revived, in 1646, by Wallis, Wilkins, and several other learned men, who established the Royal Society for the purpose of carrying out Bacon’s plan of communicating to the world scientific and philosophical truths. About the same time another society was formed by other learned men, who sought to arrive at truth by the investigations of alchemy and astrology. To this society such men as Ashmole and Lily were attached, and they resolved to construct a House of Solomon in the island of Bensalem, where they might communicate their instructions by means of secret symbols. To cover their mysterious designs, they got themselves admitted into the Masons Company, and held their meetings at Masons Hall, in Masons Alley, Basinghall Street. As Freemens of London, they took the name of Freemasons, and naturally adopted the Masonic implements as symbols.

Although this association, like the Royal Society, sought, but by a different method, to inculcate the principles of natural science and philosophy, it subsequently took a political direction. Most of its members were strongly opposed to the puritanism of the dominant party and were in favor of the royal cause, and hence their meetings, ostensibly held for the purpose of scientific investigation, were really used to conceal their secret political efforts to restore the exiled house of Stuart. From this society, which subsequently underwent a decadence, sprang the revival in 1717, which culminated in the establishment of the Grand Lodge of England.

Such was the theory of Nicolai. Few will be found at the present day to concur in all his views, yet none can refuse to award to him the praise of independence of opinion, originality of thought, and an entire avoidance of the beaten paths of hearsay testimony and unsupported tradition. His results may be rejected, but his method of attaining them must be commended.

NICOTIATES, ORDER OF, or the Order of the Priseurs. As smoker, meaning a smoker of tobacco, so priseur means taker—a taker of snuff. A secret Order mentioned by Clavel, teaching the doctrines of Pythagoras. From a strictly historical point of view the Society seems to have had its rise about the
year 1817, but its traditional history carries one back to the closing years of the fifth century, and the persecution under Emperor Justinian, instigated by his wife, Theodora. In so far as can be gathered, Cachiré de Beaurepaire, A. Meallet—Étienne Francois Bazot seemed to have been the original members or founders of the Society. Brother R. E. Wallace was of the opinion, derived from various circumstances, although he had as then no actual evidence sufficient to verify the belief, that to Bazot should be contributed this honor.

The Society lasted only for some sixteen years. The last meeting of which we can find any trace was a banquet which was held in June, 1833. During these sixteen years, however, the Priseurs gathered to the membership the bulk of the most famous Masonic characters of the time resident in Paris. Among the first to join was J. M. Ragon, who was admitted a member on June 1, 1817, at which time, though the Society had only been a few months in existence, the membership numbered twenty-five. André Joseph Etienne Le Rouge was admitted at the following meeting, held upon January 21, 1818, and on his being appointed Secretary, he became the ruling spirit of the Society. In short, the Priseurs were apparently a very select little coterie of Parisian Masons who met together, over their pipes and cigars, to discuss the various subjects connected more or less with Freemasonry (see Transactions, Quatuor Coronati Lodge, volume xxviii, 1915).

NIGERIA. The Grand Lodges in the British Isles are responsible for the introduction of Freemasonry into Nigeria, a territory of West Africa. The English Grand Lodge controls five Lodges at Lagos and one each at Calabar, Ebute Metta, Kaduna, Onitsha, Fort Harcourt, Warri and Zaria; Ireland one at Calabar, and Scotland has two at Lagos and one at Calabar.

NIGHT. Lodges, almost universally, all over the world, meet, except on special occasions, at night. In some large cities, as New York, Chicago, Cleveland, Lodges have been established of Brethren whose occupations prevent their assemblage at other than nocturnal meetings. The Grand Lodge controls five Lodges at Lagos and one each at Calabar, Ebute Metta, Kaduna, Onitsha, Fort Harcourt, Warri and Zaria; Ireland one at Calabar, and Scotland has two at Lagos and one at Calabar.

The reason given by the ancients for this selection of night as the time for initiation, is equally applicable to the system of Freemasonry. “Darkness,” says Brother Oliver, “was an emblem of death, and death was a prelude to resurrection. It will be at once seen, therefore, in what manner the doctrine of the resurrection was inculcated and exemplified in these remarkable institutions.” Death and the resurrection were the doctrines taught in the Ancient Mysteries; and night and darkness were necessary to add to the sacred awe and reverence which these doctrines ought always to inspire in the rational and contemplative mind. The same doctrines form the very groundwork of Freemasonry; and as the Master Mason, to use the language of Hutchinson, “represents a man saved from the grave of iniquity and raised to the faith of salvation,” darkness and night are the appropriate accompaniments to the solemn ceremonies which demonstrate this profession.

NIHONGI. Japanese, meaning Chronicles of Nihon. The companion of the Kojiki; the two works together forming the doctrinal and historic basis of Sintosm. The Japanese adherents of Sinsyn are termed Sintus, or Sintoos, who worship the gods, the chief of which is Ten-sio-dai-yin. The Nihongi was composed about 720 A.D., with the evident design of giving a Chinese coloring to the subject-matter of the Kojiki, upon which it is founded.

NILE. There is a tradition in the old Masonic Records that the inundations of the River Nile, in Egypt, continually destroying the perishable land-records by which one man could distinguish his possessions from those of another, Euclid instructed the people in the art of geometry, by which they might measure their lands; and then taught them to bound them with walls and ditches, so that after an inundation each man could identify his own boundaries. The tradition is given in the Cooke Manuscript (lines 455–72) thus: “Euclyde was one of the first founders of Geometry, and he gave him name, for in his tyme there was a water in that londe of Egypt that is called Nilo, and hit flowid so ferre into the londe that men myght not dwelle therein. Then this worthi clerke Enclide taught hem to make grete wallys and cliches to holde owt the watyr, and he by Gemetria mesured the londe and departyd hit in divers partys, and made every man to close his owne parte with walles and ditches.” This legend of the origin of the art of geometry was borrowed by the old Operative Masons from the Origines of Saint Isidore of Seville, where a similar story is told.

NIL NISI CLAVIS DEEST. Latin, and meaning Nothing but the key is wanting. A motto or device often attached to the Double Triangle of Royal Arch
Masonry. It is inscribed on the Royal Arch badge or jewel of the Grand Chapter of Scotland, the other devices being a Double Triangle and a Triple Tau.

NIMROD. The Legend of the Craft in the Old Constitutions refers to Nimrod as one of the founders of Freemasonry. Thus in the York Manuscript, No. 1, we read: "At ye making of ye Toure of Babell there was Masonrie first much esteemed of, and the King of Babilon yt was called Nimrod was A Mason himselfe and loved well Masons." And the Cooke Manuscript thus repeats the story: "And this same Nembroth began the towre of babillon and he taught to his workemen the craft of Masonrie, and he had with him many Masons more than forty thousand. And he loved and cherished them well" (see line 343). The idea no doubt sprang out of the Scriptural teaching that Nimrod was the architect of many cities; a statement not so well expressed in the authorized version, as it is in the improved one of Bochart, which says: "From that land Nimrod went forth to Asshur, and builded Nineveh, and Rehoboth city, and Calah, and Resen between Nineveh and Calah, that is the great city."

NINE. If the number three was celebrated among the ancient sages, that of three times three had no less celebrity; because, according to them, each of the three elements which constitute our bodies is ternary: the water containing earth and fire; the earth containing igneous and aqueous particles; and the fire being tempered by globules of water and terrestrial corpuscles which serve to feed it. No one of the three elements being entirely separated from the others, all material beings composed of these three elements, whereof each is triple, may be designated by the figurative number of three times three, which has become the symbol of all formations of bodies. Hence the name of ninth envelop given to matter. Every material extension, every circular line, has for its representative sign the number nine among the Pythagoreans, who had observed the property which this number possesses of reproducing itself incessantly and entire in every multiplication; thus offering to the mind a very striking emblem of matter, which is incessantly decomposed before our eyes, after having undergone a thousand recompositions.

The number nine was consecrated to the Spheres and the Muses. It is the sign of every circumference; because a circle or 360 degrees is equal to nine, that is to say, 3+6+0=9. Nevertheless, the ancients regarded this number with a sort of terror; they considered it a bad presage; as the symbol of versatility, of change, and the emblem of the frailty of human affairs. Wherefore they avoided all numbers where nine appears, and chiefly 81, the produce of nine multiplied by itself, and the addition whereof, 8+1, again presents the number nine.

As the figure of the number six was the symbol of the terrestrial globe, animated by a Divine Spirit, the figure of the number nine symbolized the earth, under the influence of the Evil Principle; and thence the terror it inspired. Nevertheless, according to the Cabalists, the character nine symbolizes the generative egg, or the image of a little globular being, from whose lower side seems to flow its spirit of life. The Ennead, signifying an aggregate of nine things or persons, is the first square of unequal numbers. Every one is aware of the singular properties of the number nine, which, multiplied by itself or any other number whatever, gives a result whose final sum is always nine, or always divisible by nine. Nine multiplied by each of the ordinary numbers, produces an arithmetical progression, each member whereof, composed of two figures, presents a remarkable fact; for example:

\[
\begin{array}{cccccccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 \\
9 & 18 & 27 & 36 & 45 & 54 & 63 & 72 & 81 & 90
\end{array}
\]

The first line of figures gives the regular series, from 1 to 10. The second reproduces this line doubly; first ascending from the first figure of 18, and then returning from the second figure of 81. In Freemasonry, nine derives its value from its being the product of three multiplied into itself, and consequently in Masonic language the number nine is always denoted by the expression three times three. For a similar reason, 27, which is 3 times 9, and 81, which is 9 times 9, are esteemed as sacred numbers in the advanced Degrees.

NINE SISTERS, LODGE OF THE. A famous Masonic Body at Paris, France, La Loge des Neufes Sœurs, whose request for formal organization came before the Grand Orient on March 11, 1776. The name, Nine Sisters, refers to the Muses, the classic nine goddesses presiding over the arts and sciences; their names, their departments, and their characteristic attributes being as follows: Calliope, epic poetry, bearing wax tablet and pencil; Clio, history, with a scroll; Erato, erotic poetry, with a small lyre; Euterpe, lyric poetry, bearing a double flute; Melpomene, tragedy, with tragic mask and ivy wreath; Polyhymnia, or Polymnia, sacred hymns, veiled and in an attitude of thought; Terpsichore, choral song and the dance, with a lyre; Thalia, comedy, with comic mask and ivy wreath, and Urania, astronomy, carrying the celestial globe.

This truly remarkable Lodge had many noted members and it exhibited some curious features. For instance, the tendency that has cropped up here and there to some small extent to demur at any taking of an oath in the conferring of a Degree was long ago considered by this Lodge and it decided adversely to the practise. Among the leading Brethren of the Lodge was Benjamin Franklin, the second Worshipful Master, who during his term of office, two years, had undoubtedly a part of consequence in the organization mainly by the members of his Lodge of the Apollonian Society, called after the fabled originator and protector of civil order, the founder of cities and legislatures. The President of this organization was Antoine Court de Gebelin, who was Secretary of the Lodge in 1779. He was a member of several learned societies and the author of a comprehensive work planned to extend over thirty volumes, of which he published nine, entitled the Primitive World Analyzed and Compared with the Modern World. This enterprise gave him such a reputation that he became the Royal Censor, although a Protestant. In 1780, some months before the formation of the Apollonian Society, the French Academy having the disposal for the first time of the prize founded by Count de Valbelle awarded it to Court de Gebelin as having produced the most meritorious and most useful work. This writer having an encyclopedic knowledge was an extremely
by Franklin require that every member in his turn should submit one or more questions on any point of morals, politics, or natural philosophy for general discussion and once in three months produce and read an essay of his own writing on any subject he pleased. What we know of this particular organization and its interest in sociology is well worth study in connection with what is here recorded of the Lodge of the Nine Sisters at Paris. The history of the Lodge of the Nine Sisters was written by Louis Amiable, lawyer, once Mayor of the Fifth District of Paris, Councillor of the Court of Appeals, Grand Orator of the Grand College and formerly Member of the Council of the Grand Orient of France. He died suddenly at Aix, January 23, 1897, only the day following the writing of the last few pages of his book. As is pathetically said on the flyleaf, “The work is published without having been submitted to the corrections of the author.”

Brother Amiable’s book, Une Loge Masonique d’Avant 1789, has the charm and “go” of an alluring novel full of remarkable incidents and striking people—better, indeed, than any novel could be, because the adventures are historical and the actors are real. The wonderful book sketches with almost breathless sweep the electrically charged zone of the French Revolution.

For Freemasonry in France, like the progress of the Craft in American Colonial days, was a school of patriotism. Freemasonry of the French and American Revolution was neither watery nor apologetic. In truth it was a home and a laboratory for the cleansing fluid that acidly tried men’s souls, that assayed the pure gold from the dross and sent the refined product out into the world to hang together or hang separately in the sacred cause of freedom.” Says Brother Amiable:

Freemasonry was incontestably one of the factors of the great changes which were produced in North America and in France, not by means of some kind of international conspiracy, as has been pretended so childishly, but in the elaboration of ideas, in rendering public opinion clearer, wiser and stronger, fashioning the men in the fray and whose action was decisive. Of all the Masonic Lodges who exerted that influence in our country (France) the best known, or perhaps I had better say, the least unknown today, is that which received Voltaire some weeks before his death.

Brother Amiable is justly proud of the membership of the Lodge, the most famous men of the time. Voltaire, the great writer; Lalande, the astronomer; Benjamin Franklin, who followed Lalande as Worshipful Master; Paul Jones was a member; and there was a long list of titled men, counts and marquises; eminent lawyers, as de Seze, who defended the King, Louis XVI, before the Convention; groups of literary leaders, Delille, Chamfort, Lermier, and Florian, of the French Academy; painters of international fame as Vernet and Greuze; the great sculptor Houdon; musicians, as Previn and Delayrac; while there was also a group of the Revolutionary Party chiefs, Sieyes, Bailly, Petion, Rabaut-Saint-Etienne, Brissot, Cerutti, Fouché, Camille Desmoulins and Danton.

The clergy themselves had furnished the Nine Sisters with a notable array. Two churchmen took part in the first grouping of founder members. On the day when Voltaire was received, the Lodge contained no less than thirteen priests of religion. One of these, untiring in his study and former Member of the Council of the Grand Lodge at Paris, that of Amis Reunis, Reunited Lodge of Nine Sisters he was a member of another Lodge at Paris. The Apollonian Society was organized November 17, 1780, and from the literary program of its first meeting we can easily understand the nature of its activities. The institution begun under its guidance was said to be “particularly consecrated to encourage the progress of the several sciences relating to the arts and to commerce.” It had two objects. The first was to offer to scientists, professional or amateur, laboratories for their experiments. The second was of teaching the use of machines and of demonstrating their application for the making of all things necessary to life. The program included a course in physics and chemistry, serving as an introduction to the arts and trades in which was made known the natural history of the materials there used; a course in experimental physics and mathematics which could be especially applied to the mechanic arts; a course in the manufacturing of fabrics, of dyes and so on; a course in anatomy showing its utility in sculpture and in painting, together with the knowledge of physiology necessary to the art student; a course in the English language and another in Italian. This was afterwards extended to include Spanish and other tongues. While a charge was made to defray expense, yet some provision was arranged for free training. The institution received upon its opening the favor of the King.

While a charge was made to defray expense, yet some provision was arranged for free training. The institution received upon its opening the favor of the King. It went through the Revolutionary period without being obliged to close its doors and for sixty years this institution of the higher education continued the ideas with which it was begun by the Freemasons of the Lodge of the Nine Sisters. A long list of notable men of France attended. We are told that it “developed in French society a taste for the higher studies. It continued the ideas with which it was begun by the Freemasons of the Lodge of the Nine Sisters. It contributed largely to the expansion of new ideas and to make known scientific discoveries. It stimulated public education.” We have mentioned what was done by the Lodge for training along educational lines but there is a similar chapter in what its members did for the protection of the innocent unjustly accused and for the reform of the penal laws.

The active membership of Benjamin Franklin in this Lodge raises an interesting question relative to the influence this distinguished Freemason may have exerted regarding the attitude of French Lodges in particular toward community problems. Franklin was the founder of the club in Pennsylvania called the Junto, a sort of small debating body in which the members educated one another by discussion. This was popularly known as the Leather Apron Club, a suggestive title, by the way, and the rules drawn up for the protection of the innocent unjustly accused were submitted to the corrections of the author. What we know of this particular organization and its interest in sociology is well worth study in connection with what is here recorded of the Lodge of the Nine Sisters at Paris. The history of the Lodge of the Nine Sisters was written by Louis Amiable, lawyer, once Mayor of the Fifth District of Paris, Councillor of the Court of Appeals, Grand Orator of the Grand College and formerly Member of the Council of the Grand Orient of France. He died suddenly at Aix, January 23, 1897, only the day following the writing of the last few pages of his book. As is pathetically said on the flyleaf, “The work is published without having been submitted to the corrections of the author.”

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Brother Amiable tells us that twelve members had their seats in the National Institute, some occupying the highest positions; thus François de Neu- château was president of the Senate Conservatory; Fontanes, president of the Legislative Body; LaCepé, Grand Chancellor of the Legion of Honor; while Moreau de Saint Méry—Worshipful Master in 1805—was Councillor of State. Brother Amiable discusses Masonic service:

In 1780 the Lodge in community service doubled itself, in some sort, by the foundation of the Apollonian Society, called afterwards the Museum and then the Lyceum of France from whence was drawn the origin of that development of the higher public education in our country, France. Again, by Depaty and Pastoret, the Lodge reinforced, directed, and caused to triumph the great movement of opinion for the reform of the penal laws, which had a satisfactory beginning in the Royal Declaration of May, 1788, and which prompted the reformatory decrees of the Constitution.

Pages are given by Brother Amiable to the civil, literary, artistic, and scientific activities of the members. The standard of qualification was lofty and exacting, jealously cherished and enforced. He gives some extracts he makes from the Lodge records. For instance,

The truly instructed Freemason, truly imbued with his duties, is a man free from reproach and from remorse. He possesses, without contradiction on principle, the most sublime precepts of morality. He will be just because he is benevolent and unselfish. None near to him are strangers, and he will be himself neither strange nor aloof nor indifferent to any. All men will be his brothers, whatever may be their opinions or whatever may be their country. Lastly he will be a faithful subject, a zealous citizen, submissive to law and conservation, subordinate to the duties of society by principle.

There is also in the same Document a survey of the Lodge position:

The Lodge of the Nine Sisters, in making the Masonic virtues the base and support of its institution, believes to have joined there the culture of the sciences, of letters and of the arts. This is but reclaiming their true origin. The arts have had, like Freemasonry, the unobtrusive advantage of bringing men together. It was to the sounds of their organs and voice of Orpheus that the savages of Thrasia abandoned their caves. These were the fine arts that sweetened the customs of the nations; they are the preservers even to this day of the graciousness of mankind.

Let us be amused there with zeal, with perseverance, to fill the double purpose of our institution, because the base constantly upholds the structure, let us decorate it, but let not the new ornaments ever hide the dignity of its ancient architecture.

The character of the Lodge was well exhibited in the following rule adopted by it:

The Lodge of the Nine Sisters exact of a candidate, in order that he may justify the name he bears, comprehends the sciences and the liberal arts, to the end that any and all subjects proposed to him ought to be dwelled on whatsoever talent, be it of the nature of the arts or of the sciences as the case may be, and that he has already given a public and sufficient proof of possessing some particular talent. Therefore the following qualifying rule was in effect:

There may be exceptions to the rule only when the candidates are distinguished by their rank or by the honorable positions they occupy.

As a consequence of the character of the Lodge we find the following requirement:

All candidates for initiation must be proposed by a member of the Lodge. His application and the precise description are announced to all Brothers by the Secretary. Three members of a Committee are named to inform themselves of his life, his morals, and of his talents, and upon these things they shall make report by word of mouth or in writing. On this report there is taken a vote by ballot, and three black balls suffice for rejection of the candidate. If the first ballot is favorable, the candidate is simply authorized to ask in writing (by a letter, not by filling out a blank) for his initiation. His request should be brought into the Lodge by the proposer. On the receipt of that request the discussion is reopened and he is subjected to a new ballot. The candidate is only accepted on the following basis: The proposer and the members of the Investigating Committee are the responsible agents. If, after the initiation, there shall be learned, relative to the new Brother, such things as cause the Lodge to regret his admission and thereupon to cast him out of its bosom, the proposer will be deprived of entrance to the Temple for five months and the members of the Committee for three months.

We read from page 12 of La Dismierie's Memoirs quoted by Brother Amiable:

It was necessary to give proofs of a regular and sustained conduct, of a docile character, of a sociable humor. All measures of human prudence might suggest were employed by us to anticipate and avoid in this regard every kind of oversight.

Freemasons desiring to affiliate with the Lodge were subjected to a like examination by an Investigating Committee. A ballot was taken in every case and three black balls were sufficient to reject the applications. A visit by a Freemason had critical supervision. The visitor was only introduced after showing a letter of summons signed by the Secretary and addressed to him with mention of the Brother who had caused the invitation to be issued. Officers of the governing Bodies of the Grand Orient itself were only exempt from this rule that aimed at giving the Lodge all the privacy of a home.

In all that concerned the solemn engagement taken by the new Brethren at their initiation, the philosophical spirit of the Lodge manifested itself by a remarkable innovation. Hitherto that pledge was invested with an oath. In the same way it was accompanied by an imprecation against perjury. The Brethren of the Nine Sisters held that the promise of a free and honest man should be sufficient among upright folk. It was therefore regularly by a vote of the Lodge that the candidate at initiation having submitted his proofs that the request for admission called for, and having the right hand placed on the heart, shall make a pledge of which here are the obligations:

Of never saying, writing, or doing anything in the Lodge against religion, against morality, or against the state.

Of being always ready to fly to the relief of humanity.

Of never disclosing the secrets that are confided to him.

Of observing inviolably the Statutes and By-Laws of the Lodge of the Nine Sisters.

Of making every endeavor to contribute co-operatively to the glory and prosperity of the Lodge.

From the Lodge By-Laws adopted in 1781 the Grand Orient took over the innovation, amplifying the formula and putting therein certain other obligations. But, after
the Revolution, they reinvented the oath and the imprecation against perjury, though a recent revision (this was written by Brother Amiable in 1896-7) caused these to disappear.

The Lodge had twenty-five officers, exclusive of the two substitutes to fill the positions of absentees. There were three Orators. This is explained by Brother Amiable "by reason of the importance of their use in such a Lodge." There were two Directors of Concerts:

The first of these two officials, in 1778, is Dalayrac, who figured with the qualification of Guard of the King. Dalayrac, aged twenty-five years, yet unknown to the general public, who became one of the most fertile and most popular of composers in the style of Comic Opera.

These officers were all elected annually in May. Three qualifications were necessary:

He must be a contributing member, have been at least one year holding membership in the Lodge counting from the date he took his obligation, and has been present at five Grand Assemblies in the course of the year preceding the election. Independently of the reunions of Committees pertaining to administration, there was every month a General Reunion or Grand Assembly, followed by a banquet, except in September and October, which are the two months of vacation. The meeting preceding the banquet is devoted to a concert and to the exposition of works of art produced by, and of choice specimens of music composed by, Brethren of the Lodge.

At each ordinary Grand Assembly one of the Orators took the floor and spoke eulogistically of some great man no longer among the living. The Worshipful Master, the Senior Warden, the Archiviste (Keeper of Documents) and one of the Experts (an officer having somewhat similar functions to our Senior Deacon) ought also at predetermined dates to produce pieces of architecture. (The French expression for a Freemason's secret deposit of manuscripts and exhibiting the result of his special talent.) At every Festival of Saint John, three Brothers, so designed at the preceding Festival, are to pronounce respectively, one a eulogy upon a great man, another of the past, and a third an eloquent speech or oration, either of which is in honor of the renewal of the Masonic year. This last comprised particularly an exposition of works of art produced by, and of choice specimens of music composed by, Brethren of the Lodge.

Not less remarkable is the injunction coming among those referring to financial benefactions, an injunction which imposes the special duty of acquiring for the Nine Sisters who are lawyers, physicians, and surgeons, the obligation of giving their advice gratis in consultation to all those who are recommended to them by the Lodge. But there is more than that involved. The solemn obligation they have contracted "to fly to the relief of humanity" implied that every Craftsman of the Lodge of the Nine Sisters was devoted to the succor of victims of injustice, at a time great iniquities were so frequently committed, the duty of imitating, as far as is possible, the noble example shown by Voltaire. Such an engagement could not remain a dead letter in the Lodge where there counted among its members the most celebrated legal advocates of the period. Elie de Beaumont, with whom the patriarch of Ferney was himself associated in the defense of Calas and of Serven.

The text of the By-laws provided in the case where one of the Brethren should have been charged with the defense of the innocent unjustly accused, and where any state of affairs rendered such papers necessary to the justification of the person under attack, the lawyer Brother should be provided with an allowance up to a total of one hundred pounds toward the printing and publishing of the statements in question. Not so much was it the amount allowed, as will here be seen, but the prevailing to an act of justice, which, some time later, when Dupaty undertook the memorable struggle to save the three innocent persons condemned to death by the Parliament of Paris, he spent much more than three hundred pounds toward the arguments that tore them away from the executioner.

Essays given to the Lodge were rehearsed later before other notable gatherings. The eulogy upon Louis IX by a member, the Abbé d'Espagnac, was later heard before the French Academy in solemn session. In fact, the prize of the Academy, August 12, 1777, was awarded to the Abbé Remy, later one of the three Orators in 1778, for a repetition of a Lodge address. La Djerimex says, however:

The taste for addresses is not the only thing about our meetings. Everything that concerns literature, the sciences, the arts, the morals, is there heard, welcomed, and encouraged.

The same author shows that from the very beginning the Lodge had made all sorts of gifts to the indigent. Every year they remitted, to the principal of a College of Paris, a generous sum to be distributed amongst students, "the least fortunate and the most meritorious." The Lodge also provided education and food for three poor children, and when these arrived at the proper age, the Lodge placed them in an apprenticeship and paid the price of their being taught the mastery of a business. Every Lodge Festival was the occasion of generous collections for charity.

The ecclesiastics of the Lodge were of liberal tendencies. Remy wrote eloquently but irreverently of the Council of Trent. Brother Amiable says: "To see the clergy censured by a priest is never common. Of course it is true that this priest was a Freemason. That he was in turn censured by the theologians was natural." We are told by Bachaumont: "But the clerical power was humbled, the censure of the clergy was impotent to obtain from the Government the suppression of the Lodge's work."

The following extract from the Memoirs Secrets of Bachaumont tells that the Lodge decided on September 10, 1777, to give thanks by a solemn church service for the recovery from a very serious illness of the Duke de Chartres, then the Grand Master of France.

Father Cordier, a very ardent and very zealous Brother, presented the subject for deliberation in the
Lodge of the Nine Sisters, and the vote being unanimous for carrying the plan into execution, it was arranged that on the next Wednesday, the 17th of the month, there should be a Mass and a Te Deum in music and address to the Deity as an act of grace for the happy event. There will be admission tickets. A separate entrance will be provided for the ladies and gentlemen, and those only may be admitted who have the signs of recognition.

As Henri Martin points out in his History of France (page 397): "The reception of Voltaire among the Freemasons was an episode deserving of memory. Their secret was but his, 'Humanity and Toleration.' There is an echoing expression in the verses credited to Brother La Dixmeurie: "At the name of our Illustrious Brother, today all Freemasons triumph. If he receives from us the light, the world had it from him." On April 7, 1778, in the morning, was the initiation. Some two hundred and fifty were present, Lalande, the famous scientist, president. We are told that "the elite of Freemasonry was present."

Father Cordier, declaring that he presented Voltaire for their initiation, observed that an assembly as literary as "the elite of Freemasonry was present." There is an echoing expression in the verses credited to the illuminated and the illustrious men as it was Masonic, ought to be flattered by witnessing the most celebrated Frenchman being deserving of admission among them. He hoped that they would have a kindly regard for the great age and feeble health of the candidate. This was headed by the Count Stragonoff and the Candidate was introduced by the Chevalier de Villars, the aged author leaning on the arms of Benjamin Franklin (afterwards Master of the Lodge and at that time Minister Plenipotentiary of the United States) and Court de Gebelin. Questions on philosophy and morals were propounded to Voltaire by the Worshipful Master to Voltaire, who was seated "by the University. A further donation was proposed by the Abbé Cordier de Saint-Firmin of five hundred pounds, French, to be deposited with a notary for the apprenticeship to a trade of the first poor infant born after a certain time in the Parish of Saint Sulspice. Several Brethren offered to contribute to this fund (see Voltaire, also Franklin)."

NINEVEH. The capital of the ancient Kingdom of Assyria, and built by Nimrod. The traditions of its greatness and the magnificence of its buildings were familiar to the Arabs, the Greeks, and the Romans. The modern discoveries of Rich, of Botta, and other explorers, have thrown much light upon its ancient condition, and have shown that it was the seat of a symbolic religion, which had something of the characteristics of the Mithraic worship. In the mythical relations of the Old Constitutions, which make up the Legend of the Craft, it is spoken of as the ancient birthplace of Freemasonry, where Nimrod, who was its builder, and "was a Mason and loved well the
The Degree was adopted by the Council of Emperors of the East and West, and in that way became subsequently a part of the system of the Ancient and Accepted Scottish Rite. But it is misplaced in any series of Degrees supposed to emanate from the Solomonic Temple. It is, as an unfitting link, an unsightly interruption of the chain of legendary symbolism substituting Noah for Solomon, and Peleg for Hiram Abif. The Supreme Council for the Southern Jurisdiction abandoned the original ritual and made the Degree a representation of the Vehmgericht or Westphalian Franc Judges. But this by no means relieves the Degree of the objection of Masonic incompatibility. That it was ever adopted into the Masonic system is only to be attributed to the passion for advanced Degrees which prevailed in France in the middle of the eighteenth century.

In the modern work the meetings are called Grand Chapters. The officers are a Lieutenant Commander, two Wardens, an Orator, Treasurer, Secretary, Master of Ceremonies, Warder, and Standard-Bearer. The apron is yellow, inscribed with an arm holding a sword and the Egyptian figure of silence. The order is black, and the jewel a full moon or a triangle traversed by an arrow. In the original instructions there is a coat of arms belonging to the Degree, which is thus emblazoned, to use the language of heraldry: Party per fess; in chief, Azure, semé of stars, or a full moon, argent; in base, sable, an equilateral triangle, having an arrow suspended from its upper point, barb downward, or. Of these quaint terms we may say that party per fess, means divided by a horizontal band across the shield, some means strwn or scattered, or and argent mean the colors of gold and silver respectively.

The legend of the Degree describes the travels of Peleg from Babel to the north of Europe, and ends with the following narrative: “In trenching the rubbish of the salt-mines of Prussia was found in 553 a.d. at a depth of fifteen cubits, the appearance of a triangular building in which was a column of white marble, on which was written in Hebrew the whole history of the Noachites. At the side of this column was a tomb of freestone on which was a piece of agate inscribed with the following epitaph: ‘Here rest the ashes of Peleg, our Grand Architect of the tower of Babel. The Almighty had pity on him because he became humble.’” This legend, although wholly untenable on historic grounds, is not absolutely puerile. The dispersion of the human race in the time of Peleg had always been a topic of discussion among the learned. Long dissertations had been written to show that all the nations of the world, even America, had been peopled by the three sons of Noah and their descendants. The object of the legend seems, then, to have been to impress the idea of the thorough dispersion. The fundamental idea of the Degree is, under the symbol of Peleg, to teach the crime of assumption and the virtue of humility.

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

NOACHITE, SOVEREIGN. The French title is Noachite Souverain. A Degree contained in the nomenclature of Fustier.

NOACHITES. The same as Noachidae, which see.
NOAH

NOAH. In all the old Masonic manuscript Constitutions that are extant, Noah and the Flood play an important part in the Legend of the Craft. Hence, as the Masonic system became developed, the Patriarch was looked upon as what was called a Patron of Freemasonry. This connection of Noah with the mythic history of the Order was rendered still closer by the influence of many symbols borrowed from the Arkite Worship, one of the most predominant of the ancient faiths. So intimately were incorporated the legends of Noah with the legends of Freemasonry that Freemasons began, at length, to be called, and are still called, Noachidae, or the descendants of Noah, a term first applied by Doctor Anderson, and very frequently used at a much later day.

It is necessary, therefore, that every scholar who desires to investigate the legendary symbolism of Freemasonry should make himself acquainted with the Noachic myths upon which much of it is founded. Doctor Oliver, it is true, accepted them all with a childlike faith; but it is not likely that the skeptical inquirers of the present day will attribute to them any character of authenticity. Yet they are interesting, because they show us the growth of legends out of mythic history of the Order was rendered still closer for sin, either by fire or water; wherefore they wrote symbols, and they are instructive because they are for any character of authenticity. Yet they are interesting, because they show us the growth of legends out of symbols, and they are instructive because they are for the most part symbolic. The Legend of the Craft tells us that the three sons of Lamech and his daughter, Naamah, "did know that God would take vengeance for sin, either by fire or water; wherefore they wrote these sciences which they had found in two pillars of stone, that they might be found after the flood." Subsequently, this legend took a different form, and to Enoch was attributed the precaution of burying the Stone of Foundation in the bosom of Mount Moriah, and of erecting the two pillars above it.

The first Masonic myth referring to Noah that presents itself is one which tells us that, while he was piously engaged in the task of exhorting his contemporaries to repentance, his attention had often been directed to the pillars which Enoch had erected on Mount Moriah. By diligent search he at length detected the entrance to the subterranean vault, and, proceeding to investigate the pillars which Enoch had erected, he at length discovered the Stone of Foundation, although he was unable to comprehend the mystical characters there deposited. Leaving these, therefore, where he had found them, he simply took away the Stone of Foundation on which they had been deposited, and placed it in the Ark as a convenient altar.

Another myth, preserved in one of the Ineffable Degrees, informs us that the Ark was built of cedars which grew upon Mount Lebanon, and that Noah employed the Sidonians to cut them down, under the superintendence of Japheth. The successors of these Sidonians, in after times, according to the same tradition, were employed by King Solomon to fell and prepare cedars on the same mountain for his stupendous Temple.

The record of Genesis lays the foundation for another series of symbolic myths connected with the Dove, which has thus been introduced into Freemasonry.

After forty days, when Noah opened the window of the Ark that he might learn if the waters had subsided, he despatched a raven, which, returning, gave him no satisfactory information. He then sent forth a Dove three several times, at an interval of seven days between each excursion. The first time, the Dove finding no resting-place, quickly returned; the second time she came back in the evening, bringing in her mouth an olive-leaf, which showed that the waters must have sufficiently abated to have exposed the tops of the trees; but on the third departure, the dry land being entirely uncovered, she returned no more. In the Arkite Rites, which arose after the dispersion of Babel, the Dove was always considered as a sacred bird, in commemoration of its having been the first discoverer of land. Its name, which in Hebrew is tonah, was given to one of the earliest nations of the earth; and, as the emblem of peace and good fortune, it became the Bird of Venus. Modern Freemasons have commemorated the messenger of Noah in the honorary Degree of Ark and Dove, which is sometimes conferred on Royal Arch Masons.

On the 27th day of the second month, equivalent to the 12th of November, in the year of the world 1537, Noah, with his family, left the ark. It was exactly one year of 365 days, or just one revolution of the sun, that the Patriarch was enclosed in the Ark. This was not unobserved by the descendants of Noah, and hence, in consequence of Enoch's life of 365 days, and Noah's residence in the Ark for the same apparently mystic period, the Noachites confounded the worship of the solar orb with the idolatrous adoration which they paid to the Patriarchs who were saved from the Deluge. They were led to this, too, from an additional reason, that Noah, as the restorer of the human race, seemed, in some sort, to be a type of the regenerating powers of the sun.

So important an event as the Deluge, must have produced a most impressive effect upon the religious dogmas and rites of the nations which succeeded it. Consequently, we shall find some allusion to it in the annals of every people and some memorial of the principal circumstances connected with it, in their religious observances. At first, it is to be supposed that a veneration for the character of the second parent of the human race must have been long preserved by his descendants. Nor would they have been unmindful of the proper reverence due to that sacred vessel—sacred in their eyes—which had preserved their great progenitor from the fury of the waters. "They would long cherish," says Alwood (Literary Antiquities of Greece, page 182), "the memory of those worthy, who were rescued from the common lot of utter ruin; they would call to mind, with an extravagance of admiration, the means adopted for their preservation; they would adore the wisdom which contrived, and the goodness which prompted to, the execution of such a plan." So pious a feeling would exist, and be circumscribed within its proper limits of reverential gratitude, while the legends of the Deluge continued to be preserved in their purity, and while the Divine preserver of Noah was remembered as the one god of his posterity. But when, by the confusion and dispersion at Babel, the true teachings of Enoch and Noah were lost, and idolatry or polytheism was substituted for the ancient faith, then Noah became a god, worshiped under different names in different countries, and the Ark was transformed into the Temple of the Deity. Hence arose those peculiar systems of initiations which, known under
the name of the Arkite Rites, formed a part of the worship of the ancient world, and traces of which are to be found in almost all the old systems of religion.

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

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

The primitive teachings of the Patriarch, which were simple but comprehensive, continued to be preserved in the line of the Patriarchs and the Prophets to the days of Solomon, but were soon lost to the other descendants of Noah, by a circumstance to which we must now refer. After the death of Noah, his sons removed from the region of Mount Ararat, where, until then, they had resided, and "traveling from the East, found a plain in the land of Shinar, and dwelt there." Here they commenced the building of a lofty tower. This act seems to have been displeasing to God, for in consequence of it, He confounded their language, so that one could not understand what another said; the result of which was that they separated and dispersed over the face of the earth in search of different dwelling-places. With the loss of the original language, the great truths which that language had conveyed, disappeared from their minds. The worship of the one true God was abandoned. A multitude of deities began to be adored. Idolatry took the place of pure theism. And then arose the Arkite Rites, or the worship of Noah and the Ark, Sabaism, or the adoration of the stars, and other superstitious observances, in all of which, however, the Priesthood, by their Mysteries or initiations into a kind of Spurious Freemasonry, preserved, among a multitude of errors, some faint allusions to the truth, and retained just so much light as to make their "darkness visible." Such are the Noachic traditions of Freemasonry, which, though if considered as materials of history, would be worth but little, yet have furnished valuable sources of symbolism, and in that way are full of wise instruction.

NOAH, PRECEPTS OF. The precepts of the Patriarch Noah, which were preserved as the Constitutions of our ancient Brethren, are seven in number and are as follows:

1. Renounce all idols.
2. Worship the only true God.
3. Commit no murder.
4. Be not defiled by incest.
5. Do not steal.
6. Be just.
7. Eat no flesh with blood in it.

The Proselytes of the Gate, as the Jews termed those who lived among them without undergoing circumcision or observing the ceremonial law, were bound to obey the seven precepts of Noah. The Talmud says that the first six of these precepts were given originally by God to Adam, and the seventh afterward to Noah. These precepts were designed to be obligatory on all the Noachidae, or descendants of Noah, and consequently, from the time of Moses, the Jews would not suffer a stranger to live among them unless he observed these precepts, and never gave quarter in battle to an enemy who was ignorant of them.

NOBLES OF THE MYSTIC SHRINE, ANCIENT ARABIC ORDER. See Shrine.

NOFFODEI. The name of this person is differently spelled by various writers. Villani, and after him Burnes, call him Noffo Dei, Raggellini Neffodei, and Addison Nosso de Florentin; but the more usual spelling is No福德i. He and Squin de Flexian were the first to make those false accusations against the Knights Templar which led to the downfall of the Order. No福德i, who was a Florentine, is asserted by some writers to have been an Apostle Templar, who had been condemned by the Preceptor and Chapter of France to perpetual imprisonment for impiety and crime. But Dupui denies this, and says that he never was a Templar, but that, having been banished from his native country, he had been condemned to rigorous penalties by the Prevost of Paris for his crimes (for a history of his treachery to the Templars, see Squin de Flexian).

NOMENCLATURE. There are several Masonic works, printed or in manuscript, which contain lists of the names of Degrees in Freemasonry. Such a list is called by the French writers a Nomenclature. The word means a system of names or of naming but is capable of an extension much beyond these limits. For instance, Porter (Human Intellect, page 399) says, "The technical nomenclature of a single science when finished and arranged, is a transcript of all the discriminating thoughts, the careful observations, and the manifold experiments by which science has been formed."

The most important of these nomenclatures pertaining to Freemasonry are those of Peuvret, Fustier, Pyron, and Lemanceau. Ragon has a nomenclature of Degrees in his Tuileur Generate. Thory has an exhaustive and descriptive one in his A da Latomorum. Oliver also gives a nomenclature, but an imperfect one, of one hundred and fifty Degrees in his Historical Landmarks.
**NOMINATION.** It is the custom in some Grand Lodges and Lodges to nominate candidates for election to office, and in others this custom is not adopted. But the practise of nomination has the sanction of ancient usage. Thus the records of the Grand Lodge of England, under date of June 24, 1717, tell us that "before dinner the oldest Master Mason . . . in the chair proposed a list of proper candidates, and the Brethren, by a majority of hands, elected Mr. Antony Sayer, Gentleman, Grand Master of Masons" (Constitutions, 1738, page 109).

The present Constitution of the Grand Lodge of England requires that the Grand Master shall be nominated in December, and the Grand Treasurer in September, but that the election shall not take place until the following March. Nominations appear, therefore, to be the correct Masonic practise; yet, if a member be elected to any office to which he had not previously been nominated, the election will be valid, for a nomination is not essential.

**NON-AFFILIATION.** The state of being unconnected by membership with a Lodge (see Unaffiliated Freemason).

**NONESYNCHES.** In the Old Constitutions, known as the Dowland Manuscript, is found the following passage: "Saint Albones loved well Masons and cherished them much. And he made their paye right . . . for he gave them ijs-vjd, a weeke, and ijjd. to their nonesynches." This word, which cannot, in this precise form, be found in any archaic dictionary, evidently means food or refreshment, for in the parallel passage in other Constitutions the word used is cheer, which has the same meaning. The old English word from which we get our luncheon is noonshun, the word from which we get our luncheon is noonshun, which is defined to be the refreshment taken at noon, when laborers desist from work to shun the heat. Of this, nonesynches is a corrupt form.

**NONIS.** A significant word in the Thirty-second Degree of the Ancient and Accepted Scottish Rite. The original old French Rituals endeavor to explain it, and say that it and two other words in conjunction are formed out of the initials of the words of a particular aphorism which has reference to the secret arcana and sacred treasure of Freemasonry. Out of several interpretations, no one can be positively asserted as the original, although the intent is apparent to him to whom the same may lawfully belong (see Saliz and Tengu).

**NON NOS.** It is prescribed that the motto beneath the Passion Cross on the Grand Standard of a Commandery of Knights Templar shall be Non nos Dominet non nos, seil nomine tuo de Gloriam. That is, Not unto us, O Lord! not unto us, but unto Thy name give Glory. The commencement of the 115th Psalm, which is sung on occasions of thanksgiving. It was the ancient Templar's shout of victory.

**NON-RESIDENT.** The members of a Lodge who do not reside in the locality of a Lodge, but live at a great distance from it in another State, or, perhaps, country, but still continue members of it, and contribute to its support by the payment of Lodge dues, are called non-resident members. Many Lodges, in view of the fact that such members enjoy none of the local privileges of their Lodges, require from them a less amount of annual payment than they do from their resident members.

**NOORTHOUCK, JOHN.** The editor of the fifth, and by far the best, edition of the Book of Constitutions, which was published in 1784. He was the son of Herman Noorthouck, a bookseller, and was born in London about the year 1746. Brother Oliver describes him as "a clever and intelligent man, and an expert Mason." His literary pretensions were, however, greater than this modest encomium would indicate. He was patronized by the celebrated printer, William Strahan, and passed nearly the whole of his life in the occupations of an author, an index maker and a corrector of the press. He was, besides his edition of the Book of Constitutions, the writer of a History of London, quarto, published in 1773, and a Historical and Classical Dictionary, two volumes, octavo, published in 1776. To him also, as well as to some others, has been attributed the authorship of a once popular book entitled The Man after God's own Heart. In 1832, J. R. Smith, a bookseller of London, advertised for sale "the original autograph manuscript of the life of John Noorthouck." He calls this "a very interesting piece of autobiography, containing many curious literary anecdotes of the last century, and deserving to be printed." Noorthouck died in 1816, aged about seventy years.


**NORMAL.** A perpendicular to a curve; and included between the curve and the axis of the abscissas. Sometimes a square, used by Operative Masons, for proving angles. The word means to act according to an established standard and is from the Latin term signifying both the square for measuring right angles and the rule or precept of personal conduct.

**NORNAE.** In the Scandinavian Mysteries these were three maidens, known as Urð, Verðandi, and Skuld, signifying Past, Present, and Future. Their position is seated near the Urdar-wells under the world-tree Yggdrasil, and there they determine the fate of both gods and men. They daily draw water from the spring, and with it and the surrounding clay sprinkle the ash-tree Yggdrasil, that the branches may not wither and decay.

**NORTH.** The north is Masonically called a Place of Darkness. The sun in his progress through the ecliptic never reaches farther than 23° 28' north of the equator. A wall being erected on any part of the earth farther north than that, will therefore, at meridian, receive the rays of the sun only on its south side, while the north will be entirely in shadow at the hour of meridian. The use of the north as a symbol of darkness is found, with the present interpretation, in the early instructions of the eighteenth century. It is a portion of the old sun worship, of which we find so many relics in Gnosticism, in Hermetic philosophy, and in Freemasonry. The east was the place of the sun's daily birth, and hence highly revered; the north the place of his annual death, to which he approached only to lose his vivific heat, and to clothe the earth in darkness of long nights and dreariness of winter.
However, this point of the compass, or place of Masonic darkness, must not be construed as implying that in the Temple of Solomon no light or ventilation was had from this direction. The Talmud, and as well Josephus, allude to an extensive opening toward the North, framed with costly magnificence, and known as the great Golden Window. There were as many openings in the outer wall on the north as on the south side. There were three entrances through the “Chel” on the north and six on the south (see Temple).

While once within the walls and Chel of the Temple all advances were made from east to west, yet the north side was mainly used for stabling, slaughtering, cleansing, etc., and contained the chambers of broken knives, defiled stones of the House of Burning, and of sheep. The Masonic symbolism of the entrance of an initiate from the north, or more romantically from the northwest, and advancing toward the position occupied by the Corner-stone in the north-east, forcibly calls to mind the triplet of Homer:

Two marble doors unfold on either side; 
Sacred the South by which the gods descend; 
But mortals enter on the Northern end.

So in the Mysteries of Dionysos, the gate of entrance for the aspirant was from the north; but when purged from his corruptions, he was termed indifferently new-born or immortal, and the sacred south door was thence accessible to his steps.

In the Middle Ages, below and to the right of the judges stood the accuser, facing north; to the left was the defendant, in the north facing south. Brother George F. Fort, in his Antiquities of Freemasonry (page 292), says:

In the centre of the court, directly before the judge, stood an altar piece or shrine, upon which an open Bible was displayed. The south, to the right of the justiciaries, was deemed honorable and worthy for a plaintiff; but the north was typical of a frightful and diabolical sombre; the Frisians called it fear corner. The gallows by day, the cremation by night. North, by the Jutes, was denominated black or north with a symbolic light, whose brightness would be as that of the sun on a tombstone, dated 1807, on the north side of Epworth Churchyard, Lincolnshire, the last two lines of which run as follows:

And that I might longer undisturbed abide
I chose to be laid on this Northern side.

Felons, and notorious bad characters, were frequently buried on the north side of the church. In Suffolks, in the court of the churches, there are both a north and south door, and, where old customs are observed, the body is brought in at the south door, put down at the west end of the aisle, and carried out by the north door. In Lincolnshire the north is generally reserved entirely for funerals, the south and west doors being reserved for christenings and weddings.

William Andrews, in a companion volume dealing with Ecclesiastical Curiosities, 1899, has some references to churchyard superstitions, and gives considerable space to inquiries made regarding the old prejudices against being buried on the north side of the church. This prejudice is proven in several parts of England by the scarcity of graves on the north side of churches. The Reverend Theodore Johnson, writing upon this subject, tells of taking charge of a parish in Norfolk and on being called upon to select a suitable place for a funeral suggested that as there were no graves on the north side of the church a place could be assigned there. This aroused vigorous objection but no particular explanation beyond that of a decided dislike. Further inquiry obtained the information that in some cases the north part of the churchyard was left unconsecrated for burial of those for whom no religious service was considered necessary. At last the clergyman found light in visiting an old member of his flock during his last hours on earth. He was a widower, and in speaking of his place of burial he particularly emphasized the words “On the south side, sir, near by the wife.” The clergyman inquired why there was such a strong objection to burial on the north side of the church, and the prompt and reproachful answer was at once made: “The left side of Christ, sir: we don’t like to be counted among the goats.” The author continues:

Here was the best answer to the mystery, pointing with no uncertain words to the glorious Resurrection Day, this aged, earthly shepherd at the end of his years of toil recognized his Great Master, Jesus, as the True Shepherd of mankind, meeting His flock as they arose from their long sleep of death, with their faces turned eastward, awaiting His appearing. Then when all had been collected He ordered that, in the adjudication of a case, the accused should be on the north side of the court enclosure. And in harmony with the Scandinavian superstitition, no Lodge of Masons illumines the darkened north with a symbolic light, whose brightness would be unable to dissipate the gloom of that cardinal point with which was associated all that was sinistrous and direful.

So many of our Masonic customs hinge upon the connection with old church practices that we are inclined to add to the above summary a few additional particulars. The book entitled Curious Church Customs, edited by William Andrews, 1898, has on page 136 the following item:

Tradition authorizes the expectation that our Lord will appear in the east; therefore all the faithful dead are buried with their feet towards the east to meet Him. Hence in Wales the east wind is called The wind of the dead man’s feet. His phantom portion of a churchyard is always looked on as the most honoured— next the south—then the west, and last of all the north, from the belief that in this order the dead will rise. A curious instance of this belief is exhibited on a tombstone, dated 1807, on the north side of Epworth Churchyard, Lincolnshire, the last two lines of which run as follows:

And that I might longer undisturbed abide
I chose to be laid on this Northern side.
by oral tradition only, every vestige of its religious nature disappears and but the feeling remains, which, in the minds of the ignorant populace, increases in mystery and enfolds itself in superstitious awe, without any desire from them to discover the origin, or source, of such a strange custom, or event.

So much of our ceremonies and instruction in the Craft is bound up intimately with the practises of the Church that the foregoing details and the comments made upon them are well worth notice and reflection. We need not in any enthusiasm for the prehistoric and the religious customs of the older nations in the childhood of their faith when the Mysteries of Greece and Rome were flourishing, overlook the equally good claims for attention presented by the more recent traditions that survive and thrive even unto our own times.

NORTH AMERICAN MASONIC CONGRESS.

See General Grand Lodge.

NORTH CAROLINA. The Grand Lodge of England warranted a Lodge in North Carolina at Wilmington in March, 1754 or 1755. This was afterwards known as Saint John's, No. 1. A Grand Lodge of North Carolina was organized in 1771 which met at New Bern and Edenton, but its early history is obscure owing to the supposed destruction of the records by the English during the War of the Revolution. Representatives of seven Lodges, Unanimity, Saint John's, Royal Edwin, Royal White Hart, Royal William, Union and Blandford-Bute, met on December 9, 1787, to reorganize the Grand Lodge. In 1856 Saint John's College was established at Oxford, but during the war of 1861-5, when it was vacated by the students, it was converted into one of the best orphan homes in the country. In charity as in everything else this Grand Lodge has always achieved success.

The first mention of Capitular Freemasonry in North Carolina occurs in the Proceedings of the fourth Convocation of the General Grand Chapter where it appears that a Charter was to have been issued to Concord Chapter at Wilmington, May 4, 1815, by the General Grand King. He also granted one to Phoenix Chapter at Fayetteville, September 1, 1815. At the thirteenth Convocation of the General Grand Chapter held on September 14, 1847, at Columbus, Ohio, the General Grand Secretary reported that a Grand Chapter of North Carolina had once existed but had ceased work twenty years before; that according to information just received it had lately been reorganized. An Assembly of representatives of three Chapters had duly adopted a Constitution and elected officers on June 28, 1847. On September 16, 1847, the Grand Chapter of North Carolina was, after the alteration of one or two articles in its Constitution, granted legal authority by the General Grand Chapter of the United States.

Five Councils had been chartered in North Carolina before the organization of the Grand Council. In each case the document was signed by the Supreme Council of the Southern Jurisdiction. All five were represented at a Convention for the organization of the Grand Council at Fayetteville, June 21, 1822. In 1859 the Grand Chapter resisted an attempt to incorporate the Degrees with the Chapter by a declaration to the effect that it desired to exercise no such control. A Grand Council was organized June 6, 1860, but owing to the Civil War no meeting was held until 1866, and in 1883 it was dissolved altogether. The Degrees then came under the control of the Grand Chapter until 1887 when the Grand Council was again established.

The first official mention of Templarism in North Carolina appeared in the Proceedings of the Grand Encampment of the United States for September 19, 1826. The issue of a Charter to Fayetteville Encampment among others on December 21, 1821, was the item in question. This Encampment ceased work at an early date and the details about an attempt made in 1845 to start another are not known. On September 16, 1850, it was resolved by the General Grand Encampment of the United States to grant renewed authority to Fayetteville and Wilmington. On May 10, 1881, the Grand Commandery of North Carolina was established.

On November 21, 1892, Asheville Lodge of Perfection, No. 1, at Asheville, was granted a Charter. Charters were issued to a Chapter of Rose Croix, a Council of Kadosh, and a Consistory, all located at Charlotte, namely, Mecklenburg, No. 1, October 5, 1901; Charlotte, No. 1, October 23, 1907; Carolina, No. 1, December 18, 1907, respectively, under the Southern Jurisdiction of the Ancient and Accepted Scottish Rite.

NORTH DAKOTA. When the Territory of Dakota was divided into North and South Dakota in 1889 the question arose of the necessity for a Grand Lodge in each of the two districts. It was decided that there must be a division of Grand Lodges to correspond with the political division. A Convention was held on June 12, 1889, at Mitchell which resolved that a Grand Lodge for North Dakota should be organized. The following Lodges were represented: Shiloh, No. 8; Pembina, No. 10; Casselton, No. 12; Acaia, No. 15; Bismarck, No. 16; Jamestown, No. 19; Valley City, No. 21; Mandan, No. 23; Cereal, No. 29; Hillsboro, No. 32; Crescent, No. 36; Cheyenne Valley, No. 41; Ellendale, No. 49; Sanborn, No. 51; Wahpeton, No. 58; North Star, No. 59; Minto, No. 60; Mackey, No. 63; Goose River, No. 64; Hiram, No. 74; Minnewaukan, No. 75; Tongue River, No. 78; Bathgate, No. 80; Euclid, No. 84; Anchor, No. 88; Golden Valley, No. 90; Occidental, No. 99. A Constitution and By-laws were adopted, Grand Officers duly elected, and the first session held the following day.

A similar problem occurred with regard to the Grand Chapter of North Dakota. The Chapters in South Dakota had organized their Grand Chapter on January 6, 1890. Thereupon the representatives of Missouri, No. 6; Casselton, No. 7; Cheyenne, No. 9; Keystone, No. 11; Jamestown, No. 13, and Lisbon, No. 29, organized on January 9 the Grand Chapter of North Dakota. The first Annual Convocation was held at Grand Forks, nine days later.

The first Council in North Dakota, Fargo, No. 1, was granted a Dispensation on February 12, 1889, while the Territory was still undivided. It was chartered, however, five months after the division took place, on November 19, 1889. At a Convention held on March 20, 1916, members of Fargo Council, No. 1; Lebanon, No. 2, and Adoniram, No. 3, organized the
Grand Council of North Dakota as a constituent member of the General Grand Council.

The Grand Master of the Grand Encampment of the United States issued a Dispensation to form the Commandery of North Dakota on June 4, 1890. Thereupon Tancred, No. 4; Fargo, No. 5; Grand Forks, No. 8; and Wi-ha-ha, No. 12, Commanderies on June 16, 1890, organized the Grand Commandery of North Dakota.

With regard to the Ancient and Accepted Scottish Rite, Southern Jurisdiction, Dakota Consistory, No. 1, was chartered on May 26, 1866; Fargo Council of Kadoeh, No. 1, on December 8, 1883; Pelican Chapter of Rose Croix, No. 1, on June 19, 1883, and Enoch Lodge of Perfection, No. 1, on June 7, 1883.

**NORTHEAST CORNER.** In the *Institutes of Menu*, the sacred book of the Brahmans, it is said: "If any one has an incurable disease, let him advance in a straight path towards the invincible northeast point, feeding on water and air till his mortal frame totally decays, and his soul becomes united with the supreme."

It is at the same northeast point that those first instructions begin in Freemasonry which enable the true Freemason to commence the erection of that spiritual temple in which, after the decay of his mortal frame, "his soul becomes united with the supreme."

In the important ceremony which refers to the Northeast Corner of the Lodge, the Candidate becomes as one who is, to all outward appearance, a *perfect and upright man and Mason*, the representative of a spiritual Corner-stone, on which he is to erect his future moral and Masonic edifice.

This symbolic reference of the Corner-stone of a material edifice to a Freemason when, at his first initiation, he commences the moral and intellectual task of erecting a spiritual temple in his heart, is beautifully sustained when we look at all the qualities that are required to constitute a "well-tried, true, and trusty" Corner-stone. The squareness of its surface, emblematic of morality—its cubical form, emblematic of firmness and stability of character—and the peculiar finish and fineness of the material, emblematic of virtue and holiness—show that the ceremony of the Northeast Corner of the Lodge was undoubtedly intended to portray, in the consecrated language of symbolism, the necessity of integrity and stability of conduct, of truthfulness and uprightness of character, and of purity and holiness of life, which, just at that time and in that place, the candidate is most impressively charged to maintain.

**NORTH STAR.** This star is frequently used as a Masonic symbol, as are the morning star, the day star, the seven stars. Thus, the morning star is the forerunner of the Great Light that is about to break upon the Lodge; or, as in the grade of Grand Master Architect, twelfth of the Scottish System, the initiate is received at the hour "when the day star has risen in the east, and the north star looked down upon the seven stars that circle round him." The symbolism is truth; the North Star is the Pole Star, the Polaris of the mariner, the Cynosura, that guides Freemasons over the stormy seas of time. The seven stars are the symbol of right and justice to the Order and the country.

**NORWAY.** Freemasonry must be studied in Sweden and Denmark jointly with Norway as politically the three were united for many years and the Swedish Rite has left a permanent impression on all of these countries. As far back as the year 1030 A.D., Danish power controlled Norway. Soon a Swedish King was chosen over Norway, 1036, and then in 1380 a King of Denmark became ruler of the sister nations. So it continued until 1814 when Denmark ceded Norway to Sweden and this union lasted until June, 1905, when a Swedish Prince was chosen as King Haakon VII. Some few Lodges in Norway erected by Danish authority came under the control of the Grand Lodge of Sweden when the two countries were politically united, this Grand Lodge being formed in 1759. A separation of the countries, Sweden and Norway, involves a governing division Masonically and there is a Grand Lodge of Norway. From 1796 by Royal Edict all Swedish Princes have been members of the Craft. A Civil Order was also instituted by the King, Charles XIII, Grand Master, to be conferred on the Princess and no more than thirty others of the tenth Degree of the Rite, which is dominantly Christian. The Grand National Lodge of Berlin, uses a like Ritual. A Provincial Grand Lodge operated from May 7, 1793, under the Grand Lodge Zur Sonne, the latter having its headquarters at Bayreuth, Germany. This was constituted as the Grand Lodge Den Norske Polarstjernen on May 8, 1920.

**NOTUMA.** A significant word in some of the advanced Degrees of the Templar System. It is the anagram of *Aumont*, who is said to have been the first Grand Master of the Templars in Scotland, and the restorer of the Order after the death of De Molay.

**NOVA SCOTIA.** A slab of rock discovered in 1827 on Goat Island in the Annapolis Basin was found to be engraved with the Square and Compasses and the date 1606, but the history of it remains unknown and nothing can be guessed of its origin. The first Lodge in Nova Scotia was established at Annapolis by authority of the Saint John’s Grand Lodge of Massachusetts at some time previous to 1740. Nova Scotia was originally governed by the Provincial Grand Master of New England, whose authority extended over all North America, but on September 24, 1784, Brother John George Pyke was appointed Provincial Grand Master of a Provincial Grand Lodge formed that day and warranted the previous June. On January 16, 1866, all the Scotch Lodges but one called a meeting at which it was decided to summon a Convention on February 20. A Grand Lodge was duly formed and Brother W. H. Davies elected Grand Master. In 1869 the remaining Scotch Lodge and the English District Grand Lodge united with the new body under the name of The Grand Lodge of Ancient, Free and Accepted Masons of Nova Scotia.

**NOVICE.** 1. The Second Degree of the Illuminati of Bavaria. 2. The Fifth Degree of the Rite of Strict Observance.

**NOVICE, MAÇONNE.** That in French is to say a female Mason who is a Novice. It is the First Degree of the Moral Order of the Dames of Mount Tabor.

**NOVICE, MYTHOLOGICAL.** The French title is *Novice Mythologique*. The First Degree of the Historical Order of the Dames of Mount Tabor.
NOVICE, SCOTTISH. In French the title is
Novice Ecossois. The First Degree of initiation in
the Order of Mount Tabor.

NOVITIATE. The time of probation, as well as of
preparatory training, which, in all Religious Orders, precedes the solemn profession at least one year. By
Dispensation only can the period of time be reduced.
Novices are immediately subject to a superior called
Master of Novices, and their time must be devoted to
prayer and to liturgical training.

NUK-PE-NUK. The Egyptian equivalent for the
expression “I am that I am.”

NUMBERS. The symbolism which is derived
from numbers was common to the Pythagoreans, the
Cabalists, the Gnostics, and all mystical associations.
Of all superstitions, it is the oldest and the most gen¬
erally diffused. Allusions are to be found to it in all
systems of religion; the Jewish Scriptures, for instance,
abound in it, and the Christian shows a share of its
influence. It is not, therefore, surprising that the
most predominant of all symbolism in Freemasonry
is that of numbers. The doctrine of numbers as symbols is most familiar to us because it formed the fundamental idea of the
philosophy of Pythagoras. Yet it was not original
with him, since he brought his theories from Egypt
and the East, where this numerical symbolism had
always prevailed. Jamblicus tells us (On the Pyth¬
agorean Life, 28) that Pythagoras himself admitted
that he had received the doctrine of numbers from
Orpheus, who taught that numbers were the most
provident beginning of all things in heaven, earth,
and the intermediate space, and the root of the
perpetuity of Divine beings, of the gods and of demons.
From the disciples of Pythagoras we learn, for he
himself taught only orally, and left no writings, that
his theory was that numbers contain the elements of
all things, and even of the sciences. Numbers are the
invisible covering of beings as the body is the visible
one. They are the primary causes upon which the
whole system of the universe rests; and he who knows
these numbers knows at the same time the laws through
which nature exists.

The Pythagoreans, said Aristotle (Metaphysica
xi, 8), make all things proceed from numbers. Dacier
(Life of Pythagoras), it is true, denies that this was the
doctrine of Pythagoras, and contends that it was only
a corruption of his disciples. It is an immaterial point.
We know that the symbolism of numbers was the basis
of what is called the Pythagorean philosophy. But it
would be wrong to suppose that from it the Free¬
masons derived their system, since the two are in some
points antagonistic; the Freemasons, for instance,
revere the nine as a sacred number of peculiar signifi-
cance, while the Pythagoreans looked upon it with de-
testation. In the system of the Pythagoreans, ten was,
of all numbers, the most perfect, because it symbolizes
the completion of things; but in Masonic symbolism the
number ten is unknown. Four is not, in Free¬
masonry, a number of much representative impor-
tance; but it was sacredly revered by the Pythago¬
reans as the Tetractys, or figure derived from the
Jewish Tetragrammaton, by which they swore.

Plato also indulged in a theory of symbolic numbers
and calls him happy who understands spiritual num-
bers and perceives their mighty influences. Numbers
according to Plato, are the cause of universal harmony
and of the production of all things. The Neoplaton¬
ists extended and developed this theory, and from
them it passed over to the Gnostics; from them proba-
bly to the Rosicrucians, to the Hermetic philosophers
and to the Freemasons.

Cornelius Agrippa has descanted at great length,
in his Occult Philosophy, on the subject of numbers.
“That there lies,” he says, “wonderful efficacy and
virtue in numbers, as well for good as for evil, not
only the most eminent philosophers teach, but also the
Catholic Doctors.” And he quotes Saint Hilary as
saying that the seventy Elders brought the Psalms
into order by the efficacy of numbers.

Of the prevalence of what are called representative
numbers in the Old and New Testament, there is
abundant evidence. “However we may explain it,”
says Doctor Mahan (Palmoni, page 67), “certain
numerals in the Scriptures occur so often in connection
with certain classes of ideas, that we are naturally led to
associate the one with the other. This is more or
less admitted with regard to the numbers Seven,
Ten, Forty, Seventy, and it may be a few more. The
Fathers were disposed to admit it with regard to many
others, and to see in it the marks of a supernatural
design.”

Among the Greeks and the Romans there was a
superstitious veneration for certain numbers. The
same practise is found among all the Eastern nations;
it entered more or less into all the ancient systems of
philosophy; constituted a part of all the old religions;
was accepted to a great extent by the early Chris¬
tian Fathers; constituted an important part of the Cabala;
was adopted by the Gnostics, the Rosicrucians, and all
the mystical societies of the Middle Ages; and finally
has carried its influence into Freemasonry.

The respect paid by Freemasons to certain numbers
all of which are odd, is founded not on the belief of any
magical virtue but because they are assumed to be the
type or representatives of certain ideas. That is to
say, a number is in Freemasonry a symbol, and no
more. It is venerated, not because it has any super-
natural efficacy, as thought the Pythagoreans and
others, but because it has concealed within some
allusion to a sacred object or holy thought, which it
symbolizes. The number three, for instance, like the
triangle, is a symbol; the number nine, like the triple
triangle, another. The Masonic doctrine of sacred
numbers must not, therefore, be confounded with the
doctrine of numbers which prevailed in other systems.
The most important symbolic or sacred numbers in
Freemasonry are three, five, seven, nine, twenty-seven
and eighty-one. Their interpretation will be found
under their respective titles (see Odd Numbers).
The subject is also discussed in Doctor Mackey’s
revised History of Freemasonry; Numbers, their Occult
Power and Mystic Virtues, W. Wynn Westcott, Su-
preme Magus, Rosicrucian Society of England;
Numbers, their Meaning and Magic, Isidore Koz-
minksy, and Kabala of Numbers, Sepharial.

NUMERATION BY LETTERS. There is a Cab-
balistical process especially used in the Hebrew lan-
guage, but sometimes applied to other languages, for
instance, to the Greek, by which a mystical meaning
of a word is deduced from the numerical value of the
words of which it is composed, each letter of the

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alphabet being equivalent to a number. Thus in Hebrew the name of God, נַע, ‘Jah, is equivalent to 15, because נ = 10 and י = 5, and 15 thus becomes a sacred number. In Greek, the Cabalistic word ἀβραάμας, or ἀβραάς, is made to symbolize the solar year of 365 days, because the sum of the value of the letters of the word is 365; thus, α = 1, β = 2, ρ = 100, α = 1, ζ = 60, α = 1, and ζ = 200. To facilitate these Cabalistic operations, which are sometimes used in the advanced Degrees and especially the Hermetical Freemasonry, the numerical value of the Hebrew and Greek letters is here given.

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<td>נ</td>
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| NUN. The Hebrew word, נ, meaning a fish, in Syriac an inkhorn. The Chaldaic and hieroglyphic form of this Hebrew word or letter was like Figure 1, and the Egyptian like Figure 2, signifying fishes in any of these forms. Joshua was the son of Nun, or a fish, the deliverer of Israel. As narrated of the Noah in the Hindu account of the Deluge, whereby the forewarning of a fish caused the construction of an ark and the salvation of one family of the human race from the flood of waters (see Beginnings of History, by Lenormant).

NUMERICAL VALUE OF LETTERS IN HEBREW AND GREEK

The word Gematria means to calculate by letters as well as numbers. While this was a late development there are traces of it in the Old Testament in the opinion of W. H. Bennett (Hasting's Dictionary of the Bible). He says (page 660):

It consisted in the indicating of a word by means of the number which would be obtained by adding together the numerical values of the consonants of the word. Thus in Hebrew...
O. The fifteenth letter in the English and in most of the Western alphabets. The corresponding letter in the Hebrew and Phenician alphabets was called Ayn, that is, eye; the primitive form of the Phenician letter being the rough picture of an eye, or a circle with a dot in the center. This dot will be observed in ancient manuscripts, but being dropped the circle forms the letter O. The numerical value is 70, and in Hebrew is formed thus, י, the hieroglyphic being a plant, as well as at times a circle or an eye.

OAK APPLE, SOCIETY OF THE. Instituted about 1658, and lapsed under the disturbances in England during the reign of James II, but it lingered among the Stuart adherents for many years.

OANNES. The earliest instructor of man in letters, sciences, and arts, especially in architecture, geometry, botany, and agriculture, and in all other useful knowledge, was the fish-god Oannes, according to ancient mythology. This universal teacher, according to Berossus, appeared in the Persian Gulf, bordering on Babylonia, and, although an animal, was endowed with reason and great knowledge. The usual appearance of the creature was that of a fish, having a human head beneath that of a fish, and feet like unto a man. This personage conversed with men during the day, but never ate with them. At Kouyunjik there was a colossal statue of the fish-god Oannes. The following is from the Book of Enoch (volume ii, page 514): “The Masons hold their grand festival on the day of Saint John, not knowing that therein they merely signify the fish-god Oannes, the first Hermes and the first founder of the Mysteries, the first messenger to whom the Apocalypse was given, and whom they ignorantly confound with the fabulous author of the common Apocalypse. The sun is then (midsummer day) in its greatest altitude. In this the Naros is commemorated.”

OATH. In the year 1738, Clement XII, at that time Pope of Rome, issued a Bull of Excommunication against the Freemasons, and assigned, as the reason of his condemnation, that the Institution confederated persons of all religions and sects in a mysterious bond of union, and compelled them to secrecy by an oath taken on the Bible, accompanied by certain ceremonies, and the imprecation of heavy punishments.

This persecution of the Freemasons, on account of their having an obligatory promise of secrecy among their ceremonies, has not been confined to the Papal See. We shall find it existing in a sect which we should suppose, of all others, the least likely to follow in the footsteps of a Roman Pontiff. In 1757, the Associate Synod of Seceders of Scotland adopted an Act, concerning what they called the Mason Oath, in which it is declared that all persons who shall refuse to make such revelations as the Kirk Sessions may require, and to promise to abstain from all future connection with the Order, “shall be reputed under scandal and incapable of admission to sealing ordinances,” or as Pope Clement expressed it, be ipso facto (because of that fact) excommunicated.

In the Preamble to the Act, the Synod assign the reasons for their objections to this oath, and for their ecclesiastical censure of all who contract it. These reasons are:

1. It is an oath.
2. It is administered before the secrets are communicated.
3. It is accompanied by certain superstitious ceremonies.
4. It is attended by a penalty.
5. It is considered, by Freemasons, as paramount to the obligations of the laws of the land.

In replying to these statements, it is evident that the conscientious Freemason labors under great disadvantage. He is at every step restrained by his honor from either the denial or admission of his adversaries in relation to the mysteries of the Craft. But it may be granted, for the sake of argument, that every one of the first four charges is true, and then the inquiry will be in what respect they are offensive or immoral. Let us consider the foregoing items in the same numbered order as follows:

1. The oath or promise cannot, in itself, be sinful, unless there is something immoral in the obligation it imposes. Simply to promise secrecy, or the performance of any good action, and to strengthen this promise by the solemnity of an oath, taken on the Bible; besides the sacred sanction of such an attestation; and it is continually exacted in the transactions of man with man, without any notion of sinfulness. Where the time, and place, and circumstances are unconnected with levity, or profanity, or crime, the administration of an obligation binding to secrecy, or obedience, or veracity, or any other virtue, and the invocation of Deity to witness, and to strengthen that obligation, or to punish its violation, is incapable, by any perversion of Scripture, of being considered a criminal act.

2. The objection that the oath is administered before the secrets are made known, is sufficiently
absurd to provoke a smile. The purposes of such an oath would be completely frustrated by revealing the thing to be concealed before the promise of concealment was made. In that case, it would be optional with the candidate to give the obligation, or to withhold it, as best suited his inclinations. If it be conceded that the exaction of a solemn promise of secrecy is not, in itself, improper, then certainly the time of exacting it is before and not after the revelation. Doctor Harris (Masonic Discourses, No. 9, page 184), has met this objection in the following language:

What the ignorant call the oath, is simply an obligation, covenant, and promise, exacted previously to the divulging of the specialties of the Order, and our means of recognizing each other; that they shall be kept from the knowledge of the world, lest their original intent should be thwarted, and their benevolent purport prevented. Now, pray, what harm is there in this? Do you not all, when you have anything of a private nature which you are willing to confide in a particular friend, demand a solemn promise of secrecy? And is there not the utmost propriety in knowing whether your friend is determined to conceal your secret, before you presume to reveal it? Your answer confutes your cavil.

3. The objection that the oath is accompanied by certain superstitious ceremonies does not seem to be entitled to much weight. Oaths, in all countries and at all times, have been accompanied by peculiar rites, intended to increase the solemnity and reverence of the act. The ancient Hebrews, when they took an oath, placed the hand beneath the thigh of the person to whom they swore. Sometimes the ancients took cut from the victim's head, a part of it was given to all swearing laid his hand upon the hand of the party to whom he swore. In all solemn covenants the oath was accompanied by a sacrifice; and some of the hair being where the ceremony is thus described by Virgil:

Tango aras; medioque ignes, et numina, testor.

Sometimes they extended the right hand to heaven, and swore by earth, sea, and stars. Sometimes, as among the Romans in private contracts, the person swearing laid his hand upon the hand of the party to whom he swore. In all solemn covenants the oath was accompanied by a sacrifice; and some of the hair being cut from the victim's head, a part of it was given to all present that each one might take a share in the oath, and be subject to the imputation.

Other ceremonies were practised at various times and in different countries, for the purpose of throwing around the act of attestation an increased amount of awe and respect. The oath is equally obligatory without them; but they have their significance, and there can be no reason why the Freemasons should not be allowed to adopt the mode most pleasing to themselves of exacting their promises or confirming their covenants.

4. It is objected that the oath is attended with a penalty of a serious or capital nature. If this be the case, it does not appear that the expression of a penalty of any nature whatever can affect the purport or augment the solemnity of an oath, which is, in fact, an attestation of God to the truth of a declaration, as a witness and avenger; and hence every oath includes in itself, and as its very essence, the covenant of God's wrath, the heaviest of all penalties, as the necessary consequence of its violation. A writer, in reply to the Synod of Scotland (Scot's Magazine, October, 1757), quotes the opinion of an eminent jurist to this effect:

It seems to be certain that every promissory oath, in whatever form it may be conceived, whether explicitly or implicitly, virtually contains both an attestation and an obligation; for in an oath the execution supposes an attestation as a precedent, and the attestation infers an execration as a necessary consequence. Hence, then, to the believer in a superintending Providence, every oath is an affirmation, negation, or promise, corroborated by the attestation of the Divine Being.

This attestation includes an obsecration of Divine punishment in case of a violation, and it is, therefore a matter of no moment whether this obligation or penalty be expressed in words or only implied; its presence or absence does not, in any degree, alter the nature of the obligation. If, in any promise or vow made by Freemasons, such a penalty is inserted, it may probably be supposed that it is used only with a metaphorical and paraphrastical signification, and for the purpose of symbolic or historical allusion. Any other interpretation but this would be entirely at variance with the opinions of the most intelligent Freemasons, who, it is to be presumed, best know the intent and meaning of their own ceremonies.

5. The last, and, indeed, the most important objection urged is, that these oaths are construed by Freemasons as being of higher obligation than the law of the land. It is in vain that this charge has been repeatedly and indignantly denied; it is in vain that Freemasons point to the integrity of character of thousands of eminent men who have been members of the Fraternity; it is in vain that they recapitulate the order-loving and law-fearing regulations of the Institution; the charge is renewed with untiring pertinacity, and believed with a credulity that owes its birth to rancorous prejudice alone. To repeat the denial is but to provoke a repetition of the charge. The answer is, however, made by one who, once a Freemason, was afterward an opponent and an avowed enemy of the Institution, W. L. Stone (Letters on Masonry and Anti-Masonry, Letter vii, page 69), who uses the following language:

Is it, then, to be believed that men of acknowledged talents and worth in public stations, and of virtuous and, frequently, religious habits, in the walks of private life with the Holy Bible in their hands—which they are solemnly pledged to receive as the rule and guide of their faith and practice—and under the grave and positive charge from the officer administering the obligation that it is to be taken in strict subordination to the civil laws—can understand that obligation, whatever may be the peculiarities of its phraseology, as requiring them to countenance vice and criminality even by silence? Can it for a moment be supposed that the hundreds of eminent men, whose patriotism is unquestioned, and the exercise of whose talents and virtues has shed a lustre upon the church history of our country, and who, by their walk and conversation, have, in their own businesses, illustrated the beauty of holiness? Is it to be credited that the tens of thousands of those persons, ranking among the most intelligent and virtuous citizens of the most moral and enlightened people on earth—is it, I ask, possible that any portion of this community can, on calm reflection, believe that such men have oaths upon their consciences binding them to eternal silence in regard to the guilt of any man because his happenings to be a Freemason, no matter what be the gravity of his offence, whether it be the picking of a pocket or the shedding of blood? It does really seem to me impossible that such an opinion could, at any moment, have prevailed, to any considerable extent, amongst reflecting and intelligent citizens.

Oaths of interest to the Craft are obviously of various kinds and are not limited to the peculiarly Masonic obligations assumed when receiving the Degrees. A
few references may be quoted from the Bible. Numbers v, 19-21, is an instance where the warning punishment is ceremonially accompanied by the blotting out of the record with other significant and symbolic acts. Adjudication, a solemnly earnest appeal, is in evidence by Deuteronomy xxviii, 15-9, where the curses that warn precede the alternative blessings thus:

Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteh it in a secret place. And all the people shall answer and say, Amen. Cursed be he that soweth discord among his brethren, and entereth into a covenant with a king, whom the Lord hath forbidden to have fellowship with. And all the people shall say, Amen. Cursed be he that causeth the blind to wander out of the way. And all the people shall say Amen. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

Then follows in chapter xxviii the promised reward for those who keep the faith: “And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth.”

Joshua vi, 26, has a curious allusion, “And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.” First Samuel iv, 24, is a similar instance. Attention by an oath, to bear witness by solemn assertion of one’s willingness to suffer if untrue, we have the case of Exodus xxii, 10, 11. “If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour’s goods; and the owner of it shall accept thereof, and he shall not make it good.”

Another instance is that of Nehemiah x, 29. “They clave to their Brethren, their nobles, and entered into a curse, and into an oath, to walk in God’s law, which was given by Moses, the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes.”

A modern continuance of the ancient ceremonial method of pledging future personal conduct is in the coronation of a king. In England the coronation oath is to be administered by one of the archbishops or bishops in the presence of all the people, who, on their parts, reciprocally take the oath of allegiance to the crown. The archbishop or bishop shall say: “Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland and the dominions thereto belonging according to the statutes in parliament agreed on, and the respective laws and customs of the same?” The king shall say: “I solemnly promise so to do.” Archbishop or bishop: “Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England and the doctrine, worship, discipline and government thereof, as by law established in England? And will you preserve unto the bishops and clergy of England, and to the churches therein all such rights and privileges as by law do or shall appertain to them, or any of them?” King: “All this I promise to do.” After this the king, laying his hand upon the holy Gospels, shall say: “The things which I have herebefore promised I will perform and keep; so help me God,” and then shall kiss the Book.

An unusual form of oath is that still taken by deemsters of the Isle of Man. The word deemster is a corruption of doomster, originally meaning the person who pronounces doom or sentence in their court of justice—in other words, a judge. This has been required of all Manx deemsters for a thousand years:

By this Book, and the Holy Contents thereof, and by the Wonderful works that God hath miraculously wrought in the Heaven above and in the Earth beneath, in six days and seven nights, I, the person being sworn do swear that I will without respect, favor or friendship, love or gain, consanguinity or affinity, envy or malice, execute the laws of this Isle, and betwixt party and party, shall judge according as the heavens and earth lie in the midst of the fish! So help me God and the Contents of this Book.

Sundry old pledges found in trade and professional associations have also an interest for us as members of a Craft. There is the one even yet administered to those following in the footsteps of the father of surgery, Hippocrates. He flourished during 460-361 B.C. and much technical data upon his surprising skill and great fame are found in the works by Adams and Mumford. So prominent an expert was Hippocrates that he was given the sacred Eleusinian rites as if possessed of royal attributes. He has left on record a solemn pledge of his profession (see Mumford’s Surgical Memoirs):

I swear by Apollo the physician, and Aesculapius, and Health, and Panacea, and by all the gods and goddesses that, according to my ability and judgment, I will keep this oath and this stipulation: To reckon him who taught me this art equally dear to me as my parents, to share my substance with him, and to relieve his necessities if required; to look upon his offspring on the same foot with mine own sons, and those of my teachers, and to disciples bound by a stipulation and oath according to the rules of Medicine, and to no others. While I continue to keep this oath inviolate, may it be granted to me to enjoy life and the practice of the art, respected by all men, in all times! But should I trespass and violate this oath, let the reverse be my lot!

An oath of the Masters and Wardens of the Mysteries, Mystery being then a word used for a trade organization, is found in the Liber Albus, the White Book (page 451, 1861 edition) compiled 1419 A.D. This book contains the various laws of London and in referring to the several trades mentions the following pledge, evidently taken when the officers were installed.

You shall swear, that well and lawfully you shall overlook the art or mystery of (name the trade guild or society here) of which you are Masters, or Wardens, for the year elected. And the good rules and ordinances of the same mystery, approved here by the Court, you shall keep and shall cause to be kept. And all the defaults that you shall find therein, done contrary thereto, you shall present unto the Chamberlain of the City, from time to time, sparing no one for favour, and aggravating no one for hate. Extortion or wrong unto no one, by colour
of your office, you shall do; nor unto anything that shall be against the estate and peace of the King, or of the City, you shall consent. But for the time that you shall be in office, in all things pertaining unto the said mystery, according to the good laws and franchises of the city, well and lawfully you shall behave yourself.—So God you help, and the Saints.

The Book of Oaths, printed in 1649 at London, aims to give "The severall forms thereof, both Antient and Modern, Faithfully Collected out of sundry Authentic Books and Records not heretofore extant, compiled in one Volume" and on page 125 has the oath of the Knights of the Round Table "in the time of King Arthur," an indefinite period usually assigned within the fifth and sixth centuries. However, the quaint pledge has afforded an example for later chivalric Bodies and thus is of importance to Knights Templar.

Not to put off your armour from your body but for requisite rest in the night. To search for marvellous adventures, whereby to win renown. To defend the poor and simple people in their right. Not to refuse aid unto them that shall ask it in any just quarrel. Not to hurt, offend or plan any lewd (sinful) part, the one with the other. To fight for the protection, defence and welfare of friends. Not to purchase any goods for particular profit but Honour and the title of honestie. Not to break faith promised or sworn, for any cause or occasion whatsoever. To put forth and spend life for the honour of God and Countrie, and to chuse rather to die honestly than to live shamefully.

All these illustrations of various oaths may well be seriously noted in the spirit of the message brought by Moses (Numbers xxx, 2), "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." OATH, CORPORAL. The modern form of taking an oath is by placing the hands on the Gospels or on the Bible. The corporale, or corporal cloth, is the name of the linen cloth on which, in the Roman Catholic Church, the sacred elements consecrated as "the body of our Lord" are placed. Hence the expression corporal oath originated in the ancient custom of swearing while touching the corporal cloth. Relics were sometimes made use of. The laws of the Allemane (chapter 687), direct that he who swears shall place his hand upon the coffin containing the relics. The idea being that something sacred must be touched by the hand of the jurator to give validity to the oath, in time the custom was adopted of substituting the holy Gospels for the corporal cloth or the relics, though the same title was retained. Haydn (Dictionary of Dates) says that the practice of swearing on the Gospels prevailed in England as early as 523 A.D. The laws of the Lombards repeatedly mention the custom of swearing on the Gospels. The sanction of the church was given at an early period to the usage. Thus, in the history of the Council of Constantinople, 381 A.D., it is stated that "George, the well-beloved of God, a Deacon and Keeper of the Records, having touched the Holy Gospels of God, swore in this manner," etc. A similar practice was adopted at the Council of Nice, fifty-six years before. The custom of swearing on the Book, thereby meaning the Gospels, was adopted by the Medieval Gild of Freemasons, and allusions to it are found in all the Old Constitutions. Thus in the York Manuscript, No. 1, about the year 1600, it is said, "These charges . . . you shall well and truly keep to your power; so help you God and by the contents of that Book." And in the Grand Lodge Manuscript No. 1, in 1583 we find this: "These charges ye shall keep, so healpe you God, and your holy dome and by this booke in your hande unto your power." The form of the ceremony required that the corporal oath should be taken with both hands on the book, or with one hand, and then always the right hand.

The practise of kissing the book, which became so well established in England, appears in the Middle Ages (see J. E. Tyler, Oaths, pages 119 and 151).

OATH OF ALLEGIANCE. See Flag Ceremony.

OATH OF THE GILD. The Oath that was administered in the English Freemasons Gild of the Middle Ages is first met with in the Harleian Manuscript, No. 1942, written about the year 1670. The 31st Article prescribes: "That noe person shall bee accepted a Free Mason, or know the secrets of the said Society, until hee hath first taken the oath of secrecy hereafter following:

I. A. B. Doe, in the presence of Almighty God and my Fellowes and Brethren here present, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover, reveale, or make knowne any of the secrets, priviledges or counsells of the Fraternity or fellowship of Free Masonry, which at this time, or any time hereafter, shall be made knowne unto me; soe helpe mee God and the holy contents of this booke.

In the Roberts Constitutions, published in 1722, this oath, substantially in the same words, is for the first time printed with the amendment of "privities" for "priviledges."

OATH, TILER'S. Before any strange and unknown visitor can gain admission into a Masonic Lodge, he is required in the United States of America to take the following oath:

I, A. B., do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed, and raised to the sublime Degree of a Master Mason in a just and legally constituted Lodge of such; that I do not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover, reveal, or make known any of the secrets, privileges or counsels of the Fraternity or fellowship of Free Masonry, which at this time, or any time hereafter, shall be made known unto me; so help me God and the holy contents of this book.

It is called the Tiler's Oath, because it is usually taken in the Tiler's room, and was formerly administered by that officer, whose duty it is to protect the Lodge from the approach of unauthorized visitors. It is now administered by the Committee of Examination, and not only he to whom it is administered, but he who administers it, and all who are present, must take it at the same time. It is a process of purgation, and each one present, the visitor as well as the members of the Lodge, is entitled to know that all the others are legally qualified to be present at the esoteric examination which is about to take place. This custom is unknown in English Freemasonry.

OB. A Masonic abbreviation of the word Obligation, sometimes written O.B.

OBE. The Hebrew word γέφω, meaning serving. One of nine favored officials, selected by Solomon after the death of Hiram Abiff.

OBEEDIENCE. The doctrine of obedience to constituted authority is strongly inculcated in all the Old Constitutions as necessary to the preservation of the Association. In them it is directed that "every Mason shall prefer his elder and put him to worship." Thus the Master Mason obeys the order of his Lodge,
the Lodge obeys the mandates of the Grand Lodge, and the Grand Lodge submits to the Landmarks and the old Regulations. The doctrine of passive obedience and non-resistance in politics, however much it may be supposed to be inimical to the progress of free institutions, constitutes undoubtedly the great principle of Masonic government. Such a principle would undoubtedly lead to an unbearable despotism, were it not admirably modified and controlled by the compensating principle of appeal. The first duty of every Freemason is to obey the mandate of the Master. But if that mandate should have been unlawful or oppressive, he will find his redress in the Grand Lodge, which will review the case and render justice. This spirit of instant obedience and submission to authority constitutes the great safeguard of the institution. Freemasonry more resembles a military than a political organization. The order must at once be obeyed; its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical, imperative: "Obey orders, even if you break owners."

OBEEDIENCE OF A GRAND BODY. Obedience, used in the sense of being under the jurisdiction, is a technicality borrowed only recently by Masonic authorities from the French, where it has always been regularly used. Thus "the Grand Lodge has addressed a letter to all the Lodges of its obedience" means "to all the Lodges under its jurisdiction." In French, "à toutes les Loges de son obedience." It comes originally from the usage of the Middle Ages, in the Low Latin of which obedientia meant the homage which a vassal owed to his lord. In the ecclesiastical language of the same period, the word signified the duty or office of a monk toward his superior.

OBEEDIENCY ACTS. The Strict Observance so named the printed Constitutions.

OBELISK. The obelisk is a quadrangular, monolithic column, diminishing upward, with the sides gently inclined, but not so as to terminate in a pointed apex, but to form at the top a flattish, pyramidal figure, by which the whole is finished off and brought to a point. It was the most common species of monument in ancient Egypt, where they are still to be found in great numbers, the sides being covered with hieroglyphic inscriptions. Obelisks were, it is supposed, originally erected in honor of the sun god. Pliny says (in Holland's translation), "The kings of Egypt in times past made of this stone certain long beams, which they called obelisks, and consecrated them unto the sun, whom they honored as a god; and, indeed, some resemblance they carry of sun-beams." In Continental Freemasonry the monument in the Master's Degree is often made in the form of an obelisk, with the letters M. B. inscribed upon it. And this form is appropriate, because in Masonic, as in Christian iconography, the obelisk is a symbol of the resurrection.

Two Egyptian obelisks are best known as Cleopatra's Needles and were formerly at Alexandria, Egypt. They are made of granite and were erected by Thothmes III before the great temple of Heliopolis, the On of the Bible, where Moses is supposed to have been born. These obelisks were brought to Alexandria shortly before the Christian Era and after the death of Cleopatra. One of them is erected on the Thames Embankment in London and was placed there in 1875. The other was presented to the United States by the Khedive of Egypt and was erected in Central Park, New York City, in 1881. They are about seventy feet high and Lieutenant Commander H. H. Goring reported that on bringing the one to the United States, Masonic emblems were discovered in the foundation.

OBLIGATIONS TO FREEMASONRY. The principal objections that have been urged by its opponents to the Institution of Freemasonry may be arranged under six heads: 1. Its secrecy; 2. The exclusiveness of its charity; 3. Its admission of unworthy members; 4. Its claim to be a religion; 5. Its administration of unlawful oaths; and, 6. Its puerility as a system of instruction. Each of these objections is replied to in this work under the respective heads of the words which are italicized above.

OBLIGATED. To be obligated, in Masonic language, is to be admitted into the Covenant of Freemasonry. "An obligated Freemason" is tautological, needless repetition, because there can be no Freemason who is not an obligated one.

OBLIGATION. The solemn promise made by a Freemason on his admission into any Degree is technically called his obligation. In a legal sense, obligation is synonymous with duty. Its derivation shows its true meaning, for the Latin word obligatio literally signifies a tying or binding. The obligation is that which binds a man to do some act, the doing of which thus becomes his duty. By his obligation, a Freemason is bound or tied to his Order. Hence the Romans called the military oath which was taken by the soldier his obligation, and, too, it is said that it is the obligation that makes the Freemason. Before that ceremony, there is no tie that binds the candidate to the Order so as to make him a part of it; after the ceremony, the tie has been completed, and the candidate becomes at once a Freemason, entitled to all the rights and privileges and subject to all the duties and responsibilities that ensue in that character. The jurists have divided obligations into imperfect and perfect, or natural and civil. In Freemasonry there is no such distinction. The Masonic obligation is that moral one which, although it cannot be enforced by the courts of law, is binding on the party who makes it, in conscience and according to moral justice. It varies in each Degree, but in each is perfect. Its various clauses, in which different duties are prescribed, are called its points, which are either affirmative or negative, a division like that of the precepts of the Jewish law. The affirmative points are those which require certain acts to be performed; the negative points are those which forbid certain other acts to be done. The whole of them is preceded by a general point of secrecy, common to all the Degrees, and this point is called the tie.

OBLONG SQUARE. A parallelogram, or four-sided figure, all of whose angles are equal, but two of whose sides are longer than the others. Of course the term oblong square is strictly without any meaning, but it is used to denote two squares joined together to form a rectangle. A description of a tournament and tells of the enclosure "forming a space of a quarter
of a mile in length, and about half as broad. The form of the enclosure was an oblong square, save that the corners were considerably rounded off in order to afford more convenience for the spectators.” Brother C. C. Hunt (Builder, volume ii, page 128), says it is the survival of a term once common but now obsolete; that at one time the word square meant right-angled, and the term a square referred to a four-sided figure, having four right angles, without regard to the proportionate length of adjacent sides. There were thus two classes of squares; those having all four sides equal, and those having two parallel sides longer than the other two. The first class were called perfect squares and the second class oblong squares (see Orientation).

This is the symbolic form of a Masonic Lodge, and it finds its prototype in many of the structures of our ancient Brethren. The Ark of Noah, the Camp of the Israelites, the Ark of the Covenant, the Tabernacle, and, lastly, the Temple of Solomon, were all oblong squares (see Ground Floor of the Lodge).

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

Obrack, Hibernus. Grand Master of the Order of the Temple in 1392, according to the chronology of the Strict Observance of Germany.

O'Brien, Jeremiah. Born in 1744 at Scarborough, Maine, and died September 5, 1818, in Machias, Maine, in which town the family of O'Brien settled down and lived shortly after the birth of Jeremiah. He was a Captain in the American Navy in the War of the Revolution, capturing many prizes, and, lastly, the Temple of Solomon, were all oblong squares (see Ground Floor of the Lodge).

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OCEANIA. Includes all the islands of the Pacific Ocean between the southeastern shores of Asia and the western shores of America.

Society Islands. The Craft was made known in Tahiti in 1834 when the Grand Orient of France established itself at Levuka with the full consent of the native King. Britain took possession of the Island in 1874 and a Scottish Lodge was constituted under the same name and met at the same place as the Lodge of 1872.

Sandwich or Hawaiian Islands. The Supreme Council of France warranted Le Progrès de l'Océanie (Progress of Oceania) here in 1850. Two other Lodges were instituted here by the Grand Orient of Portugal.

Polynesia Lodge established itself at Levuka with the full consent of the King. Britain took possession of the Island in 1874 and a Scottish Lodge was constituted under the same name and met at the same place as the Lodge of 1872.

Octagon. The regular octagon is a geometrical figure of eight equal sides and angles. It is a favorite figure of eight equal sides and angles. It is a favorite

Odd Numbers. In the numerical philosophy of the Pythagoreans, odd numbers were male and even numbers female. It is wrong, however, to say, as Brother Oliver and some others after him have, that odd numbers were perfect, and even numbers imperfect. The combination of two odd numbers would make an even number, which was the most perfect. Hence, in the Pythagorean system, 4, made by the combination of 1 and 3; and 10, made by the addition of 3 and 7, are the most perfect of all numbers. Herein the Pythagorean differs from the Masonic system of numerals. In this latter all the sacred numbers are odd, such as 3, 5, 7, 9, 27 and 81. Thus it is evident that the Masonic theory of sacred numbers was derived, not, as it has been supposed, from the school of Pythagoras, but from a much older system (see Numbers).

ODIN. The chief Scandinavian deity and father of Balder, which see. The counterpart of Hermes and Mercury in the Egyptian and Roman mythologies. Odin and his brothers Vili and Ve, the sons of Beor, or the first-born, slew Ymir or Chaos, and from his body created the world. As ruler of heaven, he sends daily his two black ravens, Thought and Memory, to gather tidings of all that is being done throughout the world.
Tuilleur. I can only make the suggestion on this matter without certainty that I am right. I believe that at that time and especially abroad the Tiler was not a paid servant of the Lodge. If this is the case it is evident that the Tiler's duties must have been performed by a member of the Lodge, and in order that there should be a sufficient number present, and that moreover they should be able to share the duties of the evening so as to avoid any one of them being overburdened, the two or three Brothers who would hold the office at the same time. I think the duties of Inner Guard were also performed by one of the Tilers. The Expert is, I fancy, never met in English. According to Information I gathered in Antwerp, the duty of the Expert is to be expert in the ceremonies as he is liable to be called upon by the Worshipful Master to fill any post which may happen to be vacant at the moment. He is, therefore, the understudy of the whole body of officers, a superior sort of general utility man. The Frère Terrible is still a Continental Lodge officer. His duties are to prepare the candidate in the several stages and introduce him into the Lodge. Continental preparation differs widely from ours and is taken much more seriously, not only the boy but also the mind must be prepared. In the early days the foolish and reprehensible habit of thoughtless English Brethren who...towards a frivole, that is to say, towards the Frère Terrible, in German, Schreckzeug, or bruder, was therefore fit enough. I am glad to think that his functions today no longer justify his appellation. His exhortations are rather directed to the intellect than to the senses. He is by no means sure that he can not also officiate as Inner Guard. Many of the French plates professing to show our ceremonial, place at the door a Brother armed with a sword whom we should unhesitatingly call the Inner Guard if it were not for the fact that the references below call him the Terrible. But how far can we trust these plates?

Brother Thomson Foley (Transactions, Quatuor Coronati Lodge, 1899, volume ii, page 102), says that "Constitutional Lodge No. 294 at Beverly annually appoints an Orator. The first recorded appointment is William Acklam, the founder of the Lodge and its first Worshipful Master in 1793." Brother E. J. Barron also contributed the following comment: "In the By-Laws of Antiquity Lodge of 1820 is the following: 'The Orator shall deliver such eulogiums, congratulatory or funeral orations, and lectures as by the Master may be deemed necessary.'" Lodge Le Césaré, No. 590, Jersey, of the English Constitution, works in the French language and has an Orator. The office was formerly most important as before the connection between the English Grand Lodge and the Grand Orient of France was severed, there was a frequent interchange of visits with the Lodges in Brinvay. On these occasions it was expected that the Orator should make an elaborate flowery speech and therefore it was of the greatest consequence that he should not only be eloquent but also full of tact. "We have for some time past styled our Deacons Experts particularly because their duties are more akin to those of the French Experts and practically because the ritual we at present use so names them. We use Respectable as exactly equivalent to Worshipful except in the case of the Worshipful Master, who is Venerable. All our Past Masters are termed Respectable."

Clavel (Histoire Pittoresque, pages 6 and 7, 1844), has a list of officers and their duties under the Grand Orient of France. Clavel tells us that Freemasons who are strangers to the Lodge upon presenting themselves for purposes of visitation are Tiled, that is to say, examined by the Expert. He also says that it is either the Expert or his substitute, the Frère Terrible, who prepares the candidate and conducts him during the course of the proofs to which he is submitting. He also states that the Oratorpronounces the discourses of instruction. He requires the observance of the General Laws of Freemasonry and of the particular By-Laws of the Lodge if he detects the infringement of them. In all debates he gives his logical conclusions immediately before the summing up by the Worshipful Master.

OFFICE, TENURE OF. In Freemasonry the tenure of every office is not only for the time for which the incumbent was elected or appointed, but extends to the day on which his successor is installed. During the period which elapses from the election of that successor until his installation, the old officer is technically said to "hold over."

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

OHEB ELOAH. The Hebrew words יִהְיֶה אֱלֹהִים meaning Love of God. This and Oheb Karobo, meaning Love of our Neighbor, are the names of the two supports of the Ladder of Kadosh. Collectively, they allude to that Divine passage, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets (Matthew xxii, 37-40)." Hence the Ladder of Kadosh is supported by these two Christian commandments.

OHEB KAROBO. See Oheb Eloah.

OHIO. With the close of the War of the Revolution came the introduction of Freemasonry to Ohio. Several members, including Brother Jonathan Heart, the Master of American Union Lodge, moved to Marietta. Their Charter, granted by the Saint John's Grand Lodge of Massachusetts, February 15, 1778, was claimed by Brother Heart to be that of a Lodge at large, owing allegiance to no Grand Lodge. A few years later the Charter was destroyed by fire, but the Grand Lodge of Pennsylvania refused to issue a new one to the Lodge except as to one of its constituents. The Grand Lodge of Massachusetts granted leave for work to be resumed under a copy of the original Charter until such time as a Grand Lodge should be formed. On January 4, 1808, delegates to a Convention to organize a Grand Lodge met, representing five Lodges, namely, American Union, No. 1; Cincinnati, No. 13; Scioto, No. 2; Erie, No. 47; Amity, No. 105. Rules were adopted and the first Monday in January, 1809, was appointed for a Grand Communication at Chillicothe.

At this Communication the delegates from American Union Lodge were absent, so the Grand Lodge was established by four Lodges under the Constitution of the Grand Lodge of Kentucky. Grand Officers were elected and installed and Brother Samuel Huntington, then Governor of Ohio, was elected Grand Master. General Rufus Putnam was the first choice but his age and infirmities compelled him to decline the office.
of Grand Master, his letter, characteristically Masonic, closing with the words: "May the Great Architect, under whose all-seeing eye all Masons profess to labor, have you in His holy keeping, that when our labors here are finished, we may, through the merits of Him that was dead, but now is alive, and lives forevermore, be admitted into that temple not made with hands, eternal in the heavens; Amen. So prays your Friend and Brother."

A Chapter was opened at Marietta on June 16, 1792, under authority of the Warrant of American Union Lodge, by Robert Oliver, Rufus Putnam and Griffin Green. At a further meeting held on December 5, 1792, the Brethren organized and elected these three as the principal officers. R. J. Meigs was elected Secretary and Joseph Wood, Treasurer. On October 21, 1816, on the invitation of Cincinnati Chapter a meeting was held at Worthington for the purpose of forming a Grand Chapter which was duly opened on the 24th. Three Chapters were represented, American Union, No. 1; Cincinnati, No. 2; Horeb, No. 3. Samuel Hoit was elected Grand High Priest and Benjamin Gardiner Grand Secretary of the new Body which was received into the Union of the State Grand Chapters. The earliest record of the organization of a Council of High Priests dates from 1828 and appears in the Proceedings of the Grand Council of the State of Ohio.

The first Commandery in the State was also the first to be established by Knights Templar west of the Allegheny Mountains. Sir Thomas Smith Webb, Deputy Grand Commander of the Grand Encampment of the United States, on March 14, 1819, granted a Dispensation to Mount Vernon Commandery, No. 1, at Worthington. A Charter was issued September 16, 1819, and the Commandery was duly constituted September 20. Five Commanderies, namely, Mount Vernon, No. 1; Lancaster, No. 2; Cincinnati, No. 3; Massillon, No. 4, and Clinton, No. 5, met and organized the Grand Commandery of Ohio on October 14, 1843.

On April 27, 1853, the Gibulum Lodge of Perfection and the Dalcho Council of Princes of Jerusalem at Cincinnati were chartered. The Cincinnati Chapter of Rose Croix was chartered December 27, 1853, and the Ohio Consistory on May 14, 1854. These are constituent Bodies of the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite.

OIL. The Hebrews anointed their Kings, Prophets, and High Priests with oil mingled with the richest spices. They also anointed themselves with oil on all festive occasions, whence the expression in Psalm xlv, 7, "God hath anointed thee with the oil of gladness" (see Corn, Wine and Oil).

OKLAHOMA. The history of Freemasonry in what is now the State of Oklahoma is the history of the Craft in Indian and Oklahoma Territories which were originally separate from each other. The pioneer Lodge in Indian Territory was Flint Lodge which received a Charter from the Grand Lodge of Arkansas dated November 9, 1853. On October 5, 1874, Muskogee, Doaksville and Caddo Lodges met in Convention and the following day the Grand Lodge of Indian Territory was constituted. Oklahoma Lodge joined soon after, but the other two existing Lodges, Flint and Alpha held back until 1878. The Lodges located in Oklahoma for a long time held Warrants from the Grand Lodge of Indian Territory, but on August 16, 1892, three Lodges, namely Guthrie, No. 35; North Canadian, No. 36, and Edmond, No. 37, signed a petition for the formation of a Grand Lodge of Oklahoma. Representatives of all the Lodges in this Territory met on November 10, 1892; the Grand Master presided, he installed the Grand Officers, and the Grand Lodge was declared open. The Grand Lodge of Indian Territory and the Grand Lodge of Oklahoma Territory united in the Grand Lodge of the State of Oklahoma, at a Convention held at Guthrie, February 10, 1909.

Indian Chapter was organized at McAlester, Choctaw Nation, Indian Territory, on March 15, 1878, by Dispensation issued by Most Excellent Grand High Priest John Frizzell. A meeting was held in the same town on October 22, 1889, of Companies representing the several Chapters in Indian Territory, namely, Indian Chapter, No. 1; Oklahoma Chapter, No. 2; Savanna Chapter, No. 4, and Tahlequah Chapter, U. D. A Constitution was adopted and the Grand Chapter duly established on February 15, 1890. On April 21, 1908, it was resolved that the name should be changed to Grand Royal Arch Chapter of Oklahoma to correspond with the change from Territory to State.

By Charter dated September 29, 1886, Oklahoma Council, No. 1, was organized at Atoka on September 29, 1886. Two other Councils were chartered in 1894 and representatives of the three met on November 5, 1894, to organize a Grand Council. Companion Robert W. Hills presided, a Constitution was adopted and officers elected. The name was changed from Indian Territory to Oklahoma at the Grand Assembly held on April 22, 1908.

On October 1, 1891, Muskogee Commandery, No. 1, was organized by Dispensation and was chartered on August 11, 1892. Muskogee, No. 1; Chickasaw, No. 2, and McAlester, No. 3, formed the Grand Commandery of Indian Territory by authority of the Grand Encampment on December 17, 1895. The Grand Commandery of Oklahoma was constituted under the same authority on February 10, 1896, by the following subordinate Commanderies: Guthrie, No. 1; Oklahoma, No. 2; Ascension, No. 3. It amalgamated with the Grand Commandery of Indian Territory on October 6, 1911.

The Ancient and Accepted Scottish Rite, Southern Jurisdiction, was first introduced on October 20, 1899, when a Lodge of Perfection and a Chapter of Rose Croix, as Guthrie, No. 1; a Council of Kadosh, Desonnac, No. 1, and a Consistory, Oklahoma, No. 1, were established at Guthrie.
OLD NOTICE OF MASONIC MEETING
Sent to the members of the Anchor and Hope Lodge No. 37 at Bolton, England, in 1767 when this plate was made.
OLD CHARGES. See Manuscripts, Old.

OLD MAN, AN. Old men in their dotage are by the laws of Freemasonry disqualified for initiation. For the reason of this law see Dotage.

OLD MASONIC CEREMONIES. "We are accustomed to flatter ourselves that Freemasonry has never obtained such eminence of culture as in the present day, yet we find that even in the middle of the eighteenth century, our ancient Brethren, possessed of elegant manners and in intimate knowledge of the liberal arts and sciences, adorned the Craft with a more elaborate ceremony than now prevails; on one occasion I have noted it took three hours to work the first Degree, and it is common knowledge, that the Lectures and Tracing Boards now so seldom worked in our Lodges, were up to forty years ago generally included in the ritual" (W. H. Griffiths, page 142, Transactions, 1902-3, Lodge of Research No. 2429, Leicester, England).

OLD REGULATIONS. The Regulations for the Government of the Craft, which were first compiled by Grand Master Payne in 1720, and approved by the Grand Lodge in 1721 were published by Anderson and inserted these regulations under the name of Old Regulations, placing in an opposite column the alterations which had been made in them by the Grand Lodge at various times between 1723 and 1737, and called these New Regulations. When Dermott published his Ahiman Rezon, or Book of Constitutions of the rival Grand Lodge, he adopted Anderson's plan, publishing in two columns the Old and the New Regulations. But he made some important changes in the latter to accommodate the policy of his own Grand Lodge. The Old Regulations, more properly known as the General Regulations of 1722, are recognized as the better authority in questions of Masonic law.

OLIVE. In a secondary sense, the olive plant is a symbol of peace and victory; but in its primary sense, like all the other sacred plants of antiquity, it was a symbol of resurrection and immortality. Hence in the Ancient Mysteries it was the analogue of the Acaea of Freemasonry.

OLIVE BRANCH IN THE EAST, BROTHERHOOD OF THE. An Order, which was proposed at Bombay, in 1845, by Dr. James Burnes, the author of a History of the Knights Templar, who was then the Provincial Grand Master of India for Scotland. It was intended to provide a substitute for native Freemasons for the Chivalric Degrees, from which, on account of their religious faith, they were excluded. It consisted of three classes, Novice, Companion, and Officer. For the first, it was requisite that the candidate should have been initiated into Freemasonry; for the second, that he should be a Master Mason; and for the third it was recommended, but not imperatively required, that he should have attained the Royal Arch Degree. The badge of the Order was a dove descending with a green olive-branch in its mouth. The new Order was received with much enthusiasm by the most distinguished Freemasons of India, but it did not secure a permanent existence.

OLIVER, GEORGE. The Rev. George Oliver, D.D., one of the most distinguished and learned of English Freemasons, was descended from an ancient Scottish family of that name, some of whom came into England in the time of James I, and settled at Clipstone Park, Nottinghamshire. He was the eldest son of the Rev. Samuel Oliver, rector of Lambley, Nottinghamshire, and Elizabeth, daughter of George Whitehead. He was born at Pepplewick, November 5, 1782, and received a liberal education at Nottingham. In 1803, when but twenty-one years of age, he was elected second master of the Grammar School at Caiston, Lincoln. In 1809 he was appointed to the head mastership of King Edward's Grammar School at Great Grimsby. In 1813 he entered Holy Orders in the Church of England, and was ordained a Deacon. The subsequent year he was made a Priest. In the spring of 1815, Bishop Tomline collated him to the living of Clee, his name being at the time placed on the boards of Trinity College, Cambridge, as a ten-year man by Doctor Bayley, Sub-dean of Lincoln and examining Chaplain to the Bishop. In the same year he was admitted as Surrogate and a Steward of the Clerical Fund. In 1831, Bishop Kaye gave him the living of Scopwick, which he held to the time of his death. He graduated as Doctor of Divinity in 1836, being then Rector of Wolverhampton, and a Prebendary of the Collegiate Church at that place, both of which positions had been presented to him by Doctor Hobart, Dean of Westminster. In 1846 the Lord Chancellor conferred on him the rectory of South Hykeham, which vacated the incumbency of Wolverhampton. At the age of seventy-two Doctor Oliver's physical powers began to fail, and he was obliged to confine the charge of his parishes to the care of curates, and he passed the remaining years of his life in retirement at Lincoln. In 1805 he had married Mary Ann, the youngest daughter of Thomas Beverley, by whom he left five children. He died March 3, 1867, at Eastgate, Lincoln. To the literary world Doctor Oliver was well known as a laborious antiquary, and his works on ecclesiastical antiquities during fifty years of his life, from twenty-five, earned for him a high reputation. Of these works the most important were, History and Antiquities of the Collegiate Church of Beverley, History and Antiquities of the Collegiate Church of Wolverhampton, History of the Conventual Church of Grimsby, Monumental Antiquities of Grimsby, History of the Gild of the Holy Trinity, Sleaford, Letters on the Druidical Remains near Lincoln, Guide to the Druidical Temple at Nottingham and Remains of Ancient Britons between Lincoln and Sleaford.

But it is as the most learned Freemason and the most indefatigable and copious Masonic author of his age that Doctor Oliver principally claims our attention. He had inherited a love of Freemasonry from his father, the Rev. Samuel Oliver, who was an expert Master of the work, the Chaplain of his Lodge, and who contributed during a whole year, from 1797 to 1798, an original Masonic song to be sung on every Lodge night. His son has repeatedly acknowledged his indebtedness to him for valuable information in relation to Masonic usages. Doctor Oliver was initiated by his father, in the year 1801, in Saint Peter's Lodge, in the city of Peterborough. He was
at that time but nineteen years of age, and was admitted by Dispensation during his minority, according to the practice then prevailing, as a Lewis, or the son of a Freemason. Under the tuition of his father, he made much progress in the rites and ceremonies then in use among the Lodges. He read with great attention every Masonic book within his reach, and began to collect that store of knowledge which he afterward used with so much advantage to the Craft.

Soon after his appointment as Head Master of King Edward's Grammar School at Grimsby, he established a Lodge in the borough, the chair of which he occupied for fourteen years. So strenuous were his exertions for the advancement of Freemasonry, that in 1812 he was enabled to lay the first stone of a Masonic hall in the town, where, three years before, there had been scarcely a Freemason residing. About this time he was exalted as a Royal Arch Mason in the Chapter attached to the Rodney Lodge at Kingston-on-Hull. In Chapters and Conseritories connected with the same Lodge he also received the advanced Degrees and those of Masonic Knighthood. In 1813, he was appointed a Provincial Grand Steward; in 1816, Provincial Grand Chaplain; and in 1832, Provincial Deputy Grand Master of the Province of Lincolnshire. These are all the official honors that he received, except that of Past Deputy Grand Master, conferred, as an honorary title, by the Grand Lodge of Massachusetts.

In the year 1840, Doctor Crucefix had undeservedly incurred the displeasure of the Grand Master, the Duke of Sussex. Doctor Oliver, between whom and Doctor Crucefix there had always been a warm personal friendship, assisted in a public demonstration of the Fraternity in honor of his friend and brother. This involved him in the odium, and caused the Provincial Grand Master of Lincolnshire, Brother Charles Tennyson D'Eyncourt, to request the resignation of Doctor Oliver as his Deputy. He complied with the resignation, and after that time withdrew from all active participation in the labors of the Lodge. The transaction was not considered by any means as creditable to the independence of character or sense of justice of the Provincial Grand Master, and the Craft very generally expressed their indignation of the course which he had pursued, and their warm appreciation of the Masonic services of Doctor Oliver. In 1844, this appreciation was marked by the presentation of an offering of plate, which had been very generally subscribed for by the Craft throughout the kingdom.

Doctor Oliver's first contribution to the literature of Freemasonry, except a few Masonic sermons, was a work entitled The Antiquities of Freemasonry, comprising illustrations of the five Grand Periods of Masonry, from the Creation of the World to the Dedication of King Solomon's Temple, which was published in 1823. His next production was a little work entitled The Star in the East, intended to show, from the testimony of Masonic writers, the connection between Freemasonry and religion. In 1841 he published twelve lectures on the Signs and Symbols of Freemasonry, in which he went into a learned detail of the history and signification of all the recognized symbols of the Order. His next important contribution to Freemasonry was The History of Initiation in twelve lectures, comprising a detailed account of the Rites and Ceremonies, Doctrines and Discipline, of all the Secret and Mysterious Institutions of the Ancient World, published in 1840. The professed object of the author was to show the resemblances between these ancient systems of initiation and the Masonic, and to trace them to a common origin; a theory which, under some modification, has been very generally accepted by Masonic scholars.

Following this was The Theocratic Philosophy of Freemasonry, a highly interesting work, in which he discusses the speculative character of the Institution. A History of Freemasonry from 1829 to 1840 has proved a valuable appendix to the work of Preston, an edition of which he had edited in the former year. His next and most important, most interesting, and most learned production was his Historical Landmarks and other Evidences of Freemasonry Explained. No work with such an amount of facts in reference to the Masonic system had ever before been published by any author. It will forever remain as a monument of his vast research and his extensive reading.

But it would be no brief task to enumerate merely the titles of the many works which he produced for the instruction of the Craft. A few of them must suffice. These are the Revelations of a Square, a sort of Masonic romance, detailing, in a fictitious form, many of the usages of the last centuries, with anecdotes of the principal Freemasons of that period; The Golden Remains of the Early Masonic Writers, in five volumes, each of which contains an interesting introduction by the editor; The Book of the Lodge, a useful manual, intended as a guide to the ceremonies of the Order; The Symbol of Glory, intended to show the object and end of Freemasonry; A Mirror for the Johanne Masons, in which he discusses the question of the dedication of Lodges to the two Saints John; The Origin and Insignia of the Royal Arch Degree, a title which explains itself; A Dictionary of Symbolic Masonry, by no means the best of his works. Almost his last contribution to Freemasonry was his Institutes of Masonic Jurisprudence, a book in which he expressed views of law that did not meet with the universal concurrence of his English readers. Besides these elaborate works, Doctor Oliver was a constant contributor to the early volumes of the London Freemasons Quarterly Review, and published a valuable article, On the Gothic Constitutions, in the American Quarterly Review of Freemasonry.

The great error of Doctor Oliver, as a Masonic teacher, was a too easy credulity or a too great warmth of imagination, which led him to accept without hesitation the crude theories of previous writers, and to recognize documents and legends as unquestionably authentic whose truthfulness subsequent researches have led most Masonic scholars to doubt or to deny. His statements, therefore, as to the origin or the history of the Order, have to be received with many grains of allowance. Yet it must be acknowledged that no writer in the English language has ever done so much to elevate the scientific character of Freemasonry.

Doctor Oliver was in fact the founder of what may well be called the Literary School of Freemasonry. Bringing to the study of the Institution an amount
of archeological learning but seldom surpassed, an inexhaustible fund of multifarious reading, and all the laborious researches of a genuine scholar, he gave to Freemasonry a literary and philosophic character which has induced many succeeding scholars to devote themselves to those studies which he had made so attractive. While his erroneous theories and his fanciful speculations will be rejected, the form and direction that he has given to Masonic speculations will remain, and to him must be accredited the enviable title of the Father of Anglo-Saxon Masonic Literature. In reference to the personal character of Doctor Oliver, a contemporary journalist, Stanford Mercury, has said that he was of a kind and genial disposition, charitable in the highest sense of the word, courteous, affable, self-denying, and beneficent; humble, unassuming, and unaffected; ever ready to oblige, easy of approach, and amiable, yet firm in the right.

Doctor Oliver's theory of the system of Freemasonry may be briefly stated in these words: He believed that the Order was to be found in the earliest periods of recorded history. It was taught by Seth to his descendants, and practised by them under the name of Primitive or Pure Freemasonry. It passed over to Noah, and at the dispensation of mankind suffered a division into Pure and Spurious. Pure Freemasonry descended through the Patriarchs to Solomon, and thence on to the present day. The Pagans, although they had slight glimmerings of the Masonic truths which had been taught by Noah, greatly corrupted them, and presented in their mysteries a system of religious tolerance, he contended for the principle of religious tolerance, he contended for the strictly Christian character of the Institution, and has generally been explained as being the name by which Jehovah was worshiped among the Egyptians. As this has been denied, and the word asserted to be only the name of a city in Egypt, it is proper that some inquiry should be made into the authorities on the subject. The first mention of On in the Bible is in the history of Joseph, to whom Pharaoh gave "to wife Asenath, the daughter of Potipherah, priest of On." The city of On was in Lower Egypt, between the Nile and the Red Sea, and "adorned," says Philippson, "by a gorgeous temple of the sun, in which a numerous priesthood officiated." The investigations of modern Egyptologists have shown that this is an error. On was the name of a city where the sun-god was worshiped, but On was not the name of that god. Champollion, in his Dictionnaire Egyptian, gives the phonetic characters, with the figurative symbols of a serpent and disk, and a seated figure, as the name of the sun-god. Now, of these two characters, the upper one has the power of $E$, and the lower of $A$, and hence the name of the god is $Ra$. This is the concurrent testimony of Bunsen, Lepsius, Gliddon, and all later authorities.

But although On was really the name of a city, the founders of the Royal Arch had, with the lights then before them, assumed that it was the name of a god, and had so incorporated it with their system. With better light than theirs, we can no longer accept their definition; yet the word may still be retained as a symbol of the Egyptian god. We know not who has power to reject it; and if scholars preserve, outside of the symbolism, the true interpretation, no harm will be done. It is not the only significant word in Freemasonry whose old and received meaning has been shown to be incorrect, and sometimes even absurd.

Referring to the expressions by Doctor Mackey. "This is a significant word in Royal Arch Masonry and has generally been explained, as being the name by which Jehovah was worshiped among the Egyptians." . . . "But although On was really the name of a city, the founders of the Royal Arch had, with the lights then before them, assumed that it was the name of a god, and they had so incorporated it with their system," Brother David E. W. Williamson writes as follows:

This, it seems to me, gives a wrong impression of the Royal Arch use of the word. "On" is certainly one of the names of the deity of Israel, and it will be found by
reference to the Septuagint that �哚ν Ῥον Ῥον, which the Authorized Version renders "I am that I am," is actually translated into Greek as ἘΛΟΝ ὁ Ὄλον, "I am the Being." For several centuries in the earlier part of the Christian era, the Septuagint was considered to be co-ordinate with, if not superior to, the Hebrew text as authority and by the vast number of worshippers under the Orthodox rite the Greek Version is and always has been regarded with the same veneration as English-speaking people regard the Authorized Version. To those worshippers, therefore, ON is one of the names of the Almighty. The effect of the word Ἡδον, if I may make the suggestion, merely intensifies the meaning of THE Being, so that, as nearly as we can translate the sense into English, the original Biblical expression would be: "I AM—there, you see, I AM." If you have Westcott and Hort handy and will refer to Revelations i, 4, you will see that the phrase which the Authorized Version renders "Grace be unto you, and peace, from him which is and which was and which is to come" is literally "From the being and the was and the coming," (ἐνδο ὁ ὄν καὶ ὁ ἐρ πατ καὶ ὁ ἐγκαθίσκεως "From the On." And see especially verse 8 in the same chapter: ὁ Θεὸς ὁ Ὄν, etc. It seems to me that when we say Supreme Being, referring to the Almighty, we merely express, as nearly as we can, the word Ἡδον, with the word ἐγκαθίσκεως to the Yahwist redactor of the Pentateuch and ON to the Septuagint translators, as well as to the Hebrew Christian who wrote the Apocalypse.

Godfrey Higgins (Celtic Druids, page 171) quotes an Irish commentator as showing that the name Ain or On was the name of a triad of gods in the Irish language. "All etymologists," Higgins continues, "have supposed the word On to mean the sun; but how the name arose has not before been explained." In another work (Aenacalyptis, volume i, page 109), Higgins makes the following important remarks: "Various definitions are given of the word On; but they are all unsatisfactory. It is written in the Old Testament in two ways,  ש,  ש, and  ש,  ש,  ש. It is usually rendered in English by the word On. This word is supposed to mean the sun, and the Greeks translated it by the word ἠλός, or Sol. But I think it only stood for the sun, as the emblem of the procreative power of nature." Bryan says (Mythological Antiquity, volume i, page 19), when speaking of this word: "On, Eon or Aon, was another title of the sun among the Amonians. The Seventy, where the word occurs in the Scriptures, interpret it the sun, and call the City of On, Heliopolis; and the Coptic Pentateuch renders the City On by the City of the Sun." Plato, in his Timæus, says: "Tell me of the god ON, which is, and never knew beginning." And, although Plato may have been here thinking of the Greek word ON, which means Being, it is not improbable that he may have referred to the god worshiped at ON, or Heliopolis, as it was thence that the Greeks derived so much of their learning. It would be vain to attempt to make an analogy between the Hindu sacred word Aum and the Egyptian On. The fact that the m in the former word is the initial of some secret word, renders the conversion of it into n impossible, because it would thereby lose its signification.

The old Freemasons, misled by the authority of Saint Cyril, and by the translation of the name of the city into City of the Sun by the Hebrews and the Greeks, very naturally supposed that ON was the Egyptian sun-god, their supreme deity, as the sun always was, wherever he was worshiped. Hence, they appropriated that name as a sacred word explanatory of the Jewish Tetragrammaton. Brother Williamson points out here that "As to the Egyptian city of that name, the Egyptian name was used by the Jews (see Brown-Driver-Briggs Lexicon). The Greeks knew it as Heliopolis and could not have mistaken the city for a god" (see also Aum and Om).

ONECH. The Hebrew word ps. The bird Phenix, named after Enoch or Phoenoc. Enoch signifies initiation. The Phenix, in Egyptian mythological sculptures, as a bird, is placed in the mystical palm-tree. The Phenix is the representative of eternal and continual regeneration, and is the Holy Spirit which brooded as a dove over the face of the waters, the dove of Noah and of Hasisatra or Xysuthrus (which see), which bore a sprig in its mouth.

ONTARIO. The first Masonic meetings in Ontario were probably held by Lodge No. 156 attached to the Eighth Regiment of Foot at Fort Niagara between 1775 and 1780. On March 7, 1792, Brother William Jarvis was appointed Provincial Grand Master of Upper Canada by the "Antient" Grand Lodge of Canada. He angered the Brethren, however, by refusing to assemble the Grand Lodge at Niagara, and they met together in 1803 and elected Brother Forsyth Provincial Grand Master. The other Lodges in Ontario attended meetings of a Grand Convention under Brother Ziba M. Phillips during the years 1817 to 1822. Harmony seemed in sight when Brother Simon McGillivray arrived in September of 1822 with authority to reorganize the Craft in Upper Canada. A second Provincial Grand Lodge was formed and met regularly from 1822 to 1830 when it became dormant owing to the Morgan excitement which even here had a widespread influence. In 1845 a Third Provincial Grand Lodge was organized and continued work until 1858. A Grand Lodge was formed by Irish Lodges in 1855. After all these attempts at creating a governing body, finally, on October 10, 1855, the Grand Lodge of Canada was established at Hamilton by representatives of forty-one Lodges. Brother William Mercer Wilson was elected Grand Master. The Provincial Grand Lodge of England met and became an independent Grand Lodge in 1857. Next year, however, it united with the Grand Lodge of Canada. The Quebec Lodges withdrew in 1869 to form the Grand Lodge of Quebec and in 1886 the Grand Lodge of Canada added the words "in the Province of Ontario" to its title.

ONYX. The word for this in Hebrew, שֵׁנ, is pronounced Shohem. The second stone in the fourth row of the high priest's breastplate. It is of a bluish-black color, and represented the Tribe of Joseph.

OPENING OF THE LODGE. The necessity of some preparatory ceremonies, of a more or less formal character, before proceeding to the despatch of the ordinary business of any association, has always been recognized. Decorum and the dignity of the meeting alike suggest, even in popular assemblies called only for a temporary purpose, that a presiding officer shall, with some formality, be inducted into the chair, and he then, to use the ordinary phrase, "opens" the meeting with the appointment of his necessary assistants, and with the announcement, in an address to the audience, explanatory of the objects that have called them together. If secular associations have found it expedient, by the adoption of some preparatory forms, to avoid the
A Lodge is said to be opened in the name of God and the Holy Saints John, as a declaration of the sacred and religious purposes of the meeting, of profound reverence for that Divine Being whose name and attributes should be the constant themes of contemplation, and of respect for those ancient patrons whom the traditions of Freemasonry so intimately connect with the history of the Institution.

It is said to be opened in due form, to intimate that all that is necessary, appropriate and usual in the ceremonies, all that the law requires or ancient usage renders indispensable, have been observed.

Further, it is said to be opened on, and not in, a certain Degree, which latter expression is often incorrectly used, in reference rather to the speculative than to the legal character of the meeting, to indicate, not that the members are to be circumscribed in the limits of a particular Degree, but that they are met together to unite in contemplation on the symbolic teachings and divine lessons of that Degree.

The manner of opening in each Degree slightly varies. In the English system, the Lodge is opened in the First Degree "in the name of T. G. A. O. T. U."; in the Second, "on the square, in the name of the Grand Geometrician of the Universe"; and in the Third, "on the center, in the name of the Most High." It is prescribed as a ritualistic regulation that the Master shall never open or close his Lodge without a lecture or part of a lecture. Hence, in each of the Degrees a portion of the lecture of that Degree is incorporated into the opening and closing ceremonies. There is in every Degree of Freemasonry, from the lowest to the highest, an opening ceremony peculiar to the Degree. This ceremony has always more or less reference to the symbolic lesson which it is the design of the Degree to teach, and hence the varieties of openings are as many as the Degrees themselves.

OPERATIVE MASONRY. Freemasonry, in its character as an Operative Art, is familiar to everyone. As such, it is engaged in the application of the rules and principles of architecture to the construction of edifices for private and public use, houses for the dwelling-place of man, and temples for the worship of the Deity. It abounds, like every other art, in the abundance of implements and materials which are peculiar to itself. This Operative Art has been the foundation on which has been built the Speculative Science of Freemasonry (see Speculative Masonry).

OPERATIVE MASON. Workers in stone, who construct material edifices, in contradistinction to Speculative Masons, who build spiritual edifices.

OPERATIVES. Name applied to those, as Dr. Thomas Carr, Dr. C. M. Merz, Sir John A. Cochburn, Sir Frederick Pollock, Clement E. Stretton, active in the modern study and practise of old gild customs.
OPHITES. The Brotherhood of the Serpent, which flourished in the second century, and held that there were two principles of eons and the accompanying theygony. This Egyptian fraternity displayed a living serpent in their ceremonies, which was revered as a symbol of wisdom and a type of good.

OPTION. When a Masonic obligation leaves to the person who assumes it the option to perform or omit any part of it, it is not to be supposed that such option is to be only his arbitrary will or unreasonable choice. On the contrary, in exercising it, he must be governed and restrained by the principles of right and duty, and be controlled by the circumstances which surround the case, so that this option, which at first would seem to be a favor, really involves a great and responsible duty, that of exercising a just judgment in the premises. That which at one time would be proper to perform, at another time and in different circumstances it would be equally proper to omit.

ORAL INSTRUCTION. Much of the instruction which is communicated in Freemasonry, and, indeed, all that is esoteric, is given orally; and there is a law of the Institution that forbids such instruction to be written. There is in this usage and regulation a striking analogy to what prevailed on the same subject in all the secret institutions of antiquity. In all the Ancient Mysteries, the same reluctance to commit the esoteric instructions of the hierophants to writing is apparent; and hence the secret knowledge taught in their initiations was preserved in symbols, the true meaning of which was closely concealed from the profane. The Druids had a similar regulation; and Caesar informs us that, although they made use of the letters of the Greek alphabet to record their ordinary or public transactions, yet it was not considered lawful to entrust their sacred verses to writing, but these were always committed to memory by their disciples.

The secret doctrine of the Cabala, or the mystical philosophy of the Hebrews, was also communicated in an oral form, and could be revealed only through the medium of allegory and similitude. The Cabalistic knowledge, traditionally received, was, says Maurice (Indian Antiquities, volume iv, page 548), “transmitted verbally down to all the great characters celebrated in Jewish antiquity, among whom both David and Solomon were deeply conversant in its most hidden mysteries. Nobody, however, had ventured to commit anything of this kind to paper.”

The Christian Church also, in the age immediately succeeding the apostolic period, observed the same custom of oral instruction. The early Fathers were eminently cautious not to commit certain of the mysterious dogmas of their religion to writing, lest the surrounding Pagans should be made acquainted with what they could neither understand nor appreciate. Saint Basil (De Spiritu Sanco), treating of this subject in the fourth century, says: “We receive the dogmas transmitted to us by writing, and those which have descended to us from the apostles, beneath the mystery of oral tradition; for several things have been handed down to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them.” And he further asks, “How should it ever be becoming to write and circulate among the people an account of those things which the uninitiated are not permitted to contemplate?”

A custom, so ancient as this, of keeping the landmarks unwritten, and one so invariably observed by the Masonic Fraternity, it may very naturally be presumed, must have been originally established with the wisest intentions; and, as the usage was adopted by many other institutions whose organization was similar to that of Freemasonry, it may also be supposed that it was connected, in some way, with the character of an esoteric instruction. Two reasons, it seems to Doctor Mackey, may be assigned for the adoption of the usage among Freemasons.

In the first place, by confining our secret doctrines and landmarks to the care of tradition, all danger of controversies and schisms among Freemasons and in Lodges is effectually avoided. Of these traditions, the Grand Lodge in each Jurisdiction is the interpreter, and to its authoritative interpretation every Freemason and every Lodge in the Jurisdiction is bound to submit. There is no book, to which every Brother may refer, whose language each one may interpret according to his own views, and whose expressions—sometimes, perhaps, equivocal and sometimes obscure—might afford ample sources of wordy contest and verbal criticism. The doctrines themselves, as well as their interpretation, are contained in the memories of the Craft; and the Grand Lodges, as the lawful representatives of the Fraternity, are alone competent to decide whether the tradition has been correctly preserved, and what is its true interpretation. Hence it is that there is no institution in which there have been so few and such unimportant controversies with respect to essential and fundamental doctrines.

In illustration of this argument, Doctor Oliver, while speaking of what he calls the Antediluvian System of Freemasonry—a part of which must necessarily have been traditional, and transmitted from father to son, and a part entrusted to symbols—makes the following observations:

Such of the legends as were communicated orally would be entitled to the greatest degree of credence, while those that were committed to the custody of symbols would be, in probability, many of the collateral legends, which, it is probable, many of the collateral legends would be, were in great danger of perversion, because the truth could only be ascertained by those persons who were intrusted with the secret of their interpretation. And if the symbols were of doubtful character, and carried a double meaning, as many of the Egyptian hieroglyphics of a subsequent age actually did, the legends which they embodied might sustain very considerable alteration in sixteen or seventeen hundred years, although passing through very few hands.

Maimonides (More Nevuchim, chapter lxxi) assigns a similar reason for the unwritten preservation of the Oral Law. He says:

This was the perfection of wisdom in our law, and by this means those evils were avoided into which it fell in succeeding times. Namely, the variety and perplexity of sentiments and opinions, and the doubts which so commonly arise from written doctrines contained in books, besides the errors which are easily committed by writers and copyists, whence, afterwards, spring up controversies, schisms, and confusion of parties.

A second reason that may be assigned for the unwritten ritual of Freemasonry is, that by compelling the Craftsman who desires to make any progress in his profession, to commit its doctrines to memory, there is a greater probability of their being thoroughly
studied and understood. In confirmation of this opinion, it will, Doctor Mackey believed, be readily acknowledged by anyone whose experience is at all extensive, that, as a general rule, those skilful Brethren who are technically called Bright Masons, are better acquainted with the esoteric and unwritten portion of the lectures, which they were compelled to acquire under a competent instructor, and by oral information, than with that which is published in the Monitors, and, therefore, always at hand to be read.

Caesar (Bello Gallae vi, 14) thought that this was the cause of the custom among the Druids, for, after mentioning that they did not suffer their doctrines to be committed to writing, he adds: "They seem to me to have adopted this method for two reasons: that their mysteries might be hidden from the common people, and to exercise the memory of their disciples, which would be neglected if they had books on which they might rely, as we, find, is often the case."

A third reason for this unwritten doctrine of Freemasonry, and one, perhaps, most familiar to the Craft, is also alluded to by Caesar in the case of the Druids, "because they did not wish their doctrines to be divulged to the common people." Maimonides, in the conclusion of the passage which we have already quoted, makes a similar remark with respect to the oral law of the Jews. "But if," says he, "so much care was exercised that the oral law should not be written in a book and laid open to all persons, lest, peradventure, it should become corrupted and depraved, how much more caution was required that the secret and confidential traditions, the mode adopted by Moses to impress the principles of this Oral Law upon the people. As an example of perseverance in the acquirement of information by oral instruction, it may be worthy of the consideration and imitation of all those Freemasons who wish to perfect themselves in the esoteric lessons of their Institution.

When Moses had descended from Mount Sinai, and had spoken to the people, he retired to his tent. Here he was visited by Aaron, to whom, sitting at his feet, he recited the law and its explanation, as he had received it from God. Aaron then rose and seated himself on the right hand of Moses. Eleazar and Ithamar, the sons of Aaron, now entered the tent, and Moses repeated to them all that he had communicated to their father; after which, they seated themselves, one on the left hand of Moses and the other on the right hand of Aaron. Then went in the seventy elders, and Moses taught them, in the same manner as he had taught Aaron and his sons. Afterward all of the congregation, when desiring to hear the Divine Will came in; and to them, also, Moses recited the law and its interpretation, in the same manner as before. The law, thus orally delivered by Moses, had now been heard four times by Aaron, three times by his sons, twice by the seventy elders, and once by the rest of the people. After this, Moses withdrawing, Aaron repeated all that he had heard from Moses, and retired; then Eleazar and Ithamar repeated it, and also withdrew; and, finally, the same thing was done by the seventy elders; so that each of them having heard the law repeated four times, it was thus, finally, fixed in their memories.

The written law, divided by the Jewish lawgivers into 613 precepts, is contained in the Pentateuch. But the oral law, transmitted by Moses to Joshua, by him to the elders, and from them conveyed by traditionary relation to the time of Judah the Holy, was by him, to preserve it from being forgotten and lost, committed to writing in the work known as the Mishna. And now, no longer an Oral Law, its precepts are to be found in that book, with the subsidiary aid of the Constitutions of the Prophets and Wise Men, the Decrees of the Sanhedrim, the Decisions of the Judges, and the Expositions of the Doctors.

ORANGEMEN. The stated object of this organization was to preserve the supremacy of the Crown and Protestantism. Founded in 1795 by Thomas Wilson, a Freemason; composed of one grade. John Templeton, in 1796, introduced the Purple Degree and later the Markman's Grade and the Heroine of Jericho were added. Not a Masonic Body though somewhat connected, evidently with Freemasonry during that early period (see Orangism in Ireland and Throughout the Empire, R. M. Sibbett, Belfast).

ORATOR. An officer in a Lodge whose duty it is to explain to a candidate after his initiation the mysteries of the Degree into which he has just been admitted. The office is therefore, in many respects, similar to that of a Lecturer. The office was created in the French Lodges early in the eighteenth century, soon after the introduction of Freemasonry into France. A writer in the London Freemasons Magazine for 1859 attributes its origin to the constitutional deficiency of the French in readiness of public speaking. From the French it passed to the other Continental
Lodges, and was adopted by the Scottish Rite. The office is not generally recognized in the English and American system, where its duties are performed by the Worshipful Master. Though a few Lodges under the English Constitution do appoint an Orator, namely, the Lodge of Antiquity, No. 2, the Pilgrim Lodge, No. 238, the Constitutional Lodge, No. 294, and the La Césaré Lodge, No. 590.

Brother Oswald Wirth of Paris, in conversation with Brother Clegg, expressed a neat distinction from a French point of view between the Orator and the Secretary, the latter guarding the memory of the Lodge, the former voicing its conscience.

ORDER. An Order may be defined to be a brotherhood, fellowship, or association of certain persons, united by laws and statutes peculiar to the society, engaged in a common object or design, and distinguished by particular habits, ensigns, badges or symbols.

Johnson's definition is that an Order is "a regular government, a society of dignified persons distinguished by marks of honor, and a religious fraternity." In all of these senses Freemasonry may be styled an Order. Its government is of the most regular and systematic character; men the most eminent for dignity and reputation have been its members; and if it does not constitute a religion in itself, it is at least religion's handmaid.

The ecclesiastical writers define an Order to be a congregation or society of religious persons, governed by particular rules, living under the same superior, in the same manner, and wearing the same habit; a definition equally applicable to the society of Freemasons. These ecclesiastical Orders are divided into three classes:

1. Monastic, such as the Benedictines and the Augustinians.
2. The Mendicant, as the Dominicans and the Franciscans.
3. The Military, as the Hospitalers, the Templars, and the Teutonic Knights.

Only the first and the third have any connection with Freemasonry; the first because it was by them that architecture was fostered, and the Masonic Gilds patronized in the Middle Ages; and the third because it was in the bosom of Freemasonry that the Templars found a refuge after the dissolution of their Order. Its government is of the most regular and systematic character; men the most eminent for dignity and reputation have been its members; and if it does not constitute a religion in itself, it is at least religion's handmaid.

The members of the Strict Observance formed their Order Names in a different way. Following the custom of the combatants in the old tournaments, each called himself an Eques, or Knight of some particular object; as, Knight of the Sword, Knight of the Star, etc. Where one belonged both to this Rite and to that of Illuminism, his Order Name in each was different. Thus Bode, as an Illuminatus, was, we have seen, called Amedius, but as a Strict Observant, he was known as Eques a lilio convallium, or Knight of the Lily-of-the-Valleys. The following examples may suffice. A full list in Thory's Acta Latomorum.

Hund, Eques ab ense=Knight of the Sword.
Jacobi, Eques a stella=Knight of the Star.
Count Bruhl, Eques a plADIO ancipitiis=Knight of the Double-edged Sword.
Bode, Eques a lilio convallium=Knight of the Lily-of-the-Valleys.
Beyerle, Eques a fascis=Knight of the Girdle.
Berend, Eques a septem stellis=Knight of the Seven Stars.
Decker, Eques a plagulae=Knight of the Curtain.
Lavater, Eques ab Aesculapio=Knight of Esculapius.
Seekendorf, Equest a capricornio=Knight of Capricorn.
Zinnendorf, Eques a lapide nigro=Knight of the Black Stone.

ORDER OF BUSINESS. In every Masonic Body, the By-laws should prescribe an Order of Business, and in proportion as that order is rigorously observed will be the harmony and celerity with which the business of the Lodge will be despatched.

In Lodges whose By-laws have prescribed no settled order, the arrangement of business is left to the discretion of the presiding officer, who, however, must be governed, to some extent, by certain general rules founded on the principles of parliamentary law, or on the suggestions of common sense.

The order of business may, for convenience of reference, be placed in the following tabular form:

1. Opening of the Lodge.
2. Reading and confirmation of the Minutes.
3. Reports of Petitions.
5. Reports of Special Committees.
6. Reports of Standing Committees.
7. Consideration of Motions made at a former meeting, if called up by a member.
10. Reading of the Minutes for information and correction.
11. Closing of the Lodge.

ORDER OF CHRIST. See Christ, Order of.
ORDER OF JEANNE D'ARG. Organized at Berkeley, California, by Brother Henry Byron Phillips, who wrote the ritual, and after whom the first Assembly was named. Membership limited to girls between the ages of 14 and 21, sisters or daughters of Master Masons or companions of these girls. Ritual has four Degrees, Myriam, Deborah, Mary, and Jeanne d'Arc, and the motto is Magni Nominis Umbra, Under the Shadow of a Great Name.

ORDER OF LIGHT. In 1901 this body of students in occult philosophy was revived at Bradford, England, by the Rosicrucian Adepts, Dr. J. B. Edwards and T. H. Pattinson.

ORDER OF THE BOOK. See Stukely, Doctor.
ORDER OF THE TEMPLE. See Temple, Order of the. 
ORDER, RULES OF. Every permanent deliberative Body adopts a code of rules of order to suit itself; but there are certain rules derived from what may be called the Common Law of Congress and Parliament, the wisdom of which having been proven by long experience, that have been deemed of force at all times and places, and are, with a few necessary exceptions, as applicable to Lodges as to other societies. The rules of order, sanctioned by uninterrupted usage and approved by all authorities, may be enumerated under the following distinct heads, as applied to a Masonic Body:

1. Two independent original propositions cannot be presented at the same time to the meeting.
2. A subsidiary motion cannot be offered out of its rank of precedence.
3. When a Brother intends to speak, he is required to stand up in his place, and to address himself always to the presiding officer.
4. When two or more Brethren rise nearly at the same time, the presiding officer will indicate, by mentioning his name, the one who, in his opinion, is entitled to the floor.
5. A Brother is not to be interrupted by any other member except for the purpose of calling him to order.
6. No Brother can speak oftener than the rules permit; no Brother can speak while a Brother is on the floor, that Brother should immediately sit down, that the presiding officer may be heard.
7. No one is to disturb the speaker by hissing, unnecessary coughing, loud whispering, or other unseemly noise, nor should he pass between the speaker and the presiding officer.
8. No personality, abusive remarks, or other improper language should be used by any Brother in debate.
9. If the presiding officer rises to speak while a Brother is on the floor, that Brother should immediately sit down, that the presiding officer may be heard.
10. Everyone who speaks should speak to the question.
11. As a sequence to this, it follows that there can be no speaking unless there be a question before the Lodge. There must always be a motion of some kind to authorize a debate.

For additional information consult Doctor Mackey's revised Jurisprudence of Freemasonry.

ORDERS OF ARCHITECTURE. An order in architecture is a system or assemblage of parts subject to certain uniform established proportions regulated by the office which such part has to perform, so that the disposition, in a peculiar form, of the members and ornaments, and the proportion of the columns and pilasters, is called an order. There are five orders of architecture, the Doric, Ionic, Corinthian, Tuscan, and Composite—the first three being of Greek and the last two of Italian origin (see each in this work under its respective title). Considering that the orders of architecture must have constituted one of the most important subjects of contemplation to the Operative Masons of the Middle Ages, and that they afforded a fertile source for their symbolism, it is strange that so little allusion is made to them in the primitive lectures and in the earliest catechisms of the eighteenth century. In the earliest catechism extant, they are simply enumerated, and said to answer "to the base, perpendicular, diameter, circumference, and square"; but no explanation is given of this reference. Nor are they referred to in the Legend of the Craft, or in any of the Old Constitutions. Preston, however, introduced them into his system of lectures, and designated the three most ancient orders—the Ionic, Doric, and Corinthian—as symbols of wisdom, strength, and beauty, and referred them to the three original Grand Masters. This symbolism has ever since been retained; and, notwithstanding the reticence of the earlier ritualists, there is abundant evidence, in the architectural remains of the Middle Ages, that it was known to the old Operative Freemasons.

ORDERS OF ARCHITECTURE, EGYPTIAN. The Egyptians had a system of architecture peculiar to themselves, which, says Barlow (Essays on Symbolisms, page 30), "would indicate a people of grand ideas, and of confirmed religious convictions." It was massive, and without the airy proportions of the Greek Orders. It was, too, eminently symbolic and among its ornaments the lotus leaf and plant predominated as a symbol of regeneration. Among the peculiar forms of the Egyptian architecture were the fluted column, which suggested the Ionic Order to the Greeks, and the basket capital adorned with the lotus, which, afterward became the Corinthian.

ORDERS OF KNIGHTHOOD. An order of knighthood is a confraternity of knights bound by the same rules. Of these there are many in every kingdom of Europe, bestowed by sovereigns on their subjects as marks of honor and rewards of merit. Such, for instance, are in England the Knights of the Garter; in Scotland the Knights of Saint Andrew; and in Ireland the Knights of Saint Patrick. But the only Orders of Knighthood that have had any historical relation to Freemasonry, except the Order of Charles XII in Sweden, are the three great religious and military Orders which were established in the Middle Ages. These are the Knights Templar, the Knights Hospitaller or Knights of Malta, and the Teutonic Knights, each of which may be seen in this work under its respective title. Of these three, the Freemasons can really claim a connection only with the Templars. They alone had a secret initiation, and with them there is at least traditional evidence of a fusion. The Knights of Malta and the Teutonic Knights have always held themselves aloof from the Masonic Order. They never had a secret form of initiation; their reception was open and public; and the former Order, indeed, during the latter part of the eighteenth century, became the willing instruments of the Church in the persecution of the Freemasons who were at that time in the Island of Malta. There is, indeed, a Masonic Degree called Knight of Malta, but the existing remnant of the historical order has always repudiated it. With the Teutonic Knights, the Freemasons have no other connection than this, that in some of the advanced Degrees their peculiar cross has been adopted. An attempt has been made, but without reason, to identify the Teutonic Knights with the Prussian Knights, or Noachites.

ORDERS OF THE DAY. In parliamentary law, propositions which are appointed for consideration at a particular hour and day are called the orders of the day. When the day arrives for their discussion, they take precedence of all other matters, unless
passed over by mutual consent or postponed to another day. The same rules in reference to these orders prevail in Masonic as in other assemblies. The parliamentary law is here applicable without modification to Masonic Bodies.

ORDINACIO. The Old Constitutions known as the Halliwell or Regius Manuscript, fourteenth century, speak of an ordination in the sense of a law, “Alia ordinacio artis gemetriae” (line 471). It is borrowed from the Roman law, where ordinatio signified an Imperial Edict. In the Middle Ages, the word was used in the sense of a statute, or the decision of a judge.

ORDINATION. At the close of the reception of a neophyte into the Order of Elect Cohencz, the Master, while communicating to him the mysterious words, touched him with the thumb, index, and middle fingers, the other two being closed, on the forehead, heart, and side of the head, thus making the figure of a triangle. This ceremony was called the ordination.

ORDUNGEN DER STEINMETZEN. German meaning Regulations of the Stonemasons. For an account of the German Fraternity of Steinmetzen see Stone-Masons of the Middle Ages.

ORDO AB CHAO. A Latin expression, meaning Order out of Chaos. A motto of the Thirty-third Degree, and having the same allusion as lux e tenebris, which see in this work. The invention of this motto is to be attributed to the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, and it is first met with in the Patent of Count de Grasse, dated February 1, 1802. When De Grasse afterward carried the Rite over to France and established a Supreme Council there, he changed the motto, and, according to Lenning, Ordo ab hoc, Order out of This, was used by him and his Council in all their documents. If so, it was simply a blunder.

OREGON. The Grand Lodge of Missouri granted authority for the organization of Multnomah Lodge at Oregon City in 1848. When two other Lodges were opened under the Grand Lodge of California the requisite number for the formation of a Grand Lodge of Oregon was complete. On August 16, 1851, a Convention was held at Oregon City, with Brother Berryman Jennings in the Chair and Brother Benjamin Stark, Secretary, which decided in favor of a Grand Lodge. An address was sent out and a further meeting called for September 13, 1851. Multnomah, Willamette and Lafayette Lodges, the three then existing in the state, sent representatives, and Brothers John Elliott and W. S. Caldwell were elected Chairman and Secretary. Two days later a Constitution was adopted and Brothers Jennings and Stark were installed Grand Master and Grand Secretary respectively.

Multnomah Chapter, No. 1, Royal Arch Masons, at Salem, was granted a Dispensation about April-May, 1856, by the General Grand High Priest, Robert P. Dunlap, Brunswick, Maine, and the first meeting held under this authority occurred on June 17 of the same year. Records of this Chapter were submitted to the General Grand Chapter at the Triennial Convocation in Hartford, Connecticut, later in the above year and a Charter was issued accordingly under the date of September 11, 1856. This Charter reached Salem in due course and Past Grand High Priest William H. Howard, Grand Chapter of Louisiana, was chosen to constitute the Chapter under the Charter. Companion Howard residing in San Francisco, it was not until February 14, 1857, that the Chapter was legally constituted and the officers installed. A Dispensation for Portland Chapter, No. 3, at Portland, was dated January 1, 1859, and the first meeting took place on February 12 of that year. A Charter for this Chapter was issued on September 15, 1859, and the officers installed on January 12, 1860. The Grand Chapter of Oregon was organized at Salem on September 18, 1860, by representatives of Multnomah Chapter, No. 1, Salem; Clackamas Chapter, No. 2, Oregon City; Portland Chapter, No. 3, Portland, and Oregon Chapter, No. 4, Jacksonville. Clackamas Chapter, No. 2, and Oregon Chapter, No. 4, surrendered their Charters soon after the organization of the Grand Chapter of Oregon but were later on chartered anew with the same names and numbers as Clackamas Chapter, No. 2, on June 12, 1893, and Oregon Chapter No. 4, on June 9, 1877.

Companion A. H. Hodson was authorized by the General Grand Master of the General Grand Council to convene a minimum of five Royal and Select Masters and to confer the Degrees upon not more than nine Royal Arch Masons. Pioneer Council, No. 1, was therefore organized at McMinnville by Dispensation dated September 1, 1881. A Charter was issued August 14, 1883. A Convention composed of representatives from the three Councils in the State, namely, Pioneer, No. 1; Oregon, No. 2, and Washington, No. 3, was held on February 3, 1885, and a Grand Council was formed by Dispensation from General Grand Master George M. Osgoodby, dated December 15, 1884.

A Special Dispensation from the Grand Master of the Grand Encampment of the United States was issued December 10, 1875, for Oregon Commandery, No. 1. A Regular Dispensation followed on February 15. On October 6, 1877, the Charter was signed and the first meeting as a chartered Commandery took place on October 22. The Grand Commandery of Oregon was organized in Albany, on Thursday, February 10, 1887, and Sir Knight James F. Robinson was elected first Grand Commander. The Grand Master of the Grand Encampment, Charles Roome, under date of March 4, 1887, gave his authority to complete the organization and to install the Grand Officers, which was done on April 13, 1887.

The history of the Ancient and Accepted Scottish Rite in Oregon begins with the establishment in Portland of Oregon Lodge of Perfection, No. 1; Ainsworth Chapter of Rose Croix, No. 1; Multnomah Council of Kadosh, No. 1, and Oregon Consistory, No. 1. Their Charters were dated February 5, 1870, November 14, 1871, January 11, 1872, and March 20, 1891, respectively.

ORGANIST, GRAND. An officer in the Grand Lodge of England, Scotland, and Ireland whose duty it is to superintend the musical exercises on private and public occasions. He must be a Master Mason, and is required to attend the Quarterly and other communications of the Grand Lodge. His jewel is an antique lyre. Grand Lodges in this country do not recognize such an officer. But an organist has been recently employed since the introduction of musical services into Lodge ceremonies by some Lodges.
ORGANIZATION OF THE GRAND LODGES.

See Grand Lodge.

ORIENT. The East. The place where a Lodge is situated is sometimes called its Orient, but more properly its East. The seat of a Grand Lodge has also sometimes been called its Grand Orient; but here Grand East would, perhaps, be better. The term Grand Orient has been used to designate certain of the Supreme Bodies on the Continent of Europe, and also in South America; as, the Grand Orient of France, the Grand Orient of Portugal, the Grand Orient of Brazil, the Grand Orient of New Grenada, etc. The title always has reference to the East as the place of honor in Freemasonry (see East, Grand).

ORIENT, GENERAL. See Grand Orient and East, Grand.

ORIENT, GRAND COMMANDER OF THE. The French title is Grand Commandeur d'Orient. The Forty-third Degree of the Rite of Mizraim. In England it is called the throne.

ORIENTAL CHAIR OF SOLOMON. The place of the Master in a Symbolic Lodge, and so called because the Master is supposed symbolically to fill the place over the Craft once occupied by King Solomon. For the same reason, the seat of the Grand Master in the Grand Lodge receives the same appellation. In England it is called the throne.

ORIENTAL PHILOSOPHY. A peculiar system of doctrines concerning the Divine Nature which is said to have originated in Persia, its founder being Zoroaster, whence it passed through Syria, Asia Minor, and Egypt, and was finally introduced among the Greeks, whose philosophical systems it at times modified. Pliny calls it a magical philosophy, and says that Democritus, having traveled into the East for the purpose of learning it, and returning home, taught it in his Mysteries. It gave birth to the sect of Gnostics, and most of it being adopted by the School of Alexandria, it was taught by Philo, Jam- blichus, and other disciples of that school. Its essential feature was the theory of emanations, which see. Oriental Philosophy permeates, sometimes to a very palpable extent, Ineffable, Philosopher, and Hermetic Freemasonry, being mixed up and interwoven with the Jewish and Cabalistic Philosophy. A knowledge of the Oriental Philosophy is therefore essential to the proper understanding of these advanced Degrees.

ORIENTAL RITE. The title first assumed by the Rite of Memphis (see Marconis, also Memphis, Rite of). ORIENTATION. The orientation of a Lodge is its situation due East and West. The word is derived from the technical language of architecture, where it is applied, in the expression orientation of churches, to designate a similar direction in building. Although Masonic Lodges are still, when circumstances will permit, built on an east and west direction, the explanation of the usage, contained in the old lectures of the eighteenth century, that it was "because all chapels and churches are, or ought to be so," has become obsolete, and other symbolic reasons are assigned.

 Nevertheless, there can be no doubt that such was really the origin of the usage. The orientation of churches was a principle of ecclesiastical architecture very generally observed by builders, in accordance with ecclesiastical law from the earliest times after the apostolic age. Thus in the Apostolic Constitutions, which, although falsely attributed to Saint Clement, are yet of great antiquity, we find the express direction, Sit aedes oblonga ad orientem versus—let the church be of an oblong form, directed to the East—a direction which would be strictly applicable in the building of a Lodge-room.

Saint Charles Borromeo, in his Instructiones Fabrice Ecclesiastice, is still more precise, and directs that the rear or altar part of the church shall look directly to the east, in orientem versus recta spectat, and that it shall be not ad solstitialem sed ad aequinoctial orientem—not to the Solstitial East, which varies by the deflection of the sun's rising, but to the Equinoctial East, where the sun rises at the equinoxes, that is to say, due East.

But we must not forget that, as Bingham (Antiquities, book viii, chapter iii) admits, although the usage was very general to erect churches toward the East, yet "it admitted of exceptions, as necessity or expediency"; and the same exception prevails in the construction of Lodges, which, although always erected due East and West, where circumstances will permit, are sometimes from necessity built in a different direction. But whatever may be externally the situation of the Lodge with reference to the points of the compass, it is always considered internally that the Master's seat is in the east, and therefore that the Lodge is "situated due East and West." As to the original interpretation of the usage, there is no doubt that the Masonic was derived from the ecclesiastical, that is, that Lodges were at first built East and West because churches were; nor can we help believing that the church borrowed and Christianized its symbol from the Pagan reverence for the place of sunrise.

The admitted reverence in Freemasonry for the east as the place of light, gives to the usage the modern Masonic interpretation of the symbol of orientation. The Parle de Pacioms, printed in 1555, has a quaint description of church arrangement. This curious essay is found in the Symbolism of Churches and Church Ornaments, 1906, John M. Neale and Benjamin Webb. Parle, by the way, means package or bundle. The importance of the direction of the building is indicated by the positive instructions.

Oratories, temples, or places of prayer, which we call churches, might not be built without the good will of the bishop of the diocese. And when the timbre was ready to be framed, and the foundation digged, it behoved them to sende for the bishoppe, to hallowe the first corner stone of the foundacion, and to make the signe of the Crosse thereupon, and to laie it, and directe it juste easte and west. And then might the masons sette upon the stone, but not afore. This church did they use to builde after the facion of a crosse, and not unlike the shape of a mane. The chancel, in the which is contained the highe altare and the quiere, directe fulle in the easte,
represents the head, and therefore ought to be somewhat rounder, and much shorter than the body of the church. And yet upon respect that the head is the place for the eyes, it ought to be of more light, and to bee separate with a partition, in the stead of a necke, from the bodye of the church. This partition the Latinse calles cancelli, and out of that cometh our term channelle. On eche side of this channelle peradventure, for so fitteth it best, should stand a turrett; as it were for two eyes, and in these the bells to be hanged, to calle the people to service, by daie and by night. Undre one of these turrettts is there commonly a vaulute, whose doore openeth into the quire, and in this are laid up the hallowed vessels and ornamentes, and other utensiles of the church. We call it a vestrie. The other part oughte to be fitted, that having as it were on eche side an arm, the reste maye resemble the bodye with the fete stretched in breadth, and in longe, on eche side of the bodye of the church. We call it a faire round stone, made hollowe of reliques. At eche ende a candelsticke, and a booke garnished with the crosse of Christe, or some little cofre of the Lorde's bodye, the holy oyle for the sicke, framed upon it, in the whiche they woulde have the sacrament of the Lorde's body. This particion the Latine hath its wall curbed like the ribs of a ship. The Constitution itself refers to the resemblance of this oblong form to a ship. It would be an antitype to the typical Tabernacle, and also that which Socrates mentions particularly the church at Antioch as having its "position reversed: for the altar does not look to the east but to the west." This rule appears to have been more scrupulously followed in the East than in the West; though even in Europe examples to the contrary are exceptions" (see Oblong).

ORIFLAMME. The ancient banner which originally belonged to the Abbey of Saint Denis, and was borne by the Counts of Vezin, patrons of that church, but which, after the country of Vezin fell into the hands of the French crown, became the principal banner of the kingdom. In heraldic language it is described as charged with a saltire wavy Or, with rays issuing from the center crossways; Secceee into points, each bearing a tassel of green silk. The banner is also described as a red flag or gonfalon divided on the lower edge into points, as three or five, each having a tassel of green silk, the banner carried on a gilded staff or gold spear. In heraldry the term, oriflamme, has been applied to a red banner charged or decorated on the surface with fleurs-de-lys of gold, the fleurs-de-lys being a conventional design of some obscurity as to origin but probably meant for repetitions of sets of three leaves or lobes representing a flower, as a lily for example, such as were on the royal arms of France from the reign of Charles VII (see Gonfalon).

ORIGIN OF FREEMASONRY. The origin and source whence first sprang the institution of Freemasonry, such as we now have it, has given rise to more difference of opinion and discussion among Masonic scholars than any other topic in the literature of the Institution. Writers on the history of Freemasonry have, at different times, attributed its origin to a number of different theories, the most important of which are:-

1. The Patriarchal religion.
2. The Ancient Pagan Mysteries.
3. The Templars of King Solomon.
4. The Crusaders.
5. The Knights Templar.
6. The Roman Colleges of Artificers.
7. The Operative Masons of the Middle Ages.
8. The Rectorians of the sixteenth century.
9. Oliver Cromwell, for the advancement of his political schemes.
10. The Pretender, for the restoration of the House of Stuart to the British throne.
11. Sir Christopher Wren at the building of Saint Paul's Cathedral.
12. Doctor Desaguliers and his associates in the year 1717.

Each of these twelve theories has been from time to time, and the twelfth within a recent period, sustained with much zeal, if not always with much judgment, by their advocates. A few of them, however, have long since been abandoned, but the others still attract attention and find defenders. Doctor Mackey had his own views of the subject in his book History of Freemasonry, to which the reader is referred (see Antiquity of Freemasonry; Egyptian Mysteries; Roman College Artificers; Como; Comacine Masters; Traveling Masons; Stone-Masons of Middle
Noah Receives the Reward of the Faithful
Brethren of the following passages:

in the Journal de Paris, and which contains the recreant chief. He soon reaped the reward of his me a sort of image of equality, as I was in favor of the Parliament, which presented a sort of image of liberty. I have since quitted the phantom for the reality. In the month of December last, the Secretary of the Grand Orient having addressed himself to the person who discharged the functions, near me, of Secretary of the Grand Master, to obtain my opinion on a question relating to the affairs of that Society, I replied to him on the 5th of January as follows: ‘As I do not know how the Grand Orient is composed, and as, besides, I think that there should be no mystery nor secret assembly in a Republic, especially at the commencement of its establishment, I desire no longer to mingle in the affairs of the Grand Orient, nor in the meetings of the Freemasons.’

In consequence of the publication of this letter, the Grand Orient on May 13, 1793, declared the Grand Mastership vacant, thus virtually deposing their recreant chief. He soon reaped the reward of his treachery and political debasement. On the 6th of November in the same year he suffered death on the guillotine.

ORMUS or ORMESIUS. See Rose Croix of Gold, Brethren of the.

ORMUZ AND AHRI MAN. Ormuzd was the principle of good and the symbol of light, and Ahriman the principle of evil and the symbol of darkness in the old Persian religion (see Zoroaster).

ORNAMENTS OF A LODGE. The lectures describe the ornaments of a Lodge as consisting of the Masonic Pavement, the Indented Tessel, and the Blazing Star. They are called ornaments because they are really the decorations with which a properly furnished Lodge, is adorned (see these respective words).

ORNAN THE JEBUSITE. He was an inhabitant of Jerusalem, at the time that that city was called Jebus, from the son of Canaan, whose descendants peopled it. He was the owner of the threshing-floor situated on Mount Moriah, in the same spot on which the Temple was afterward built. This threshing-floor David bought to erect on it an altar to God (First Chronicles xxi, 18 to 25). On the same spot Solomon afterward built the Temple. Hence, in Masonic language, the Temple of Solomon is sometimes spoken of as “the threshing-floor of Ornan the Jebusite” (see Threshold-Floor).

ORPHANS. A brief paragraph in the Book of Constitutions edited by John Entick, M. A., 1766, announces January 31, 1738–9, the rejection of “a scheme for the placing out Mason’s sons apprentices.” This was proposed by John Boaman. His proposal is in the Rawlinson Manuscript C. 136, in the Bodleian Library at Oxford. The proposition was to raise yearly three hundred and ten pounds for the carrying on and providing for twenty children of Masons and binding four to trades every year. Brother Boaman prepared a careful statement and asserted that “security given for the performance, if the Brethren cheerfully agree to pay only one-half penny a week each.”

The Royal Masonic Institution for Girls was proposed in 1758 by the Chevalier Bartholomew Ruspini, initiated at Bristol, April 7, 1762, in the Bush Lodge. Formal recognition was extended to the School at the Quarterly Communication in February, 1790, by the Grand Lodge of the Moderns.

Freemasonry was introduced into Sweden from England about 1735 and seems to have taken great hold of the wealthy classes. In 1753 Swedish Lodges were anxious to commemorate the birth of a Princess of the royal house that sheltered them. They hit upon the plan of establishing an orphan asylum at Stockholm. An annual concert was organized for the benefit of this institution, and proved no less successful as a source of revenue than the great festival of the English School. In 1767 a great accession to the resources of the Swedish institution took place. In that year a wealthy merchant of Stockholm, Johann Bohmann, a member of the Grand Lodge of Sweden, endowed it with three hundred thousand copper dollars. This sum is not quite as formidable as it seems. Thory, from whom we borrow the account, is careful to indicate that it represented only one hundred and thirty thousand francs, or about fifty-two hundred pounds sterling (over twenty-five thousand dollars). There is an odd similarity between the names of the English Brother Boaman and the Swedish Brother Bohmann or Boman. The one sounds like an attempt to reproduce the other.

In 1778 the Queen of Sweden gave the Asylum an endowment of sixty dollars a year and the Burgo- master in Stockholm a like sum. The news of this patronage incited the Brethren of Gottemburg to emulate the beneficence of their Brethren at Stockholm and they too founded in 1756 a benevolent institution for children. This institution has adopted the plan of boarding out the children in selected families under proper supervision; a plan which has many advantages and which has worked satisfactorily under their painstaking administration.

‘Nor did this close the tale of Swedish benevolence towards the orphans of the Craft in those early days. In 1762 the Lodge Gustaf in Karlskrona founded there an orphanage with a section for Freemasons’ children.'
The Brethren of Stockholm have provided a magnificent home at Cristineberg where they maintain an average of one hundred and forty orphans of the Craft.

"Sundry Brethren" in Dublin in 1792 formed themselves into a "Society for the schooling of the orphaned female children of distressed Masons." This received the recognition and the sanction of the Grand Lodge in 1795 and at the Communication of February, 1796, thanks were voted to the "worthy Brethren with whom the idea originated."

The Royal Masonic Institution for Boys was in 1798 projected by some English Brethren, members of the Grand Lodge of the Antients who planned a scheme "for clothing and educating the sons of indigent Freemasons."

The above information by Brother W. J. Chetwode Crawley is in the Christmas number of the Freemason, 1897, and is also in the Transactions, Quatuor Coronati Lodge (pages 167 to 186, volume xxviii, 1910; see also Charity and Benevolence).

ORPHEUS. There are no less than four persons to whom the ancients gave the name of Orpheus, but of these only one is worthy of notice as the inventor of the Mysteries, or, at least, as the introducer of them into Greece. The genuine Orpheus is said to have been a Thracian, and a disciple of Linus, who flourished when the kingdom of the Athenians was dissolved. From him the Thracian or Orphic Mysteries derived their name, because he first introduced the sacred rites of initiation and mystical doctrines into Greece. He was, according to fabulous tradition, torn to pieces by Ciconian women, and after his death he was deified by the Greeks. The story, that by the power of his harmony he tamed men of rustic and savage disposition. An abundance of fables has clustered around the name of Orpheus; but it is at least generally admitted by the learned, that he was the founder of the system of initiation into the sacred Mysteries as practised in Greece. The Grecian theology, says Thomas Taylor—himself the most Grecian of all moderns—originated from Orpheus, and was promulgated by him, by Pythagoras, and by Plato; by the first, mystically and symbolically; by the second, enigmatically and through images; and by the last, scientifically. The mysticism of Orpheus should certainly have given him as high a place in the esteem of the founders of the present system of Speculative Freemasonry as has been bestowed upon Pythagoras. But it is strange that, while they delighted to call Pythagoras an "ancient friend and Brother," they have been utterly silent as to Orpheus.

ORPHIC MYSTERIES. These rites were practised in Greece, and were a modification of the Mysteries of Bacchus or Dionysus, and they were so called because their institution was falsely attributed to Orpheus. They were, however, established at a much later period than his era. Indeed, M. Freret, who has investigated this subject with much learning in the Mémoires de l'Académie des Inscriptions (tome xxiii), regards the Orphics as a degenerate branch of the school of Pythagoras, formed, after the destruction of that school, by some of its disciples, who, seeking to establish a religious association, devoted themselves to the worship of Bacchus, with which they mingled certain Egyptian practises, and out of this mixture made up a species of life which they called the Orphic life, and the origin of which, to secure greater consideration, they attributed to Orpheus, publishing under his name many apocryphal works.

The Orphic rites differed from the other Pagan rites, in not being connected with the priesthood, but in being practised by a fraternity which did not possess the sacerdotal functions. The initiated commemorated in their ceremonies, which were performed at night, the murder of Bacchus by the Titans, and his final restoration to the supreme government of the universe, under the name of Phanes. Demosthenes, while reproaching Aeschines for having engaged with his mother in these Mysteries, gives us some notion of their nature.

In the day, the initiates were crowned with fennel and poplar, and carried serpents in their hands, or twined them around their heads, crying with a loud voice, Enos, Sabos, and danced to the sound of the mystic words, Hyes, Attes, Attes, Hyes. At night the mystes was bathed in the lustral water, and having been rubbed over with clay and bran, he was clothed in the skin of a fawn, and having risen from the bath, he exclaimed, "I have departed from evil and have found the good."

The Orphic poems made Bacchus identical with Osiris, and celebrated the mutilation and palæogenesis, or second birth into a higher or better life, of that deity as a symbol teaching the resurrection to eternal life, so that their design was similar to that of the other Pagan Mysteries. The Orphic initiation, because it was not sacerdotal or priestly in its character, was not so celebrated among the ancients as the other Mysteries. Plato, even, calls its disciples charlatans. It nevertheless existed until the first ages of the Christian religion, being at that time adopted by the philosophers as a means of opposing the progress of the new revelation. It fell, however, at last, with the other rites of Paganism, a victim to the rapid and triumphant progress of the Gospel.

OSIRIS. He was the chief god of the old Egyptian mythology, the husband of Isis, and the father of Horus. Jabloniski says that Osiris represented the sun only, but Plutarch, whose opportunity of knowing was better, asserts that, while generally considered as a symbol of the solar orb, some of the Egyptian philosophers regarded him as a river god, and called him Nilus. But the truth is, that Osiris represented the male, active or generative, powers of nature; while Isis represented its female, passive or prolific, powers. Thus, when Osiris was the sun, Isis was the earth, to be vivified by his rays; when he was the Nile, Isis was the land of Egypt, fertilized by his overflow. Such is the mythological or mystical sense in which Osiris was received. Historically, he is said to have been a great and powerful king, who, leaving Egypt, traversed the world, leading a host of fauns or satyrs, and other fabulous beings in his train, actually an army of followers. He civilized the whole earth, and taught mankind to fertilize the soil and to perform the works of agriculture. We see here the idea which was subsequently expressed by
the Greeks in their travels of Dionysus, and the wanderings of Ceres; and it is not improbable that the old Freemasons had some dim perception of this story, which they have incorporated, under the figure of Euclid, in their Legend of the Craft.

Osiris, Mysteries of. The Osirian Mysteries consisted in a scenic representation of the murder of Osiris by Typhon, the subsequent recovery of his mutilated body by Isis, and his deification, or restoration to immortal life. Julius Firmicus, in his treatise On the Falsity of the Pagan Religions, thus describes the object of the Osirian Mysteries: “But in those funerals and lamentations which are annually celebrated in honor of Osiris, the defenders of the Pagan rites pretend a physical reason. They call the seeds of fruit, Osiris; the earth, Isis; the natural heat, Typhon; and because the fruits are ripened by the natural heat and collected for the life of man, and are separated from their natural tie to the earth, and are sown again when winter approaches, this is the finding of Osiris.” This explanation does not essentially differ from that already given in the article on Egyptian Mysteries. The symbolism is indeed precisely the same—that of a restoration or resurrection from death to life (see Egyptian Mysteries).

Oval Temples. The temple in the Druidical Mysteries was often of an oval form. As the oblong temple was a representation of the inhabited world, whence is derived the form of the Lodge, so the oval temple was a representation of the mundane egg, which was also a symbol of the world. The symbolic idea in both was the same.

Overseer. The title of three officers in a Mark Lodge, who are distinguished as the Master, Senior, and Junior Overseer. The jewel of their office is a square. In Mark Lodges attached to Chapters, the duties of these officers are performed by the three Grand Masters of the Veils.

Ox. The ox was the device on the banner of the Tribe of Ephraim. The ox on a scarlet field is one of the Royal Arch banners, and is borne by the Grand Master of the Third Veil.

Oxnard, Thomas. A prominent Freemason, Provincial Grand Master for North America, March 6, 1744 to June 25, 1754. Born 1703 in the Bishopric of Durham, England, and died in Boston, June 25, 1754. Brother Oxnard became a member of the First Lodge, Boston, on January 21, 1736, of which Lodge he was elected Master in 1738. He was one of the foremost founders of the Masters Lodge which came into existence January 2, 1739. Brother Oxnard was appointed Deputy Grand Master in 1739, succeeding Tomlinson as Grand Master. His Commission, dated September 23, 1743, was received in Boston March 6, 1744. His original Warrant specifically appoints Thomas Oxnard as Provincial Grand Master of North America and gives him full power to constitute Lodges in North America. Brother Oxnard was a most enthusiastic and energetic member of the Fraternity and constituted numerous Masonic Lodges in and around Boston, Newfoundland, Rhode Island, Maryland, Connecticut, and elsewhere.

Oyres de Ornellas, Pragao. A Portuguese gentleman, who was arrested as a Freemason, at Lisbon, in 1776, was thrown into a dungeon, where he remained fourteen months (see Alincourt).

Ozee. Sometimes Oose. The acclamation of the Scottish Rite is so spelled in many French Cahiers. Properly Hoschea, which Delaunay (Thuliteur, page 141) derives from the Hebrew word הושע, hossheah, deliverance, safety, or, as he says, a savior (but see Hoscha, where another derivation is suggested).

Oziah. The Hebrew word יִזֵּחַ; Latin, Fortitudo domini, courage from above. A Prince of Judah, and the name of the Senior Warden in the Fifth Degree of the French Rite of Adoption.
The sixteenth letter of the English and Greek alphabets, and the seventeenth of the Hebrew, in which last-mentioned language its numerical value is 80, is formed thus ג, signing a mouth in the Phenician. The sacred name of God associated with this letter is in Hebrew נֶגֶד, Phoadeh or Redeemer.

**PACHACAMAC.** The Peruvian name for the Creator and Ruler of the universe.

**PAEZ, JOSE ANTONIO.** Founder of the Venezuelan Republic, was born of Indian parentage near Acarigua, June 13, 1790, prominent in the struggle for independence against Spain from 1810 to 1823, and in 1829 effected the secession of Venezuela from the Republic of Colombia and became its first president, 1830 to 1834, serving again in 1839 to 1843. Dictator in 1846. Headed a revolution and was imprisoned but released in 1858 and in 1860 was Minister to the United States. General Paez was also first Grand Master of Venezuela and on May 1, 1840, he became the first Grand Commander of the Supreme Council, Ancient and Accepted Scottish Rite, of his country. He died in New York, May 6, 1873. In 1925 the representative at Washington of the Venezuelan Department of State presented the sword of Brother Paez to General John J. Pershing, also a member of the Craft and Commander of the American Army during the World War.

**PAGANIS, HUGO DE.** The Latinized form of the name of Hugo de Payens, the first Grand Master of the Templars (see Payens).

**PAGANISM.** A general appellation for the religious worship of the whole human race, except of that portion which has embraced Christianity, Judaism, or Mohammedanism. Its interest to the Masonic student arises from the fact that its principal development was the ancient mythology, in whose traditions and mysteries are to be found many interesting analogies with the Masonic system (see *Dispensations of Religion*).

**PAINE, THOMAS.** A political writer of eminence during the Revolutionary War in America. He greatly injured his reputation by his attacks on the Christian religion. He was not a Freemason, but wrote *An Essay on the Origin of Freemasonry*, with no other knowledge of the Institution than that derived from the writings of Smith and Dodd, and the very questionable authority of Pichard's *Masonic Discourse*. He sought to trace Freemasonry to the Celtic Druids. For one so little acquainted with his subject, he has treated it with considerable ingenuity. Paine was born in England in 1737, and died in New York, in 1809. Paine's acquaintance with prominent Freemasons on both sides of the Atlantic Ocean has doubtless had much to do with the claim often made for his membership in the Craft. A meeting with Brother Franklin in London obtained for him introductions to the leaders in the Colonies and he sailed there in 1774 where he became editor of the Pennsylvania Gazette. He published, 1776, *Common Sense*, an argument for a republic. Then he served on the staff of General Greene and wrote pamphlets entitled *The Crisis*, his opening words, "These are the times that try men's souls" sounding powerfully then and later in days of turmoil. In England after the war he was indicted for treason, escaping to France, and there narrowly escaped the guillotine, spending ten months in prison. Then he attacked Washington bitterly, came to the United States, but while his services to the country were gratefully remembered, his blunt discourtesy to the President and other old friends could not be forgotten. He was buried at New Rochelle, but in 1859 William Cobbett took his body to England. Moncure D. Conway wrote a biography of him which says that the preface to his essay on Freemasonry was probably written by his devoted friend, Colonel John Fellows.

**PALESTINE, called also the Holy Land** on account of the sacred character of the events that have occurred there, is situated on the coast of the Mediterranean, stretching from Lebanon south to the borders of Egypt, and from the thirty-fourth to the thirty-ninth degrees of longitude. It was conquered from the Canaanites by the Hebrews under Joshua 1450 years B.C. They divided it into twelve Confederate States according to the Tribes. Saul united it into one kingdom, and David enlarged its territories. In 975 B.C., it was divided into the two kingdoms of Israel and Judea, the latter consisting of the Tribes of Judah and Benjamin, and the former of the rest of the Tribes. About 740 B.C., both kingdoms were subdued by the Persians and Babylonians, and after the captivity only the two Tribes of Judah and Benjamin returned to rebuild the Temple. With Palestine, or the Holy Land, the mythical, if not the authentic, history of Freemasonry has been closely connected.

There stood, at one time, the Temple of Solomon, to which some writers have traced the origin of the Masonic Order; there fought the Crusaders, among whom other writers have sought, with equal boldness, to find the cradle of the Fraternity; there certainly the Order of the Templars was instituted, whose subsequent history has been closely mingled with that of Freemasonry; and there occurred nearly all the events of sacred history that, with the places where they were enacted, have been adopted as important Masonic symbols.

**PALESTINE, EXPLORATIONS IN.** The desire to obtain an accurate knowledge of the archéology of Palestine, gave rise in 1866 to an association, which was permanently organized in London, as the Palestine Exploration Fund, with the Queen as the chief patron, and a long list of the nobility and the most distinguished gentlemen in the kingdom, added to which followed the Grand Lodge of England and
PALESTINE

forty-two subordinate and provincial Grand Lodges and Chapters. Early in the year 1867 the Committee began the work of examination, by mining in and about the various points which had been determined upon by a former survey as essential to a proper understanding of the ancient city, which had been covered up by débris from age to age, so that the present profiles of the ground, in every direction, were totally different from what they were in the days of David and Solomon, or even in the time of Christ. Lieutenant Charles Warren, R. E., as he then was, later Lieut.-General Sir Charles Warren, G.C.M.G., K.C.B., F.R.S., was sent out with authority to act as circumstances might demand, and as the delicacy and the importance of the enterprise required. He arrived in Jerusalem February 17, 1867, and continued his labors of excavating in many parts of the city, with some interruptions, until 1871, when he returned to England. During his operations, he kept the Society in London constantly informed of the progress of the work in which he and his associates were so zealously engaged, in a majority of cases at the imminent risk of their lives and always that of their health.

The result of these labors has been a vast accumulation of facts in relation to the topography of the holy city which throw much light on its archaeology. A branch of the Society has been established in the United States of America, and continued in successful operation.

PALESTINE, KNIGHT OF. See Knight of Palestine.

PALESTINE, KNIGHT OF SAINT JOHN OF. See Knight of Saint John of Palestine.

PALESTINE, KNIGHTS OF. See Marconis, also Memphis, Rite of.

PALESTINE, ORDER OF. Mentioned by Baron de Tschoudy, and said to have been the fountain whence the Chevalier Ramsay obtained the information for the regulation of his system.

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

PALLADIAN FREEMASONRY. The title given to the Order of the Seven Sages and the Order of the Palladium (see Palladium, Order of the).

PALLADIUM OF LADIES. See Companions of Penelope.

PALLADIUM, ORDER OF. An androgynous society, both sexes, of Masonic adoption, established, says Ragon, at Paris in 1737. It made great pretensions to high antiquity, claiming that it had origin in the instructions brought by Pythagoras from Egypt into Greece, and having fallen into decay after the decline of the Roman Empire, it was revived in 1637 by Fénélon, Archbishop of Canbray; all of which is altogether mythical. Fénélon was born until 1651. It was a very moral society, consisting of two Degrees: 1. Adelph; 2. Companion of Ulysses. When a female took the Second Degree, she was called a Companion of Penelope.

Palm and Shell, Oriental Order of the. The object of the Masonic Holy Land League, in whose membership the Pilgrim Knights of the Palm and Shell were enrolled, was to encourage researches commenced in 1835 under the leadership of Brother Rob Morris in the Holy Land. These investigations into the traditions and practices of the ancient Craft in the East, were supported in 1867 by contributions amounting to $10,000 and an organization was effected of Master Masons. A ritual was prepared to include various signs, words and ceremonies, obtained by Doctor Morris from Eastern Freemasons. The instruction was divided into the following parts: Preliminary, Covenanting, Drama, Means of Recognition, and a funeral ceremony for Pilgrim Knights. Rev. Henry R. Coleman, of Kentucky, became Supreme Chancellor of the Order and in 1890 he published at Louisville, for the Society, a guide to the ceremonies and lectures entitled the Pilgrim Knight. Among other items of interest he describes the formation of a Lodge, the Royal Solomon, at Jerusalem, conditionally promoted by Doctor Morris in 1888, but actually authorized (see page 27) by a Warrant from the Grand Lodge of Canada, William Mercer Wilson, Grand Master, and attested by Thomas White, Jr., Deputy Grand Master, on February 17, 1873; the organizing meeting occurring in the quarters under Jerusalem on May 7, 1873. Brother Coleman says (page 29): "Under this authority, a delegate went from the United States to Jerusalem and calling together a competent number of those named in the Warrant, and others, the Lodge was regularly and constitutionally organized and has had many years of prosperous existence up to the issuance of this volume." The first Degree was conferred at the Mediterranean Hotel, afterwards a Lodge-room was established near the Joppa Gate.

Palm. From the Latin word palmifer, meaning a palm-bearer. A name given in the time of the Crusades to a pilgrim, who, coming back from the holy war after having accomplished his vow of pilgrimage, exhibited upon his return home a branch of palm bound round his staff in token of it.

Palm, Henry L. Born at Mount Pleasant, Pennsylvania, October 18, 1819, and died at Milwaukee, Wisconsin, May 7, 1909. Served as Representative and Senator in Wisconsin Legislature, was President of School Board, City Attorney, also County Judge of Probate for several years and resigned to become President of the Northwestern Mutual Life Insurance Company of Milwaukee. Raised in Evening Star Lodge, No. 75, at West Troy, New York, in 1841, he affiliated with Tracy Lodge, now Wisconsin Lodge, No. 13, Milwaukee, in 1849, elected Worshipful Master in 1851, serving for four years, and was again chosen as Worshipful Master for 1865 and in 1867. He officiated as Grand Master in 1852–3, and 1871–2. In 1846 he was exalted in Apollo Chapter, No. 48, at Troy, New York, and was a charter member of Wisconsin Chapter, No. 7, Royal Arch Masons, serving as High Priest for several years, and in 1858–9 was Grand High Priest of Wisconsin. Master of Wisconsin Council of Royal and Select Masters for some years, he was in 1863–4 Grand Master of the Grand Council. In Apollo Commandery, No. 15, at Troy, New York, he was knighted in 1847 and in 1850 assisted in organizing Wisconsin Commandery, No. 1, becoming Eminent Commander in 1853 and served nine successive years; then for seven successive years beginning with 1859 he was Grand Commander of Wisconsin; and at Columbus, Ohio, in September, 1865, he was elected and served.
for the constitutional term as Grand Master of the Grand Encampment. Receiving the Degrees of the Ancient and Accepted Scottish Rite in 1863, including the honorary thirty-third grade on August 3, at the introduction of the Rite into Wisconsin, he was on October 20, 1864, elected and crowned an Active Member of the Supreme Council of the Northern Masonic Jurisdiction and in 1879 was chosen as the Most Puissant Sovereign Grand Commander, resigning shortly before his death, and was succeeded by Brother Samuel C. Lawrence.


**PANTACLE.** The pentalpha of Pythagoras is so called in the symbolism of High Magic and the Hermetic Philosophy (see Pentalpha).

**PANTHEISM.** A speculative system, which, spiritually considered, identifies the universe with God, and, in the material form, God with the universe. Material Pantheism is subject to the criticism, if not to the accusation, of being atheistic. Pantheism is as aged as religion, and was the system of worship in India, as it was in Greece. Giordano Bruno was burned for his pantheistic opinions at Rome in 1600.

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

**PANTHEISTICON.** See Toland, John.

**PAPWORTH MANUSCRIPT.** A manuscript in the possession of Wyatt Papworth, of London, who purchased it from a bookseller of that city in 1860. As some of the watermarks of the paper on which it is written bear the initials G. R., with a crown as a watermark, it is evident that the manuscript cannot be older than 1714, that being the year in which the first of the Georges ascended the throne. It is most probably of a still more recent date, perhaps 1720.

The Rev. A. F. A. Woodford has thus described its appearance: “The scroll was written originally on pages of foolscap size, which were then joined into a continuous roll, and afterwards, probably for greater convenience, the pages were again separated by cutting them, and it now forms a book, containing twenty-four folios, sewed together in a light-brown paper cover. The text is of a bold character, but written so irregularly that there are few consecutive pages which have the same number of lines, the average being about seventeen to the page.” The manuscript is not complete, three or four of the concluding charges being omitted, although some one has written, in a hand different from that of the text, the word Pinis at the bottom of the last page. The manuscript appears to have been simply a copy, in a little less antiquated language, of some older Constitution. It has been published by Brother Hughan (1872) in his *Old Charges of the British Freemasons.*
PARIKCHAI

England in 1813, and where the dedication is “to God and his service,” the lines parallel represent Moses and Solomon. As a symbol, the parallel lines are not to be found in the earlier instructions of Freemasonry. Although Oliver defines the symbol on the authority of what he calls the Old Lectures, it is not to be found in any anterior to Preston, and even he only refers to the parallelism of the two Saints John.

PARIKCHAI, AGROUCHADA. An occult scientific work of the Brahmans. According to a work by Louis Jacolliot, 1884, the Fakirs produced phenomena at will with superior intervention or else with shrewd charlatanism: processes that were known to the Egyptians and Jewish Cabalists. The doctrines are those known to the Alexandrian school, to the Gauls, and as well to the Christians. In the division of the Cabala, the first treated of the History of the Genesis or Creation, and taught the science of nature; the second, or Mercaba, of the History of the Chariot, and contained a treatise on theology. There were three Degrees of initiation among the Brahmans:

1. According to selection, the candidate became a Grihasta, a Pourohita or Fakir, or in twenty years a Guru.
2. A Sannyasis or Cenobite and Vanaprasthas, and lived in the Temple.
3. A Sannyasis-Nirvany or Naked Cenobite.

Those of the third Degree were visible only once in five years, appearing in a column of light created by themselves, at midnight, and on a stand in the center of a great tank. Strange sounds and terrific shrieks were heard as they were gazed upon by demigods, surrounded by thousands of Hindus. The government was by a Supreme Council of seventy Brahmans, over seventy years of age, selected from the Nirvany, and chosen to see enforced the Law of the Lotus. The Supreme Chief, or Brahmatna, was required to be over eighty years of age, and was looked upon as immortal by the populace. This Pontiff resided in an immense palace surrounded by twenty-one walls.

The primitive holy word composed of the three letters A. U. M., says Brother C. T. McClenachan, figures in all the Upanishads as a mystical monosyllable, and is considered as the mystic name, represents the union of the three gods, and chosen to see enforced the Law of the Lotus. The Supreme Chief, or Brahmatna, was required to be over eighty years of age, and was looked upon as immortal by the populace. This Pontiff resided in an immense palace surrounded by twenty-one walls.

The following unexplained magical words were always inscribed in two triangles: L’om. L’rhom-sh’rum. Shorim. Ramaya-Nahama. He who possessed the word greater than the A. U. M. was deemed next to Brahma. The word was transmitted in a sealed box.

The Hindu triad, of which in later times Om is the mystic name, represents the union of the three gods, namely, a, Vishnu; u, Siva, m, Brahma. It may also be typical of the three Vedas. Om appears first in the Upanishads as a mystical monosyllable, and is thus set forth as the object of profound meditation. It is usually called prasna, more rarely aksharam. The Buddhists use Om at the beginning of their Vidyā Shad-aksari or mystical formulary in six syllables: namely, Om māni pad me hūm (see Pitris Indische Mysterien, also Om and Aum).

PARIS, CONGRESSES OF. Three important Masonic Congresses have been held in the city of Paris. The first was convened by the Rite of Philalethes in 1785, that by a concourse of intelligent Freemasons of all rites and countries, and by a comparison of oral and written traditions, light might be educated on the most essential subjects of Masonic science, and on the nature, origin, and historic application as well as the actual state of the Institution. Savalette de Lauges was elected President. It closed after a protracted session of three months, without producing any practical result. The second was called in 1787, as a continuation of the former, and closed with precisely the same negative result. The third was assembled in 1855, by Prince Murat, for the purpose of effecting various reforms in the Masonic system. At this Congress, ten propositions, some of them highly important, were introduced, and their adoption recommended to the Grand Lodges of the world. But the influence of this Congress has not been more successful than that of its predecessors.

PARIS CONSTITUTIONS. A copy of these Constitutions, said to have been adopted in the thirteenth century, will be found in G. P. Depping’s Collection de Documents inédits sur l’Histoire de France (Paris, 1837). A part of this work contains the Réglements sur les arts et métiers de Paris, rédigés au 13ème siècle et connus sous le nom de livre des métiers d’Étienne Boileau. This is a book of the trades and their regulations, and treats of the masons, stonecutters, plasterers, and mortar-makers, and, as Steinbrenner (English and History of Freemasonry, page 104) says, “is interesting, not only as exhibiting the peculiar usages and customs of the Craft at that early period, but as showing the connection which existed between the laws and regulations of the French Masons and those of the Steinmetzen of Germany and the Masons of England.” A translation of the Paris Constitutions was published in the Freemasons Magazine (Boston, 1863, page 201). In the year 1743, the “English Grand Lodge of France” published, in Paris, a series of Statutes, taken principally from Anderson’s work of the editions of 1723 and 1738. It consisted of twenty articles, and bore the title of General Regulations taken from the Minutes of the Lodges, for the use of the French Lodges, together with the alterations adopted at the General Assembly of the Grand Lodge, December 11, 1743, to serve as a rule of action for the said kingdom. A copy of this document, says Findel, was translated into German, with annotations, and published in 1856 in the Zeitschrift für Freimaurer of Altenberg.

PARLIAMENTARY LAW. Parliamentary Law, or the Lex Parliamentaria, is that code originally framed for the government of the Parliament of Great Britain in the transaction of its business, and subsequently adopted, with necessary modifications, by the Congress of the United States.

But what was found requisite for the regulation of public bodies, that order might be secured and the rights of all be respected, has been found equally necessary in private societies. Indeed, no association of men could meet together for the discussion of any subject, with the slightest probability of ever coming to a conclusion, unless its debates were regulated by
certain and acknowledged rules. The rules thus adopted for its government are called its parliamentary law, and they are selected from the parliamentary law of the national assembly, because that code has been instituted by the wisdom of past ages, and modified and perfected by the experience of subsequent ones, so that it is now universally acknowledged that there is no better system of government for deliberative societies than the code which has so long been in operation under the name of parliamentary law.

Not only, then, is a thorough knowledge of parliamentary law necessary for the presiding officer of a Masonic Body, if he would discharge the duties of the chair with credit to himself and comfort to the members, but he must be possessed of the additional information as to what parts of that law are applicable to Freemasonry, and what parts are not; as to where and when he must refer to it for the decision of a question, and where and when he must lay it aside, and rely for his government upon the organic law and the ancient usages of the Institution (see Doctor Mackey ’ s revised Jurisprudence of Freemasonry).

PARLIRER. In the Lodges of Stone-Masons of the Middle Ages, there was a rank or class of workmen called Parlirers, literally, spokesmen. They were an intermediate class of officers between the Masters of the Lodges and the Fellows, and were probably about the same as our modern Wardens. Thus, in the Strasbourg Constitutions of 1459, it is said: “No Craftmanson or Mason shall promote one of his apprentices as a parlirer whom he has taken as an apprentice from his rough state, or who is still in the years of apprenticeship,” which may be compared with the old English Charge that “no Brother can be a Warden until he has passed the part of a Fellow Craft” (Constitutions, 1723, page 52). They were called Parlirers, properly, says Heldmann, Parlirers, or Spokesmen, because, in the absence of the Masters, they spoke for the Lodge, to traveling Fellows seeking employment, and made the examination.

There are various forms of the word. Kloss, citing the Strasbourg Constitutions, has Parlirer, Krause has, from the same document, Parlirer, but says it is usually Polier; Heldmann uses Parlirer, which has been generally adopted.

PAROLE. The French for word and here applied to the Mot de Semeatre, which see, and in that language this means a six-months password, communicated by the Grand Orient of France, and in addition to an Annual Word in November, which tends to show at once whether a member is in good standing.

PARROT MASON. One who commits to memory the questions and answers of the catechetical lectures, and the formulas of the ritual, but pays no attention to the history and philosophy of the Institution, is commonly called a Parrot Mason, because he is supposed to repeat what he has learned without any conception of its true meaning. In former times, such superficial Freemasons were held by many in high repute, because of the facility with which they passed through the ceremonies of a reception, and they were generally designated as Bright Masons. But the progress of Freemasonry as a science now requires something more than a mere knowledge of the lectures to constitute a Masonic scholar.

PARSEES. The descendants of the original worshipers of Persia, or the disciples of Zoroaster, who emigrated to India about the end of the eighth century. They there now constitute a very large and influential body of industrious and moral citizens, adhering with great tenacity to the principles and practices of their ancient religion. Many of the higher classes have become worthy members of the Masonic fraternity, and it was for their sake principally that Doctor Burnes attempted some years ago to institute his new Order, entitled the Brotherhood of the Olive-Branch, as a substitute for the Christian Degrees of Knighthood, from which, by reason of their religion, they were excluded (see Olive-Branch in the East, Brotherhood of the, and Zendavesta).

PARTICULAR LODGES. In the Regulations of 1721, it is said that the Grand Lodge consists of the representatives of all the particular Lodges on record (Constitutions, 1723, page 61). In the modern Constitutions of England, the term used is Private Lodges. In America, they are called Subordinate Lodges.

PARTS. In the old obligations, which may be still used in some portions of the United States, there was a provision which forbade the revelation of any of the arts, parts, or points of Freemasonry. Doctor Oliver explains the meaning of the word parts by telling us that it was “an old word for degrees or lectures” (see Points).

PARVIN, NEWTON RAY. Brother Parvin was born at Muscatine, Iowa, July 5, 1851. In 1872 he entered the office of the Grand Secretary, where he remained as a clerk and Deputy until the death of his father, Theodore Sutton Parvin, in 1901. He was then elected Grand Secretary, in which office he served until his death. He was made a Mason in Iowa City Lodge No. 4, May 5, 1874. He was exalted in Iowa City Chapter No. 2, June 18, 1877, and received the Orders of the Temple in Palestine Commandery No. 2, Iowa City, June 26, 1878, and served all Bodies as Secretary or Recorder for several terms. After his removal to Cedar Rapids in 1885, he transferred his Chapter and Commandery membership to Trowel Chapter No. 49, and Apollo Commandery No. 26, serving as Eminent Commander, October 20th, 1886. He was made a Master Mason by his father, for the Supreme Council, May 17, 1895. Brother Parvin was a founder of the National Masonic Research Society, of which he was a Steward and First Vice-President. He received the Degrees of the Ancient and Accepted Scottish Rite just before the removal of the Library to Cedar Rapids, by order of Albert Pike, Sovereign Grand Commander, that he might become custodian of important papers relating to this Rite, and was appointed a Knight Commander, Court of Honor, October 20th, 1886. He was nominated by the Grand Commander and elected to receive the Thirty-Third Degree, and he was crowned by his father, for the Supreme Council, May 17, 1895. Brother Parvin was a founder of the National Masonic Research Society, of which he was a Steward and First Vice-President. Brother Parvin died January 16, 1925, Cedar Rapids, Iowa, and funeral services were held January 20, in charge of the Grand Lodge.
PARVIN, THEODORE S. Born January 15, 1817, in Cumberland County, New Jersey. His journey in life gradually tending westward, he located in Ohio, and graduated in 1847 at the Cincinnati Law School. He was appointed private secretary by Robert Lucas, first Governor of Iowa, in which State he became Judge of the Probate Court and afterward Curator and Librarian of the State University at Iowa City. Brother Parvin was initiated in Nova Cesarea Lodge, No. 2, Cincinnati, Ohio, March 14, 1838, and raised the 9th of the May following, and the same year dimitted and removed to Iowa. He participated in the organization of the first Lodge, Des Moines, No. 1, and also of the second, Iowa Lodge, No. 2, at Muscatine. He was elected Grand Secretary of the Grand Lodge at its organization in 1844, and held the office continuously to the time of his death, with the exception of the year 1852-3, when he served as Grand Master. He founded and organized the Grand Lodge Library and held the office of Grand Librarian until his death. His official signature is on every Charter of the Grand Lodge of Iowa from 1844-1900.

Brother Parvin was exalted in Iowa City Chapter, No. 2, January 7, 1845, and held the offices of Grand High Priest of the Grand Chapter, 1854, and Grand Secretary of the Grand Chapter, 1855-6, and represented the Grand Chapter in the General Grand Chapter for many years. He was created a Royal Select Master in Dubuque Council, No. 3, September 27, 1847, and presided over the Convention organizing the Grand Council of Iowa, 1837. Knighted January 18, 1855, in Apollo Encampment, No. 1, Chicago, Illinois, he was a member of the Convention organizing the Grand Commandery of Iowa, 1864, being the first Grand Commander. He was Grand Recorder of the Grand Encampment of Knights Templar of the United States for fifteen years, 1871-86. In 1859 he received the Degrees of Knights Templar of the United States for fifteen years, 1871-86. In 1859 he received the Degrees of

PARVIN. In the French system, the room immediately adjoining a Masonic Lodge is so called. It is equivalent to the Preparation Room of the American and English systems.

PASchal FEAST. Celebrated by the Jews in commemoration of the Passover, by the Christians in commemoration of the resurrection of our Lord. The Paschal Feast, called also the Mystic Banquet, is kept by all Princes of the Rose Croix. Where two are together on Maundy Thursday, it is of obligation that they should partake of a portion of roasted lamb. This banquet is symbolic of the doctrine of the resurrection.

PASchalis, Martinez. The founder of a new Rite or modification of Freemasonry, called by him the Rite of Elected Cohens or Priests. It was divided into two classes, in the first of which was represented the fall of man from virtue and happleness, and in the second, his final restoration. It consisted of nine degrees, namely: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Grand Elect; 5. Apprentice Cohen; 6. Fellow Craft Cohen; 7. Master Cohen; 8. Grand Architect; 9. Knight Commander. Paschalis first introduced this Rite into some of the Lodges of Marseilles, Toulouse, and Bordeaux, and afterward, in 1767, he extended it to Paris, where, for a short time, it was rather popular, ranking some of the Parisian literati among its disciples. It has ceased to exist.

Paschalis was a German, born about the year 1700, of poor but respectable parentage. At the age of sixteen he acquired a knowledge of Greek and Latin. He then traveled through Turkey, Arabia, and Palestine, where he made himself acquainted with the Cabalistic learning of the Jews. He subsequently repaired to Paris, where he established his Rite.

Paschalis was the Master of Saint Martin, who afterward reformed his Rite. After living for some years at Paris, he went to Santo Domingo, where he died in 1779. Thorò, in his Histoire de la Fondation du Grand Orient de France (pages 239-53) has given very full details of this Rite and of its receptions (see Saint Martin).

PASchal LAMB. See Lamb, Paschal.

PAS PERDUS. The French call the room appropriated to visitors the Salle des pas perdus, literally the Hall of the Lost Steps, a Masonic waiting room. It is the same as the Tiler’s Room in the English and American Lodges.

PASSAGE. The Fourth Degree of the Fessler Rite, of which Patria forms the Fifth.

PASSENGES OF THE JORDAN. See Fords of the Jordan.

PASSED. A candidate, on receiving the Second Degree, is said to be “passed as a Fellow Craft.” It alludes to his having passed through the porch to the Middle Chamber of the Temple, the place in which Fellow-Crafts received their wages. In America, Crafted is often improperly used in its stead (see also Past, and Past Masters).

PASSING OF CONYNG. That is, surpassing in skill. The expression occurs in the Cooke Manuscript (line 675), “The forsayde Maister Euglet ordnyet thei were passing of conyng schold be passing honoured”; that, The aforesaid Master, Euclid, ordained that they that were surpassing in skill should be exceedingly honored. It is a fundamental principle of Freemasonry to pay all honor to knowledge.

PASSING THE RIVER. A mystical alphabet said to have been used by the Cabalists. These characters, with certain explanations, become the subject of consideration with Brethren of the Fifteenth Degree, Ancient and Accepted Scottish Rite. The accompanying are the characters.

PASSWORD. A word intended, like the military countersign, to prove the friendly nature of him who gives it, and is a test of his right to pass or be admitted into a certain place. Between a Word and a Password there seems to be this difference: the former is given for instruction, as it always contains a symbolic meaning; the latter, for recognition only. Thus, the author of the life of the celebrated Elias
Ashmole says, “Freemasons are known to one another all over the world by certain passwords known to them alone; they have Lodges in different countries, where they are relieved by the brotherhood if they are in distress” (see Sign).

**PAST.** An epiteth applied in Freemasonry to an officer who has held an office for the prescribed period for which he was elected, and has then retired. Thus, a Past Master is one who has been elected and installed to preside for twelve months over a Lodge, and the Past High Priest one who, for the same period, has been installed to preside over a Chapter. The French use the word *Passé* in the same sense, but they have also the word *Ancien*, with a similar meaning. Thus, while they would employ *Maître passé* to designate the Degree of Past Master, they would call the official Past Master, who had retired from the chair at the expiration of his term of service,

an *Ancien Vénérable*, or *Ancien Maître* (note also *Passed* and *Past Master*).

**PAST MASTER.** An honorary Degree usually conferred on the Master of a Lodge at his installation into office. In this Degree the necessary instructions are conferred respecting the various ceremonies of the Order, such as installations, processions, the laying of corner-stones, etc. When a Brother, who has never before presided, has been elected the Master of a Lodge, an emergent Lodge of Past Masters, consisting of not less than three, is convened, and all but Past Masters retiring, the Degree is conferred upon the newly elected officer.

Some form of ceremony at the installation of a new Master seems to have been adopted at an early period after the revival. In the “manner of constituting a new Lodge,” as practised by the Duke of Wharton, who was Grand Master in 1723, the language used by the Grand Master when placing the candidate in the chair is given, and he is said to use “some other expressions that are proper and usual on that occasion, but not proper to be written” (Constitutions, 1738, page 150). Whence we conclude that there was an esoteric ceremony. Often the rituals tell us that this ceremony consisted only in the outgoing Master communicating certain modes of recognition to his successor. And this actually, even at this day, constitutes the essential ingredient of the Past Master’s Degree.

The Degree is in the United States also conferred in Royal Arch Chapters, where it succeeds the Mark Master’s Degree. The conferring of this Degree, which has no historical connection with the rest of the Degrees, in a Chapter, arises from the following circumstance: Originally, when Chapters of Royal Arch Masonry were under the government of Lodges in which the Degree was then always conferred, it was a part of the regulations that no one could receive the Royal Arch Degree unless he had previously presided in the Lodge as Master.

When the Chapters became independent, the regulation could not be abolished, for that would have been an innovation; the difficulty has, therefore, been obviated, by making every candidate for the Degree of Royal Arch a Past Virtual Master before his exaltation. Under the English Constitution this practice was forbidden in 1826, but seems to have lingered on in some parts until 1850. “The dis-use of the Virtual Past Master’s Degree or Chair Degree in the British Isles has in no way interfered with its continued use in the United States, especially in the older Jurisdictions whose Freemasonry attests its Antient origin (see the footnote on page 145, volume xxviii, 1915, Transactions, Quatuor Coronati Lodge, by Brother W. J. Chetwode Crawley).

Some extraneous ceremonies, by no means creditable to their inventor, were at an early period introduced into America. In 1856, the General Grand Chapter, by a unanimous vote, ordered these ceremonies to be discontinued, and the simpler mode of investiture to be used; but the order has only been partially obeyed, and many Chapters continue what one can scarcely help calling the indecorous form of initiation into the Degree.

For several years past the question has been agitated in some of the Grand Lodges of the United States, whether this Degree is within the Jurisdiction of Symbolic or of Royal Arch Masonry. The explanation of its introduction into Chapters, just given, manifestly demonstrates that the jurisdiction over it by Chapters is altogether an assumed one. The Past Master of a Chapter is only a quasi or seeming Past Master; the true and legitimate Past Master is the one who has presided over a Symbolic Lodge.

Brother R. F. Gould (Masonic Monthly, July, 1882) says in regard to the Degrees of Past Master and the Royal Arch, “The supposition has much to recommend it, that the connection of the secrets of the Royal Arch, is the earliest form in which any esoteric teaching was specially linked with the incidents of Lodge Mastership, or in other words, that the Degree of Royal Arch was the complement of the Masters Grade. Out of this was ultimately evolved the Degree of Installed Master, a ceremony unknown in the Modern System until the first decade of the nineteenth century, and of which I can trace no sign amongst the Antients until the growing practise of conferring the Arch upon Brethren not legally qualified to receive it, brought about the constructive passing through the Chair, which by qualifying candidates not otherwise eligible, naturally entailed the introduction of a ceremony, additional to the simple forms known to Payne, Anderson, and Desaguliers."

Past Masters are admitted to membership in many Grand Lodges, and by some the inherent right has been claimed to sit in those Bodies. But the most eminent Masonic authorities have made a contrary decision, and the general, and, indeed, almost universal opinion now is that Past Masters obtain their seats in Grand Lodges by courtesy, and in con-
sequence of local regulations, and not by inherent right.

A subtle distinction may be noted between the expressions Past and Pass’d Master. "The distinction in sense that had originally lain between Past Master and virtual Pass’d Master could make no headway against the similarity in sound. The Past Master was the Brother who ‘had served his just and lawful time’ as W. M. of a Lodge, and had thereby qualified for the completion of Master Degree. The Pass’d Master was a Brother who had been passed through a so-called Chair Degree, and had thereby been entrusted with certain equivalent secrets. The epithet Pass’d as an adjective, conveying the idea of motion completed. Such verbal niceties did not trouble the Brethren of the eighteenth, or any other century” (footnote, page 144, volume xxviii, 1915, Transactions, Quatuor Coronati Lodge, by Brother W. J. Chetwode Crawley).

The usual jewel of a Past Master in the United States is a pair of compasses extended to sixty degrees on the fourth part of a circle, with a sun in the center. In England it was formerly the square on a quadrant, but is at present the square with the forty-seventh problem of Euclid engraved on a silver plate suspended within it. This latter design is also adopted in Pennsylvania.

The French have two titles to express this Degree. They apply Maitre Passé to the Past Master of the English and American system, and they call in their own system one who has formerly presided over a Lodge an Ancien Maitre. The indiscriminate use of these titles sometimes leads to confusion in the translation of their lectures and treatises.

PAST MASTER, JOINING. Any Past Master upon joining another Lodge in England becomes a Past Master in the Lodge he joins. He ranks immediately after the then Immediate Past Master and in later lists of the Past Masters his name is placed before that of the Worshipful Master presiding in the East when he affiliates.

PASTOPHORI. Couch or shrine bearers. The company of Pastophori constituted a sacred college of priests in Egypt, whose duty it was to carry in procession the image of the god. Their chief, according to Apuleius (Metamorphoses xi), was called a Scribe. Besides acting as mendicants in soliciting charitable donations from the populace, they took an important part in the Mysteries.

PASTOS. The Greek word παστός, meaning a couch. The pastos was a chest or close cell, in the Pagan Mysteries, among the Druids, an excavated stone, in which the aspirant was for some time placed, to commemorate the mystical death of the god. This constituted the symbolic death which was common to all the mysteries. In the Arkite Rites, the pastos represented the ark in which Noah was confined. It is represented among Masonic symbols by the coffin (see Coffin).

PATENTS. Diplomas or Certificates of the advanced Degrees in the Ancient and Accepted Scottish Rite are called Patents. The term is also sometimes applied to Commissions granted for the exercise of high Masonic authority. Literae patentes, or apertae, that is, letters patent or open letters, was a term used in the Middle Ages in contradistinction to literae clausae, or closed letters, to designate those documents which were spread out on the whole length of the parchment, and sealed with the public seal of the sovereign; while the secret or private seal only was attached to the closed patents. The former were sealed with green wax, the latter with white. There was also a difference in their heading; letters patent were directed "universis tum praeventibus quam futuris," that is, to all present or to come; while closed letters were directed "universis praeventibus literas inspecturi," that is, to all present who shall inspect these letters. Masonic Diplomas are therefore properly called Letters Patent, or, more briefly, Patents.

PATIENCE. In the instructions of the Third Degree according to the American Rite, it has been said that "time, patience, and perseverance will enable us to accomplish all things, and perhaps at last to find the true Master’s Word." The idea is similar to one expressed by the Hermetic philosophers. Thus Pernetty tells us (Dictionary of Hermetic Mythology), that the alchemists said: "The work of the philosopher’s stone is a work of patience, on account of the length of time and of labor that is required to conduct it to perfection; and Geber says that many adepts have abandoned it in weariness, and others, wishing to precipitate it, have never succeeded.”

With the alchemists, in their esoteric teaching, the philosopher’s stone had the same symbolism as the Word has in Freemasonry.

PATRIARCHAL FREEMASONRY. The theory of Doctor Oliver on this subject has, we think, been misinterpreted. He does not maintain, as has been falsely supposed, that the Freemasonry of the present day is but a continuation of that which was practised by the Patriarchs, but simply that, in the simplicity of the patriarchal worship, unencumbered as it was with dogmatic creeds, we may find the true model after which the religious system of Speculative Freemasonry has been constructed. Thus (in his Historical Landmarks i, page 207) he says: "Nor does it, Freemasonry, exclude a survey of the patriarchal mode of devotion, which indeed forms the primitive model of Freemasonry. The events that occurred in these ages of simplicity of manners and purity of faith, when it pleased God to communicate with his favoured creature, necessarily, therefore, form subjects of interesting illustration in our Lodges, and constitute legitimate topics on which the Master in the chair may expatiate and exemplify, for the edification of the Brethren and their improvement in morality and the love and fear of God." There is here no attempt to trace a historical connection, but simply to claim an identity of purpose and character in the two religious systems, the Patriarchal and the Masonic.

PATRIARCH, GRAND. The Twentieth Degree of the Council of Emperors of the East and West. The same as the Twentieth Degree, or Noachite, of the Ancient and Accepted Scottish Rite.

PATRIARCH OF THE CRUSADES. One of the names formerly given to the Degree of Grand Scottish Knight of Saint Andrew, the Twenty-ninth of the Ancient and Accepted Scottish Rite. The legend of that Degree connects it with the Crusades, and hence
the name; which, however, is never used officially, and is retained by regular Supreme Councils only as a synonym.

**PATRIARCH OF THE GRAND LUMINARY.** A Degree contained in the nomenclature of Le Page.

**PATRON.** In the year 1812, the Prince of Wales, becoming Regent of the Kingdom, was constrained by reasons of state to resign the Grand Mastership of England, but immediately afterward accepted the title of Grand Patron of the Order in England, and this was the first time that the title was officially recognized.

George IV held it during his life, and on his death, William IV, in 1830, officially accepted the title of Patron of the United Grand Lodge. On the accession of Queen Victoria, the title fell into abeyance, because it was understood that it could only be assumed by a sovereign who was a member of the Craft, but King Edward VII became Protector of English Freemasons on his accession to the throne in 1901. The office is generally not known in other countries, though on the Continent similar positions have been occupied (see Protector).

**PATRONS OF FREEMASONRY.** Saint John the Baptist and Saint John the Evangelist. At an early period we find that the Christian church adopted the usage of selecting for every trade and occupation its own patron saint, who is supposed to have taken it under his special charge. The selection was generally made in reference to some circumstance in the life of the saint, which traditionally connected him with the profession of which he was appointed the patron. Thus Saint Crispin, because he was a shoemaker, is the patron saint of the Gentle Craft, and Saint Dunstan, who was a blacksmith, is the patron of blacksmiths. The reason why the two Saints John were selected as the patron saints of Freemasonry will be seen under the head of Dedication of Lodges.

**PAUL, CONFRATERNITY OF SAINT.** In the time of the Emperor Charles V there was a secret community at Trapani, in Sicily, which called itself _La Confraternità di San Paolo._ These people, when repealed by his successor. Paul had always expressed an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an important part. Romance of Hermann of Unna, of which there are an

Dr. Ernest Friedrichs' _Die Freimaurerei in Russland und Polen, Freemasonry in Russia and Poland_, 1907, has an interesting account of Masonic conditions under Paul I of Russia, who reigned from 1796 to 1801. He tells us that Catherine's son, Paul I, himself a Freemason. It is said that he was introduced to Freemasonry during a journey which he made through Europe, when he was still the Czar-witch, in company of his wife, and of Prince Kurakin who was a most devoted son of Freemasonry. Was it not natural then that the Association which had been outlawed and banished by his mother should look forward to being reinstalled and rehabilitated? And this expectation seemed as though it were perfectly justified, for immediately after his coronation Paul summoned to Moscow the Freemasons of that city, with Professor Matthäi, the Master in the Chair of the former Lodge To the Three Swords at their head, and took counsel with them "in a brotherly spirit and without ceremony" as to what should be done.

At the conclusion of the negotiations "he embraced each single one as a Freemason and gave him the Masonic shake of the hands." This promised very well, and that "a Committee was now appointed to examine the documents, to collect the ruins of Freemasonry and to organize the whole," was but logical. After so much recognition and so much encouragement on the part of the sovereign, followed in 1797—the prohibition of Freemasonry, which "was carried out with great strictness." This sudden change in his manner of looking at things and in his attitude to Freemasonry would cause surprise in a man of ordinary capacity, but Paul was mentally deranged, and it was just his acting by fits and starts that was characteristic of his disease. But does such an explanation clear up everything? No, for Paul was not so ill as to be unable to grasp what would be the consequences of his action. On the contrary, as soon as it was a question of an advantage for his own person, or something that added to his lustre, he was suddenly quite normal in the choice of his means. This change of attitude was, therefore, perhaps, preceded by well-weighted considerations; nay, we may add that they were considerations with a real genuine background.

It was about this time that the Knights of Malta who were hard-pressed by Napoleon Bonaparte turned to the Czar Paul for protection. According to the information conveyed to Paul by Count Litter, a Knight of Malta, Freemasonry was a hindrance and even a danger to the aims of this Order. He was, therefore, obliged to decide in favor of the one or the other. The Maltese Order was something definite; it was a power, whereas Freemasonry was really nothing, or at any rate something altogether indefinite which might perhaps have a future, but perhaps it might not. Could Paul find the choice hard to make? In addition there was a something which, though altogether unpolitical, has often decided questions in politics, namely: Paul's principal mistress, the extremely beautiful Anna Lopuchin. It was possible for him to make her a Grand Cross Lady of the Order of the Knights of Saint John, but "pretty Annie" among Freemasons was no longer conceivable after the famous "Egyptian Masonry"!
Thus it was that Paul became the Grand Master of the Order of the Knights of Saint John at Malta, and Freemasonry was prohibited. Further, it is said that the Jesuits set going every imaginable and unimaginable expedient against Freemasonry. Nor does there seem to have been impossible.

PAUL, SAINT, THE APOSTLE, A FREEMASON.

In the Transactions of the Lodge Quatuor Coronati (volume i, page 74) there is a translation by Brother G. W. Speth of a paper by Brother Carl Herman Tandler, a member of the United Lodges, zu den drei Schwertieren und Astra zur grunenden Route, im Dresden (at the Three Swords and Astrea, and at the Blossoming Twig at Dresden). This Brother claims that, “There are many not unimportant grounds of suspicion that Paul was a member of the builder-society at Damascus, and a master thereof, perhaps even a Chairmaster.” His argument is principally based upon certain significant words found in the writings of Saint Paul. For instance, the following statement is a fair example of his line of thought:

The virtue which the builder-societies impressed upon their members as the most edifying, the most conducive to edification, and which Saint Paul recommends to Christian builders as the flower and crown of humanity, the highest aspiration of Christian builder-societies, is agape, love, union in love. In his epistle to the Corinthians viii, 1) between gnosis, wisdom of the mysteries, and the word is repeated twenty-three times. Most remarkable is the distinction (I Corinthians eight, the word is repeated twenty-three times. Most remarkable is the distinction (I Corinthians viii, 1) between gnosis, wisdom of the mysteries, and agape, Christian union. “Knowledge puffeth up, but charity edifieth,” i.e., the speculations of the mysteries induce pride, but the Christian union produces amelioration. The original meaning of agape is not love, charity, but union, unity; thus agapai (usually translated love feast) are originally unions for Christian edification, mutual culture associations. The constant use of all these words points to the supposition that Saint Paul was a member of a builder-society, Mason Lodge. In this sense the fraternity of Masons is thus as old as mankind itself, and the most energetic and active apostle of Christianity was a Mason. The agreement of the principles of Freemasonry with those of Christianity can only be denied by the malevolent or those totally unacquainted with the Craft.

PAUPERES COMMISSITONES JESU CHRISTI.

See Poor Fellow Soldiers of Jesus Christ.

PAVEMENT, MOSAIC. See Mosaic Pavement.

PAX VOBISCUAM. A Latin phrase meaning Peace be with you! Used in the Eighteenth Degree, Ancient and Accepted Scottish Rite.

PAYENS, HUGH DE. In Latin, Hugo de Paganiis. Founder and the first Grand Master of the Order of Knights Templar. He was born at Troyes, in the kingdom of Naples. Having, with eight others, established the Order at Jerusalem, in 1118 he visited Europe, where, through his representations, its reputation and wealth and the number of its followers were greatly increased. In 1129 he returned to Jerusalem, where he was received with great distinction, but shortly afterward died, and was succeeded in the Grand Mastership by Robert de Craon, surnamed the Burgundian.

PAYNE, GEORGE. An English Freemason, who lived at New Palace Yard, Westminster, England, where he died January 23, 1875, leaving very little record of his personal life outside of the fact that he was at the time secretary to the Tax Office with a good social and financial position. A biographical note in the Freemason, June 6, 1925, quotes the Gentleman’s Magazine, 1757, that among the various bequests in his will were legacies to two of his nieces, Francis, Countess of Northampton, and Catherine, Lady Francis Seymour. From 1718–9 he acted as the second Grand Master of Freemasons, being again elected for the year 1720–1. The General Regulations, which were subsequently rearranged and published by Doctor Anderson in 1723, were originally compiled by Brother Payne during his second term of office as Grand Master. Payne was also Master of the original No. 4 Lodge, at the Horn Tavern, now the Royal Somerset House and Inverness Lodge; Senior Grand Warden, 1724–5; Deputy Grand Master in 1735; Master of the Old King’s Arms Lodge, No. 28, an active member of Grand Lodge up until 1754, being appointed a member of the Committee to revise the Constitutions on June 27, 1754. These revisions were finally brought to a conclusion and published by Entick in 1756.

P. D. E. P. Letters placed on the ring of procession of the Order of the Temple, being the initials of the Latin sentence, Pro Deo et Patriae, that is, For God and Country.

PEACE. The spirit of Freemasonry is antagonistic to war. Its tendency is to unite all men in one brotherhood, whose ties must necessarily be weakened by all dissension. Hence, as Brother Albert Pike says, “Freemasonry is the great Peace Society of the world. Wherever it exists, it struggles to prevent international difficulties and disputes, and to bind republics, kingdoms, and empires together in one great band of peace and amity.”

PEARY, REAR AD MLRAL ROBERT EDWIN. Famous discoverer of the North Pole, born May 6, 1856, at Cresson Springs, Pennsylvania; died on February 20, 1920. Entered civil engineer corps, United States Navy, 1881; made his first expedition north, with one companion, 1886; again in 1891, 1893, 1898, 1905, and for a sixth time in 1908, reaching the North Pole at last, April 6, 1909. He was a Freemason, raised March 3, 1896, in Kane Lodge No. 454, New York City (see New Age, March, 1925).

PECTORAL. Belonging to the breast; from the Latin pecus, meaning the breast. The heart has always been considered the seat of fortitude and courage, and hence by this word is suggested to the Freemason certain symbolic instructions in relation to the virtue of fortitude. In the earliest lectures of the eighteenth century it was called one of the “principal signs,” and had this hieroglyphic, X; but in the modern instructions the hieroglyphic has become obsolete, and the word is appropriated to one of the Perfect Points of Entrance.

PECTORAL OF THE HIGH PRIEST. The breastplate worn by the High Priest of the Jews was so called from pecus, meaning the breast, upon which it rested (see Breastplate and Pectoral).

PEDAL. Belonging to the feet, from the Latin word pedes, meaning the feet. The just man is he who, firmly planting his feet on the principles of right, is as immovable as a rock, and can be thrust from his upright position neither by the allurements of flattery, nor the frowns of arbitrary power. Hence by this word is suggested to the Freemason certain
symbolic instructions in relation to the virtue of justice. As in the case of Pectoral, this word was assigned, in the oldest instructions to the principal signs of a Freemason, having \(<\) for its hieroglyphic; but in the modern lectures it is one of the Perfect Points of Entrance, and the hieroglyphic is no longer used. Some such curious old hieroglyphics were probably indications of foot or hand positions.

**PEDESTAL.** The pedestal is the lowest part or base of a column on which the shaft is placed. In a Lodge, there are supposed to be three columns, the column of Wisdom in the East, the column of Strength in the West, and the column of Beauty in the South. These columns are not generally erected in the Lodge, but their pedestals always are, and at each pedestal sits one of the three superior officers.

Hence we often hear such expressions as these, advancing to the pedestal, or standing before the pedestal, to signify advancing to or standing before the seat of the Worshipful Master. The custom in some Lodges of placing tables or desks before the three principal officers is, of course, incorrect. They should, for the reason above assigned, be representations of the pedestals of columns, and should be painted to represent marble or stone.

**PEDUM.** A Latin word meaning a Shepherd’s Crook, and is so used by the Roman poet, Vergil, and hence sometimes used in ecclesiology for the Bishop’s Crozier. In the Statutes of the Order of the Temple at Paris, it is prescribed that the Grand Master shall carry a “pedum magistrata seu patriarchale.” But the better word for the staff of the Grand Master of the Templars is baccula, which see.

**PEETASH.** The Demon of Calumny in the religious system of Zoroaster, Persia.

**PELASGIAN RELIGION.** The Pelasgians were the oldest, if not the aboriginal, inhabitants of Greece. Their religion differed from that of the Hellenes, who succeeded them, in being less poetical, less mythical, and more abstract. We know little of their religious worship except by conjecture; but we may suppose it resembled in some respects the doctrines of what Doctor Oliver calls the Primitive Freemasonry. Creuzer thinks that the Pelasgians were either a nation of priests or a nation ruled by priests.

**PELEG.** A Hebrew word הַבֵּן, meaning Division. A son of Eber. In his day the world was divided. A significant word in the advanced Degrees. In the Noahite, or Twenty-first Degree of the Scottish Rite, there is a singular legend of Peleg, which of course is altogether mythical, in which he is represented as the Architect of the Tower of Babel.

**PELICAN.** The pelican feeding her young with her blood is a prominent symbol of the Eighteenth or Rose Croix Degree of the Ancient and Accepted Scottish Rite, and was adopted as such from the fact that the pelican, in ancient Christian art, was considered as an emblem of the Savior. Now this symbolism of the pelican, as a representative of the Savior, is almost universally supposed to be derived from the common belief that the pelican feeds her young with her blood, as the Savior shed his blood for mankind; and hence the bird is always represented as sitting on her nest, and surrounded by her brood of young ones, who are dipping their bills into a wound in their mother’s breast. But this is not the exact idea of the symbolism, which really refers to the resurrection, and is, in this point of view, more applicable to Christ, as well as to the Masonic Degree of which the resurrection is a doctrine.

In an ancient Bestiarium, or Natural History, in the Royal Library at Brussels, cited by Larwood and Hotten in a recent work on the History of Sign-Boards, this statement is made:

The pelican is very fond of his young ones, and when they are born and begin to grow, they rebel in their nest against their parent, and strike him with their wings, flying about him, and beat him so much till they wound him in his eyes. Then the father strikes and kills them. And the mother is of such a nature that she comes back to the nest on the third day, and sits down upon her dead young ones, and opens her side with her bill and pours her blood over them, and so resuscitates them from death; for the young ones, by their instinct, receive the blood as soon as it comes out of the mother, and drink it.

The *Ortus Vocabulorum*, compiled early in the fifteenth century, gives the fable more briefly: “It is said, if it be true, that the pelican kills its young, and grieves for them for three days. Then she wounds herself, and with the aspersione of her blood resuscitates their children.” And the writer cites, in explanation, the Latin verses:

Ut pelicanu fit matris sanguine sanus,
Sic Sancti sumus nos omnes sanguine nati.

As the Pelican is restored by the blood of its mother, so are we all born by the blood of the Holy One, that is, of Christ.

Saint Jerome gives the same story, as an illustration of the destruction of man by the old serpent, and his salvation by the blood of Christ. Shelton, in an old work entitled the *Armorie of Birds*, expresses the same sentiment in the following words:

Then said the pelican,
When my birds be slain,
With my blood I them revive;
Scripture doth record
The same did our Lord,
And rose from death to life.

This romantic story was religiously believed as a fact of natural history in the earliest ages of the church. Hence the pelican was very naturally adopted as a symbol of the resurrection and, by consequence, of Him whose resurrection is, as Cruden terms it, “the cause, pattern, and argument of ours.”

But in the course of time the original legend was, to some extent, corrupted, and a simpler one was adopted, namely, that the pelican fed her young with her own blood merely as a means of sustenance, and the act of maternal love was then referred to as Christ shedding his blood for the sins of the world. In this view of the symbolism, Pugin has said that the pelican is “an emblem of our Blessed Lord shedding his blood for mankind, and therefore a most appropriate symbol to be introduced on all vessels or ornaments connected with the Blessed Sacrament.”

In the *Antiquities of Durham Abbey*, we learn that “over the high altar of Durham Abbey hung a rich and most sumptuous canopy for the Blessed Sacrament to hang within it, whereon stood a pelican, all of silver, upon the height of the said canopy, very
Pellegri, Marquis of. One of the pseudonyms or false names assumed by Joseph Balsamo, better known as Count Cagliostro, which see.

Penal Sign. That act which refers to a penalty.

Penalty. The adversaries of Freemasonry have found, or rather invented, abundant reasons for denouncing the Institution; but on nothing have they more strenuously and fondly fingered than on the object is to teach by symbolism the doctrine of the resurrection, and especially in that sublime Degree of the Scottish Rite wherein, the old Temple being destroyed and the old Word being lost, a new temple and a new word spring forth—all of which is but the representative of that Son of Man of whom it is declared, “except ye drink of His blood, ye have no life in you.” Hence the pelican is very appropriately assumed as a symbol in Freemasonry, whose great object is to teach by symbolism the doctrine of the resurrection, and especially in that sublime Degree of the resurrection, and especially in that sublime Degree of the Scottish Rite wherein, the old Temple being destroyed and the old Word being lost, a new temple and a new word spring forth—all of which is but the great allegory of the destruction by death and the resurrection to eternal life.

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The only Masonic penalty inflicted by the Order upon a traitor, is the scorn and detestation of the Craft whom he has sought to betray.

But that this subject may be thoroughly understood, it is necessary that some consideration should be given to oaths generally, and to the character of the imprecations by which they are accompanied. The obsecration, or imprecation, is that part of every oath which constitutes its sanction, and which consists in calling some superior power to witness the declaration or promise made, and invoking his protection for or against the person making it, according as the said declaration or promise is observed or violated. This obsecration has, from the earliest times, constituted a part of the oath—and an important part, too—among every people, varying, of course, according to the varieties of religious beliefs and modes of adoration. Thus, among the Jews, we find such obsecrations as these: Co yagnasheh li Elohim, meaning May God do to me. A very common obsecration among the Greeks was isto Zeus or theon marturomai, meaning May Jove stand by me, or I call God to witness. And the Romans, among an abundance of other obsecrations, often said, dixi me perdant, meaning May the gods destroy me, or ne vivam, May I die.

These modes of obsecration were accompanied, to make them more solemn and sacred, by certain symbolic forms. Thus the Jews caused the person who swore to hold up his right hand toward heaven, by which action he was supposed to signify that he appealed to God to witness the truth of what he had averred or the sincerity of his intention to fulfill the promise that he had made. So Abraham said to the King of Sodom, “I have lift up my hand unto the Lord, . . . that I will not take anything that is thine.” Sometimes, in taking an oath of fealty, the inferior placed his hand under the thigh of his lord, as in the case of Eliezer and Abraham, related in the twenty-fourth chapter of Genesis. Among the Greeks and Romans, the person swearing placed his hands, or sometimes only the right hand, upon the altar, or upon the victims when, as was not unusual, the oath was accompanied by a sacrifice, or upon some other sacred thing. In the military oath, for instance, the soldiers placed their hands upon the signa, or standards (see Hand).

The obsecration, with an accompanying form of solemnity, was indeed essential to the oath among the ancients, because the crime of perjury was not generally looked upon by them in the same light in which it is viewed by the moderns. It was, it is true, considered as a heinous crime, but a crime not so much against society as against the gods, and its punishment was supposed to be left to the deity whose sanctity had been violated by the adjuration of his name to a false oath or broken vow. Hence, Cicero says that “death was the divine punishment of perjury, but only dishonor was its human penalty.” Therefore the crime of giving false testimony under oath was not punished in any higher degree than it would have been had it been given without the solemnity of an oath. Swearing was entirely a matter of conscience, and the person who was guilty of false swearing, where his testimony did not affect the rights or interests of others, was
considered as responsible to the deity alone for his perjury.

The explicit invocation of God, as a witness to the truth of the thing said, or, in promissory oaths, to the faithful observance of the act promised, the obsecration of Divine punishment upon the jurator if what he swore to be true should prove to be false, or if the vow made should be thereafter violated, and the solemn form of lifting up the hand to heaven or placing it upon the altar or the sacred victims, must necessarily have given confidence to the truth of the attestation, and must have been required by the hearers as some sort of safeguard or security for the confidence they were called upon to exercise. This seems to have been the true reason for the ancient practice of solemn obsecration in the administration of oaths.

Among modern nations, the practise has been continued, and from the ancient usage of invoking the names of the gods and of placing the hands of the person swearing upon their altars, we derive the present method of sanctifying every oath by the attestation contained in the phrase “So help me, God,” and the concluding form of kissing the Holy Scriptures (see Oath and Oath, Corporal).

Now the question naturally occurs as to what is the true intent of this obsecration, and what practical operation is expected to result from it. In other words, what is the nature of a penalty attached to an oath, and how is it to be enforced? When the ancient Roman, in attesting with the solemnity of an oath to the truth of what he had just said or was about to say, concluded with the formula, “May the gods destroy me,” it is evident that he simply meant about to say, concluded with the formula, “May the lawed among his fellow-creatures, and that it should be not only the right, but the duty, of any man to destroy him. His crime would have been one against the Divine law, and subject only to a Divine punishment.

In modern times, perjury is made a penal offense against human laws, and its punishment is inflicted by human tribunals. But here the punishment of the crime is entirely different from that inferred by the obsecration which terminates the oath. The words “So help me, God,” refer exclusively to the withdrawal of Divine aid and assistance from the jurator in the case of his proving false, and not to the human punishment which society would inflict.

In like manner, we may say of what are called Masonic penalties, that they refer in no case to any kind of human punishment; that is to say, to any kind of punishment which is to be inflicted by human hand or instrumentality. The true punishments of Freemasonry affect neither life nor limb. They are expulsion and suspension only. But those persons are wrong, be they mistaken friends or malignant enemies, who suppose or assert that there is any other sort of penalty which a Freemason recreant to his vows is subjected to by the laws of the Order, or that it is either the right or duty of any Freemason to inflict such penalty on an offending Brother. The obsecration of a Freemason simply means that if he violates his vows or betrays his trust he is worthy of such penalty, and that if such penalty were inflicted on him it would be but just and proper. “May I die,” said the ancient, “if this be not true, or if I keep not this vow.” Not may any man put me to death, nor is any man required to put me to death, but only, if I so act, then would I be worthy of death. The ritualistic penalties of Freemasonry, supposing such to be, are in the hands not of man, but of God, and are to be inflicted by God, and not by man.

Brother Fort says, in the twenty-ninth chapter of his Early History and Antiquities of Freemasonry, that:

Penalties inflicted upon convicts of certain grades during the Middle Ages, were terrible and inhuman.

The most cruel punishment awaited him who broke into and robbed a Pagun Temple. According to a law of the Frisians, such desecration was redressed by dragging the criminal to the seashore and burying the body at a point in the sands where the tide daily ebbed and flowed (Lex Frisonum, title xii).

A creditor was privileged to subject his delinquent debtor to the awful penalty of having the flesh torn from his breast and fed to birds of prey. Convicts were frequently adjudged by the ancient Norse code to have their hearts torn out (Grimm, Deutsche Rechts-Allthimer, page 690).

The oldest death penalties of the Scandinavians prescribed that the body should be exposed to fowls of the air as a seed it was decreed that the victim be disemboweled, his body burnt to ashes and scattered as dust to the winds. Judges of the secret Vehmgericht passed sentences of death as follows: “Your body and flesh to the beasts of the field, to the birds of the air, and to the fishes of the stream.” The judicial executioner, in carrying into effect this decree, severed the body in twain, so that, to use the literal text, “the air might strike together between the two parts. The tongue was oftentimes torn out as a punishment. A law of the early Roman Empire, known as Ex Jure Orientis Calasaroe, enacted that any person, suitor at law or witness, having sworn upon the evangelists, and proving to be a perjurer, should have the tongue cut from its roots. A cord about the neck was used symbolically, in criminal courts, to denote that the accused was worthy of the extreme penalty of law by hanging or decapitation. When based upon the person of a freeman, it signified a slight degree of subjection or servitude (pages 518–20, 693 and 708).

Some eminent Brethren of the Fraternity insist that the penalty had its origin in the manner in which the lamb was sacrificed under the charge of the Captain of the Temple, who directed the Priests: and said, “Come and cast lots.” “Who is to sprinkle?” “Go and see if the time for slaughter approaches?” “Is it light in the whole East, even to Hebron?” and when the Priest said “Yes,” he was directed to “go and bring the lamb from the lamb-chamber”; this was in the northwest corner of the court. The lamb was brought to the north of the altar, its head southward and its face northward. The lamb was then slaughtered; a hole was made in its side, and thus it was hung up. The Priest skinned it downward until he came to the breast, then he cut off the head, and finished the skinning; he tore out the heart, subsequently he cleft the body, and it became all open before him; he took out the intestines, etc.; and the various portions were divided as they had cast lots (see the Talmud, Joseph Barclay, LL.D.).

PENCIL. In the English system this is one of the Working-tools of a Master Mason, and is intended symbolically to remind us that our words and actions
are observed and recorded by the Almighty Architect, to whom we must give an account of our conduct through life. In the American system the pencil is not specifically recognized. The other English Working-tools of a Master Mason are the Skirrit and Compasses. In the French Rite "to hold the Pencil," or in French, tener le crayon, is to discharge the functions of a Secretary during the Communication of a Lodge.

PENITENTIAL SIGN. Called also the Supplicatory Sign. It is the third sign in the English Royal Arch System. It denotes that frame of heart and mind without which our prayers and oblations will not obtain acceptance; in other words, it is a symbol of humility.

PENNSYLVANIA. According to an article by Benjamin Franklin published in his own newspaper, the Pennsylvania Gazette, there were in 1730 several Lodges already established in the State. A Deputation had been issued to Daniel Coxe by the Grand Lodge of England and there may have been time for him to have established one or two Lodges, but most probably those mentioned by Franklin were working by "immemorial" right. In 1734 Franklin, Master of Saint John's Lodge, applied for and obtained a Charter for a Lodge at Philadelphia from the Grand Master of the Saint John's Grand Lodge of Massachusetts. At this time several of the Lodges worked the Royal Arch Degrees under the Lodge Warrant. In 1731 a Grand Lodge was organized by the Brethren from the Lodges mentioned by Franklin. Records are preserved since July 29, 1779, and earlier ones or 1758. In 1763 several members of this Lodge established Royal Arch Lodge, No. 3, under whose warrant the first Chapter in Pennsylvania worked for some time. From 1758 until 1795 all Chapters in Pennsylvania worked under the authority of Lodges subordinate to the Grand Lodge. A Grand Holy Royal Arch Chapter was opened on February 24, 1798, attached to the Grand Lodge of Pennsylvania. In 1824 this was closed and a meeting was held to organize an independent Grand Chapter. May 24, officers were elected and Michael Nisbet became Grand High Priest. This Grand Chapter was not subordinate to the General Grand Chapter of the United States, and worked all the usual Degrees except that of Past Master, which is controlled by the Grand Lodge.

Washington, No. 1, was the first Council to be established in Pennsylvania. On December 6, 1847, delegates from three Councils, namely, Washington,
No. 1; Mount Moriah, No. 2, and Lone Star, No. 3, met and formed a Grand Council of Royal and Select Masters. This Encampment met regularly at first, but gradually interest in it lessened and in 1854 it was proposed to put the Degrees under the control of the Council of Princes of Jerusalem. The Councils would not agree to this and on December 30, 1854, the Grand Council was reorganized as an independent Body which did not recognize Degrees granted in the Chapter.

The first Commandery in Pennsylvania was opened at Philadelphia in 1793. On December 27, 1812, it united with No. 2 as No. 1. On May 12, 1797, delegates from Commanderies Nos. 1, 2, 3, and 4 held a Convention and organized a Grand Encampment. Nos. 1 and 2, however, as No. 1, with No. 2 of Pittsburgh; Rising Sun, No. 1, of New York; Washington, No. 1, of Wilmington, and Baltimore, No. 1, of Maryland, established a second Grand Encampment on February 16, 1814. After 1824 the subordinate Encampments except Saint John's, No. 4, ceased work. May 10, 1854, representatives from Saint John's, No. 4; Philadelphia, No. 5; Union, No. 6, and De Molay, No. 7, established a Grand Encampment under the authority of the Grand Lodge. On February 16, 1857, the Grand Lodge withdrew all privileges granted to Lodges of Knights Templar. There were thus two Grand Encampments and not until June 1, 1857, was the union of the two Bodies finally accomplished.

On May 14, 1852, the Gourgas Lodge of Perfection and the Pennsylvania Council of Princes of Jerusalem were established at Pittsburgh. The Pittsburgh Chapter of Rose Croix was chartered at the same place on May 14, 1857, and on that day also a Chapter was granted to Pennsylvania Consistory, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction.

Pennsylvania Work. The method of Entering, Passing, and Raising candidates in the Lodges of Pennsylvania differs so materially from that practised in the other States of the Union, that it cannot be considered as a part of the American Rite as first taught by Webb, but rather as an independent, Pennsylvania modification of the York Rite of England. Indeed, the Pennsylvania system of work much more resembles the English than the American. Its ritual is simple and didactic, like the former, and is almost entirely without the impressive dramatization of the latter.

Brother Richard Vaux, a Past Grand Master of Pennsylvania, thus speaks of the Masonic works of his State with pardonable, if not with impartial, commendations:

The Pennsylvania work is sublime from its simplicity. That it is the ancient work is best shown conclusively, however, from this single fact, it is so simple, so free from those displays of modern inventions to attract the attention, without enlightening, improving, or cultivating the mind. In this work every word has its significance. Its types and symbols are but the language in which truth is conveyed. These are to be studied to be understood. In the spoken language no synonyms are permitted. In the ceremonial no innovations are tolerated. In the ritual no modern verbosity is allowed.

Penny. In the parable read in the Mark Degree a penny is the amount given to each of the laborers in the vineyard for his day’s labor. Hence, in the Masonic instructions, a penny a day is said to be the wages of a Mark Master. In several passages of the authorized version of the New Testament penny occurs as a translation of the Greek word δηναρίον which was intended as the equivalent of the Roman denarius. This was the chief silver coin of the Romans from the beginning of the coinage of the city to the early part of the third century. Indeed, the name continued to be employed in the coinage of the Continental States, which imitated that of the Byzantine Empire, and was adopted by the Anglo-Saxons. The specific value of each of so many coins, going under the same name, cannot be ascertained with any precision. In its Masonic use, the penny is simply a symbol of the reward of faithful labor. The smallness of the sum, whatever may have been its exact value, to our modern impressions is apt to give a false idea of the liberality of the owner. Doctor Lightfoot, in his essay on a Fresh Revision of the New Testament, remarks: “It is unnecessary to ask what impression the mention of this sum will leave on the minds of an uneducated peasant or shopkeeper of the present day. Even at the time when our version was made, and when wages were lower, it must have seemed wholly inadequate.”

However improper the translation is, it can have no importance in the Masonic application of the parable, where the penny is, as has already been said, only a symbol, meaning any reward or compensation (see Wages).

Pentacle, The. The pentaculum Salomonis, or magical pentalpa, not to be confounded with Solomon’s seal. The pentacle is frequently referred to in Hermetic formulæ.

Pentagon. A geometrical figure of five sides and five angles. It is the third figure from the exterior, in the Camp of the Sublime Princes of the Royal Secret, or Thirty-second Degree of the Ancient and Accepted Scottish Rite. In the Egyptian Rite of Cagliostro, he constructed, with much formality, an implement called the sacred pentagon, and which, being distributed to his disciples, gave, as he affirmed, to each one the power of holding spiritual intercourse.

Pentagon, Magic. See Magic Squares.

Pentagram. From the Greek words pente, meaning five, and gramma, a letter. In the science of magic the pentalpa is called the holy and mysterious pentagram. Eliphas Levi says (Dogma and Ritual of High Magic ii, page 55) that the pentagram is the star of the Magians; it is the sign of the Word made flesh; and according to the direction of its rays, that is, as it points upward with one point or with two, it represents the good or the evil principle, order or disorder; the blessed lamb of Ormuzd and of Saint John, or the accursed god of Mendes; initiation or profanation; Lucifer or Vesper; the morning or the evening star; Mary or Lilith; victory or death; light or darkness (see Pentalpa).

Pentalpa. The triple triangle, or the pentalpa of Pythagoras, is so called from the Greek words πέντε, pente, meaning five, and ἀλφά, alpha, the letter A, because in its configuration it presents the form of that letter in five different positions. It was a doctrine of Pythagoras, that all things proceeded...
from numbers, and the number five, as being formed by the union of the first odd and the first even, was deemed of peculiar value; and therefore, Cornelius Agrippa says (in his Occult Philosophy) of this figure, that, "by virtue of the number five, it has great command over evil spirits because of its five double triangles and its five acute angles within and its five obtuse angles without, so that this interior pentangle contains in it many great mysteries."

The disciples of Pythagoras, who were indeed its real inventors, placed within each of its interior angles one of the letters of the Greek word ΤΣΙΕΑ, or the Latin one Salus, both of which signify health; and thus it was made the talisman of health. They placed it at the beginning of their epistles as a greeting to invoke secure health to their correspondent. But its use was not confined to the disciples of Pythagoras. A as a talisman, it was employed all over the East as a charm to resist evil spirits. Moné says that it has been found in Egypt on the statue of the god Anubis. On old British and Gaulish coins it is often seen beneath the ensign of the ancient Saxons.

The Druids wore it on their sandals as a symbol of Deity, and hence the Germans call the figure Druittensfuss, a word originally signifying Druid's foot, but which, in the gradual corruptions of language, is now made to mean Witch's foot. Even at the present day it retains its hold upon the minds of the common people of Germany, and is drawn on or affixed to cradles, thresholds of houses, and stable-doors, to keep off witches and elves.

The early Christians referred it to the five wounds of the Savior, because, when properly inscribed upon the representation of a human body, the five points will respectively extend to and touch the side, the two hands, and the two feet. The Medieval Freemasons considered it a symbol of deep wisdom, and it is found among the architectural ornaments of most of the ecclesiastical edifices of the Middle Ages.

But as a Masonic symbol it peculiarly claims attention from the fact that it forms the outlines of the five-pointed star, which is typical of the bond of brotherly love that unites the whole Fraternity. It is in this view that the pentalpha or triple triangle is referred to in Masonic symbolism as representing the intimate union which existed between our three ancient Grand Masters, and which is commemorated by the living pentalpha at the closing of a Royal Arch Chapter.

Many writers have confounded the pentalpha with the Seal of Solomon, or Shield of David. This error is almost inexcusable in Doctor Oliver, who constantly commits it, because his Masonic and archæological researches should have taught him the difference, Solomon's Seal being a double, interlaced triangle, whose form gives the outline of a star of six points.

PERAU, GABRIEL LOUIS CALABRE. A man of letters, an Abbé, and a member of the Society of the Sorbonne. He was born at Semur, in Auxois, in 1700, and died at Paris, March 31, 1767. De Feller (Universal Biography) speaks of his uprightness and probity, his frankness, and sweetness of disposition which endeared him to many friends. Certainly the only work which gives him a place in Masonic history indicates a gentleness and moderation of character with which we can find no fault. In general literature, he was distinguished as the continuator of d'Avrigny's Vies des Hommes illustres de la France, Lives of the Illustrious Men of France; which, however, a loss of sight prevented him from completing. In 1742, he published at Geneva a work entitled Le Secret des Francs-Maçons. This work at its first appearance attracted much attention and went through many editions, the title being sometimes changed to a more attractive one by booksellers. The Abbé Larudan attempted to pall off his libelous and malignant work on the Abbé Perau, but without success; for while the work of Larudan is marked with the bitterest malignity to the Order of Freemasonry, that of Perau is simply a detail of the ceremonies and instructions of Freemasonry as then practised, under the guise of friendship.

PERFECT ASHLAR. See Ashlar.

PERFECT INITIATES, RITE OF. A name given to the Egyptian Rite when first established at Lyons by Cagliostro.

PERFECT IRISH MASTER. The French phrase estat de Maître Irlandais. One of the Degrees given in the Irish Colleges as claimed to be instituted by Ramsay.

PERFECT LODGE. See Just Lodge.

PERFECT MASTER. The French name Maître Parfait. The Fifth Degree in the Ancient and Accepted Scottish Rite. The ceremonies of this Degree were originally established as a grateful tribute of respect to a worthy departed Brother. The officers of the Lodge are a Master, who represents Adoniram, the Inspector of the Works at Mount Lebanon, and one Warden. The symbolic color of the Degree is green, to remind the Perfect Master that, being dead in vice, he must hope to revive in virtue. His jewel is a compass extended sixty degrees, to teach him that he should act within measure, and ever pay due regard to justice and equity. The apron is white, with a green flap; and in the middle of the apron must be embroidered or painted, within three circles, a cubical stone, in the center of which the letter J is inscribed, according to the old rituals; but the Samaritan yod and he, according to the instructions of the Southern Jurisdiction.

Delaunay, in his Théâtre de l'Ecossisme, gives the Tetragrammaton in this Degree, and says the Degree should more properly be called Past Master or in French, Ancien Maître, because the Tetragrammaton makes it in some sort the complement of the Master's Degree. But the Tetragrammaton is not found in any of the approved rituals, and Dellaunay's theory fails therefore to the ground. But besides, to complete the Master's with this Degree would be to confuse all the symbolism of the Ineffable Degrees, which really conclude with the Fourteenth.

PERFECT POINTS OF ENTRANCE. See Points of Entrance, Perfect.
**PERFECT PRUSSIAN.** In French Parfait Prussien. A Degree invented at Geneva, in 1770, as a second part of the Order of Noachites.

**PERFECT STONE.** A name frequently given to the cubic stone discovered in the Thirteenth Degree of Perfection, the tenth of the Ineffable Series. It denotes justice and firmness, with all the moral lessons and duties in which the mystic cube is calculated to instruct us.

**PERFECT UNION, LODGE OF.** A Lodge at Rennes, in France, where the Rite of Eject of Truth was instituted (see Elect of Truth, Rite of).

**PERFECTION.** The Ninth and Last Degree of Fessler’s Rite (see Fessler, Rite of).

**PERFECTIONISTS.** The name by which Weishaupt first designated the order which he founded in Bavaria, and which he subsequently changed for that of the Illuminati.

**PERFECTION, LODGE OF.** The Lodge in which the Fourteenth Degree of the Ancient and Accepted Scottish Rite is conferred. In England and America, this Degree is called Grand Elect Perfect and Sublime Mason, but the French designate it Grand Scottish Mason of the Sacred Vault of James VI, the French title being Grand écossais de la Voûte Sacrée de Jacques VI. This is one of the evidences—and a very pregnant one—of the influence exercised by the exiled Stuarts and their adherents on the Freemasonry of that time in making it an instrument for the restoration of James II, and then of his son, to the throne of England.

This Degree, as concluding all reference to the first Temple, has been called the Ultimate Degree of ancient Freemasonry. It is the last of what is technically styled the Ineffable Degrees, because their instructions relate to the Ineffable Word, that which is not to be outspeak. Its place of meeting is called the Sacred Vault. Its principal officers are a Thrice Puissant Grand Master, two Grand Wardens, a Grand Treasurer, and Grand Secretary. In the first organization of the Rite in this country, the Lodges of Perfection were called Sublime Grand Lodges, and hence, the word Grand is still affixed to the title of the officers.

The following mythical history is connected with and related in this Degree: When the Temple was finished, the Freemasons who had been employed in constructing it acquired immortal honor. Their Order became more uniformly established and regulated than it had been before. Their caution and reserve in admitting new members produced respect, and merit alone was required of the candidate. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and dispersing themselves among the neighboring nations, instructed all who applied and were found worthy, their desires were complied with; and thus the Freemasonry of this Degree was formerly called Red Masonry on the Continent of Europe. The jewel of the Degree is a pair of compasses extended on an arc of ninety degrees, surmounted by a crown, and with a sun in the center. In the Southern Jurisdiction the sun is on one side and a five-pointed star on the other. The apron is white with red flames, bordered with blue, and having the jewel painted on the center and the stone of foundation on the flap.

The following degree is called the Rite of Heredom. The system of Freemasonry he there practised received the name of the Rite of Perfection, or Rite of Heredom. The symbolic color of this Degree is red—emblematic of fervor, constancy, and assiduity. Hence, the Freemasonry of this Degree was formerly called Red Masonry on the Continent of Europe. The jewel of the Degree is a pair of compasses extended on an arc of ninety degrees, surmounted by a crown, and with a sun in the center. In the Southern Jurisdiction the sun is on one side and a five-pointed star on the other. The apron is white with red flames, bordered with blue, and having the jewel painted on the center and the stone of foundation on the flap.

**PERFECTION, RITE OF.** In 1754, the Chevalier de Bonneville established a Chapter of the advanced Degrees at Paris, in the College of Jesuits of Clermont, hence called the Chapter of Clermont. The system of Freemasonry he there practised received the name of the Rite of Perfection, or Rite of Heredom. The College of Clermont was, says Rebold (History of Three Grand Lodges, p. 46) the asylum of the adherents of the House of Stuart, and hence the Rite is to some extent tinctured with Stuart Freemasonry. It consisted of twenty-five Degrees as follows: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Secret manner of licentiousness and debauchery, and profaned the Temple, by offering to the idol Moloch that incense which should have been offered only to the living God.

The Grand Elect and Perfect Masons saw this, and were sorely grieved, afraid that his apostasy would end in some dreadful consequences, and bring upon them those enemies whom Solomon had vaingloriously and wantonly defied. The people, copying the vices and follies of their King, became proud and idolatrous, and neglected the worship of the true God for that of idols. As an adequate punishment for this defecion, God inspired the heart of Nebuchadnezzar, King of Babylon, to take vengeance on the Kingdom of Israel. This prince sent an army with Nebuzaradan, Captain of the Guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed the Temple. The people were carried captive to Babylon, and the conquerors took with them all the vessels of silver and gold. This happened four hundred and seventy years, six months, and ten days after its dedication.

When, in after times, the princes of Christendom entered into a league to free the Holy Land from the oppression of the infidels, the good and virtuous Freemasons, anxious for the success of so pious an undertaking, voluntarily offered their services to the confederates, on condition that they should be permitted a chief of their own election, which was granted; they accordingly rallied under their standard and departed.

The valor and fortitude of these elected knights was such that they were admired by, and took the lead of, all the princes of Jerusalem, who, believing that their mysteries inspired them with courage and fidelity in the cause of virtue and religion, became desirous of being initiated. Upon being found worthy, their desires were complied with; and thus the Royal Art, meeting the approbation of great and good men, became popular and honorable, was diffused through their various dominions, and has continued to spread through a succession of ages to the present day.

The symbolic color of this Degree is red—emblematic of fervor, constancy, and assiduity. Hence, the Freemasonry of this Degree was formerly called Red Masonry on the Continent of Europe. The jewel of the Degree is a pair of compasses extended on an arc of ninety degrees, surmounted by a crown, and with a sun in the center. In the Southern Jurisdiction the sun is on one side and a five-pointed star on the other. The apron is white with red flames, bordered with blue, and having the jewel painted on the center and the stone of foundation on the flap.

It will be seen that the Degrees of this Rite are the same as those of the Council of Emperors of the East and West, which was established four years later, and to which the Chapter of Clermont gave way. Of course, they are the same, so far as they go, as those of the Ancient and Accepted Scottish Rite which succeeded the Council of Emperors. The distinguishing principle of this Rite is, that Freemasonry was derived from Templarism, and that consequently every Freemason was a Knight Templar. It was there that the Baron von Hund was initiated, and from it, through him, proceeded the Rite of Strict Observance; although he discarded the Degrees and retained only the Templar theory.

PERIGNAN. When the Elu Degrees were first invented, the legend referred to an unknown person, a tiller of the soil, to whom King Solomon was indebted for the information which led to the discovery of the craftsmen who had committed the crime recorded in the Third Degree. This mysterious person, at first designated as L'Inconnu, French, meaning The Unknown, afterwards received the name of Perignan, and a Degree between the Elu of Nine and the Elu of Fifteen was instituted, which was called the Elu of Perignan, and which became the Sixth Degree of the Adonhiramate Rite. The derivation or radical meaning of the word is unknown, but it may contain, as do many other words in the advanced Degrees, a reference to the adherents, or to the enemies, of the exiled House of Stuart, for whose sake several of these Degrees were established (see Elect of Perignan, also Perfection, and Clermont).

PERIODS OF THE GRAND ARCHITECT. See Six Periods.

PERJURY. In the Municipal Law perjury is defined to be a wilful false swearing to a material matter, when an oath has been administered by lawful authority. The violation of vows or promissory oaths taken before one who is not legally authorized to administer them, that is to say, one who is not a magistrate, does not in law involve the crime of perjury. Such is the technical definition of the law; but the moral sense of mankind does not assest to such a doctrine, and considers perjury, as the root of the word indicates, the doing of that which one has sworn not to do, or the omitting to do that which he has sworn to do.

The old Romans seem to have taken a sensible view of the crime of perjury. Among them oaths were not often administered, and, in general, a promise made under oath had no more binding power in a court of justice than it would have had without the oath. False swearing was with them a matter of conscience, and the person who was guilty of it was responsible to the Deity alone. The violation of a promise under oath and of one not under such a form was considered alike, and neither was more liable to human punishment than the other. But perjury was not deemed to be without any kind of punishment. Cicero expressed the Roman sentiment when he said in Latin, Perjurii poena divina exitium; humana dedecus, meaning the divine punishment of perjury is destruction; the human, infamy. Hence every oath was accompanied by an execration, or an appeal to God to punish the swearer should he falsify his oath.

"In the case of other sins," says Archbishop Sharp, "there may be an appeal made to God's mercy, yet in the case of perjury there is none; for he that is perjured hath precluded himself of this benefit because he hath braved God Almighty, and hath in effect told Him to His face that if he was foresworn he should desire no mercy." It is not right thus to seek to restrict God's mercy, but there can be no doubt that the settlement of the crime lies more with Him than with man. Freemasons look in this light on what is called the penalty; it is an invocation of God's vengeance on him who takes the vow, should he ever violate it; men's vengeance is confined to the contempt and infamy which the foreswearer incurs (see Penalty also Oath, and Oath, Corporal).

PERNETTI or PERNETY, ANTOINE JOSEPH. Born at Roanne, in France, in 1716. At an early age he joined the Benedictines, but in 1765 applied, with twenty-eight others, for a dispensation of his vows. A short time after, becoming disgusted with the Order, he repaired to Berlin, where Frederick the Great made him his librarian. In a short time he returned to Paris, where the Archbishop strove in vain to induce him to re-enter his monastery. The Parliament supported him in his refusal, and Pernetti continued in the world. Not long after, Pernetti became infected with the mystical theories of Swedenborg, and published a translation of his Wonders of Heaven and Hell. He then repaired to Avignon, where, under the influence of his Swedishonian views, he established an Academy of the Illuminati, based on the first three grades of Freemasonry, to which he added a mystical one, which he called the True Freemason. This Rite was subsequently transferred to Montpellier by some of his disciples, and modified in form under the name of the Academy of True Freemasons. Pernetti, besides his Masonic labors at Avignon, invented several other Masonic Degrees, and to him is attributed the authorship of the Degree of Knight of the Sun, now occupying the twenty-eighth place in the Ancient
and Accepted Scottish Rite. He was a very learned man and a voluminous writer of versatile talents, and published numerous works on mythology, the fine arts, theology, geography, philosophy, and the mathematical sciences, besides some translations from the Latin. He died at Valence, in Dauphiny, in the year 1800.

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

PERSECUTIONS. Freemasonry, like every other good and true thing, has been subjected at times to suspicion, to misinterpretation, and to actual persecution. Like the Church, it has had its martyrs, who, by their devotion and their sufferings, have vindicated its truth and its purity. With the exception of the United States, where the attacks on the Institution can hardly be called persecutions—not because there was not the will, but because the power to persecute was wanting—all the persecutions of Freemasonry have, for the most part, originated with the Roman Church. "Notwithstanding," says a writer in the Freemasons Quarterly Magazine (1851, page 141), "the greatest architectural monuments of antiquity were reared by the labors of Masonic guilds, and the Church of Rome owes the structure of her magnificent cathedrals, her exquisite shrines, and her most splendid palaces, to the skill of the wise master-builders of former ages, she has been for four centuries in antagonism to the principles inculcated by the Craft."

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

One of the first persecutions to which Freemasonry in its present organization, was subjected, occurred in the year 1735, in Holland. On the 16th of October of that year, a crowd of ignorant fanatics, whose zeal had been enkindled by the denunciations of some of the clergy, broke into a house in Amsterdam, where a Lodge was accustomed to be held, and destroyed all the furniture and ornaments of the Lodge. The States General, yielding to the popular excitement, or rather desirous of giving no occasion for its action, prohibited the future meetings of the Lodges. One, however, continuing, regardless of the edict, to meet at a private house, the members were arrested and brought before the Court of Justice. Here, in the presence of the whole city, the Masters and Wardens defended themselves with great dexterity; and while acknowledging their inability to prove the innocence of their Institution by a public exposure of their secret doctrines, they freely offered to receive and initiate any person in the confidence of the magistrates, and who could then give them information upon which they might depend, relative to the true designs of the Institution. The proposal was acceded to, and the Town Clerk was chosen. He was immedi-
unjust, and the Parliament of Paris positively refused to enroll it. But in other Catholic countries it was better respected. In Tuscany the persecutions were unremitting. A man named Crudeli was arrested at Florence, thrown into the dungeons of the Inquisition, subjected to torture, and finally sentenced to a long imprisonment, on the charge of having furnished an asylum to a Masonic Lodge. The Grand Lodge of England, upon learning the circumstances, obtained his enlargement, and sent him pecuniary assistance.

Francis de Lorraine, who had been initiated at the Hague in 1731, soon after ascended the grand ducal throne, and one of the first acts of his reign was to liberate all the Freemasons who had been incarcerated by the Inquisition; and still further to evince his respect for the Order, he personally assisted in the constitution of several Lodges at Florence, and in other cities of his dominions.

The other sovereigns of Italy were, however, more obedient to the behests of the holy father, and persecutions continued to rage throughout the peninsula. Nevertheless, Freemasonry continued to flourish, and in 1751, thirteen years after the emission of the Bull of prohibition, Lodges were openly in existence in Tuscany, at Naples, and even in the Eternal City itself. The priesthood, whose vigilance had abated under the influence of time, became once more alarmed, and an edict was issued in 1751 by Benedict XIV, who then occupied the papal chair, renewing and enforcing the Bull which had been fulminated by Clement.

This, of course, renewed the spirit of persecution. In Spain, one Tournon, a Frenchman, was convicted of practising the rites of Freemasonry, and after a tedious confinement in the dungeons of the Inquisition, he was finally banished from the kingdom (see Italy).

In Portugal, at Lisbon, John Coustos, a native of Switzerland, was still more severely treated. He was subjected to the torture and suffered so much that he was unable to move his limbs for three months. Coustos, with two companions of his reputed crime, was sentenced to the galleys, but was finally released by the interposition of the English Ambassador.

In 1745, the Council of Berne, in Switzerland, issued a Decree prohibiting, under the severest penalties, the assemblages of Freemasons. In 1757, in Scotland, the Synod of Sterling adopted a resolution debarring all adhering Freemasons from the ordinations of religion. And, as if to prove that fanaticism is everywhere the same, in 1748 the Divan at Constantinople caused a Masonic Lodge to be demolished, its jewels and furniture seized, and its members arrested. They were discharged upon the interposition of the English Minister; but the government prohibited the introduction of the Order into Turkey.

America has not been free from the blighting influence of this demon of fanaticism. But the exciting scenes of anti-Masonry are almost too recent to be treated by the historian with coolness or impartiality.

The political party to which this spirit of persecution gave birth was the most abject in its principles, and the most unsuccessful in its efforts, of any that our times have seen. It has passed away; the clouds of anti-Masonry have been, we trust, forever dispersed, and the bright sun of Freemasonry, once more emerg-
at Ispahan. Thoré, who gives this account (Acta Latomorum i, page 237) does not tell us whether the project of an Ispahan Lodge was ever executed. But it is probable that on his return home the Ambassador introduced among his friends some knowledge of the Institution, and impressed them with a favorable opinion of it. At all events, the Persians in later times do not seem to have been ignorant of its existence.

Holmes, in his sketches on the Shores of the Caspian gives the following as the Persian idea of Freemasonry:

In the morning we received a visit from the Governor, who seemed rather a dull person, though very polite and civil. He asked a great many questions regarding the Feramoosh Khoneh, as they called the Freemason Hall in London; which is a complete mystery to all the Persians who have heard of it. Very often, the first question we have been asked is, “What do they do at the Feramoosh Khoneh? What is it?” They generally believe it to be a most wonderful place, where a man may acquire in one day the wisdom of a thousand years of study; but every one has his own peculiar conjectures concerning it. Some of the Persians who went to England became Freemasons; and their friends complain that they will not tell what they saw at the Hall, and cannot conceive why they should all be so uncommunicative.

We have, from the London Freemason (of June 28, 1873) this further account; but the conjecture as to the time of the introduction of the Order unfortunately wants confirmation:

Of the Persian officers who are present in Berlin pursuing military studies and making themselves acquainted with Prussian military organization and arrangements, one belongs to the Masonic Order. He is a Museumman. He seems to have spontaneously sought recognition as a member of the Craft at a Berlin Lodge, and his claim was allowed only after such an examination as satisfied the Brethren that he was one of the Brethren. From the statement of this Persian Freemason it appears that nearly all the members of the Persian Court belong to the mystic Order, even as German Freemasonry enjoys the honor of counting the Emperor and Crown Prince among its adherents. The appearance of this Museumman in Berlin seems to have excited a little surprise among some of the Brethren there, and the surprise would be natural enough to persons not aware of the extent to which Freemasonry has been diffused over the earth. Account for it as one may, the truth is certain that the mysterious Order was established in the Orient many ages ago. Nearly all of the old Mohammedan buildings in India, such as tombs, mosques, etc., are marked with the Masonic symbols, and many of these structures, still perfect, were built in the time of the Mogul Emperor Akbar, who died in 1605. Thus Freemasonry must have been introduced into India from Middle Asia by the Mohammedans hundreds of years ago.

Since then there was an initiation of a Persian in the Lodge Clémenté Amitié at Paris. There is a Lodge at Teheran, of which many native Persians are members.

PERSIAN PHILOSOPHICAL RITE. A Rite which its founders asserted was established in 1818, at Erzerum, in Persia, and which was introduced into France in the year 1819. It consisted of seven Degrees, as follows: 1. Listening Apprentice; 2. Fellow Craft, Adept, Esquire of Benevolence; 3. Master, Knight of the Sun; 4. Architect of all Rites, Knight of the Philosophy of the Heart; 5. Knight of Eclecticism and of Truth; 6. Master Good Shepherd; 7. Venerable Grand Elect. This Rite never contained many members, and has been long extinct.

PERSONAL MERIT. In the Charges, 1723, we find “All preferment among Masons is grounded upon real worth and personal merit only, that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit” (Constitutions, 1723, page 51).

PETITION. A republic of South America. There is an old belief that the French brought Freemasonry into Peru in 1807 and that the work of the various Lodges then formed was ended in 1813 by the Church. This, however, is little more than a tradition. The Republic was declared independent in 1820. In 1825 a visit was paid by General Valero representing the Grand Orient of Colombia at Santa Fe de Bogota to legalize the Lodges and Chapters already working there, the first of which, at Lima, had begun work in 1821.

In 1830 a Supreme Council of the Ancient and Accepted Scottish Rite was established at Lima by José Maria Monson, a Roman Catholic Chaplain. A Grand Lodge with Thomas Ripley Eldridge as Grand Master was soon opened. A Constitution was adopted on August 11, 1831, and the name changed to Grand Orient of Peru. Work was interrupted by political troubles but on November 1, 1848, the Craft had so increased in strength that the Grand Orient was re-established.

A Grand National Orient of Peru was organized on July 13, 1852. In 1857 three Lodges, Concordia Universal, Estrella Polar and Virtud y Unitad, withdrew and with others formed a Grand Lodge at Lima on November 20, 1859. Again in 1860 there was trouble with the Supreme Council and several more seceded, joined the Grand Lodge and formed a Grand Orient and a Supreme Council by authority of the Grand Orient of Colombia. In 1863, however, this Grand Body disappeared.

The Supreme Council then revived the Grand Orient in 1875 and again in 1881. At that time five Lodges withdrew from the Supreme Council and finally established at Lima the Grand Lodge of Peru in March, 1882.

The Grand Lodge of Scotland has two Lodges at Callao, two at Lima, and one at Cerro de Pasco. The Grand Orient of Italy is also represented at Lima by the Stella d'Italia Lodge, Italian Star.

PETRERS, WILLIAM. The Rev. William Peters was appointed Grand Portrait Painter to the Grand Lodge of England in 1813.

PETITION FOR A CHARTER. The next step in the process of organizing a Lodge, after the Dispensation has been granted by the Grand Master, is an application for a Charter or Warrant of Constitution. The application may be, but not necessarily, in the form of a Petition. On the report of the Grand Master, that he had granted a Dispensation, the Grand Lodge, if the new Lodge is recommended by some other, generally the nearest Lodge, will confirm the Grand Master's action and grant a Charter; although it may refuse to do so, and then the Lodge will cease to exist. Charters or Warrants for Lodges are granted only by the Grand Lodges in America, Ireland and Scotland. In England this great power is vested in the Grand Master. The Constitutions of the Grand Lodge of England say that “every application for a Warrant to hold a new Lodge must be, by Petition to the Grand Master, signed by at least seven regularly registered Masons.”
PETITION

Although, in the United States, it is the general usage that a Warrant must be preceded by a Dispensation, yet there is no general law which would forbid the Grand Lodge to issue a Charter in the first place, no Dispensation having been previously granted. The rule for issuing Charters to Lodges prevails, with no modification in relation to granting them by Grand Chapters, Grand Councils, or Grand Commanderies for the Bodies subordinate to them.

PETITION FOR A DISPENSATION. When it is desired to establish a new Lodge, application by Petition must be made to the Grand Master. This petition ought to be signed by at least seven Master Masons, and be recommended by the nearest Lodge; and it should contain the proposed name of the Lodge and the names of the three principal officers. This is the usage in the United States; but it must be remembered that the Grand Master’s prerogative of granting Dispensations cannot be rightfully restricted by any law. Only should the Grand Master grant a Dispensation for a Lodge which, in its petition, had not complied with these prerequisites, it is not probable that, on subsequent application to the Grand Lodge, a Warrant of Constitution would be issued.

PETITION FOR INITIATION. According to American usage any person who is desirous of initiation into the mysteries of Freemasonry must apply to the Lodge nearest to his place of residence, by means of a petition signed by himself, and recommended by at least two members of the Lodge to which he applies. The application of a Freemason to a Chapter, Council, or Commandery for advancement to higher Degrees, or of an unaffiliated Freemason for membership in a Lodge, is also called a Petition. For the rules that govern the disposition of these petitions, see Doctor Mackey’s revised Jurisprudence of Freemasonry.

PEUVERT, JEAN EUSTACHE. An usher of the Parliament of Paris, and Past Master of the Lodge of Saint Pierre in Martinico, and afterward a dignitary of the Grand Orient at France. Puveret was devoted to Hermetic Freemasonry, and acquired some reputation by numerous compilations on Masonic subjects. During his life he amassed a valuable library of mystical, alchemical, and Masonic books, and a manuscript collection of eighty-one Degrees of Hermetic Freemasonry in six quarto volumes. He asserts in this work that the Degrees were brought from England and Scotland; but this Thory (Acta Latomorum i, page 205) denies, and says that they were manufactured in Paris. Puveret’s exceeding zeal without knowledge made him the victim of every charlatan who approached him. He died at Paris in 1800.

PFUSCHER. German word meaning covan.

PHAINOTELETIAN SOCIETY. The French title is Société Phainotélette. A Society founded at Paris, in 1840, by Louis Theodore Juge, the editor of the Globe, composed of members of all rites and Degrees, for the investigation of all non-political secret associations of ancient and modern times. The title is taken from the Greek, and signifies literally the Society of the Explainers of the Mysteries of Initiation.

PHALLIC WORSHIP. The Phallus was a sculptured representation of the membrum virile, or male organ of generation. The worship of it is said to have originated in Egypt, where, after the murder of Osiris by Typhon, which is symbolically to be explained as the destruction or deprivation of the sun’s light by night, Isis, his wife, or the symbol of nature, in the search for his mutilated body, is said to have found all the parts except the organs of generation. This myth is simply symbolic of the fact that the sun having set, its fecundating and invigorating power had ceased. The Phallus, therefore, as the symbol of the male generative principle, was very universally venerated among the ancients, and that, too, as a religious rite, without the slightest reference to any impure or lascivious application.

As a symbol of the generative principle of nature, the worship of the Phallus appears to have been very nearly universal. In the mysteries it was carried in solemn procession. The Jews, in their numerous deflections into idolatry, fell readily into that of this symbol. And they did this at a very early period of their history, for we are told that even in the time of the Judges (see Judges iii, 7), they “served Baalim and the groves.” Now the word translated, here and elsewhere, as groves, is in the original Asherah, and is by all modern interpreters supposed to mean a species of Phallus. Thus Movers (De Phôntizier, page 58) says that Asherah is a sort of Phallus erected to the telluric goddess Baaltes, and the learned Holloway (Originals i, page 15) had long before come to the same conclusion.

But the Phallus, or, as it was called among the Orientalists, the Lîngam, the symbol under which, for example, the god Siva is worshiped in India, was a representation of the male principle only. To perfect the circle of generation, it is necessary to advance one step farther. Accordingly we find in the Oleis of the Greeks, and the Yoni of the Indians, a symbol of the female generative principle of coextensive prevalence with the Phallus. The Oleis was a circular and concave pedestal, or receptacle, on which the Phallus or column rested, and from the center of which it sprang.

The union of these two, as the generative and the producing principles of nature, in one compound figure, was the most usual mode of representation. Here we undoubtedly find the remote origin of the point within a circle, an ancient symbol which was first adopted by the old sun-worshippers, and then by the ancient astronomers, as a symbol of the sun surrounded by the earth or the universe—the sun as the generator and the earth as the producer—and afterward modified in its signification and incorporated as part of the symbolism of Freemasonry (see Point within a Circle).

PHALLUS. Donegan says this word comes from an Egyptian or Indian root. More directly it comes from the Greek by way of Latin (see Phallic Worship).

PHARAXAL. A significant word in the advanced Degrees, and there said, in the old instructions to signify We shall all be united. Delaunay gives it as Pharas Kol, and says it means All is explained. If it is derived from ἔξοδος, and the adverbial ἐκκόλημι, meaning altogether, it certainly means not to be united, but to be separated, and has the same meaning as its cognate polkał. This incongruity in the words and their accepted explanation has led Brother Pike to reject them both from the Degree in which they were originally found. And it is certain that the radical pal
and phar both have everywhere in Hebrew the idea of separation. But Doctor Mackey's reading of the old rituals compelled him to believe that the Degree in which these words are found always contained an idea of separation and subsequent reunion. It is evident that there was either a blunder in the original adoption of the word pharazal, or more probably a corruption by subsequent copyists. He was satisfied that the ideas of division, disunion, or separation, and of subsequent reunion, are correct; but he was also satisfied that the Hebrew form of this word is wrong.

**PHARISEES.** A school among the Jews at the time of Christ, so called from the Aramaic Perushim, Separated, because they held themselves apart from the rest of the nation. They claimed to have a mysterious knowledge unknown to the mass of the people, and pretended to the exclusive possession of the true meaning of the Scriptures, by virtue of the oral law and the secret traditions which, having been received by Moses on Mount Sinai, had been transmitted to him by successive generations of initiates. They are supposed to have been essentially the same as the Asseideans or Chasidim. The character of their organization is interesting to the Masonic student. They held a secret doctrine, of which the dogma of the resurrection was an important feature; they met in sodalities or societies, the members of which called themselves Chabirim, meaning fellows or associates; and they styled all who were outside of their mystical association, Yom Habartez, or people of the land.

**PHENICIA.** The Latinized form of the Greek word Phoinikia, from polv%, a palm, because of the number of palms annually, but not now, found in the country. A tract of country on the north of Palestine, along the shores of the Mediterranean, of which Tyre and Sidon were the principal cities. The researches of Gesenius and other modern philologers have confirmed the assertions of Jerome and Augustine, that the language spoken by the Jews and the Phenicians was almost identical; a statement interesting to the Masonic student as giving another reason for the bond which existed between Solomon and Hiram, and between the Jewish workmen and their fellow-laborers of Tyre, in the construction of the Temple (see Tyre).

Phoenicia is in Syria, literally the land of the Surians or Tyrians, bounded by the Mediterranean Sea to the west, Mount Lebanon on the east, a strip of land forming Phoenicia proper being only some twenty-eight miles long by a mile wide, with the famous cities of antiquity, Tyre and Sidon, the former at the north and the latter at the south of this region. Phoenicia in some estimates is given a larger territory, about 120 miles by 20. In any case the outstretched foreign importance of the people far exceeds the limited domestic area of their country. Both Tyre, meaning Rock, and Sidon, Fishery, are mentioned in Joshua (xxviii, 28, 29) as prominent places. There are several other allusions to them in the Bible. The people were adventurous, their ships were on the Indian Ocean and the broad Atlantic, their energies extended to British coasts, Ceylon shores; for Xerxes at Salamis they furnished 300 ships; they earned the praise of Xenophon for naval architecture; Tyrian purple was the royal color, in mining and manufacturing they were accomplished pioneers. Their intercourse with the Israelites was typical and in the service of Solomon they were but exhibiting their customary zeal in commerce and founding further international goodwill. Of their labors for David and Solomon in building the House of the Lord at Jerusalem we read in Second Samuel (v, 11) and First Kings (v, 11, 13; iv, 11, 12). Of the scope of their trade read Ezekiel (chapters xxvi, xxxvii and xxxviii). On the coast of Tyre and Sidon our Lord healed the woman of Canaan (Matthew xv, 21-8). Among many interesting items read "The ruined cities of Palestine east and west of the Jordan," Arthur W. Sutton, Journal, Victoria Institute (volume iii), also Smithonian Report, 1923 (pages 509-11):

Sidon is not only the most ancient city of Phenicia, but one of the oldest of the known cities of the world and is said by Josephus to have been built by Sidon, the eldest son of Canaan, and is mentioned with high praise by Homer in the Iliad, where he says that as early as in the Trojan war, the Sidonian mariners, having provoked the enmity of the Trojans, were by them despoiled of the gorgeous robes manufactured by Sidon's daughters, these being considered so valuable and precious as to propitiate the goddess, in whose honor Sidon was renowned for its skill in arts, science, and literature, maritime commerce and architecture; and according to Strabo, the Sidonians were celebrated for astronomy, geography, philosophy, and sciences. A temple was built by Shalmaneser in 720 B.C., and it was again taken in 350 B.C. by Artaxerxes Ochus. It fell to Alexander the Great without a struggle, and afterwards came into possession successively of the Seleucidae and the Ptolemies. During the time of the Crusaders Sidon was four times taken, plundered, and dismantled. Excavations have revealed several rock-hewn tombs, with elaborately carved sarcophagi. The most celebrated is the sarcophagus of Alexander, which before the war was in the mosque at Constantinople. It was certainly never buried in it. A sarcophagus was opened the other day at Sidon, full of fluid and containing a beautiful body in perfect preservation, but immediately it was lifted from the fluid it lost all shape.

The origin of Tyre is lost in the mist of centuries, and Isaiah says its " antiquity is of ancient days" (xxii, 7). Herodotus states it was founded about 2400 B.C. on the site of the ancient shore at Tyre, the place so admirably described by Homer in the Iliad, where the Trojans, having provoked the enmity of the Greeks by killing the beautiful Helen, were by them despoiled of their most precious possession, the horses of the Sun-god, and in revenge, the Trojans, overpowered by the Greek fleet, took refuge on the island of Sidon. The greatness of Tyre reached its climax in the time of Solomon. According to Josephus the place had been for a long time one of the foremost cities of the world prior to the time of Solomon. The temple of the God of the Israelites was typical and in the service of Solomon they were but exhibiting their customary zeal in commerce and founding further international goodwill. Of their labors for David and Solomon in building the House of the Lord at Jerusalem we read in Second Samuel (v, 11) and First Kings (v, 1; vii, 12). Of the scope of their trade read Ezekiel (chapters xxvi, xxxvii and xxxviii). On the coast of Tyre and Sidon our Lord healed the woman of Canaan (Matthew xv, 21-8). Among many interesting items read "The ruined cities of Palestine east and west of the Jordan," Arthur W. Sutton, Journal, Victoria Institute (volume iii), also Smithonian Report, 1923 (pages 509-11):

Tyre was retaken by the Christians in 1124, but once more fell into Moslem hands at the final collapse of the Crusades in 1291. It was then almost entirely destroyed and the place has never since recovered, though of late years there have been signs of a slight revival of commerce, and the city is gradually becoming more populous. In the middle of the last century it had fallen so low that Hasselquist, a traveler, found but ten inhabitants in the place.

The ruins which are now found in the peninsula are those of the Crusaders' capital. Of Tyre the Crusaders lie several feet beneath the debris, and below that are the remains of the Mohammedan and early Christian Tyre. The ancient capital of the Phenicians lies far, far down beneath the superincumbent ruins.
PHENIX. The old mythological legend of the phenix is a familiar one. The bird was described as of the size of an eagle, with a head finely crested, a body covered with beautiful plumage, and eyes sparkling like stars. She was said to live six hundred years in the wilderness, when she built for herself a funereal pile of aromatic woods, which she ignited with the fanning of her wings, and emerged from the flames with a new life. Hence the phenix has been adopted universally as a symbol of immortality. Godfrey Higgins (Anacalypsis ii, page 441) says that the phenix is the symbol of an ever-revolving solar cycle of six hundred and eight years, and refers to the Phenician word phen, which signifies a cycle. Aumont, the first Grand Master of the Templars after the martyrdom of De Molay, and called the Restorer of the Order, took, it is said, for his seal, a phenix brooding on the flames, with the Latin motto, Ardet ut vivat, meaning She burns that she may live. The phenix was adopted at a very early period as a Christian symbol, and several representations of it have been found in the catacombs. Its ancient legend, doubtless, caused it to be accepted as a symbol of the resurrection.

PHILADELPHES, LODGE OF THE. The name of a Lodge at Narbonne, in France, in which the Primitive Rite was first instituted; whence it is sometimes called the Rite of the Philadelphians (see Primitive Rite).

PHILADELPHES, RITE OF THE GRAND LODGE OF. See Memphis, Rite of.

PHILADELPHIA. Placed on the imprint of some Masonic works of the eighteenth century as a pseudonym or false name of Paris.

PHILADELPHES, RITE OF THE. See Primitive Rite.

PHILADELPHES, RITE OF THE GRAND LODGE OF. See Primitive Rite.

PHILADELPHES, RITE OF THE. Called also the Seekers of Truth, although the word literally means Friends of Truth. It was a Rite founded in 1778 at Paris, in the Lodge of Amis Réunis, by Savalette de Langes, Keeper of the Royal Treasury, with whom were associated the Vicomte de Tavannes, Court de Gebelin, M. de Sainte-James, the President d'Hericourt, and the Prince of Hesse. The Rite, which was principally founded on the system of Martinism, did not confine itself to any particular mode of instruction, but in its reunions, called Contents, the members devoted themselves to the study of all kinds of knowledge that were connected with the occult sciences, and thus they welcomed to their association all who had made themselves remarkable by the singularity or the novelty of their opinions, such as Cagliostro, Mesmer, and Saint Martin. It was divided into twelve classes or chambers of instruction. The names of these classes or Degrees were as follows: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Elect; 5. Scottish Master; 6. Knight of the East; 7. Rose Croix; 8. Knight of the Temple; 9. Unknown Philosopher; 10. Sublime Philosopher; 11. Initiate; 12. Philalethes, or Searcher after Truth. The first six Degrees were called Petty Masonry, and the last six High Masonry. The Rite did not increase very rapidly; nine years after its institution, it counted only twenty Lodges in France and in foreign countries which were of its obedience. In 1785 it attempted a radical reform in Freemasonry, and for this purpose invited the most distinguished Freemasons of all countries to a Congress at Paris. But the project failed, and Savalette de Langes dying in 1788, the Rite, of which he alone was the soul, ceased to exist, and the Lodge of Amis Réunis was dissolved.

PHILIP, DUKE OF WHARTON. Born in England, 1698, of an illustrious family; received a splendid education and on June 25, 1722, was elected to succeed the Duke of Montague as Grand Master of Freemasons, Doctor Desaguliers acting as Deputy Grand Master. The Constitutions, 1723, has a frontispiece showing two figures understood to be the respective dukes, Montague presenting the Roll of Constitutions and the Compasses to Wharton. A year later he waived the custom of naming his successor and left it to the Grand Lodge to make its own choice, the Earl of Dalkeith. The Earl named Doctor Desaguliers for his Deputy. On the question "that the Deputy nominated by the Earl of Dalkeith be approved," the motion was declared carried by a vote of forty-three to forty-two. Later in the proceedings, the Grand Master said he had some doubt upon this decision but was overruled. As a result the Duke of Wharton departed from the Hall without ceremony. His interest in Freemasonry did not cease with the above experience. According to Lane's Masonic Records the Duke of Wharton in "his own Apartments in Madrid" founded the first "Warranted or constituted Lodge in Foreign Parts by the Grand Lodge of England." He pursued an inconsistent political career, in 1728 he joined the Roman Catholic Church, although he once wrote a poem with the lines "And give us grace for to defy the Devil and the Pope," made several attempts to assume active work for the Pretender, tried to reinstate himself with his Government, and, failing that, he again directed his pen against the English Parliament, which retaliated by outlawing him. Eventually reduced to poverty, having spent his large fortune recklessly, he died in the garb of a Franciscan monk in 1731, when but thirty-three years of age. Perhaps the most notable peculiarities of this able yet unstable exemplar of flickering brilliance are best cataloged in the following suggestive lines from Alexander Pope's Moral Essays, Epistle 1:

Wharton, the scorn and wonder of our days,
Whose ruling passion was the lust of praise;
Born with what'er could win it from the wise,
Women and fools must like him, or he dies;
Though wondering senates hung on all he spoke,
The club must hail him master of the joke. . . .
His passion still, to covet general praise,
To forfeit it a thousand ways;
A constant bounty which no friend has made;
A fool, with more of wit than half mankind,
A tyrant to the wife his heart approves:
Too rash for thought, for action too refined;
A fool, said out of jest of each church and state,
And, harder still! flagitious, yet not great,
A rebel to the king he heart approves:
His life, to forfeit it a thousand ways;
A tyrant to the wise who has friends;
A rebel to the king he loves;
He dies, said out of jest of each church and state.

(See Lewis Melville's Philip, Duke of Wharton, 1913, John Lane; also R. F. Gould's Masonic Celebrities, and an article by R. I. Clegg, American Freemason, 1914, page 282.)
PHILIP IV. Surnamed Le Bel, or the Fair, who ascended the throne of France in 1285. He is principally distinguished in history on account of his persecution of the Knights Templar. With the aid of his willing instrument, Pope Clement V, he succeeded in accomplishing the overthrow of the Order. He died in 1314, executed by his subjects, whose hearts he had alienated by the cruelty, avarice, and despotism of his administration.

PHILIPPIAN ORDER. Finch gives this as the name of a secret Order instituted by King Philip “for the use only of his first nobility and principal officers, who thus formed a select and secret council in which he could implicitly confide.” It has attracted the attention of no other Masonic writer, and was probably no more than the coinage of a charlatan’s brain.

PHILIPPINE ISLANDS. Brother Teodaro M. Kalaw, La Masoneria Filipina, mentions the claim that when the British captured Manila from Spain, 1762–4, a Lodge was established. In 1924 a speaker at the Masonic Temple, Manila, reported his researches at Seville, Spain, into letters from the Archbishop at Manila complaining that the British had at the above period held Masonic meetings in the Cathedral of Intramuros and that this profanation possibly unfitted the building for ecclesiastical uses. There is therefore a probability of the Brethren among the European officers having constituted a Lodge. Brigadier-General Matthew Horne, second Provincial Grand Master, Coromandel Coast, was also an early visitor to the Philippines (see Proceedings, Grand Lodge, Philippines, Brother E. A. Perkins, 1927, pages 63–72). Documents show that in 1756 the Inquisition, Manila, tried two Irishmen, James O’Kennedy, merchant, and Edward Wigat, in 1756 the Inquisition, Manila, tried two Irishmen, proceedings, Grand Lodge, Philippines, Brother E. A. Perkins, 1927, pages 63–72). Documents show that in 1756 the Inquisition, Manila, tried two Irishmen, James O’Kennedy, merchant, and Edward Wigat, in 1756 the Inquisition, Manila, tried two Irishmen, and then the Spaniards organized one also admitting natives. Measures were adopted in 1893 to suppress the Craft and the Katipunan, a seditious secret society primarily, but no members were admitted who of his limbs by torture. Other executions occurred in various parts of the islands. After May 1, 1898, the American fleet under Admiral Dewey entered Manila Bay, old Lodges reopened, and Emilio Aguinaldo gave official recognition to the Craft. A Field Lodge of a North Dakota Regiment began work, August 21, 1898, Lieutenant Colonel W. C. Treumann, Worshipful Master. On October 10, 1901, Manila Lodge No. 342, Eugene E. Stafford of New York, as Worshipful Master, was organized by the Grand Lodge of California and in two years Cavite Lodge No. 350, and later Corregidor Lodge No. 386. Then a Lodge Perla del Oriente (Pearl of the East) No. 1043 at Manila and a Lodge at Cebu, were chartered by the Grand Lodge of Scotland. On December 19, 1912, the Grand Lodge was organized by the Californian Bodies and were later joined by others. In 1910 Mount Arayal Lodge of Perfection under the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, was established at Manila, a Lyceum with Judge Charles S. Lobinger as Preceptor being founded there in 1908, and in 1911, Manu Chapter, Confucius Council, and Guatama Consistory came into existence, and were followed by others (see Masonry in the Philippines, in New Age, by Leo Fischer, September, 1927, pages 543–8).

PHILO. The name among the Illuminati by which Baron von Kimmig was known (see Kimmig).

PHILOCOREITES, ORDER OF. An androgynous, both sexes, secret society established in the French army in Spain, in 1808. The members were called Knights and Ladies Philocoreites, or Lovers of Pleasure. It was not Masonic in character. But Thory has thought it worth a long description in his History of the Foundation of the Grand Orient of France.

PHILO JUDAÆUS. A Jewish philosopher of the school of Alexandria, who was born about thirty years before Christ. Philo adopted to their full extent the mystical doctrines of his school, and taught that the Hebrew Scriptures contained, in a system of allegories, the real source of all religious and philosophical knowledge, the true meaning of which was to be excluded from the vulgar, to whom the literal signification alone was to be made known. Whoever, says he, has meditated on philosophy, has purified himself by virtue, and elevated himself by a contemplative life to God and the intellectual world, receiving their inspiration, thus pierces the gross envelop of the letter, and is initiated into mysteries of which the literal instruction is but a faint image. A fact, a figure, a word, a rite or custom, veils the profoundest truths, to be interpreted only by him who has the true key of science. Such symbolic views were eagerly seized by the early inventors of the advanced, philosophical Degrees of Freemasonry, who have made frequent use of the esoteric philosophy of Philo in the construction of their Masonic system.

PHILO-MUSICAE ET ARCHITECTURAE SOCIETAS. An organization founded in London, February 18, 1725, and terminating March 23, 1727. A complete Minute-book of this society is in the possession of the British Museum, having been reprinted by the Quatuor Coronati Lodge due to the information contained therein as to the Degrees conferred by Freemasons during that period. This was a musical society primarily, but no members were admitted who
were not Freemasons, the society itself, as was the practice before the formation of the English Grand Lodge in 1717, frequently performing Masonic ceremonies, conferring Degrees, etc. Naturally after 1717 this custom was objected to by the Grand Lodge and in 1725 the Duke of Richmond, then Grand Master, protested against this irregularity. In spite of this, however, the society continued to meet until 1727.

PHILOSOPHER, CHRISTIAN. The French title is Philosophe Chrétien. The Fourth Degree of the Order of African Architects.

PHILOSOPHER, GRAND AND SUBLIME HERMETIC. In French, Grand et Sublime Philosophe Hermétique. A Degree in the manuscript collection of Peuvret. Twelve other Degrees of Philosopher were contained in the same collection, namely, Grand Neapolitan Philosopher, Grand Practical Philosopher, Cabalistic Philosopher, Cabalistic Philosopher to the Number 5, Perfect Mason Philosopher, Perfect Master Philosopher, Petty Neapolitan Philosopher, Petty Practical Philosopher, Sublime Philosopher, Sublime Philosopher to the Number 9, and Sublime Practical Philosopher. They are probably all Cabalistic or Hermetic Degrees.

PHILOSOPHER OF HERMES. In French, Philosophe d’Hermes. A Degree contained in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

PHILOSOPHER, SUBLIME. The French title is Sublime Philosophe and alludes to two grades. 1. The Fifty-third Degree of the Rite of Mizraim. 2. The Tenth Class of the Rite of the Philalethes.

PHILOSOPHER, SUBLIME UNKNOWN. In French, Sublime Philosophe Inconnu. The Seventy-ninth Degree of the Metropolitan Chapter of France.

PHILOSOPHER, THE LITTLE. The title in French is Le petit Philosophe. A Degree in the collection of Pyron.

PHILOSOPHER, UNKNOWN. In French the title is Philosophe Inconnu. The Ninth Class of the Rite of the Philalethes. It was so called in reference to Saint Martin, who had adopted that title as his pseudonym, or false name and was universally known by it among his disciples.

PHILOSOPHER’S STONE. It was the doctrine of the Alchemists, that there was a certain mineral, the discovery of which was the object of their art, because, being mixed with the baser metals, it would transmute these into gold. This mineral, known only to the adepts, they called Lapis Philosophorum, or the philosopher’s stone.

Hitchcock, who wrote a book in 1857 on Alchemy and the Alchemists, to maintain the proposition that Alchemy was a symbolic science, that its subject was Man, and its object the perfection of men, asserts that the philosopher’s stone was a symbol of man. He quotes the old Hermetic philosopher, Isaac Holland, as saying that “though a man be poor, yet may he very well attain unto it—the work of perfection—and may be employed in making the philosopher’s stone.” Hitchcock (on page 76) in commenting on this, says: “That is, every man, no matter how humble his vocation, may do the best he can in his place—may ‘love mercy, do justly, and walk humbly with God’; and what more doth God require of any man?” If this interpretation be correct, then the philosopher’s stone of the Alchemists, and the spiritual temple of the Freemasons are identical symbols (see Alchemy).

PHILOSOPHIC DEGREES. All the Degrees of the Ancient and Accepted Scottish Rite above the Eighteenth and below the Thirty-third are called Philosophic Degrees, because, abandoning the symbolism based on the Temple, they seek to develop a system of pure theosophy. Some writers have contended that the Seventeenth and Eighteenth Degrees should be classed with the Philosophic Degrees. But this is not correct, since both of those Degrees have preserved the idea of the Temple system. They ought rather to be called Apocalyptic Degrees, the Seventeenth Degree more especially, because they do not teach the ancient philosophies, but are connected in their symbolism with Saint John’s spiritual temple of the New Jerusalem.


The three Degrees of Ancient Craft Masonry form the necessary basis of this system, although they do not constitute a part of the Rite. In its formation it expressly renounced the power to constitute Symbolic Lodges, but reserved the faculty of affiliating regularly constituted Lodges into its high Degrees. Thory (Foundation of the Grand Orient, page 162) seems desirous of tracing the origin of the Rite to the Rosicrucians of the fourteenth century. But the reasons which he assigns for this belief are by no means satisfactory.

The truth is, that the Rite was founded in 1775, in the celebrated Lodge of the Social Contract, in French, Contrat Social, and that its principal founder was M. Boileau, a physician of Paris, who had been a disciple of Pernetti, the originator of the Hermetic Rite at Avignon, whose Hermetic principles he introduced into the Philosophic Scottish Rite. Some notion may be formed of the nature of the system which was taught in this Rite, from the name of the Degree which is at its summit. The Luminous Ring is a Pythagorean Degree. In 1780, an Academy of the Sublime Masters of the Luminous Ring was established in France, in which the doctrine was taught that Freemasonry was originally founded by Pythagoras, and in which the most important portion of the lectures was engaged in an explanation of the peculiar dogmas of the Sage of Samos.

The chief seat of the Rite had always been in the Lodge of Social Contract until 1792, when, in common with all the other Masonic Bodies of France, it suspended its labors. It was resuscitated at the termination of the Revolution, and in 1806 the Lodge of the Social Contract, and that of Saint Alexander of Scotland, assumed the title of the Mother Lodge of the Philosophic Scottish Rite in France. This body was eminently literary in its character, and in 1811 and 1812 possessed a mass of valuable archives, among which were a number of old charters, manuscript
rituals, and Masonic works of great interest, in all languages.

PHILOSOPHUS. The Fourth Grade of the First Order of the Society of Rosicrucians, as practised in Europe and the United States.

PHILOSOPHY SUBLIME. In French, Philosophie SUBLIME. The Forty-eighth Degree of the Rite of Mizraim.

PHYLACTERIES. The second fundamental principle of Judaism is the wearing of phylacteries; termed by some writers Tatakoph, or ornaments, and refer to the law and commandments, as “Bind them about thy neck; write them upon the table of thine head” (Proverbs iii, 3; vi, 21, and viii, 3). The phylacteries are worn on the forehead and arm, and are called in Hebrew Tephillin, from Palal, meaning to pray. These consist of two leathern boxes. One contains four compartments, in which are enclosed four portions of the law written on parchment and carefully soaked in water. The following passages of the Law are sewed with the sinews of animals, specially prepared for this object. The phylacteries of Mizraim.

Sex, Age, and Bodily Conformation.

Sex. It is a landmark that the candidate shall be of “mature and discreet age.” The Masonic instructions forbid the initiation of an “old man in dotage, or a young man under age.” The man who has lost his faculties by an accumulation of years, or not yet acquired them in their full extent by immaturity of age, is equally incapable of initiation (see Dotage and Mature Age).

Age. The candidate must, say the Old Regulations, be of “mature and discreet age.” The Masonic instructions forbid the initiation of an “old man in his dotage, or a young man under age.” The man who has lost his faculties by an accumulation of years, or not yet acquired them in their full extent by immaturity of age, is equally incapable of initiation (see Dotage and Mature Age).

Bodily Conformation. The phylacteries are kept in special bags, with greatest reverence, and the Rabbis asserted “that the single precept of the phylacteries is equal to all the commandments.”

PHYSICAL QUALIFICATIONS. The physical qualifications of a candidate for initiation into Freemasonry may be considered under the three heads of Sex, Age, and Bodily Conformation.

1. Sex. It is a landmark that the candidate shall be of a man. This, of course, prohibits the initiation of a woman.

2. Age. The candidate must, say the Old Regulations, be of “mature and discreet age.” The Masonic instructions forbid the initiation of an “old man in his dotage, or a young man under age.” The man who has lost his faculties by an accumulation of years, or not yet acquired them in their full extent by immaturity of age, is equally incapable of initiation (see Dotage and Mature Age).

3. Bodily Conformation. The Gothic Constitutions of 926, or what is said to be that document, prescribe that the candidate must “be without blemish, and have the full and proper use of his limbs”; and the Charges of 1722 say “that he must have no maim or defect in his body that may render him incapable of learning the art, of serving his Master’s Lord, and of being made a Brother” (see Constitutions, 1723, page 51). And although a few jurists have been disposed to interpret this law with unauthorized laxity, the general spirit of the Institution, and of all its authorities, is to observe it rigidly (see the subject fully discussed in Doctor Mackey’s revised Jurisprudence of Freemasonry).

PICART’S CEREMONIES. Bernard Picart was a celebrated engraver of Amsterdam, and the author of a voluminous work, which was begun in 1723, and continued after his death, until 1737, by J. F. Bernard, entitled Ceremonies Religieuses de tous les peuples du monde, Religious Ceremonies of All the People of the World. A second edition was published at Paris, in 1741, by the Abbé Banier and Le Mascheri, who entirely remodeled the work; and a third in 1783 by a set of free-thinkers, who disfigured, and still further altered the text to suit their own views. Editions, professing to be reprints of the original one, have been subsequently published in 1807–9 and in 1816. The book has been more recently deemed of some importance by the investigators of the Masonic history of the eighteenth century, because it contains an engraved list in two pages of the English Lodges which were in existence in 1735. The plate is, however, of no value as an original authority, since it is merely a copy of the Engraved List of Lodges, published by J. Pine in 1735.

PICKAX. An instrument used to loosen the soil and prepare it for digging. It is one of the Working-tools of a Royal Arch Mason, and symbolically teaches him to loosen from his heart the hold of evil habits.

PIECE OF ARCHITECTURE. In French, the title is Morceau d’Architecture. The French so call a discourse, poem, or other production on the subject of Freemasonry. The definition previously given in this work under the title Architecture, if confined to Lodge Minutes, would not be sufficiently inclusive.

PIKE, ALBERT. Born at Boston, Massachusetts, December 29, 1809, and died April 2, 1891. After a sojourn in early life in Mexico, he returned to the United States and settled in Little Rock, Arkansas, as an editor and lawyer. Subsequent to the War of the Rebellion, in which he had cast his fortunes with the South, he located in Washington, District of Columbia, uniting with a former Senator, Robert Johnson, in the profession of the law, making his home, however, in Alexandria. His library, in extent and selection, was a marvel, especially in all that pertains to the wonders in ancient literature. Brother Pike was the Sovereign Grand Commander of the Southern Supreme Council, Ancient and Accepted Scottish Rite, having been elected in 1859. He was Provincial Grand Master of the Grand Lodge of the Royal Order of Scotland in the United States, and an honorary member of almost every Supreme Council in the world. His standing as a Masonic author and historian, and withal as a poet, was most distinguished, and his untinged zeal was without a parallel.

The above account of Brother Pike by Doctor Mackey might easily be elaborated because he attained fame in so many varied fields of activity. From a Masonic point of view, however, perhaps his worth to the Craft is best shown by his writings and work which are the most prominent is Morals and Dogma of the Ancient and Accepted Scottish Rite, to which he devoted his abilities ungrudgingly. From this splendid work we take the following definition of Freemasonry:
PIKE

Freemasonry is the subjugation of the Human that is in Man, by the Divine; the conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle and warfare of the Spiritual against the Material and Sensual. That victory—when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well-earned laurels—is the true Holy Empire.

He was also an able writer of verse and perhaps the specimen of his poetry by which he is most frequently recalled to mind is the one entitled, Every Year.

The Tribune of Fort Smith, Arkansas, has published a letter from Brother Albert Pike to a dying friend. This was addressed to Doctor Thurston, of Van Buren, and was received by him the day before he died. This letter was written when Brother Pike was seventy-six years old and is, therefore, all the more interesting as an assurance of his convictions in his later years.

Washington, September 3, 1885.
My Dearest and Best and Truest Old Friend:

I have just received your loving message sent to me by Mr. Sandels. I had already two days ago learned from our old friend Van Buren that you were about to go away from us. In a little while I shall follow you; and it will be well for me if I can look forward to the departure, inevitable for all, with the same patience and equanimity with which you are waiting for it. I do not believe that our intellect and individuality cease to be when the vitality of the body ends. I have a profound conviction, the only real revelation by which to me makes certain, that there is a Supreme Deity, the Intelligence and Soul of the Universe, to Whom it is not folly to pray; that our convictions come from Him, and in them He does not lie to, nor deceive us; and that there is to be by very self another, a continued life, in which this life will not be as if it had never been, but I shall see and know again those whom I have loved and lost here. You have led an upright, harmless and blessed life, always doing good, and not wrong and evil. You have embezzled the harmless pleasures of life, and have never wearied of it, nor thought it had not been a life worth living. Therefore you need not fear to meet whatever lies beyond the veil. Either there is no God, or there is a just and merciful God, who will deal gently and tenderly with the human creatures whom He has made so weak and so imperfect.

There is nothing in the future for you to fear, as there is nothing in the past to be ashamed of. Since I have been compelled by the lengthening of the evening shadows to look forward to my own near approaching departure, I do not feel that I lose the friends who go before me. It is as if they had set sail across the Atlantic Sea, and in an unknown country beyond, hither I soon shall follow to meet them again.

But, dear old friend, I shall feel very lonely after you are gone. We have been friends so long, without a moment's intermission, without even one little cloud or shadow of unkindness of suspicion coming between us that I shall miss you terribly. I shall never have the heart to visit Van Buren again. There are others whom I like there but none so dear to me as you—none there or anywhere else. As long as I live I shall remember with loving affection your ways and looks and words, our glad days passed together in the woods, your many acts of loving affection your ways and looks and words, our glad days passed together in the woods, your many acts of kindness, the old home and the shade of the mulberries, and our intimate communion and intercourse during more than forty-five years. I hoped to be with you once more in the woods, but now I shall never be in camp in the woods again. Our old friends are nearly all gone. You are going sooner than I to meet them. I shall live a little longer, with little left to live for, loving your memory, and loving the wife and daughter who have been so dear to you. Dear, dear old friend, good bye! May our Father who is in heaven have you in His holy keeping and give you eternal rest.

Devotedly your friend,

ALBERT PIKE.
less. The astronomical explanations of them, however plausible, would only show that they taught no truths, moral or religious. As to the tricks played with Numbers, the only show in what freaks of absurdity. If not insanity, the human intellect can indulge. As you may want to keep the Lecture as a curiosity, I return it to you, with thanks for your kindness in sending it to me.

ALBERT PIKE.

Brother Alva Adams of Colorado, addressing the Supreme Council, Southern Jurisdiction, the Ancient and Accepted Scottish Rite, at Washington, District of Columbia, October 26, 1919, said of General Albert Pike:

Expendiency was an unknown word in his vocabulary. He hated nothing as much as a lie. Toward the enemy of truth he was the uncompromising foe—towards all others he was tolerant, gentle and kind. He took the noblest conceptions from the sacred books of all creeds and faiths, and made them his own. He made them lessons for all men. He took the fear of the stake and hell-fire from the timid. The poetic soul of Pike enabled him to hear melodies our ears could not hear. He refused to hide the hidden. His ordinary mode of action was wise without arrogance—a Priest without bigotry or superstition—a man rather than a saint. So human that he could understand and sympathize with his brother, so human that his thoughts were forever charity. Pike's life and studies indicate that he was cultured in the New Testament. He was not a Cromwell, led by the heroes and slaughter of the Old Testament into the belief that the killing of unbelievers was a virtue. More than many liberties was Pike broken the chains of spiritual bondage and set free the mind and soul of men. Manhood not sainthood was the ultimate of his teachings. Others as great may come, but he was the uncrowned king. The form the lectures now have, Pike gave them. Every poetic thought, every glowing sentence, every lofty sentiment speaks the name of Pike. As the Laws King Alfred wrote a thousand years ago are still a part of England's glory and liberty, so in another thousand years will the ideals, the poetry, the moral code and philosophy of Albert Pike be shaping the influence and destiny of Masonry. It is a pattern of nobility to an American, a god-like leader to his King among men—the greatest Freemason—this Prince in the House of Solomon and Hiram.

Pike had the brute force of primitive man coupled with an unusual degree of culture, refinement and poetic genius, the only way the rough material from which he was made could be shaped. And he could form, finish and polish it with the skill of a Canova. In the capital of this great Nation he was its most striking personality. As a youth in the wilderness he won the championship of the noblest aspirations. Wherever he went—in whatever field of activity he engaged—he was Captain "fit to stand by Caesar and give direction. In his last address Pike said, "Freemasonry is the apotheosis of labor." True it is that could the Masonic principles of justice, equity and fairness guide the transactions between employer and employee there would be neither strikes nor lock-outs in American industry. Employer would receive an honest profit and labor would receive the full value of his labor. No more would the toiler and the temperate Hiram, of whom it is said that so fair and just was the treatment of the workmen that during the years of the Temple's building there was neither discord, discontent nor dissatisfaction. Let the labor code of Hiram prevail today and peace and harmony would pour every horizon of human effort. Profiteering would fade into normality and there would be no place for that element to whom discontent and turbulence fame and power.

A Colorado Masonic orator said that the three greatest literary works were the Bible, Shakespeare, and the writings of Albert Pike. While few are prepared to place Pike so near the fountainhead of earthly inspiration and genius, it is certain that his fame will grow as knowledge of his exalted sentiment and ability are spread. It is the hiding of God-given talent not to make known more widely his teachings. Some among Freemasons, but few, have heard it. As we read the Rituals he adored, and Morals and Dogmas, we are often struck by the similarity in noble thought and phrase to some of the sublime passages in Scripture. Had Pike lived and been known in the time of David he would have been credited with the unauthenticated Psalms.

In every field of activity he was at home, from the rifle of the frontiersman to the inspired pen of prophecy, he was Master. Integrity was a dominant trait in his character. Toward the enemy of truth, and will not die even when its brains are knocked out." Long before Sherman gave his definition of war General Pike had said, "In war hell legislates for humanity." How Plutarch would have loved to have seen Pike's circle. How Angelo would have gloried in sculpting this Olympian form, or Thorwaldsen in moulding it in enduring bronze.

With a wealth of material untouched there is a limit to a paper like this. That limit has been reached. Our hero has "gone beyond the sky," but the afterglow of his life will remain in the hearts of his Brothers an abiding radiance of glory. In those far-away days when Odin and Thor ruled in the North it was the habit of the wild sea rovers to press their dead Chieftain on a throne built in his boat. The rudder was tied to west—into the sunset, the sails spread and made fast, and before an Eastern tempest the boat was launched and the dead Chief说不定 sailed alone as a King. So twenty-eight years ago sailed the Grand Commander out upon God's sea of mystery and of hope, but he still lives in our Order as its Priest and Prophet and King.

General Pike's personal Masonic record of Degrees received and offices held, as compiled by Brother W. L. Boyden, Librarian, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, comprises over one hundred and thirty items. These are listed in the New Age Magazine, January, 1920 (volume xxviii, pages 34-7). A biographical sketch was prepared by Brother Horace Van Deventer in 1909, Knoxville, Tennessee; a survey of the available materials for a Life of General Pike by "Mysticus" is in the New Age Magazine, March, 1921 (volume xxix, pages 128-33); his daughter, Mrs. Lillian Pike Roome, has a brief biography of him in the preface to an edition of General Pike's poems, Little Rock, Arkansas, 1900; The Life Story of Albert Pike, Brother Fred W. Allsopp of Little Rock, Arkansas, 1900, has treasured much of this very human personality; Brother Charles S. Lobinger, New Age Magazine, July, 1927 (volume xxxv, page 397), gives choice selections from his literary productions with interesting biographical notes, and Albert Pike, a biography by Brother Fred W. Allsopp, published by the Parke-Harper Company of Little Rock, Arkansas, 1928, is ably written and well illustrated.

Of General Pike's labors in literature we may say he was a poet of outstanding versatility and charm, an authority upon the foundations of the art and science of jurisprudence, and a commentator of high rank in the lore of the ancient east. A volume, Lyrics and Love Songs, edited by his daughter, Mrs. L. P. Roome, was published by Brother Fred W. Allsopp, Little Rock, Arkansas, 1899, and another, Hymns to the Gods and Other Poems, from the same editor and publisher, appeared in that year, followed in each case by second editions of both works in 1916. His legal attainments are discussed in J. W. Caldwell's "Influence of Bench and Bar," The South in the Building of the Nation (chapter xvii, volume 7). His legal attainments are discussed in J. W. Caldwell's "Influence of Bench and Bar," The South in the Building of the Nation (chapter xvii, volume 7).
Southern Jurisdiction, Ancient and Accepted Scottish Rite, a volume, *Irano-Aryan Faith and Doctrine*, as contained in the *Zenda-Avesta*, appearing in 1924.

To Freemasons Brother Pike appeals intimately because of his work upon the grades of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, of which for years he was the beloved Grand Commander. He left to the Supreme Council many manuscripts, one upon the *Symbolism of the Five Degrees of Freemasonry*. His *Morals and Dogma*, Monitor of the Rite, 1871, is not dogmatic in the odious sense of that word, General Pike using it to mean *doctrina or teaching*, the book being one of methodical instruction in the philosophy of Freemasonry. Perhaps no quotation from the multitude available better illustrates the attitude of Brother Pike to the Masonic Institution than the following paragraph from an address by him (*Life Story of Albert Pike*, page 117):

Had mankind from the day of the flood, steadily followed some of the lessons taught them by the industrious bees, had they associated themselves together in Lodges, and taught faithfully practised Toleration, Charity and Friendship; had even those of the human race done so who have professed the Christian faith, to what imaginable degrees of happiness and prosperity would they not have attained, to what extreme and now invisible heights of knowledge and wisdom would not the human intellect have soared!

**PIKE, ZEBULON MONTGOMERY.** Famous American explorer and soldier, born January 5, 1779; died April 27, 1813. He was appointed in 1805 to conduct exploring expeditions into the country of the Arkansas and Red Rivers. On November 15, 1806, he discovered the famous peak located in what is now Colorado known as *Pike's Peak*. Brother Pike was a member of Lodge No. 3, Philadelphia, Pennsylvania (see the *New Age*, November, 1924; also *Territorial Masonery*, Ray V. Denslow, 1925, pages 4, 13, 22).

**PILGRIM.** A *pilgrim*, from the Italian *pelegrino*, and that from the Latin *peregrinus*, signifying a traveler, denotes one who visits holy places from a distance. Pilgrimage was productive of a noble and a generous result. The Associations.

**PILGRIM KNIGHTS OF THE PALM AND SHELL.** See *Palm and Shell*, Oriental Order of the.
PILGRIM PENITENT. A term in the instructions of Masonic Templarism. It refers to the pilgrimage, made as a penance for sin, to the sepulcher of the Lord; for the church promised the remission of sins and various spiritual advantages as the reward of the pious and faithful pilgrim (see Pilgrim).

PILGRIM'S SHELL. See Scallop Shell.

PILGRIM'S WEEDS. The costume of a pilgrim was thus called. It may be described as follows: In the first place, he wore a sclavina, or long gown, made of the darkest colors and the coarsest materials, bound by a leathern girdle, as an emblem of his humility and an evidence of his poverty; a bourdon, or staff, in the form of a long walking stick, with two knobs at the top, supported his weary steps; the rosary and cross, suspended from his neck, denoted the religious character he had assumed; a scrip, or bag, held his scanty supply of provisions; a pair of sandals on his feet, and a coarse round hat turned before, in the front of which was fastened a scallop shell, completed the rude toilet of the pilgrim of the Middle Ages. Spenser's description, in the Fairie Queen (Book I, chapter vi, stanza 35), of a pilgrim's weeds, does not much differ from this:

A silly man in simple weeds foreworn,
And soiled with dust of the long dried way;
His sandals were with toilsome travel torn;
And face all tann'd with scorching sunny ray;
As he had travell'd many a summer's day,
Through boiling sands of Araby and Inde;
And soiled with dust of the long dried way;
And face all tann'd with scorching sunny ray.

PILGRIM LODGE. A London Lodge, Der Pilger, No. 238, established August, 1799, retaining the customs of German Masonic Bodies. A special jewel is worn by members, a silver key and a gold trowel suspended from a light blue ribbon. Until 1834 it was a Red Apron Lodge, resigning this privilege because few Germans then resided in London.

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

PILGRIM WARRIOR. A term in the instructions of Masonic Templarism. It refers to the pilgrimage of the knights to secure possession of the holy places. This was considered a pious duty.

"Whoever goes to Jerusalem," says one of the Canons of the Council of Clermont, "for the liberation of the Church of God, in a spirit of devotion only, and not for the sake of glory or of gain, that journey shall be esteemed a substitute for every kind of penance."

The difference between the Pilgrim Penitent and the Pilgrim Warrior was this: that the former bore only his staff, but the latter wielded his sword.

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

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

In the antediluvian or before the Flood, ages, the posterity of Seth erected pillars; "for," says the Jewish historian, "that their inventions might not be lost before they were sufficiently known, upon Adam's prediction, that the world was to be destroyed at one time by the force of fire, and at another time by the violence of water, they made two pillars, the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind, and would also inform them that there was another pillar of brick erected by them." Jacob erected such a pillar at Bethel, to commemorate his remarkable vision of the ladder, and afterward another at Galed, as a memorial of his alliance with Laban. Joseph erected one at Gilgal to perpetuate the remembrance of his miraculous crossing of the Jordan. Samuel set up a pillar between Mizpeh and Shen, on account of a defeat of the Philistines, and Absalom erected another in honor of himself. The reader will readily see the comparison between these memorials mentioned in the Bible and the modern erection of tablets, grave stones, etc., to the honor of the dead as well as to a notable deed or event. Compare also the use of an altar.

The doctrine of gravitation was unknown to the people of the primitive ages, and they were unable to refer the support of the earth in its place to this principle. Hence they looked to some other cause, and none appeared to their simple and unphilosophic minds more plausible than that it was sustained by pillars. The Old Testament abounds with reference to this idea. Hannah, in her song of thanksgiving, exclaims: "The pillars of the earth are the Lord's, and he hath set the world upon them" (First Samuel ii, 8). The Psalmist signifies the same doctrine in the following text: "The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it" (Psalm lxxx, 3). Job (xxvi, 7) says: "He shooketh the earth out of her places, and the pillars thereof tremble."

All the old religions taught the same doctrine; and hence pillars being regarded as the supports of the earth, they were adopted as the symbol of strength and firmness.

To this, Dudley (Naology, page 123) attributes the origin of pillar worship, which prevailed so extensively among the idolatrous nations of antiquity. "The reverence," says he, "shown to columns, as symbols of the power of the Deity, was readily converted into worship paid to them as idols of the real presence." But here he seems to have fallen into a mistake.
The double pillars or columns, acting as an architectural support, were, it is true, symbols derived from a natural cause of strength and permanent firmness. But there was another more prevailing symbolism. The monolith, or circular pillar, standing alone, was, to the ancient mind, a representation of the Phallic, the symbol of the creative and generative energy of Deity, and it is in these Phallic Pillars that we are to find the true origin of pillar worship, which was only one form of Phallic Worship, the most predominant of all the cults to which the ancients were addicted.

**PILLARS OF CLOUD AND FIRE.** The pillar of cloud that went before the Israelites by day, and the pillar of fire that preceded them by night, in their journey through the wilderness, are supposed to be alluded to by the pillars of Jachin and Boaz at the Porch of Solomon's Temple. We find this symbolism at a very early period in the eighteenth century, having been incorporated into the lecture of the Second Degree, where it still remains. "The pillar on the right hand," says Calcott (Candid Disquisitions, page 66), "represented the pillar of the cloud, and that on the left the pillar of fire." If this symbolism be correct, the pillars of the porch, like those of the wilderness, would refer to the superintending and protecting power of Deity.

**PILLARS OF ENOCH.** Two pillars which were erected by Enoch, for the preservation of the antediluvian, or before the Flood, inventions, and which are repeatedly referred to in the Legend of the Craft, contained in the Old Constitutions, and in the advanced Degrees of modern times (see Enoch).

**PILLARS OF THE PORCH.** The pillars most remarkable in Scripture history were the two erected by Solomon at the porch of the Temple, and which Josephus (Antiquities of the Jews, Book I, chapter ii) thus describes: "Moreover, this Hiram made two hollow pillars, whose outsides were of brass, and the thickness of the brass was four fingers' breadth, and the height of the pillars was eighteen cubits, or twenty-seven feet, and the circumference, twelve cubits, or eighteen feet; but there was cast with each of their chapiters lily-work, that stood upon the pillar, and it was elevated five cubits, seven and a half feet, round about which there was net-work interwoven with small palms made of brass, and covered the lily-work. To this also were hung two hundred pomegranates, in two rows. The one of these pillars he set at the entrance of the porch on the right hand, or South, and called it Jachin, and the other at the left hand, or North, and called it Boaz."

It has been supposed that Solomon, in erecting these pillars, had reference to the pillar of cloud and the pillar of fire which went before the Israelites in the wilderness, and that the right hand or South pillar represented the pillar of cloud, and the left hand or North pillar represented that of fire. Solomon did not simply erect them as ornaments to the Temple, but as memorials of God's repeated promises of support to his people of Israel. For the pillar יַחִין, derived from the words יָחִין, meaning Jehovah, and יַחִין, to establish, signifies that God will establish His house of Israel; while the pillar בּוֹז, compounded of ב, meaning in and י, oaz, strength, signifies that in strength shall it be established.

And thus were the Jews, in passing through the porch to the Temple, daily reminded of the abundant promises of God, and inspired with confidence in his protection and gratitude for his many acts of kindness to his chosen people.

There is an allusion of the architecture of the ancient Temple which is so difficult to be understood in its details as the Scriptural account of these memorable pillars. Freemasons, in general, intimately as their symbolical significance is connected with some of the most beautiful portions of their ritual, appear to have but a confused notion of their construction and of the true disposition of the various parts of which they are composed. Ferguson says (Smith's Dictionary of the Bible) that there are no features connected with the Temple which have given rise to so much controversy, or been so difficult to explain, as the form of these two pillars.

Their situation, according to Lightfoot, was within the porch, at its very entrance, and on each side of the gate. They were therefore seen, one on the right and the other on the left, as soon as the visitor stepped within the porch. And this, it will be remembered, in confirmation, is the very spot in which Ezekiel (xi, 49), places the pillars that he saw in his vision of the Temple. "The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it, and there were pillars by the posts, one on this side, and another on that side." The assertion made by some writers, that they were not columns intended to support the roof, but simply obelisks for ornament, is not sustained by sufficient authority; and as Ferguson very justly says, not only would the high roof look painfully weak, but it would have been impossible to construct it, with the imperfect science of those days, without some such support.

These pillars, we are told, were of brass, as well as the chapiters that surmounted them, and were cast hollow. The thickness of the brass of each pillar was "four fingers, or a hand's breadth," which is equal to three inches. According to the accounts in First Kings (viii, 15), and in Jeremiah (iii, 21), the circumference of each pillar was twelve cubits. Now, according to the Jewish computation, the cubit used in the measurement of the Temple buildings was six hands' breadth, or eighteen inches. According to the tables of Bishop Cumberland, the cubit was rather more, he making it about twenty-two inches; but Brother Mackey adheres to the measure laid down by the Jewish writers as probably more correct, and certainly more simple for calculation. The circumference of each pillar, reduced by this scale to English measure, would be eighteen feet, and its diameter about six.

The reader of the Scriptural accounts of these pillars will be not a little puzzled with the apparent discrepancies that are found in the estimates of their height as given in the Books of Kings and Chronicles. In the former book, it is said that their height was eighteen cubits, and in the latter it was thirty-five, which latter height Whiston observes would be contrary to all the rules of architecture. But the discrepancy is easily reconciled by supposing—which, indeed, must have been the case—that in the Book of Kings the pillars are spoken of separately, and that
in Chronicles their aggregate height is calculated; and the reason why, in this latter book, their united height is placed at thirty-five cubits instead of thirty-six, which would be the double of eighteen, is because they are there measured as they appeared with the chapters upon them. Now half a cubit of each pillar was concealed in what Lightfoot calls "the whole of the chapiter," that is, half a cubit's depth of the lower edge of the chapter covered the top of the pillar, making each pillar, apparently, only seventeen and a half cubits high, or the two thirty-five cubits as laid down in the Book of Chronicles.

This is a much better method of reconciling the discrepancy than that adopted by Calcott, who supposes that the pedestals of the pillars were seventeen cubits high—a violation of every rule of architectural proportion with which we would be reluctant to charge the memory of so "cunning a workman" as Hiram the Builder. The account in Jeremiah agrees with that in the Book of Kings. The height, therefore, of each of these pillars was, in English measure, twenty-seven feet. The chapiter or pommeled was five cubits, or seven and a half feet more; but as half a cubit, or nine inches, was common to both pillar and chapiter, the whole height from the ground to the top of the pillar was eighteen cubits high and twelve in circumference, with capitals five cubits in height. Above this was (see verse 19) another member, called also chapiter of lily-work, four cubits in height, but which, from the second mention of it in verse 22, seems more probably to have been an entablature, which is necessary to complete the order. As these members make out twenty-seven cubits, leaving three cubits, or four and a half feet, for the slope of the roof, the whole design seems reasonable and proper." He calculates, of course, on the authority of the Book of Kings, that the height of the roof of the porch was thirty cubits, and assumes that these pillars were columns by which it was supported, and connected with it by an entablature.

Each of these pillars was surmounted by a chapiter, which was five cubits, or seven and a half feet in height. The shape and construction of this chapiter require some consideration. The Hebrew word which is used in this place is רַמָּה, koteret. Its root is to be found in the word רָמָה, keter, which signifies a crown, and is so used in Esther (vi, 8), to designate the royal diadem of the King of Persia. The Chaldaic version expressly calls the chapiter a crown; but Rabbi Solomon, in his Commentary, uses the word מִנְדַמְלָת, signifying a globe or spherical body, and Rabbi Gershom describes it as "like two crowns joined together." Lightfoot says, "it was a huge, great oval, five cubits high, and did not only sit upon the head of the pillars, but also flowered or spread them, being larger about, a great deal, than the pillars themselves." The Jewish commentators say that the two lower cubits of its surface were entirely plain, but that the third upper were richly ornamented. In the First Book of Kings (vii, 17–20, 22), the ornaments of the chapters are thus described:

And nets of checker-work and wreaths of chain-work, for the chapiters which were upon the tops of the pillars; seven for the one chapiter, and seven for the other chapiter.

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

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

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

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

Let us endeavor to render this description, which does appear somewhat confused and unintelligible, plainer and more comprehensible.

The "nets of checker-work" is the first ornament mentioned. The words thus translated are in the original תַּהֲנָה, which Lightfoot prefers rendering thickets of branch work; and he thinks that the true meaning of the passage is that "the chapiters were curiously wrought with branch work, seven goodly branches standing up from the belly of the oval, and their boughs and leaves curiously and lovelily intermingled and interwoven one with another." He derives his reason for this version from the fact that the same word, תַּהֲנָה, is translated thicket in the passage in Genesis (xxii, 13), where the ram is described as being "caught in a thicket by his horns"; and in various other passages the word is to be similarly translated.

But, on the other hand, we find it used in the Book of Job (xvii, 8), where it evidently signifies a net made of meshes: "For he is cast into a net by his own foot and he walketh upon a snare." In Second Kings (i, 2), the same word is used, where our translators have rendered it a lattice; "Ahaziah fell down through a lattice in his upper chamber." Brother Mackey was, therefore, not inclined to adopt the emendation of Lightfoot, but rather coincide with the received version, as well as the Masonic tradition, that this ornament was a simple network or fabric consisting of reticulated lines—in other words, a lattice-work.

The "wreaths of chain-work" that are next spoken of are less difficult to be understood. The word here translated wreathe is ברָאֹת, and is to be found in Deuteronomy (xxii, 12), where it distinctly means fringes: "Thou shalt make thee fringes upon the four quarters of thy vesture." Fringes it should also be translated here. "The fringes of chain-work," Doctor Mackey thought, were therefore attached to, and hung down from, the network spoken of above, and were probably in this case, as when used upon the garments of the Jewish High Priests, intended as a "memorial of the law."

The "lily-work" is the last ornament that demands our attention. And here the description of Lightfoot is so clear and evidently correct, that Doctor Mackey did not hesitate to quote it at length. "At the head of the pillar, even at the setting on of the chapiter, there was a curious and a large border or circle of lily-work, which stood out four cubits under the chapiter, and then turned down, every lily or long tongue of brass, with a neat bending, and so emerged as a flowered crown to the head of the pillar, and as a curious garland whereon the chapter had its seat."
There is a very common error among Freemasons, which has been fostered by the plates in our Monitors, that there were on the pillars chapiters, and that these chapiters were again surmounted by globes. The truth, however, is that the chapiters themselves were "the pommels or globes," to which our lecture, in the Fellow Craft's Degree, alludes. This is evident from what has already been said in the first part of the preceding description. The lily here spoken of is not lily at all related, as might be supposed, to the common lily—that one spoken of in the New Testament. It was a species of the lotus, the Nymphaea lotos, or lotus of the Nile. This was among the Egyptians a sacred plant, found everywhere on their monuments, and used in their architectural decorations. It is evident, from their description in Kings, that the pillars of the porch of King Solomon's Temple were copied from the pillars of the Egyptian temples. The maps of the earth and the charts of the celestial constellations which are sometimes said to have been engraved upon these globes, must be referred to the pillars, where, according to Doctor Oliver, a Masonic tradition places them—an ancient custom, instances of which we find in profane history. This is, however, by no means of any importance, as the symbolic allusion is perfectly well preserved in the shapes of the chapiters, without the necessity of any such geographical or astronomical engraving upon them. For being globular, or nearly so, they may be justly said to have represented the celestial and terrestrial spheres.

The true description, then, of these memorable pillars, is simply this: Immediately within the porch of the Temple, and on each side of the door, were placed two hollow brazen pillars. The height of each was twenty-seven feet, the diameter about six feet, and the thickness of the brass three inches. Above the pillar, and covering its upper part to the depth of nine inches, was an oval body or chapiter seven feet and a half in height. Springing out from the pillar, at the junction of the chapiter with it, was a row of lotus petals, which, first spreading around the chapiter, afterward gently curved downward toward the pillar, something like the Acanthus leaves on the capital of a Corinthian column. About two-fifths of the distance from the bottom of the chapiter, or just below its most bulging part, a tissue of network was carved, which extended over its whole upper surface. To the bottom of this network was suspended a series of fringes, and on these again were placed two hollow brazen pillars. The height of these pillars, is simply this: Immediately within the porch of the Temple, and on each side of the door, were placed two hollow brazen pillars. The height of each was twenty-seven feet, the diameter about six feet, and the thickness of the brass three inches. Above the pillar, and covering its upper part to the depth of nine inches, was an oval body or chapiter seven feet and a half in height. Springing out from the pillar, at the junction of the chapiter with it, was a row of lotus petals, which, first spreading around the chapiter, afterward gently curved downward toward the pillar, something like the Acanthus leaves on the capital of a Corinthian column. About two-fifths of the distance from the bottom of the chapiter, or just below its most bulging part, a tissue of network was carved, which extended over its whole upper surface. To the bottom of this network was suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row. This description, it seemed to Doctor Mackey, is the only one that can be reconciled with the various passages in the Books of Kings, Chronicles, and Josephus, which relate to these pillars, and the only one that can give the Masonic student a correct conception of the architecture of these important symbols.

And now as to the Masonic symbolism of these two pillars. As symbols they have been very universally diffused and are to be found in all rites. Nor are they of a very recent date, for they are depicted on the earliest tracing-boards, and are alluded to in the catechisms before the middle of the eighteenth century. Nor is this surprising; for as the symbolism of Freemasonry is founded on the Temple of Solomon, it was to be expected that these important parts of the Temple would be naturally included in the system. But at first the pillars appear to have been introduced into the lectures rather as parts of a historical detail than as significant symbols—an idea which seems gradually to have grown up. The catechism of 1731 describes their name, their size, and their material, but says nothing of their symbolic import. Yet this had been alluded to in the Scriptural account of them, which says that the names bestowed upon them were significant.

What was the original or Scriptural symbolism of the pillars has been very well explained by Dudley, in his Naology. He says (page 121):

The pillars represented the sustaining power of the great God. The flower of the lotus of water-lily rises from a root growing at the bottom of the water, and maintains its position on the surface by its columnar stalk, which becomes more or less straight as occasion requires; it is therefore aptly symbolical of the power of the Almighty constantly employed to secure the safety of all the world. The chapiter is the body or mass of the earth; the pomegranates, fruits remarkable for the number of their seeds, are symbols of fertility; the wreaths, drawn variously over the surface of the chapiter or globe, indicate the courses of the heavenly bodies in the heavens around the earth, and the variety of the seasons. The pillars were properly placed in the porch or portico of the Temple, for they suggested just ideas of the power of the Almighty, of the entire dependence of man upon him, the Creator; and doing this, they exhorted all to fear, to love, and obey Him.

It was, however, Hutchinson who first introduced the symbolic idea of the pillars into the Masonic system. He says:

The pillars erected at the porch of the Temple were not only ornamental, but also carried with them an emblematical import in their names: Boaz being, in its literal translation, in thee is strength; and Jachin, it shall be established, which, by a very natural transposition, may be put thus: O Lord, Thou art mighty, and Thy power is established from everlasting to everlasting.

Preston subsequently introduced the symbolism, considerably enlarged, into his system of lectures. He adopted the reference to the pillars of fire and cloud, which is still retained.

The Masonic symbolism of the two pillars may be considered, without going into minute details, as being twofold. First, in reference to the names of the pillars, they are symbols of the strength and stability of the Institution; and then in reference to the ancient pillars of fire and cloud, they are symbolic of our dependence on the superintending guidance of the Great Architect of the Universe, by which alone that strength and stability are secured.

The foregoing article by Doctor Mackey may well be supplemented here by such later information as is, for example, contained in Hasting's Dictionary of the Bible. From this later authority we find that the hollow pillars had a thickness of metal equal to three inches of our measure. Their height on the basis of the larger cubit of twenty and one-half inches was about thirty-one feet, while their diameter works out at about six and one-half feet. The capitals appear from First Kings (vii, 41), to have been globes or of some such shape, each about eight and one-half feet in height, giving a total height for the complete pillars of, roughly, forty feet. They may be regarded as structurally independent of the Temple Porch.
and stood free in front of it, Jachin on the south and Boaz on the north, one on either side of the steps leading up to the entrance of the Porch (see Ezekiel xi, 49).

Such free-standing pillars were a feature of the Phenician and other Temples of Western Asia. The names Jachin and Boaz are not now translated with the same assurance as formerly. Various meanings have been assigned and one of the more suggestive explanations is that they refer to Baal and Jachun, the latter being a Phenician verbal form of the same signification—He will be—as the Hebrew Jahweh, both words having been used as synonyms for Deity.

The fact that the pillars were the work of the Tyrian artist makes it probable that their presence is to be explained with the analogy in mind of similar pillars of Phenician Temples. These, though they were viewed in primitive times as the dwelling-place of the Deity, had, as civilization and religion advanced, come to be regarded as merely symbols of His sacred presence. To a Phenician Temple architect such as Hiram Abiff, Jachin and Boaz would appear as natural additions to such a religious structure and are, therefore, as Kennedy suggests, perhaps best explained as conventional symbols of God for whose worship the Temple of Solomon was designed and built.

PINEAU. French, meaning a pencil; but in the technical language of French Freemasonry it is a pen. Hence, in the Minutes of French Lodges, tenir le pinceau, to take hold of the pencil, means to act as Secretary.

PINECONE. The tops or points of the rods of deacons are often surmounted by a pine-cone or pineapple. This is in imitation of the Thrysus, or sacred staff of Bacchus, which was a lance or rod enveloped in leaves of ivy, and having on the top a cone or apple of the pine. To it surprising virtues were attributed, and it was introduced into the Dionysiac Mysteries as a sacred symbol.

PINCKEY, WILLIAM. Born March 17, 1764, at Annapolis, Maryland. Member of State Convention to ratify Federal Constitution, 1788-92; House of Delegates, 1791, 1792; United States Commissioner at London, 1806, and remained as resident Minister, 1807-11; United States Attorney General, 1811-4; Congressman, 1816; Minister to Russia, 1816-8, then to Naples; United States Senator, 1820, until his death, February 25, 1822. Commanded battalion of riflemen in war of 1812 and severely wounded in battle of Bladensburg. Presumed to have been made a Freemason in Lodge No. 15 or Lodge No. 16, Baltimore, rosters of both missing for 1781 to 1792. He was one of the petitioners and the first Senior Warden of Amanda Lodge No. 12, in 1793, at Annapolis (see Freemasonry in Maryland, E. T. Schultz, 1884, pages 184 and 403; New Age, March, 1925).

PLANTS AND DESIGNS. The plans and designs on the Trestle-Board of the Master, by which the building is erected, are, in Speculative Freemasonry, symbolically referred to the moral plans and designs of life by which we are to construct our spiritual temple, and in the direction of which we are to be instructed by some recognized Divine authority (see Trestle-Board).

PLEDGE OF FIDELITY. See Right Hand; and Oath, Corporal.

PLENTY. The ear of corn, or sheaf of wheat, is, in the Masonic system, the symbol of plenty. In
ancient iconography, the goddess Plenty was represented by a young nymph crowned with flowers, and holding in the right hand the horn of Amalthea, the goat that suckled Jupiter, and in her left a bundle of sheaves of wheat, from which the ripe grain is falling profusely to the ground. There have been some differences in the representation of the goddess on various medals; but, as Montfaucon shows, the ears of corn are an indispensable part of the symbolism (see Shibboleth).

PLOT MANUSCRIPT. Doctor R. Plot, in his *Natural History of Staffordshire*, published in 1686, speaks of "a scrolle or parchment volume," in the possession of the Freemasons of the seventeenth century, in which it is stated that the "charges and manners were after perused and approved by King Henry VI." Doctor Oliver (Golden Remains iii page 53) thinks that Plot here referred to what is known as the Leland Manuscript, which, if true, would be a proof of the authenticity of that document. But Brother Oliver gives no evidence of the correctness of his assumption. It is more probable that the manuscript which Doctor Plot loosely quotes has not yet been recovered.

PLOT, ROBERT, M.D. Born in 1651, and died in 1696. He was a Professor of Chemistry at Oxford, and Keeper of the Ashmolean Museum, to which position he had been appointed by Elias Ashmole, to whom, however, he showed but little gratitude. Doctor Plot published, in 1656, the *Natural History of Staffordshire*, a work in which he went out of his way to attack the Masonic institution. An able defense against this attack will be found in the third volume of Oliver’s *Golden Remains of the Early Masonic Writers*.

The work of Doctor Plot is both interesting and valuable to the Masonic student, as it exhibits the condition of Freemasonry in the latter part of the seventeenth century, certainly, if not at a somewhat earlier period, and is an anticipated answer to the assertions of the iconoclasts who would give Freemasonry the character of a brotherhood of heretics. Doctor Plot speaks of "a scrolle or parchment volume," in the communication of certain Secret Signes, whereby they are known to one another all over the Nation, by which means they have maintenance whither ever they go. For if any one have the skill to know them, he is a Fellow of the Order, whom the candidates present with gloves, and in the contrivance of their buildings modestly to rectify them in it; that masonry be not dishonest: and many such like that are commonly known: but some others there have (to know them you must wear their fashion) that none know but themselves, which I have no reason to suspect are much worse than these, perhaps as bad as this History of the craft itself; than which there is nothing I ever met with, more false or incoherent.

For not to mention that Saint Amphibalus by judicious persons, is thought rather to be the cloak than master of Saint Alban; or how unlikely it is that Saint Alban himself in such a barbarous Age, and in times of persecution, should be supervisor of any Masonic society, that King Athelstan was never married, or ever had so much as any natural issue; (unless we give way to the fabulous History or Guy Earl of Warwick, whose eldest son, Raymond, is said indeed to have been married to Leonida the supposed daughter of Athelstan, which will not serve the turn neither) much less ever had he a lawful son Edyuen, of whom I find not the least allusion in History. He had indeed a Brother of that name, of whom he was so jealous though very young when he came to the crown, that he sent him to Sea in a pinnace without tackle or oar, only in company with a page, that his son might be shut up in a desert island, to perish in the sea, whence the Young Prince (not able to master his passions) cast himself headlong into the Sea and there dyed. Who how unlikely to learn their manners; to get them a Charter; or call them together at York; let the Reader judge.

Yet more improbable is it still, that Hen. the 6. and his Council, should ever peruse or approve their charges and manners, and so confirm these right Worshipful Masters and Fellows as they are call’d in the Scrolle: for in the third of his reign when he could not be 4 years old I find an act of Parliament quite abolishing this Society. It being therein ordained, that no Congregations and Confederacies should be made by masons, in their general Chapters and Assemblies, whereby the good course and effect of the Statutes of Labourers, were violated and broken in subversion of Law: and that those who should be suspected of the same be held to be bwood, should be adjudged Felons; and those masons that came to them should be punish’d by imprisonment, and make fine and ransom at the Kings will. So very much out was the Compel of this History of the craft of masonry, and so little skill had he in our Chronicles and Laws. Which Statute though repealed by a subsequent act in the 5 of Elize. whereby Servants and Labourers are compellable to serve, and that those who shall refuse such service or Consent be held punishable for giving more wages than what is taxed by the Justices, and the servants if they take it &c. Yet this act too being but little observed, ’tis still to be the Compel of this History of the craft of masonry, and chief as before, which if one may estimate by the penalty was ancienly so great, that perhaps it might be usefull to examin them now.
PLUMB. An instrument used by Operative Masons to erect perpendicular lines, and adopted in Speculative Freemasonry as one of the Working-tools of a Fellow Craft. It is a symbol of rectitude of conduct, and inculcates that integrity of life and undeviating course of moral uprightness which can alone distinguish the good and just man. As the operative workman erects his temporal building with strict observance of that plumb-line, which will not permit him to deviate a hair's breadth to the right or to the left, so the Speculative Freeman, guided by the unerring principles of right and truth inculcated in the symbolic teachings of the same implement, is steadfast in the pursuit of truth, neither bending beneath the frowns of adversity nor yielding to the seductions of prosperity.

To the man thus just and upright, the Scriptures attribute, as necessary parts of his character, kindness and liberality, temperance and moderation, truth and wisdom; and the pagan poet Horace (Book III, Ode 3) pays, in one of his most admired odes, an eloquent tribute to the stern immutability of the man who is upright and tenacious of purpose.

Iustum et tenacem propositi virum
Non edivm arder prava luctum;
Non voltus unquam tyranni
Mente quiat solidaque Auster
Dux inquieti turbudis Hadriane
Nec fulminantis magna manus Iovis;
Sic fractus inlabatur orbis,
Inpavidum ferient ruinae.

The man of firm and righteous will,
No rabble, clamorous for the wrong,
No tyrant's brow, whose frown may kill,
Can shake the strength that makes him strong:
Not winds that chafe the sea they sway,
Nor Jove's right hand, with lightning red:
Should Nature's pillar'd frame give way,
That wreck would strike one fearless head.

—Professor John Conington.

It is worthy of notice that, in most languages, the word which is used in a direct sense to indicate straightness of course or perpendicularity of position, is also employed in a figurative sense to express uprightness of conduct. Such are the Latin rectum, which signifies at the same time a right line and honesty or integrity; the Greek, ἄθροις, which means straight, standing upright, and also equitable, just, true; and the Hebrew tsedek, which in a physical sense denotes rightness, straightness, and in a moral, what is right and just. Our own word Right partakes of this peculiarity, right being not wrong, as well as not crooked.

As to the name, it may be remarked that plumb is the word used in Speculative Freemasonry. Webster says that as a noun the word is seldom used except in composition. Its constant use, therefore, in Freemasonry, is a peculiarity.

PLUMB-LINE. A line to which a piece of lead is attached so as to make it hang perpendicularly. The plumb-line, sometimes called simply the line, is one of the working-tools of the Past Master. According to Preston, it was one of the instruments of Freemasonry which was presented to the Master of a Lodge at his installation, and he defines its symbolism as follows: “The line teaches the criterion of rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to immortality.” This idea of the immortal life was always connected in symbology with that of the perpendicular—something that rose directly upward. Thus in the primitive church, the worshiping Christians stood up at prayer on Sunday, as a reference to the Lord’s resurrection on that day. This symbolism is not, however, preserved in the verse of the prophet Amos (vii, 7) which is read in the United States as the Scripture passage of the Second Degree, where it seems rather to refer to the strict justice which God will apply to the people of Israel. It there coincides with the first Masonic definition that the line teaches the criterion of moral rectitude.

PLUMB-RULE. A narrow straight board, having a plumb-line suspended from its top and a perpendicular mark through its middle. It is one of the Working-tools of a Fellow Craft, but in Masonic language is called the Plumb, which see.

POETRY OF FREEMASONRY. Although Freemasonry has been distinguished more than any other single institution for the number of verses to which it has given birth, it has not produced any poetry of a very high order, except a few lyrical effusions. Rime, although not always of transcendent merit, has been a favorite form of conveying its instructions. The oldest of the Constitutions, that known as the Halliwell or Regius Manuscript, is written in verse; and almost all the early catechisms of the Degrees were in the form of rime, which, although often doggerel in character, served as a convenient method of assisting the memory. But the imagination, which might have been occupied in the higher walks of poetry, seems in Freemasonry to have been expended in the construction of its symbolism, which may, however, be considered often as the results of true poetic genius. There are, besides the songs, of which the number in all languages is very great, an abundance of prologues and epitaphs, of odes and anthems, some of which are not discreditable to their authors or to the Institution. But there are very few poems on Masonic subjects of any length. The French have indulged more than any other nation in this sort of composition, and the earliest Masonic poem known is one published at Frankfort, 1756, with the title of Noblesse des Franc-Maçons ou Institution de leur Société avant le déluge universel et de son renouvellement après le Déluge, Nobility of the Freemasons, or the Institution of their Society before the Universal Deluge and of its Renovation after the Flood. It was printed anonymously, but the authorship of it is attributed to M. Jartigue. It is a transfer to verse of all the Masonic myths contained in the Legend of the Craft and the traditional history of Anderson. Neither the material nor the execution exempt the author from Horace’s denunciation of poetic mediocrity. A selection of poems that are of sufficient merit to be notable exceptions to the above criticism by Doctor Mackey, are here inserted.
The Lodge-room Over Simpkins’ Store

The plainest lodge-room in the land was over Simpkins’ store,
Where Friendship Lodge had met each month for fifty years or more.
When o’er the earth the moon full-orbed, had cast her brightest beams,
The Brethren came from miles around on horseback and in teams.
And O! what heartly grasp of hand, what welcome met them there,
As mingling with the waiting groups they slowly mount the stair.
Exchanging fragmentary news or prophecies of crop,
Until they reach the Tyler’s room and current topics drop.
To turn their thoughts to nobler themes they cherish and adore,
And which were heard on meeting night up over Simpkins’ store.
To city eyes, a cheerless room, long usage had defaced,
The till-take lines of lath and beam on wall and ceiling traced.
The light from oil-fed lamps was dim and yellow in its hue,
The carpet once could pattern boast, though now ’twas lost to view.
The altar and the pedestals that marked the stations three,
The gate-post pillars topped with balls, the rude-carved Letter G,
Were village joiner’s clumsy work, with many things beside,
Where beauty’s lines were all effaced and ornament denied.
There could be left no lingering doubt, if doubt there was before,
The plainest lodge-room in the land was over Simpkins’ store.
While musing thus on outward form the meeting time drew near,
And we had glimpse of inner life through watchful eye and ear.
When Lodge convened at gavel’s sound with officers in place,
We looked for strange, conglomerate work, but could no errors trace.
The more we saw, the more we heard, the greater our amaze,
To find those country Brethren there so skilled in Masons’ ways.
But greater marvels were to come before the night was through,
Where unity was not mere name, but fell on heart like dew.
Where tenets had the mind imbued, and truths rich fruitage bore,
In plainest lodge-room in the land, up over Simpkins’ store.

To bear the record of their acts was music to the ear,
We sing of deeds unwritten which on angel’s scroll appear.
A Widow’s Case—for Helpless Ones—lodge funds were running low,
A dozen Brethren sprang to feet and offers were not slow.
Food, raiment, things of needful sort, while one gave load of wood,
Another, shoes for little ones, for each gave what he could.
Then spake the last:—“I haven’t things like these to give—but then,
Some ready money may help out”—and he laid down a Ten.
Were Brother cast on darkest square upon fife’s checkered floor,
A beacon light to reach the while—was over Simpkins’ store.
Like scoffers who remained to pray, impressed by sight and sound,
The faded carpet ‘neath our feet was now like holy ground.

The walls that had such dingy look were turned celestial blue,
The ceiling changed to canopy where stars were shining through.
Bright tongues of flame from altar leaped, the G was vivid blaze,
All common things seemed glorified by heaven’s reflected rays.
Of! wondrous transformation wrought through ministry of love—
Behold the Lodge-room Beautiful!—fair type of that above,
The vision fades—the lesson lives! and taught as ne’er before,
In plainest lodge-room in the land—up over Simpkins’ store.

—Lawrence N. Greenleaf, Past Grand Master of Colorado, died October 25, 1922.

What Came We Here To Do?
Foot to foot, no matter where,
Though far beyond my destined road,
If Brother needs a Brother’s care,
On foot I’ll go and share his load.
Knee to knee, no selfish prayer
Shall ever from my lips ascend,
For all who act upon the square,
At least, henceforth, my knee shall bend.
Breast to breast, and this I swear,
A Brother’s secrets here shall sleep,
If told to me upon the square,
Save those I am not bound to keep.
Hand to back, Oh type of love!
Fit emblem to adorn the skies,
Be this our task below, above,
To help poor falling mortals rise.

Cheek to cheek, or mouth to ear,
“We all like sheep have gone astray,”
May we good counsel give and bear,
“Til each shall find the better way.

The Temple of Living Stones
The temple made of wood and stone may crumble and decay,
But there’s a viewless Fabric which shall never fade away;
Age after age the Masons strive to consummate the Plan,
But still the work’s unfinished which th’ immortal Three began;
None but immortal eyes may view, complete in all its parts.
The Temple formed of Living Stones—the structure made of hearts.

‘Nest every form of government, in every age and clime;
Among the world’s convulsions and the ghastly wrecks of time,—
While empires rise in splendor, and are conquered and o’erthrown.
And cities crumble into dust, their very sites unknown,—
Beneath the sunny smiles of peace, the threatening frown of strife.
 Freemasonry has stood unmoved, with age renewed her life.
She claims her votaries in all climes, for none are under ban
Who place implicit trust in God, and love their fellow man;
The heart that shares another’s woe beats just as warm and true.
Within the breast of Christian, Mohammedan or Jew; She levels all distinctions from the highest to the least,—
The King must yield obedience to the Peasant in the East.
What honored names on history’s page, o’er whose brave deeds we pore,
Have knelt before our sacred shrine and trod our checkered floor!
Kings, princes, statesmen, heroes, bards who square their actions true,
Between the Pillars of the Porch now pass in long review;
O, Brothers, what a glorious thought for us to dwell upon,—
The mystic tie that binds our hearts bound that of Washington!
Although our past achievements we with honest pride review,
As long as there’s Rough Ashlars there is work for us to do;
We still must shape the Living Stones with instruments of love
For that eternal Mansion in the Paradise above;
’Tis this;—the Fatherhood of God, the Brotherhood of Man!
—Lawrence N. Greenleaf.

Great Source of Light and Love!
Great Source of light and love,
To Thee our songs we raise!
Oh, in Thy temple, Lord, above,
Hear and accept our praise!
Shine on this festive day!
Succeed its hoped design;
And may our Charity display
A ray resembling Thine!
May this fraternal Band,
Now consecrated, blest,
In Unison, all distinguished, stand,
In Purity be dressed!
May all the Sons of Peace
Their every grace improve,
Till discord through the nations cease,
And all the world be Love!
—Thaddeus Mason Harris.

Fellowcraft’s Song
His laws inspire our being—
Our light is from His sun;
Beneath the Eye All-Seeing,
Our Mason’s work is done;
His Plumb line in uprightness
Beneath the Eye All-Seeing,
Our Mason’s work is done;
O, be the Guide forever
Thou, Father, art the Giver
To every earnest prayer!
O, be the Guide forever
To this, our Brother dear!
By law and precept holy,
By token, word and sign,
Exalt him, now so lowly.
Upon this Grand Design.
Within thy Chamber name him
A Workman, wise and true!
While loving Crafts shall claim him
In bonds of friendship due;
Thus shall the walls extol Thee,
And future ages prove
What Masons ever call Thee,
The God of Truth and Love!
—Rob. Morris.

For Auld Lang Syne
Should auld acquaintance be forgot,
And never brought to min’?
Should auld acquaintance be forgot,
And days o’ auld lang syne?
For auld lang syne, my dear;
For auld lang syne,
We’ll tak a cup o’ kindness yet
For auld lang syne.

We twa hae rin about the braes,
And pu’d the gowans fine;
But we’ve wandered monie a weary fit
Sin’ auld lang syne.
We twa hae paidl’t i’ the burn,
Fae mornin’ sun til dine;
But seas between us braid hae roared
Sin’ auld lang syne.
And here’s a hand, my trusty fiere,
And gie’s a hand o’ thine;
Ane we’ll tak a right guid willie-waught
For auld lang syne.
And surely ye’ll be your pint-stowp,
And surely I’ll be mine;
And we’ll tak a cup o’ kindness yet
For auld lang syne!
—Robert Burns.

The verses sometimes called the Freemasons Health and the Entered Apprentice’s Song are found under the latter title in this work (see also Morris, Rob; Piko, Albert; Kipling, Rudyard, and Songs of Freemasonry).

POINTED CUBICAL STONE. The Broached Thurnel, which see, mentioned by Doctor Oliver and others in the Tracing-Board of an Entered Apprentice, and known to the French Freemason as the pierre cubique, has an ax inserted in the apex. Brother William S. Rockwell considered this feature in the Tracing-Board remarkable and suggestive of curious reflections, and thus reasoned:
The cubic stone pointed with an axe driven into it, is strikingly similar to a peculiar hieroglyph of the Egyptians. The name of one of their gods is written with a determinative sign affixed to it, consisting of a smooth rectangular stone with a knife over it; but the most singular portion of the circumstance is, that this hieroglyph, which is read by Egyptologists, Seth, is the symbol of falsehood and error, in contradistinction to the rough, or brute, stone, which is the symbol of faith and truth. The symbol of error was the soft stone, which could be cut; the symbol of truth, the hard stone, on which no tool could be used.

Seth is the true Egyptian name of the god known afterward by the name of Typhon, at one time devotedly worshiped and profoundly venerated in the culminating epoch of the Pharaonic empire, as the monuments of Karnac and Medinet-Abou testify. But in time his worship was overthrown, his shrines desecrated, his name and titles chiseled from the monumental granite, and he himself, from being venerated as the giver of life and blessings to the rulers of Egypt, degraded from his position, treated as a destroying demon, and shunned as the personification of evil. This was not long before the exode of the children of Israel. Seth was the father of Judaeus, and Palatinus is the god of the Semitic tribes who rested on the seventh day, and bears the swarthy complexion of the hated race. Seth is also known by other names in the hieroglyphic legends, among the most striking of which is Bar, that is Bal, known to us in sacred history as the fatal stumbling-block of idolatry to the Jewish people (see Triangle and Square).

POINTS. In the Old Constitutions known as the Halliwell or Regius Manuscript, there are fifteen regulations which are called points. The fifteen articles which precede are said to have been in existence before the meeting at York, and then only collected after search, while the fifteen points were then enacted. Thus we are told—
The enumeration of these Points by some other more recent authorities differs from Cole's, apparently, only in the order in which the Points are placed. The latter order is given by Doctor Mackey:

1. Indolence should not cause our footsteps to halt, or wrath turn them aside; but with eager alacrity and swiftness of foot, we should press forward in the exercises of charity and kindness to a distressed fellow-creature.

2. In our devotions to Almighty God, we should remember a Brother's welfare as our own; for the prayers of a fervent and sincere heart will find no less favor in the sight of Heaven, because the petition for self is mingled with aspirations of benevolence for a friend.

3. When a Brother intrusts to our keeping the secret thoughts of his bosom, prudence and fidelity should place a sacred seal upon our lips, lest, in an unguarded moment, we betray the solemn trust confided to our honor.

4. When adversity has visited our Brother, and his calamities call for our aid, we should cheerfully and liberally stretch forth the hand of kindness, to save him from sinking, and to relieve his necessities.

5. While with candor and kindness we should admonish a Brother of his faults, we should never revile his character behind his back, but rather, when attacked by others, support and defend it.

The difference here is apparently only in the order of enumeration, but really there is an important
difference in the symbols on which the instructions are founded. In the old system, the symbols are the hand, the foot, the knee, the breast, and the back. In the new system, the first symbol or the hand is omitted, and the mouth and the ear substituted. There is no doubt that this omission of the first and insertion of the last are innovations, which sprung up in 1843 at the Baltimore Convention, and the enumeration given by Cole is the old and genuine one, which was originally taught in England by Preston, and in the United States by Webb.

POINTS, THE FIVE. See Chromatic Calendar.

POINTS, TWELVE GRAND. See Twelve Original Points of Masonry.

POINT WITHIN A CIRCLE. This is a symbol of great interest and importance, and brings us into close connection with the early symbolism of the solar orb and the universe, which was predominant in the ancient sun-worship. The lectures of Freemasonry give what modern Monitors have made an exoteric explanation of the symbol, in telling us that the point represents an individual Brother, the circle the boundary line of his duty to God and man, and the two perpendicular parallel lines the patron saints of the Order—Saint John the Baptist and Saint John the Evangelist.

But that this was not always its symbolic signification, we may collect from the true history of its connection with the phallic of the Ancient Mysteries.
The phallus was among the Egyptians the symbol of fecundity, expressed by the male generative principle. It was communicated from the Rites of Osiris to the religious festivals of Greece. Among the Asiatics the same emblem, under the name of lingam, was, in connection with the female principle, worshiped as the symbols of the Great Father and Mother, or producing causes of the human race, after their destruction by the deluge.

On this subject, Captain Wilford (Asiatic Researches) remarks "that it was believed in India, that, at the general deluge, everything was involved in the common destruction except the male and female principles, or organs of generation, which were destined to produce a new race, and to repeople the earth when the waters had subsided from its surface. The female principle, symbolized by the moon, assumed the form of a lunette or crescent; while the male principle, symbolized by the sun, assuming the form of the lingam, placed himself erect in the center of the lunette, like the mast of a ship. The two principles, in this united form, floated on the surface of the waters during the period of their prevalence on the earth; and thus became the progenitors of a new race of men." Here, then, was the first outline of the point within a circle, representing the principle of fecundity, and doubtless the symbol, connected with a different history, that, namely, of Osiris, was transmitted by the Indian philosophers to Egypt, and to the other nations, who derived, as is elsewhere shown, all their rites from the East.

It was in deference to this symbolism that, as Godfrey Higgins remarks (Anacalypsis ii, page 306), circular temples were in the very earliest ages universally erected in cyclical numbers to do honor to the Deity.

In India, stone circles, or rather their ruins, are everywhere found; among the oldest of which, according to Moore (Pantheon, page 242) is that of Dipalidiana, and whose execution will compete with that of the Greeks. In the oldest monuments of the Druids we find, as at Stonehenge and Avebury, the circle of stones. In fact, all the temples of the Druids were circular, with a single stone erected in the center. A Druidical monument in Pembroke, called Y Cromlech, is described as consisting of several rude stones pitched on end in a circular order, and in the midst of the circle a vast stone placed on several pillars. Near Keswick, in Cumberland, says Doctor Oliver (Signs and Symbols, page 174) is another specimen of this Druidical symbol. On a hill stands a circle of forty stones placed perpendicularly, of about five feet and a half in height, and one stone in the center of greater altitude.

Among the Scandinavians, the hall of Odin contained twelve seats, disposed in the form of a circle, for the principal gods, with an elevated seat in the center for Odin. Scandinavian monuments of this form are still to be found in Scania, Zealand, and Jutland. But it is useless to multiply examples of the prevalence of this symbol among the ancients. Now let us apply this knowledge to the Masonic symbol.

We have seen that the phallus and the point within a circle come from the same source, and must have been identical in signification. But the phallus was the symbol of fecundity, or the male generative principle, which by the ancients was supposed to be the sun, they looking to the creature and not to the Creator, because by the sun's heat and light the earth is made prolific, and its productions are brought to maturity. The point within the circle was then originally the symbol of the sun; and as the lingam of India stood in the center of the lunette, so it stands within the center of the Universe, typified by the circle, impregnating and vivifying it with its heat. And thus the astronomers have been led to adopt the same figure as their symbol of the sun.

Now it is admitted that the Lodge represents the world or the universe, and the Master and Wardens within it represent the sun in three positions. Thus we arrive at the true interpretation of the Masonic symbolism of the point within the circle. It is the same thing, but under a different form, as the Master and Wardens of a Lodge. The Master and Wardens are symbols of the sun, the Lodge of the universe, or world, just as the point is the symbol of the same sun, and the surrounding circle of the universe.

To the above observations by Doctor Mackey, Brother Charles T. McLennachan adds these two paragraphs:

An addition to the above may be given, by referring to one of the oldest symbols among the Egyptians, and found upon their monuments, which was a circle centered by an A U M, supported by two erect parallel serpents; the circle being expressive of the collective people of the world, protected by the parallel attributes, the Power and Wisdom of the Creator. The Alpha and Omega, or the W.E., representing the Egyptian omnipotent God, surrounded by His creation, having for a boundary no other limit than what may come within his boundless scope, his Wisdom and Power. At times this circle is represented by the Ananta (a Sanskrit word meaning eternity), a serpent with its tail in its mouth. The parallel serpents were of the cobra species.

It has been suggestively said that the Masonic symbol refers to the circuits or circumambulation of the initiate about the sacred Altar, which supports eternity), a serpent with its tail in its mouth. The parallel serpents were of the cobra species.

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It has been suggestively said that the Masonic symbol refers to the circuits or circumambulation of the initiate about the sacred Altar, which supports the three Great Lights as a central point, while the Brethren stand in two parallel lines.

**POLAND.** Lodges were held in Poland quite early in the eighteenth century, but the Bull of Pope Clement XII in 1739 stopped all activities. In 1742, however, a Lodge was again at work in Volhynien and others soon revived. The Three Brothers Lodge was opened at Warsaw in 1766 by Count Augustus Moszyński and on June 24, 1769, it was declared a Grand Lodge. In 1770 Brother Moszyński was recognized by England as Provincial Grand Master for Poland.
In 1772 owing to political affairs Masonic doings ceased. By 1780 however there were again three Lodges at work. The Good Shepherd Lodge reorganized as Catherine of the Polar Star, was in August, 1780, granted a Warrant as a Provincial Grand Lodge of England with Count Hulsen as presiding officer. On March 4, 1784, it became an independent Grand Orient of Poland with Brother Andrew Moeranowski as Grand Master.

Activities again ceased in 1789 but were resumed in 1810. Eleven years later the Lodges were again closed by order of Czar Alexander. The freedom of action brought about in Masonic affairs during the World War encouraged the promotion of Lodges and a Grand Lodge was formed on October 1, 1921, independently of the Grand Lodge of Italy which had taken the preliminary steps at organization on September 11, 1920.

Brother Oliver Day Street, in his Report on Correspondence to the Grand Lodge of Alabama, 1922, says, "The Grand Lodge of Poland with seat at Warsaw, has been recently organized, but we possess little information concerning it. A brief item in the Fellowship Forum of March 17, 1922, says that it bids fair to become the center of a vigorous Masonic movement in Central Europe."

A Supreme Council of Poland, Ancient and Accepted Scottish Rite, was established in 1922 under the sponsorship of the Supreme Councils of Switzerland, Netherlands, and Italy.

POLITICS. There is no charge more frequently made against Freemasonry than that of its tendency to revolution, and conspiracy, and to political organizations which may affect the peace of society or interfere with the rights of governments. It was the substance of all Barruel's and Robison's accusations, that the Jacobinism of France and Germany was nurtured in the Lodges of those countries; it was the theme of all the denunciations of the anti-Masons of America, that the Order was seeking a political ascendancy and an undue influence over the government; it has been the unjust accusation of every enemy of the Institution in all times past, that its object and aim is the possession of power and control in the affairs of state. It is in vain that history records no instance of this unlawful connection between Freemasonry and politics; it is in vain that the libeler is directed to the Ancient Constitutions of the Order, which expressly forbid such connection; the libel is still written, and Freemasonry is again and again condemned as a political club.

POLKAL. A significant word in the advanced Degrees, which means altogether separated, in allusion to the disunited condition of the Masonic Order at the time, divided as it was into various and conflicting rites. The word is corrupted from paleol, and is derived from the Hebrew radical א, pal, which, as Gesenius says, everywhere implies separation, and the adverbial בל, kol, meaning wholly, altogether.

POLYCHRONICON. Ranulf Higden, a monk of Chester, wrote, about 1350, under this title a Latin chronicle, which was translated into English in 1387 from the Polychronicon many of their early legends of Freemasonry. In 1856 there was published at London, under the authority of the Master of the Rolls, an edition of the original Latin chronicle, with both the English translations, that of Trevisa and that of the unknown writer.

POMEGRANATE. The pomegranate, as a symbol, was known to and highly esteemed by the nations of antiquity. In the description of the pillars which stood at the porch of the Temple (see First Kings vii, 15), it is said that the artificer "made two chapiters of molten brass to set upon the tops of the pillars." Now the Hebrew word caphtorim, which has been translated chapiters and for which, in Amos (ix, 1), the word lintel has been incorrectly substituted, though the marginal reading corrects the error, signifies an artificial large pomegranate or globe. The original meaning is not preserved in the Septuagint, which has σάμαστόπω, nor in the Vulgate, which uses sphaerula, both meaning simply a round ball. But Josephus, in his Antiquities, has kept to the literal Hebrew.

It was customary to place such ornaments upon the tops or heads of columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the golden candelabra. There seems, therefore, to have been attached to this fruit some mystic signification, to which it is in other circumstances of antiquity. In the description of the pillars which stood at the porch of the Temple (see First Kings vii, 15), it is said that the artificer "made two chapiters of molten brass to set upon the tops of the pillars." Now the Hebrew word caphtorim, which has been translated chapiters and for which, in Amos (ix, 1), the word lintel has been incorrectly substituted, though the marginal reading corrects the error, signifies an artificial large pomegranate or globe. The original meaning is not preserved in the Septuagint, which has σάμαστόπω, nor in the Vulgate, which uses sphaerula, both meaning simply a round ball. But Josephus, in his Antiquities, has kept to the literal Hebrew.

The Syrians at Damascus worshiped an idol which they called Rimmon. This was the same idol that was worshiped by Naaman before his conversion; as recorded in the Second Book of Kings. The learned have not been able to agree as to the nature of this idol, whether he was a representation of Helios or the Sun, the god of the Phenicians, or of Venus, or according to Grotius, in his Commentary on the passage in Kings, of Saturn, or what, according to Statius, seems more probable, of Jupiter Cassius. But it is sufficient for the present purpose to know that Rimmon is the Hebrew and Syriac for pomegranate.

Cumberland, the learned Bishop of Peterborough (Origines gentium antiquissimae, or Attempts for discovering the Times of the First Planting of Nations, page 60), quotes Achilles Statius, a converted Pagan, and Bishop of Alexandria, as saying that on Mount Cassius, which Bochart places between Canaan and Egypt, there was a temple wherein Jupiter's image held a pomegranate in his hand, which Statius goes on
to say, "had a mystical meaning." Sanconiathon thinks this temple was built by the descendants of the Cabiri. Cumberland attempts to explain this mystery thus: "Agreeably hereunto I guess that the pomegranate in the hand of Jupiter or Juno, because, when it is opened, it discloses a great number of seeds, signified only, that those deities were, being long-lived, the parents of a great many children, and families that soon grew into nations, which they planted in large possessions, when the world was newly begun to be peopled, by giving them laws and other useful inventions to make their lives comfortable."

Pausanias (Corinthiac, page 59) says he saw, not far from the ruins of Mycenae, an image of Juno holding in one hand a scepter, and in the other a pomegranate; but he likewise declines assigning any explanation of the emblem, merely declaring that it was στροφίκειος λέγει, a Greek expression meaning a forbidden mystery. That is, one which was forbidden by the Cabiri to be divulged.

In the Festival of the Thesmophoria, observed in honor of the goddess Ceres, it was held unlawful for the celebrants who were women to eat the pomegranate. Clemens Alexandrinus assigns as a reason, that it was supposed that this fruit sprang from the blood of Bacchus.

Bryant (Analysis of Ancient Mythology iii, page 237) says that the Ark was looked upon as the mother of mankind, and on this account it was figured under the semblance of a pomegranate; for as this fruit abounds with seeds, it was thought no improper emblem of the Ark, which contained the rudiments of the future world. In fact, few plants had among the ancients a more mythical history than the pomegranate.

From the Hebrews, who used it mystically at the Temple, it passed over to the Freemasons, who adopted it as the symbol of plenty, for which it is well adapted by its swelling and seed-abounding fruit.

POMMEL. A round knob; a term applied to the globes or balls on the top of the pillars which stood at the porch of Solomon's Temple. It was introduced into the Masonic lectures from Scriptural language. The two pommels of the chapters is in Second Chronicles (iv, 13). It is, however, an architectural term, thus defined by Parker (Glossary of Architecture, page 365): "Pommel denotes generally any ornament of a globular form."

POMME VERTE. This in French means the Green Apple. An androgynous (of both sexes) Order instituted in Germany in 1780, and afterwards introduced into France as we are told by Thory (Acta Latomorum i, page 333).

PONTIFES FRÈRES. See Bridge Builders.

PONTIFEX. See Bridge Builders.

PONTIFF. In addition to what has been said of this word in the article on the Bridge Builders of the Middle Ages, the following from Athanas Se Coquered, in a recent essay entitled The Rise and Decline of the Romish Church, will be interesting.

What is the meaning of pontiff? Pontiff means bridge maker, bridge builder. Why are they called in that way? Here is the explanation of the fact: In the very first year of the existence of Rome, at a time of which we have a very fabulous history and but few existing monuments, the little town of Rome, not built on seven hills, as is generally supposed—there are eleven of them now; then there were within the town less than seven, even—that little town had a great deal to fear from an enemy which should take one of the hills that were out of town—the Janiculum—because the Janiculum is higher than the others, and from that hill an enemy could very easily throw stones, fire, or any means of destruction into the town. The Janiculum was separated from the town by the Tiber. Then the first necessity for the defense of that little town of Rome was to have a bridge. They had built a wooden bridge over the Tiber, and a great point of interest to the town was, that this bridge should be kept always in good order, so that at any moment troops could pass over. Then, with the special genius of the Romans, of which we have other instances, they ordained, curiously enough, that the men who were a corporation, to take care of that bridge should be sacred; that their function, necessary to the defense of the town, should be considered holy; that they should be priests; and the highest of them was called the High Bridge Maker. So it happened that there was in Rome a Corporation of Bridge Makers—pontifices—of whom the head was the most sacred of all Romans; because in those days his life and the life of his companions was deemed necessary to the safety of the town.

Thus it is that the title of Pontifex Maximus, assumed by the Pope of Rome, literally means the Grand Bridge Builder (see Bridge Builders of the Middle Ages).

PONTIFF, GRAND. See Grand Pontiff.

POOR FELLOW SOLDIERS OF JESUS CHRIST. This title is in Latin Pauperes commilitones Jesu Christi. This was the title first assumed by the Knights Templar.

POOROOSH. The spirit or essence of Brahma in the Indian religious system.

POPE, ALEXANDER. Son of a Roman Catholic linen-dealer at London. Born May 21, 1688, died May 30, 1744. The body being buried in the parish church of Twickenham. Many of his satires took up the cause of this or that political question and Pope's associates and friends numbered among them men high in the public life of England at that period. Deformed by disease in childhood, he was for life an invalid, yet a busy man of letters whose prose and verse, original and translated, were clever, keen, abiding. Devoted to his mother, his quarrels elsewhere were equally earnest, lasting, thorough. Probably the venom of his literary attacks was in part due to great sensitiveness over his crippled, unhealthy condition. His verse is particularly smooth in flow, bright of allusion, phrases neatly framed, apt for quotation, as in the following familiar lines from his Essay on Man:

Know then thyself, presume no God to scan;
The proper study of mankind is man.

The glory, jest and riddle of the world!

Our grandsire, Adam, ere of Eve possesst,
And wander'd in the solitary shade.

And so the same work is equally striking in what is said of woman:

Our grandaibre, Adam, ere of Eve possesst,
Alone, and even in Paradise unblest,
With mournful looks the blissful scenes survey'd,
And wander'd in the solitary shade.

The Maker saw, took pity, and bestow'd
The glory, jest and riddle of the world!

Several of his intimates were reputed to be members of the Craft. He is quoted as being a member of the
same Masonic Lodge in London which enrolled on its books his life-long friends, Dean Swift and John Arbuthnot, by Brother J. H. Edge in the Builder, May, 1924. One therefore hunts through his writings for some reference to the Fraternity or its instruction. Strange but true is it that the Four Cardinal Virtues, Fortitude, Temperance, Prudence, and Justice, exactly as they are enumerated in the Monitors, are given in that order by Alexander Pope:

In clouded Majesty her dulness shone;  
Four guardian Virtues round, support her throne;  
Fears champion Fortitude, that knows no fears  
Of hieses, blows, or want, or less of ease:  
Calm Temperance, whose blessings these partake  
Who hunger, and who thirst for scribbling sake:  
Prudence, whose glass presents the approaching jail  
Poetic Justice, with her lifted scale.

Where, in nice balance, truth with gold she weighs,  
And solid pudding against empty brays.

Brother W. Wonnaeott, late Grand Librarian of England, personally assured us that in his belief it is newly admitted Brethren.

The Universal Prayer, oft quoted in Masonic instruction, was written by Pope in 1738 and is given below:

Father of all! In every age,  
In every clime adored.  
By saint, by savage, and by sage,  
Jehovah, Jove, or Lord!

Thou Great First Cause, least understood  
Who all my sense confined  
To know but this, that Thou art good  
And that myself am blind.

Yet gave me, in this dark estate,  
To see the good from ill;  
And, hiding Nature fast in fate,  
Left free the human will.

What conscience dictates to be done,  
Or warns me not to do,  
This teach me more than Hell to shun,  
That more than Heaven pursue.

What blessings Thy free bounty gives  
Let me not cast away;  
For God is paid when man receives:  
To enjoy is to obey.

Yet not to earth's contracted span  
Thy goodness let me bound,  
Or think Thou Lord alone of man,  
When thousand worlds are round.

Let not this weak, unknowing hand  
Presume Thy bolts to throw,  
And teach damnation round the land  
On each I judge Thy foe.

If I am right, Thy grace impart  
Still in the right to stay;  
If I am wrong, oh, teach my heart  
To find that better way!

Save me alike from foolish pride,  
Or impious discontent,  
At aught Thy wisdom has denied,  
Or aught that goodness lent.

Teach me to feel another's woe,  
To right the fault I see;  
That mercy I to others show,  
That mercy show to me.

Mean though I am, not wholly so,  
Since quickened by Thy breath;  
Oh, lead me where, or where I go.  
Through this day's life or death.

This day be bread and peace my lot;  
All else beneath the sun  
Thou know'st if best bestowed or not,  
And let Thy will be done!

To Thee Whose temple is of space,—  
Whose altar earth, sea, skies,—  
One chorus let all beings raise!  
All Nature's incense rise.

POPE, FREEMASONS AUTHORIZED BY.  
See Freemasons authorized by Pope.

POPPY. In the Mysteries of the Ancients, the poppy was the symbol of regeneration. The somniferous qualities of the plant expressed the idea of quiescence; but the seeds of a new existence which it contained were thought to show that nature, though her powers were suspended, yet possessed the capability of being called into a renewed existence. Thus the poppy planted near a grave symbolized the idea of a resurrection. Hence, it conveyed the same symbolism as the evergreen or sprig of acacia does in the Masonic mysteries.

PORCH OF THE TEMPLE. See Temple of Solomon.

PORTA, GAMBATTISTA. A physicist of Naples, who was born in 1545 and died in 1615. He was the founder of the Segreti, or Academy of Ancients, whose purpose it was to cultivate the occult sciences, was the inventor of the camera obscura, and the author of several treatises on Magic, Physiognomy, and Secret Writing. De Feller (Universal Biography) classes him with Cornelius Agrippa, Cardan, Paracelsus, and other disciples of occult philosophy.

PORTIFORIUM. A word used in England during the Middle Ages to mean a breviary, a book containing the daily offices or prayers for the canonical hours. Doctor Mackey also found the name had been applied to a banner like unto the gonfalon, used as an ensign in cathedrals, and borne at the head of religious processions.

PORTRAIT PAINTER, GRAND. The Grand Lodge of England created this position in 1785 when the Rev. William Peters was appointed, due to his painting and presenting to the Grand Lodge a portrait of Lord Petre, Past Grand Master. Brother Peters was the only holder of this office. The Provincial Grand Lodge of Sussex, England, 1801, created the office of Provincial Grand Portrait Painter.

PORTUGAL. Claims that Freemasonry flourished in Portugal as early as 1727 may or may not be true but according to the Minutes of the Grand Lodge of England it is certain that a Dispensation was granted to Brethren at Lisbon on April 17, 1735.

Continuous opposition to the Craft culminated in 1743 in the issue of an edict of death against Freemasonry by King John V. The Craft revived in 1761 only to be crushed in 1776 by the Inquisition. Lodges were held in ships in the harbour amid the most unusual surroundings. These dangers it seems only made
the Craft grow stronger for a Grand Lodge was actually organized during this period. This was closed by the Grand Master in 1807 to prevent its coming under the rule of the Grand Orient of France.

In the absence of any central control several small Jurisdictions sprang up and in 1849 five of them met to form a Grand Orient, but trouble arose and on January 31, 1859, another Grand Orient was instituted.

These two Grand Orients, combined with some Lodges on the Irish list, formed ten years later the Grand Orient of Lusitania, comprising a Symbolic Grand Lodge, a Supreme Council, a Supreme Rose Croix Chapter for the French Rite and a Grand Chapter of Royal Arch Brethren. Therefore, as Brother Oliver Day Street says, "It thus appears that Freemasonry of all Rites is united in one Supreme governing body."

PORTUGUESE EAST AFRICA. Lodges chartered by the United Lusitanian Grand Orient of Portugal are located at Beira, Chai-chai, Ibo, Mozambique and Quelimane.

PORTUGUESE WEST AFRICA. In this district the Grand Orient of Portugal has chartered eleven Lodges, two at Louanda and one each at Bie, Catinda, Landana, Luxares, Mossamedes, Quibanda, Liambale, Quissal, and San Antonio do Zairo.

POSTULANT. The title given to the candidate in the Degree of Knight Kadosh. From the Latin word postulans, meaning asking for, wishing to have.

POTIER, MELCHIOR. Published a history of the Lodge of Nine Sisters at Paris, 1839.

POTOCHI. Polish family of nobility, the following members being Freemasons: Ignaz Potocki, Grand Master, 1781-3; Stanislas Felix Potocki, Grand Master, 1739, and Stanislas Kostka Potocki, Grand Master, 1812-23.

POT OF INCENSE. As a symbol of the sacrifice which should be offered up to Deity, it has been adopted in the Third Degree (see Incense).

POT OF MANNA. See Manna, Pot of.

POURSUIVANT. More correctly, Pursuivant, which see.

PRACTICUS. The Third Degree of the German Rose Croix.

PRAXOEANS. The followers of Praxeas in the second century, who proclaimed a unity in God, and that He had suffered upon the cross.

PRAYER. Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer "as a proper tribute of gratitude," to borrow the language of Preston, "to the beneficent Author of Life." Hence it is of indispensable obligation that a Lodge, a Chapter, or any other Masonic Body, should be both opened and closed with prayer; and in the Lodges working in the English and American systems the obligation is strictly observed. The prayers used at opening and closing in the United States differ in language from the early formulas found in the second edition of Preston, and for the alterations we are probably indebted to Webb. The prayers used in the middle and perhaps the beginning of the eighteenth century are to be found in Preston (1775 edition) and are as follows:

At Opening.—May the favor of Heaven be with us and all regular Masons, to beautify and cement us with every moral and social virtue: Amen.

At Closing.—May the blessing of Heaven be with us and all regular Masons, to beautify and cement us with every moral and social virtue: Amen.

There is also a prayer at the initiation of a candidate, which has, at the present day, been very slightly varied from the original form. This prayer, but in a very different form, is much older than Preston, who changed and altered the much longer formula which had been used previous to his day. It was asserted by Dermott that the prayer at initiation was a ceremony only in use among the Antients or Atholl Freemasons, and that it was omitted by the Moderns. But this cannot be so, as is proved by the insertion of it in the earliest editions of Preston. We have moreover a form of prayer "to be used at the admission of a brother," contained in the Pocket Companion, published in 1754, by John Scott, an adherent of the Moderns, which proves that they as well as the Antients observed the usage of prayer at an initiation. There is a still more ancient formula of "Prayer to be used of Christian Masons at the empointing of a brother," said to have been used in the reign of Edward IV, from 1461 to 1483, which is as follows:

The might of God, the Father of Heaven, with the wisdom of his glorious Son through the goodness of the Holy Ghost, that hath been three persons in one Godhead, be with us at our beginning, give us grace to govern in our living here, that we may only come to his bliss that shall never have an end.

The custom of commencing and ending labor with prayer was adopted at an early period by the Operative Freemasons of England. Findel says (History, page 78), that "their Lodges were opened at sunrise, the Master taking his station in the East and the Brethren forming a half circle around him. After prayer, each Craftsman had his daily work pointed out to him, and received his instructions. At sunset they again assembled after labor, prayer was offered, and their wages paid to them." We cannot doubt that the German Stone Masons, who were even more religiously demonstrative than their English Brethren, must have observed the same custom.

As to the posture to be observed in Masonic prayer, it may be remarked that in the lower Degrees the usual posture is standing. At an initiation the candidate kneels, but the Brethren stand. In the higher Degrees the usual posture is to kneel on the right knee. These are at least the usages which are generally practised in the United States.

We may add to the above comments by Doctor Mackey a few items of interest. Brother L. P. Newby (Sidelines on Templar Law, 1919, pages 96, 130) says:

Who is responsible for having two different versions of the Lord's Prayer in our Services, I am unable to state. It is a mistaken assumption that the Committee on Revision of 1910 (Grand Encampment, Knights Templar of the United States) prepared a Burial Service containing the Lord's Prayer, in which the words "Trespass and Trespasses" were used. The committee did prepare and present a short form of Burial Service, but it was not acted upon by the Grand Encampment in 1910, the further consideration of it was postponed, and it has never been acted upon (see Proceedings, 1910, page 203).

The proper words to be used with the Lord's Prayer in the Asylum of the Commandery are "Debts and Debtors," and at Burial Services "Trespass and Trespasses" (see Proceedings, 1916, pages 36-8, 281). Brother Newby also says of the two expressions:
WILLIAM PRESTON
Author of Monitor and Founder of Modern Ritualistic Instruction
Our Saviour upon two occasions instructed His people how to pray, first in His Sermon on the Mount, and second, about two years afterward; but in neither prayer did He use the words "Trepass and Trepassers" (see St. Matthew vi, 9-12; St. Luke xi, 1-13). In His Sermon on the Mount He did say to the people: "If ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." These statements were made in a sermon and not in a prayer. As the form of the Lord's Prayer used by the members of other Churches contains the words "debts and debtors," it is not for a layman to determine the question as to which form is correct, yet it is rather remarkable that those who prepared our Ceremonies did not agree upon the Lord's Prayer.

The Lord's Prayer should also be examined in the light of the translation by Professor Edgar J. Goodspeed, University of Chicago, whose English of the New Testament aims to reproduce the ease, boldness, and unpretending vigor of the original Greek, in the common language of everyday life during the era of the Savior.

The frequently observed expression "for Thine is the power and glory for ever," is a conclusion not to be found in any of the oldest manuscripts but in most of the later copies of Matthew only. It occurs in the Delegates, the teachings of the Apostles, a discovery at Constantinople in early Christian literature of which a copy finished by the writer, Leo, on June 11, 1156, was found in the Library of the Jerusalem Monastery.

Of the prayer itself several points have aroused discussion. Daily bread, for example, was given various interpretations by the old authorities. Hastings Dictionary of the Bible (page 553) suggests for consideration the two aspects, "the word bread may be taken in an earthly or a heavenly sense. The fulness of Scriptural language justifies the widest application of the term, whatsoever is needed for the coming day, to be sought in daily morning prayer—"give us to-day" or whatsoever is needed for the coming days of life. The petition becomes a prayer for the presence of Him who has revealed Himself as "the Bread." The clause "as we forgive our debtors" is by some old authorities read "as we have forgiven our debtors." The conclusion of the prayer is usually repeated as "deliver us from evil" but the Greek ending is indefinite and Hastings says this may be read "the evil one," or "the evil," or "whatsoever is evil." However, as to these variations, they can be heeded in the spirit of the poet, Coleridge (Ancient Mariner, Part vii):

He prayeth best who loveth best All things, both great and small.

And as to forms we have Brother Kipling's Song of Kabir:

My brother kneels, so saith Kabir, To stone and brass in heathen-wise, But in my brother's voice I hear My own unanswered agonies.

His God is as his fates assigns,

His prayer is all the world's—and mine.

Madame de Stael has in Corinne (Book x, chapter v) commented earnestly and with precision on the benefit of praying with one another:

To pray together in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that man can contract in this life.

An old prayer was given in the Printing Art, and was contributed by us to the American Freemason, June, 1910. Appearing in the Waleinigerichtete Buchdruckerei of Ernesti it is a reminder of the pronounced religious fervor of craftsmen. The sentiment of loyalty and respect to the craft was so commonly observed that when a German traveling workman entered a town and found his way to the local place of his trade the usual salutation was "God bless the Art," Gott grus die kunst. Here is the prayer:

Oh Lord, Almighty God, printing is a glorious and a noble art—a blessing Thou hast reserved for mankind in these latter days, an art by which the minds of men, and especially Thy Holy Church, are greatly nourished. And since, good Lord, Thou hast of Thy free grace given me an opportunity of exercising an Art and Craft so exalted, I pray Thee to guide me by Thy Holy Spirit in using the same to Thy honor. Thou knowest, dear Lord, the great diligence, continual care and accurate knowledge of the characters of many languages are needful in this Art, therefore I pray Thee for help; that I may be equal and careful, both in the setting up of types, and in printing the same. Preserve my soul in the constant love of Thy Holy Word and truth, and my body in sobriety and purity, that so, after a life here belitting a printer, I may hereafter, at the last coming of my most worthy Savior, Jesus Christ, be found a good workman in his sight, and wear the everlasting crown in His presence. Hear me, nearest God, for Thy honor and all mankind. Amen.

Another Masonic prayer, one used by the Worshipful Master, Henry Pears, Tyrian Lodge, No. 370, Cleveland, Ohio, is here submitted as when first heard there by us many years ago:

Almighty and Eternal God—there is no number of Thy days nor of Thy mercies. Thou mayst for ever, and may send us into the world to serve Thee, but we wander from Thee in the paths of error. Our days are but a span in length, yet tedious because of calamities that surround us on every side. The days of our pilgrimage are few and full of evil. Our bodies are frail, our passions violent and dis¬tempered, our understanding weak and our will perverse. Look thou, Almighty Father, upon us with pity and mercy. We adore Thy majesty, and trust like little children in Thy infinite goodness. Give us patience to live well; and firmness to resist evil, even as our departed Brother resisted. Give us faith and confidence in Thee, and enable us so to live that when we come to die, we may lie down in the grave like one who composes himself to sleep, and may we hereafter be worthy to be held in the memories of men. Bless us, O God, and bless our fraternity throughout the world. May we live and emulate the example of our departed Grand Master, and finally may we attain in this world a knowledge of Thy truth, and in the world to come life everlasting. Amen.

Heartiness of invocation is not necessarily any measure of the length of a prayer, an effectual prayer recorded by Saint Luke (xvii, 13) was "Lord, be merciful to me a sinner." At Royal Arch Chapter dinners in Europe we noted that the grace as given on several occasions was even less lengthy than the one just mentioned and had but a couple of Latin words, 'Benedictus, Benedicat," meaning May the Blessed One bless. After the dinner there was an equally brief prayer, also in Latin, 'Benedicat, Benedicat, May the Blessed One be blessed.'

PREADAMITE. A Degree contained in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

PRECAUTION. In opening and closing the Lodge, in the admission of visitors, in conversation with or in the presence of strangers, the Freemason
is charged to use the necessary precaution, lest that should be communicated to the profane which should only be known to the initiated.

**PRECEDENCY OF LODGES.** The precedence of Lodges is always derived from the date of their Warrants of Constitution, the oldest Lodge ranking as No. 1. As this precedence confers certain privileges, the number of the Lodge is always determined by the Grand Lodge, while the name is left to the selection of the members.

**PRECEPTOR.** Grand Preceptor, or Grand Prior, or Preceptor, or Prior, was the title indiscriminately given by the Knights Templar to the officer who presided over a province or kingdom, as the Grand Prior or Grand Preceptor of England, who was called in the East the Prior or Preceptor of England. The principal of these Grand Preceptors were those of Jerusalem, Tripolis, and Antioch.

**PRECEPTORY.** The houses or residences of the Knights Templar were called Preceptories, and the superior of such a residence was called the Preceptor. Some of the residences were also called Commanderies. The latter name has been adopted by the Masonic Templars of America. An attempt was made in 1856, at the adoption of a new Constitution by the Grand Encampment of the United States, which met at Hartford, to abolish the title Commanderies, and adopt that of Preceptories, for the Templar organizations; a change which would undoubtedly have been more in accordance with history, but unfortunately the effort to effect the change was not successful.

**PRECIOUS JEWELS.** See Jewels, Precious.

**PREFERMENT.** In all the Old Constitutions we find a reference made to ability and skill as the only claims for preferment or promotion. Thus in one of them, the *Landsdowne Manuscript*, whose date is about 1500, it is said that Nimrod gave a charge to the Freemasons that “they should ordain the most wise and cunning man to be Master of the King or Lord’s worke that was amongst them, and neither for love, riches, nor favour, to sett another that had little cunninge to be Master of that worke, whereby the Lord should bee ill served, and the science ill defamed.” And again, in another part of the same manuscript, it is ordered, “that noe Mason take on him noe Lord’s worke nor other man’s but if he know himselfe well able to performe the worke, so that the Craft have noe slander.” Charges to the same effect, almost, indeed, in the same words, are to be found in all the Old Constitutions. So Anderson, when he compiled the *Charges of a Freemason*, which he says were “extracted from the ancient records,” and which he published in 1723, in the first edition of the *Book of Constitutions*, lays down the rule of preferment in the same spirit, and in these words: “All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the royal Craft despised; therefore no Master or Warden is chosen by seniority, but for his merit.”

Then he goes on to show how the skilful and qualified Apprentice may in due time become a Fellow Craft, and, “when otherwise qualified, arrive to the Honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit” (*Constitutions*, 1723, page 51). This ought to be now, as it has always been, the true law of Freemasonry; and when ambitious men are seen grasping for offices, and seeking for positions whose duties they are not qualified to discharge, one is inclined to regret that the Old Charges are not more strictly obeyed.

**PRELATE.** The fourth officer in a Commandery of Knights Templar and in a Council of Companions of the Red Cross. His duties are to conduct the religious ceremonies of the organization. His jewel is a triple triangle, the symbol of Deity, and within each of the triangles is suspended a cross, in allusion to the Christian character of the chivalric institution of which he is an officer. The corresponding officer in a Grand Commandery and in the Grand Encampment is called a Grand Prelate.

**PRELATE OF LEBANON.** In French Prêté du Liban. A mystical Degree in the collection of Pyron. It is now never used except in connection with Prentice Pillar, which see.

**PRENVICE.** An archaism, or rather a vulgarism for Apprentice, constantly found in the Old Records. For offices, and seeking for positions whose duties they are not qualified to discharge, one is inclined to regret that the Old Charges are not more strictly obeyed.

**PREVIOUS JEWEL.** A mystical Degree in the collection of Pyron. The latter name has been adopted by the Masonic Templars of America. An attempt was made in 1856, at the adoption of a new Constitution by the Grand Encampment of the United States, which met at Hartford, to abolish the title Commanderies, and adopt that of Preceptories, for the Templar organizations; a change which would undoubtedly have been more in accordance with history, but unfortunately the effort to effect the change was not successful.

**PREPARATION OF THE CANDIDATE.** Great care was taken of the personal condition of every Israelite who entered the Temple for Divine worship. The Talmudic treatise entitled Baracoth, which contains instructions as to the ritual worship among the Jews, lays down the following rules for the preparation of all who visit the Temple: “No man shall go into the Temple with his staff, nor with shoes on his feet, nor with his outer garment, nor with money tied up in his purse.” There are certain ceremonial usages in Freemasonry which furnish what may be called at least very remarkable coincidences with this old Jewish custom.

The preparation of the candidate for initiation in Freemasonry is entirely symbolic. It varies in the different Degrees, and therefore the symbolism varies with it. Not being arbitrary and unmeaning, but, on the contrary, conventional and full of significations, it cannot be altered, abridged, or added to in any of its
PREPARING

details, without affecting its esoteric design. To it, in its fullest extent every Candidate must, without exception, submit. The preparation of a candidate is one of the most delicate duties we have to perform and care should be taken in appointing the officer, who should bear in mind that "that which is not permissible among gentlemen should be impossible among Freemasons."

PREPARING BROTHER. The Brother who prepares the candidate for initiation. In English, he has no distinctive title. In French Lodges he is called Frère terrible, and in German he is called Vorbereitender Bruder, or Furchterlicker Bruder. His duties require him to have a competent knowledge of the ritual of reception, and therefore an experienced member of the Lodge is generally selected to discharge the functions of this office. In some Jurisdictions this is performed by the Master of Ceremonies.

[Signature]

I must thank you to consult Mr. Da Costa on the subject of the Lit. I have no objection to continue for Brother in his Clause, but I doubt the propriety of name an honorary Member. John Spottiswoode I have allowed to the former Clause, and have also continued Mr. R. Henderson in his clause. But as I am really unacquainted with the new Members I must leave it to you to determine. I remain, Dear Sir,

Signature

28th Aug. 1811.

LETTER OF WILLIAM PRESTON ON THE DISTRIBUTION OF PARTS OR CLAUSES AMONG THE BRETHREN REHEARSING THE RITUAL IN THE YEAR 1811.

PRESIDENT. The presiding officer in a Convention of High Priests, according to the American system, is so called. The second officer is styled Vice-President. On September 6, 1871, the Grand Orient of France, in violation of the landmarks, abolished the office of Grand Master, and conferred his powers on a Council of the Order. The President of the Council is now the official representative of the Grand Orient and the Craft, and exercises several of the prerogatives hitherto administered by the Grand Master.

PRESIDING OFFICER. Whoever acts, although temporarily and pro hac vice, meaning in Latin for this occasion, as the presiding officer of a Masonic body, assumes for the time all the powers and functions of the officer whom he represents. Thus, in the absence of the Worshipful Master, the Senior Warden presides over the Lodge, and for the time is invested with all the prerogatives that pertain to the Master of a Lodge, and can, while he is in the chair, perform any act that it would be competent for the Master to perform were he present.

PRESS, MASONIC. The number of the Masonic press throughout the world is small, but the literary ability commands attention. In every nation Freemasonry has its advocate and newsbearer, in the form of a weekly or semi-monthly chronicle of events, or the more sedate magazine or periodical, sustaining the literature of the Fraternity (see Publications, Masonic and Magazine).

PRESTON, WILLIAM. This distinguished Freemason was born at Edinburgh on July 28, 1742, Old Style, and Brother C. C. Hunt, of Iowa, points out that the date sometimes given as August 7, New Style, should be August 8, as the calendar error which was ten days in 1582 had become eleven in the eighteenth century when the change was made in English-speaking countries. He was the son of William Preston, Esq., Writer to the Signet, a Scottish legal term meaning an agent or attorney in causes in the Court of Sessions, and Helena Cumming. The elder Preston was a man of much intellectual culture and ability,
the title of Bibliotheca Ruddimana, which is said to have exhibited much literary ability.

After the death of Ruddiman, Preston returned to the printing-office where he remained for about a year; but his inclinations leading him to literary pursuits, he, with the consent of his master, repaired to London in 1760, having been furnished with several letters of introduction by his friends in Scotland. Among them was one to William Strahan, the King's Printer, in whose service, and that of his son and successor, he remained for the best years of his life as a corrector of the press, devoting himself, at the same time, to other literary vocations, editing for many years the London Chronicle, and furnishing materials for various periodical publications. Preston's critical skill as a corrector of the press led the literary men of that day to submit to his suggestions as to style and language; and many of the most distinguished authors who were contemporary with him honored him with their friendship. As an evidence of this, there were found in his library, at his death, presentation copies of their works, with their autographs, from Gibbon, Hume, Robertson, Blair, and many others.

It is, however, as a distinguished instructor of the Masonic Ritual and as the founder of a system of lectures which still retain their influence, that William Preston the more especially claims our attention. Stephen Jones, the disciple and intimate friend of Preston, published in 1795, and in the Freemasons Magazine, a sketch of Preston's life and labors; and as there can be no doubt, from the relations of the author and the subject, of the authenticity of the facts related, we shall not hesitate to use the language of this contemporary sketch, interpolating such explanatory remarks as we may deem necessary.

Soon after Preston's arrival in London, a number of Brethren from Edinburgh resolved to institute a Freemasons' Lodge in that city, under the sanction of a Constitution from Scotland; but not having succeeded in their application, they were recommended by the Grand Lodge of Scotland to the Antient Lodge in London, which immediately granted them a Dispensation to form a Lodge and to make Freemasons. They accordingly met at the White Hart in the Strand, and Preston was the second person initiated under that Dispensation. This was in 1762. Lawrie records the application as having been in that year to the Grand Lodge of Scotland. It thus appears that the officers of the Antient Grand Lodge in person. It will be seen, however, that he subsequently went over to the older Grand Lodge.

The Lodge was soon after regularly constituted by the officers of the Antient Grand Lodge in person. Having increased considerably in numbers, it was found necessary to remove to the Horn Tavern in Fleet Street, where it continued some time, till, that house being unable to furnish proper accommodations, it was removed to Scots Hall, Blackfriars. Here it continued to flourish about two years, when the decayed state of that building obliged it to remove to the Half Moon Tavern, Cheapside, where it continued to meet for a considerable time.

At length Preston and some others of the members having joined the Lodge, under the older English Constitution, at the Talbot Inn, in the Strand, they prevailed on the rest of the Lodge at the Half Moon Tavern to petition for a Constitution. Lord Blaney, at that time Grand Master, readily acquiesced with the desire of the Brethren, and the Lodge was soon after constituted a second time, in ample form, by the name of the Caledonian Lodge, then No. 325, but now 134. The ceremonies observed, and the numerous assembly of respectable Brethren who attended the Grand Officers on that occasion, were long remembered to the honor of the Lodge.

This circumstance, added to the absence of a very skilful Freemason, to whom Preston was attached, and who had departed for Scotland on account of his health, induced him to turn his attention to the Masonic lectures; and to arrive at the depths of the science, short of which he did not mean to stop, he spared neither pains nor expense.

Preston's own remarks on this subject, in the introduction to his Illustrations of Masonry, are well worth the perusal of every Brother who intends to take office. "When," says he, "I first had the honor to be elected Master of a Lodge, I thought it proper to inform myself fully of the general rules of the society, that I might be able to fulfill my own duty, and officially enforce obedience in others. The methods which I adopted, with this view, excited in some of superficial knowledge an absolute dislike of what they considered as innovations; and in others, who were better informed, a jealousy of pre-eminence, which the principles of Masonry ought to have checked. Notwithstanding these discouragements, however, I persevered in my intention of supporting the dignity of the society, and of discharging with fidelity the trust reposed in me." Freemasonry has not changed. We still too often find the same mistaking of research for innovation, and the same ungenerous jealousy of pre-eminence of which Preston complains.

Wherever instruction could be acquired, thither Preston directed his course; and with the advantage of a retentive memory, and an extensive Masonic connection, added to a diligent literary research, he so far succeeded in his purpose as to become a competent master of the subject. To increase the knowledge he had acquired, he solicited the company and conversation of the most experienced Freemasons from foreign countries; and, in the course of a literary correspondence with the Fraternity at home and abroad, made such progress in the mysteries of the art as to become very useful in the connections he had formed. He was frequently heard to say, that in the arduous of his inquiries he had explored the abodes of poverty and wretchedness, and, where it might have been least expected, acquired very valuable scraps of information. The poor Brother in return, we are assured, had no cause to think his time or talents ill bestowed. He was also accustomed to convene his friends once or twice a week, in order to illustrate the lectures; on which occasion objections were started, and explanations given, for the purpose of mutual improvement. At last, with the assistance of some zealous friends, he was enabled to arrange and digest the whole of the first lecture. To establish its validity, he resolved to submit to the society at large the progress he had made; and for that purpose he instituted, at a very considerable expense, a grand gala at the Crown and Anchor Tavern, in the Strand, on
Thursday, May 21, 1772, which was honored with the presence of the then Grand Officers, and many other eminent and respectable Brethren. On this occasion he delivered an oration on the Institution, which, having met with general approbation, was afterward printed in the first edition of the Illustrations of Masonry, published by him the same year.

Having thus far succeeded in his design, Preston determined to prosecute the plan he had formed, and to complete the lectures. He employed, therefore, a number of skilful Brethren, at his own expense, to visit different town and country Lodges, for the purpose of gaining information; and these Brethren communicated the result of their visits at a weekly meeting. When by study and application he had arranged his system, he issued proposals for a regular course of lectures on all the Degrees of Freemasonry, and these were publicly delivered by him at the Miter Tavern, in Fleet Street, in 1774.

For some years afterward, Preston indulged his friends by attending several schools of instruction, and other stated meetings, to propagate the knowledge of the science, which had spread far beyond his expectations, and considerably enhanced the reputation of the society. Having obtained the sanction of the Grand Lodge, he continued to be a zealous encourager and supporter of all the measures of that assembly which tended to add dignity to the Craft, and in all the Lodges in which his name was enrolled, which were very numerous, he enforced a due obedience to the laws and regulations of that Body. By these means the subscriptions to the charity became much more considerable; and daily acquisitions to the character in the walks of life had not been selected to complete the lectures. He employed, therefore, a considerable number of skilful Brethren, at his own expense, to visit different town and country Lodges, for the purpose of gaining information; and these Brethren were very numerous, he enforced a due obedience to the laws and regulations of that Body. By these means the subscriptions to the charity became much more considerable; and daily acquisitions to the character in the walks of life had not been selected to complete the lectures. He employed, therefore, a considerable number of skilful Brethren, at his own expense, to visit different town and country Lodges, for the purpose of gaining information; and these Brethren were very numerous, he enforced a due obedience to the laws and regulations of that Body. By these means the subscriptions to the charity became much more considerable; and daily acquisitions to the character in the walks of life had not been selected to complete the lectures. He employed, therefore, a considerable number of skilful Brethren, at his own expense, to visit different town and country Lodges, for the purpose of gaining information; and these Brethren were very numerous, he enforced a due obedience to the laws and regulations of that Body.

Preston was a disgrace to the Grand Lodge which he had disgraced, and he seemed to regret that some eminent character in the walks of life had not been selected to complete the lectures. He employed, therefore, a considerable number of skilful Brethren, at his own expense, to visit different town and country Lodges, for the purpose of gaining information; and these Brethren were very numerous, he enforced a due obedience to the laws and regulations of that Body. By these means the subscriptions to the charity became much more considerable; and daily acquisitions to the character in the walks of life had not been selected to complete the lectures. He employed, therefore, a considerable number of skilful Brethren, at his own expense, to visit different town and country Lodges, for the purpose of gaining information; and these Brethren were very numerous, he enforced a due obedience to the laws and regulations of that Body.

So much of the life of Preston we get from the interesting sketch of Stephen Jones. To other sources we must look for a further elucidation of some of the circumstances which he has so concisely related. The expulsion from the Order of such a man as Preston was a disgrace to the Grand Lodge which inflicted it. It was, to use the language of Doctor Oliver, who himself, in aftertimes, had undergone a similar act of injustice, "a very ungrateful and inadequate return for his services."

The story was briefly this: It had been determined by the Brethren of the Lodge of Antiquity, held on December 17, 1777, that at the Annual Festival on Saint John's day, a procession should be formed to Saint Dunstan's Church, a few steps only from the tavern where the Lodge was held; a protest of a few of the members was entered against it on the day of the festival, but the protest was overruled and the procession proceeded. In consequence of this only ten members attended, who, having clothed themselves as Freemasons in the vestry room, sat in the same pew and heard a sermon, after which they crossed the street in their gloves and aprons, to return to the Lodge-room. At the next meeting of the Lodge, a motion was made to repudiate this act; and while speaking against it, Preston asserted the inherent privileges of the Lodge.

The general regulations of the society, and reviving the foreign and country correspondence. Having been appointed to the office of Deputy Grand Secretary under James Heseltine, he compiled, for the benefit of the charity, the History of Remarkable Occurrences, inserted in the first two publications of the Freemasons' Calendar; prepared for the press an Appendix to the Book of Constitutions, and attended so much to the correspondence with the different Lodges as to merit the approbation of his patron. This enabled him, from the various memoranda he had made, to form the history of Freemasonry, which was afterward printed in his Illustrations. The office of Deputy Grand Secretary he afterward resigned.

An unfortunate dispute having arisen in the Society in 1777, between the Grand Lodge and the Lodge of Antiquity, in which Preston took the part of the Lodge and of his private friends, his name was ordered to be erased from the Hall Committee; and he was afterward, with a number of gentlemen, members of that Lodge, expelled. The treatment he and his friends received at that time was circumstantially narrated in a well-written pamphlet, printed by Preston at his own expense, and circulated among his friends, but never published, and the leading circumstances were recorded in some of the later editions of the Illustrations of Masonry. Ten years afterward, however, on a reinvestigation of the subject in dispute, the Grand Lodge was pleased to reinstate Preston, with all the other members of the Lodge of Antiquity, and that in the most handsome manner, at the Grand Feast in 1790, to the general satisfaction of the Fraternity.

During Preston's exclusion, he seldom or ever attended any of the Lodges, though he was actually an enrolled member of a great many Lodges at home and abroad, all of which he politely resigned at the time of his suspension, and directed his attention to his other literary pursuits, which may fairly be supposed to have contributed more to the advantage of his fortune.

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of Antiquity, which, not working under a Warrant of the Grand Lodge, was, in his opinion, not subject in the matter of processions to the regulations of the Grand Lodge. It was for maintaining this opinion, which whether right or wrong, was after all only an opinion, Preston was, under circumstances which exhibited neither magnanimity nor dignity on the part of the Grand Lodge, expelled from the Order. One first unhappy result of this act of oppression was that the Lodge of Antiquity severed itself from the Grand Lodge, and formed a rival Body under the style of the Grand Lodge of England South of the River Trent, acting under authority from the Lodge of All England at York.

But ten years afterward, in 1787, the Grand Lodge saw the error it had committed, and Preston was restored with all his honors and dignities and the new Grand Lodge collapsed. And now, while the name of Preston is known and revered by all who value Masonic learning, the names of all his bitter enemies, with the exception of Noorthouck, have sunk into a well-deserved oblivion. Preston had no sooner been restored to his Masonic rights than he resumed his labors for the advancement of the Order. In 1787 he organized the Order of Harodim, which see, a society in which it was intended to thoroughly teach the lectures which he had prepared. Of this Order some of the most distinguished Freemasons of the day became members, and it is said to have produced great benefits by its well-devised plan of Masonic instruction.

But William Preston is best known to us by his invaluable work entitled Illustrations of Masonry. The first edition of this work was published in 1772. Although it is spoken of in some resolutions of a Lodge, published in the second edition, as "a very ingenious and elegant pamphlet," it was really a work of some size, consisting, in its introduction and text, of 288 pages. It contained an account of the Grand Gala, or banquet, given by the author to the Fraternity in May, 1772, when he first proposed his system of lectures. This account was omitted in the second and all subsequent editions "to make room for more useful matter." The second edition, enlarged to 324 pages, was published in 1775, and this was followed by others in 1776, 1781, 1788, 1792, 1799, 1801, and 1812. There were other editions, for Wilkie calls his 1801 edition the tenth, and the edition of 1812, the last published by the author, is called the twelfth. The thirteenth and fourteenth editions were published after the author's death, with additions—the former by Stephen Jones in 1821, and the latter by Doctor Oliver in 1829. Other English editions have been subsequently published, one edited by Doctor Oliver in 1861. The work was translated into German, and two editions published, one in 1776 and the other in 1780. In America, two editions were published in 1804, one at Alexandria, in Virginia, and the other, with numerous important additions, by George Richards, at Portsmouth, New Hampshire. Both claim, on the title-page, to be the "first American edition"; and it is probable that both works were published by their respective editors about the same time, and while neither had any knowledge of the existence of a rival copy.

Preston died, after a long illness, in Dean Street, Fetter Lane, London, on April 1, 1818, at the age of seventy-six, and was buried in Saint Paul's Cathedral. In the latter years of his life he seems to have taken no active public part in Freemasonry, for in the very full account of the proceedings at the Union in 1813 of the two Grand Lodges, his name does not appear as one of the actors, and his system was then ruthlessly surrendered to the newer but not better one of Doctor Hemming. But he had not lost his interest in the Institution which he had served so well and so long, and by which he had been so illly requited. For he bequeathed at his death £300 in Consols, a contruction for consolidated annuities, a British government security, the interest of which was to provide for the annual delivery of a lecture according to his system. He also left £500 to the Royal Freemasons Charity, for female children, and a like sum to the General Charity Fund of the Grand Lodge. He was never married, and left behind him only his name as a great Masonic teacher and the memory of his services to the Craft. Jones's edition of his Illustrations contains an excellently engraved likeness of him by Ridley, from an original portrait said to be by S. Drummond, Royal Academician. There is an earlier engraved likeness of him in the Freemasons Magazine for 1795, from a painting known to be by Drummond, and taken in 1794. They present the differences of features which may be ascribed to a lapse of twenty-six years. The latter print was said, by acquaintances, to be an excellent likeness.

The Records of The Lodge of Antiquity, No. 2, have been published in two volumes bearing that title, the first in 1911 edited by Brother W. Harry Rylands and the second in 1926 by Brother C. W. Firebrace who has also supervised the publication in 1928 of a second edition of the first volume. These splendid works contain much valuable information about William Preston whose Masonic career was so intimately associated with this famous Lodge.

Prestonian Lecturer. In 1818, Brother Preston, the author of the Illustrations of Masonry, bequeathed £300 in Consols, the interest of which was to provide for the annual delivery of a lecture according to the system which he had elaborated. The appointment of the Lecturer was left to the Grand Master for the time being. Stephen Jones, a Past Master of the Lodge of Antiquity, and an intimate friend of Preston, received the first appointment; and it was subsequently given to Brother Laurence Thompson, the only surviving pupil of Preston. He held it until his death, after which no appointment of a Lecturer was made until 1857, when the Worshipful Master of the Royal York Lodge, was requested by Lord Zetland, Grand Master, to deliver the lecture, which he did in January, 1858; twice again in the same year the lecture was delivered, by the Worshipful Master of the Grand Stewards Lodge and by Brother Thistleton, Secretary of the Lodge of Antiquity, and again, by Brother Hewlett and then Brother Henry Warren in subsequent years until 1892, since which time the lecture seems to have been abandoned until 1924 when Captain C. W. Firebrace, a Past Master of Preston's old Lodge, the Lodge of Antiquity, was appointed the Prestonian Lecturer for the year, and was followed by Brother Lionel Vibert, in 1925, a Past Master of Quatuor Coronati Lodge.
PRESTONIAN LECTURES. About the year 1772, Preston submitted his course of lectures on the first three Degrees to the Craft of England. These lectures were a revision of those which had been practised, with various modifications, since the revival of 1717, and were intended to confer a higher literary character on the Masonic Ritual. Preston had devoted much time and labor to the compilation of these lectures, a syllabus of which will be found in his Illustrations. They were adopted eagerly by the English Fraternity, and continued to be the authoritative system of the Grand Lodge of England until the Union in 1813, when, for the sake of securing uniformity, the new system of Doctor Hemming was adopted. But the Prestonian lectures and ritual are still used by many Lodges in England. In the United States they were greatly altered by Webb.

PRETENDER. The word Pretender has occasionally been misunderstood by commentators. As a French term it means Claimant and should not convey the impression of him who makes a mere pretense. This latter meaning would never have been used by one who permitted the word Pretender to signify his position. James Stuart, the son of James II, who abdicated the throne of Great Britain, and Charles Edward, his son, are known in history as the Old and the Young Pretender. Their intrigues with Freemasonry, which they are accused of attempting to use as an instrument to aid in a restoration to the throne, constitute a very interesting episode in the history of the Order (see Stuart Freemasonry).

PREVIOUS QUESTION. A parliamentary motion intended to suppress debate. It is utterly unknown in the parliamentary law of Freemasonry, and it would be always out of order to move it in a Masonic Body.

PRICE, HENRY. Born about 1697 in London and came to New England about 1723, returning later to England. It is recorded in the Minutes of the Grand Lodge of England that in 1730 he was a member of Lodge No. 75, meeting at the Rainbow Coffee House in York Buildings, London. He is mentioned as being in a law-suit at Boston in 1733 and was in business there as a tailor. During 1733 Governor Jonathan Belcher appointed him Cornet in his Troop of Guards with the rank of Major. The office was that of Deputy Grand Master and Worshipful Brothers Thomas Kennelly and John Quane as Grand Wardens pro tempore. Several Brothers were then made Freemasons. Then, “granting the prayer thereof, he then and there in the most solemn manner according to ancient Rt. and Custom and the form prescribed in our printed Book of Constitutions, constitute” the Brethren into a regular Lodge, in manner and form. Henry Hope was chosen Master and he nominated Frederick Hamilton and James Gorder as Wardens. These being presented to Grand Master Price, he “caused them to be duly examined, and being found duly qualified, approved and confirmed them in their respective stations by investing them with the implements of their office, giving each his proper charge, and admonishing the Brethren of the Lodge to do obedience and submission, according to our printed Book of Constitutions, Charges and Regulations, and so forth. Thus was Masonry founded in New England.”

In 1734 Brother Price’s Commission was extended over all North America. On November 28, 1734, Benjamin Franklin, who was a close friend of Price and who at that time was Grand Master of the Grand Lodge of Pennsylvania, wrote Price the following letter in behalf of the Grand Lodge of Pennsylvania:

Dear Brethren, Right Worshipful Grand Master and Most Worthy and Dear Brethren:

We acknowledge your favor of the 23rd of October past, and rejoice that the Grand Master, whom God bless, hath so happily recovered from his late indisposition: and we now, glass in hand, drink to the establishment of the past, and rejoice that the Grand Master, whom God bless, hath so happily recovered from his late indisposition: and we now, glass in hand, drink to the establishment of the ancient Rt. and Custom and the form prescribed in our printed Book of Constitutions, constitute the Brethren into a regular Lodge, in manner and form. Henry Hope was chosen Master and he nominated Frederick Hamilton and James Gorder as Wardens. These being presented to Grand Master Price, he “caused them to be duly examined, and being found duly qualified, approved and confirmed them in their respective stations by investing them with the implements of their office, giving each his proper charge, and admonishing the Brethren of the Lodge to do obedience and submission, according to our printed Book of Constitutions, Charges and Regulations, and so forth. Thus was Masonry founded in New England.”

We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price’s deputation and power extended over all America, which advice we hope is true.
and we heartily congratulate him thereupon and though this has not been as yet regularly signified to us by you, yet, giving credit thereon, we think it best that before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province, which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight, to wit, a Deputation or charter granted by the Right Worshipful Mr. Price, by virtue of his Commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair, when the Grand Master of all America shall be in place. This, if it seems good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master’s first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your Wardens, and signed by the Secretary: for which favours this Lodge doubt not of being able to behave as not to be thought ungrateful.

B. Franklin, Worshipful Grand Master and Most Worthy Brethren,

Your Affectionate Brethren and obliged humble Servts, Signed at the request of the Lodge,

B. Franklin, G. M.

Philadelphia, Nov. 28, 1734.

On the same day that Franklin sent the above letter as an official communication from the Grand Lodge of Pennsylvania, he also wrote a personal letter to Price which is quoted below:

Dear Brother Price:—I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the I hoped to have seen you here this Fall, agreeable to the

I am, Your Affectionate Brother & humb Servt,

B. Franklin, G. M.

Philadelphia, Nov. 28, 1734.

P. S.—If more of the Constitutions are wanted among you, please hint it to me.

To Mr. Henry Price,

At the Brazen Head

Boston, N. E.

The originals of the two letters quoted above were destroyed at the burning of the Masonic Temple in Boston, April 5–6, 1864, prior to which time the official letter hung in a frame in the Temple.

For much information concerning Brother Price, see The Beginnings of Freemasonry in America, first delivered as an address to the Grand Lodge on September 13, 1918, and published in the Proceedings of that year, afterwards reprinted in book form, by

Past Grand Master Melvin M. Johnson of Massachusetts; also Doctor Mackey’s History of Freemasonry, pages 1683–8, 1694–5.

A Henry Price Medal is awarded as occasion warrants by the Grand Lodge of Massachusetts to Brethren who have rendered distinguished service to the Order, a practise begun by Brother Melvin M. Johnson during his term of office as Grand Master, 1914–6.

PRICHARD, SAMUEL. “An unprincipled and needy Brother,” as Doctor Oliver calls him, who published at London, in 1730, a book with the following title: Masonry Dissected; being a Universal and Genuine Description of all its Branches, from the Original to this Present Time: as it is delivered in the constitutted, regular Lodges, both in City and Country, according to the several Degrees of Admission, giving an impartial account of their regular Proceedings in initiating their New Members in the whole Three Degrees of Masonry, viz., I. Entered Prentice; II. Fellow Craft; III. Master. To which is added, The Author’s Vindication of Himself, by Samuel Prichard, Late Member of a constituted Lodge. This work, which contained a great deal of plausible matter, mingled with some truth as well as falsehood, passed through a great many editions, was translated into the French, German, and Dutch languages, and became the basis or model on which all the subsequent so-called expositions, such as Tubal-Kain, Jachin and Boaz, etc., were framed. In the same year of the appearance of Prichard’s book, a Defence of Masonry, as a reply to the Masonry Dissected was anonymously published, and has often been erroneously attributed to Doctor Anderson, but it has been discovered that its author was Brother Martin Clare (see Clare, Martin). No copy is now known to exist of this Defence, but it will be found at the end of the 1738 edition of the Constitutions. It is not, however, a reply to Prichard, but rather an attempt to interpret the ceremonies which are described in the Masonry Dissected in their symbolic import, and this it is that gives to the Defence a value which ought to have made it a more popular work among the Fraternity than it is. Prichard died in obscurity; but the Abbé Larudan, in his Précis Mages écrasés, Freemasons Crushed (page 135), has manufactured a wild tale about his death; stating that he was carried by force at night into the Grand Lodge at London, put to death, his body burned to ashes, and all the Lodges in the world informed of the execution. The Abbé is satisfied of the truth of this wondrous narrative because he had heard it told in Holland and in Germany, all of which only proves that the French calumniator of Freemasonry abounded either in an inventive faculty or in a trusting faith.

PRIEST. In the primitive ages of the world every father was the Priest of his family, and offered prayer and sacrifice for his household. So, too, the Patriarchs exercised the same function. Melchizedek is called the Priest of the Most High God; and everywhere in Scripture we find the Patriarchs performing the duties of prayer and sacrifice. But when political society was organized, a necessity was found, in the religious wants of the people, for a separate class, who should become, as they have been described, the mediators between Man and God, and the inter-
priests of the will of the gods to men. Hence arose the sacerdotal class—the cohens among the Hebrews, the hierveus among the Greeks, and the sacerdos among the Romans. Thereafter prayer and sacrifice were entrusted to these, and the people paid them reverence for the sake of the deities whom they served. Ever since, in all countries, the distinction has existed between the priest and the layman, as representatives of two different classes.

But Freemasonry has preserved in its religious ceremonies, as in many of its other usages, the patriarchal spirit. Hence the Master of the Lodge, like the father of a primitive family, on all occasions offers up prayer and serves at the altar. A Chaplain is sometimes, through courtesy, invited to perform the former duty, but the Master is really the Priest of the Lodge.

Having then such solemn duties to discharge, and sometimes, as on funeral occasions, in public, it becomes every Master so to conduct his life and conversation as by contrast, to make his ministration of a sacred office repulsive to those who see and hear him, and especially to profanes. It is not absolutely required that he should be a religious man, resembling the clergyman in seriousness of deportment; but in his behavior he should be an example of respect for religion. He who at one time drinks to intoxication, or indulges in profane swearing, or obscure and vulgar language, is unfit at any other time to conduct the religious services of a society. Such a Master could inspire the members of his Lodge with no respect for the ceremonies he was conducting; and if the occasion was a public one, as at the burial of a Brother, the circumstance would subject the Order which could tolerate such an incongruous exhibition to contempt and ridicule.

PRIEST, GRAND HIGH. See Grand High Priest.

PRIEST, HIGH. See High Priest.

PRIESTHOOD, ORDER OF HIGH. See High Priesthood, Order of.

PRIESTLY ORDER. A Rite which Brother John Yarker, of Manchester, says, Mysteries of Antiquity, page 126, was formerly practised in Ireland, and formed the system of the York Grand Lodge. It consisted of seven Degrees, as follows: 1. 2. 3. Symbolic Degrees; 4. Past Master; 5. Royal Arch; 6. Knight Templar; 7. Knight Templar Priest, or Holy Wisdom. The last Degree was conferred in a Tabernacle, and was governed by seven officers known as Pillars. Brother Hughan, History of Freemasonry in York, page 32, doubts the York origin of the Priestly Order, as well as the claim it made to have been revised in 1786. The Kent Tabernacle conferring the Degree of Knight Templar Priest at Newcastle, England, is of Time Immemorial standing in the Fraternity and has continued in the control and practise of this and many other old ceremonies.

PRIESTLY VESTMENTS. The High Priest ministered in eight vestments, and the ordinary priest in four—the tunic, drawers, bonnet, and girdle. To these the High Priest added the breastplate, ephod, robe and golden plate, and when occasion required the Urim and Thummim, the curious objects mentioned in the Old Testament (Exodus xxviii, 30) in connection with the breastplate.
This view of Doctor Oliver is substantiated by the remarks of Rosenberg, a learned French Freemason, in an article in the Freemasons Quarterly Review, on the Book of Raziel, an ancient Cabalistic work, whose subject is these Divine mysteries. "This book," says Rosenberg, "informs us that Adam was the first to receive these mysteries. Afterward, when driven out of Paradise, he communicated them to his son Seth; Seth communicated them to Enoch; Enoch to Methuselah; Methuselah to Lamech; Lamech to Noah; Noah to Shem; Shem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levi; Levi to Kelloth; Kelloth to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets to the Wise Men; and then from one to another down to Solomon."

Such, then, was the Pure or Primitive Freemasonry, the first system of mysteries which, according to modern Masonic writers of the school of Oliver, has descended, of course with various modifications, from age to age, in a direct and uninterrupted line, to the Freemasons of the present day. The theory is an attractive one, and may be qualifiedly adopted, if we may accept what appears to have been the doctrine of Anderson, of Hutchinson, of Preston, and of Oliver, that the purer theosophic tenets of "the chosen people of God" were similar to those subsequently inculcated in Freemasonry, and distinguished from the corrupted teaching of the Pagan religions as developed in the Mysteries. But if we attempt to contend that there was among the Patriarchs any esoteric organization at all resembling the modern system of Freemasonry, we shall find no historical data on which we may rely for support.

PRIMITIVE RITE. This Rite was founded at Narbonne, in France, on April 19, 1780, by the pretended "Superiors of the Order of Free and Accepted Masons." It was attached to the Lodge of the Philadelphes, under the title of the "First Lodge of Saint John united to the Primitive Rite for the Country of France." Hence it is sometimes called the Primitive Rite of Narbonne, and sometimes the Rite of the Philadelphes. It was divided into three classes, which comprised ten Degrees of instruction. These were not, in the usual sense, Degrees but rather collections of grades, out of which it was sought to develop all the instructions of which they were capable. These classes and Degrees were as follows:

First Class. 1. Apprentice. 2. Fellow Craft. 3. Master Mason. These were conformable to the same Degrees in all the other Rites.

Second Class. Fourth Degree, comprising Perfect Master, Elu, and Architect. Fifth Degree, comprising the Sublime Ecossais. Sixth Degree, comprising the Knight of the Sword, Knight of the East, and Prince of Jerusalem.

Third Class. 7. The First Chapter of Rose Croix, comprising ritualistic instructions. 8. The Second Chapter of Rose Croix. It is the depository of historical documents of rare value. 9. The Third Chapter of Rose Croix, comprising physical and philosophical instructions. 10. The Fourth and last Chapter of Rose Croix, or Rose Cross Brethren of the Grand Rosary, engaged in researches into the occult sciences, the object being the rehabilitation of man in his primitive rank and prerogatives.

The Primitive Rite was united to the Grand Orient in 1786, although some of its Lodges, objecting to the union, maintained their independence. It secured, at one time, a high consideration among French Freemasons, not only on account of the objects in which it was engaged, but on account also of the talents and position of many of its members.


The Primitive Scottish Rite appears to have been founded upon the Rite of Perfection, with an intermixture of the Strict Observance of Hund, the Adonhiramite, and some other Rites.

PRINCE. The word Prince is not attached as a title to any Masonic office, but is prefixed as a part of the name to several Degrees, as Prince of the Royal Secret, Prince of Rose Croix, and Prince of Jerusalem. In all of these instances it seems to convey some idea of sovereignty inherent in the character of the Degree. Thus the Prince of the Royal Secret was the ultimate, and, of course, controlling Degree of the Rite of Perfection, whence, shorn, however, of its sovereignty, it has been transferred to the Ancient and Accepted Scottish Rite. The Prince of Rose Croix, although holding in some Rites a subordinate position, was originally an independent Degree, and the representative of Rosicrucian Freemasonry. It is still at the head of the French Rite. The Princes of Jerusalem, according to the Old Constitutions of the Rite of Perfection, were invested with power of jurisdiction over all Degrees below the Sixteenth, a prerogative which they exercised long after the promulgation of the Constitutions of 1786; and even now they are called, in the Ritual of the Ancient and Accepted Scottish Rite, Chiefs in Masonry, a term borrowed from the Constitutions of 1782. But there are several other Prince Degrees which do not seem, at least now, to claim any character of sovereignty—such are the Prince of Lebanon, Prince of the Tabernacle, and Prince of Mercy, all of which are now subordinate Degrees in the Ancient and Accepted Scottish Rite.

PRINCE ADEPT. See Adept, Prince.
PRINCE DEPOSITOR, GRAND. In French the title is Grand Prince Depositaire. A Degree in the collection of Pyron.

PRINCE EDWARD ISLAND. On October 9, 1797, Saint John's Lodge was warranted at Charlottetown by the Grand Lodge of England. The island was then St. John's Island and continued to be so called until 1798. Seven Lodges, namely, Saint John's, Victoria, King Hiram, Saint George, Alexander, Mount Lebanon, and True Brothers met on June 23, 1875, and formed the Grand Lodge of Prince Edward Island. The Hon. John Yeo was elected Grand Master and was duly installed the following day by the Grand Master of New Brunswick.

PRINCE MASON. A term applied in the old Scottish Rite Constitutions to the possessors of the advanced Degrees above the Fourteenth. It was first assumed by the Council of the Emperors of the East and West. Rose Croix Freemasons in Ireland are still known by this name.

PRINCE MASON'S OF IRELAND. Brother Gerald Fitzgibbon, President of the Grand Chapter of Prince Masons of Ireland and Sovereign Grand Commander of the Thirty-third Degree, presided at the Triennial Convocation of the Grand Chapter of the Prince Masons of Ireland held on May 19, 1909. Brother Fitzgibbon submitted at that time some historical notes regarding the several developments of the organization over which he presided. He pointed out that the course of Freemasonry in Ireland is distinguished and has been peculiarly affected by the Prince Masons of Ireland held on May 19, 1909. This was the close of the seventeenth and the opening of the eighteenth century. Evidence is accumulating that it was gradual, and not simultaneous in different countries. Ireland was early associated with the French Revolution. Recent research among the manuscripts of Trinity College has brought proof to light that Freemasonry of the speculative type was known within the precincts of Dublin University before the Revolution of 1688. The German historian, Kloss, quotes an official list issued in 1788 by the Grand Orient in France in which a Lodge in Walsh's Irish Regimen, then in the French service, is stated to have been constituted in 1688. With the Grand Lodge of Ireland, fourteen years later, the change took place during the time in the history of Grand Lodges, issued numbered Warrants to subordinate Lodges, Lodge No. 1, Cork, on submitting to its Jurisdiction, claimed, and got, the first Degree of Perfection. By the light of history, it is apparent that Prince Masons was an autonomous Body—in effect as a Grand Lodge in Munster. The independent authority of the Master of a Munster Lodge, as early as 1713, rendered the initiation of a candidate of the Thirty-second Degree a matter of individual Appraoch, not merely possible, but, in a sense, regular.

Before 1743—how long we know not—the Royal Arch existed here. It is believed to have been an early development of the Chair Degree of the Ancient and Accepted Rite. On February 20, 1758, a Royal Arch Chapter working in Charleston under a Dublin Warrant, formed a junction with "the Sublime Grand Lodge of South Carolina," and its members were received, free of expense, into the Thirteenth Degree worked by that Lodge, and were "acknowledged as high as the Thirteenth Degree inclusive" (see Dalcho's Masonic Orations, page 64). That Sublime Grand Lodge was then working the Rite of Perfection. Twelve years later, in 1821, when lawfully conferred, it confers all Degrees below it, as a qualification for advancement in the Ancient and Accepted Scottish Rite of Thirty-three Degrees. Why Scottish is a question. That Rite was promulgated on December 4, 1802, and every Regular Supreme Council of the World now, directly and indirectly, holds a Warrant in which the Charleston Council is styled the Mother Supreme Council of the World. The acknowledgment by this indisputable authority of the Irish Royal Arch as the Thirteenth Degree established conclusively that our working up to that Degree is equivalent to, and dispenses with, all or any of the lower Degrees worked elsewhere.

The Grand Lodge of Ireland, and the Supreme Council of the Thirty-third Degree for Ireland, have never recognized any Side Degrees or By Degrees whatever. The Thirteenth Degree worked in Ireland in Regular Degrees is, however, an essential qualification for the higher Degrees of the Ancient and Accepted Rite. Among the degrees of which the Sovereign Grand Commander General of these Thirty-third Degree for the United States were in possession in 1801, Dalcho mentions "the Royal Arch as given under the Constitution of Dublin" (see Dalcho's Masonic Orations, page 60). Nothing similar is accorded to the Royal Arch of any other Constitution.

Chivalric or Templar Degrees have, at all time since their introduction in Ireland, been included with but the Royal Arch, and are considered as essential qualifications for the higher Degrees of the Ancient and Accepted Rite. It is an interesting question, too difficult and too obscure for me, how far these
Templar Degrees owed their introduction into Ireland, and soon afterwards from Ireland into Great Britain and the Continent, to the Jacobites. The Wild Geese flew far and wide, and Irishmen were on both sides in most of the fighting, during that stirring time. Craft Masons, whether Irish, French or German, when they came here from the Continent, seem to have come with no higher Degrees than which they were entitled to according to those whom they deemed qualified to receive them at home. The first Templar Degrees of which we have authentic record, were conferred in Craft Lodges; but possibly there were others unrecorded, which were worked in 1748, and the Thirty-third Degrees as now known to us. In existing documents that this "Sublime Degree" combined in itself the essentials of both the Thirty-second masonry in all its Branches." This College continued to confer and to govern the higher Degrees of the Rite of Perfection, which have since been regarded as Masonic classics.

I now come to the Rose Croix. We believe Ireland to have been the first English-speaking country to receive the Eighteenth Degree. The Irish Templars first obtained it from France at the hands of Pierre Laurent and Emmanuel Zimmermann, on January 20, 1782, and it has ever since been rigorously reserved for Templar Masons. The "Kilwinning and Original" Chapters, which were afterwards constituted in France from the Irish College, have retained its pre-eminence, though it has been justified, and it has been rewarded, by the general adoption of the Ancient and Accepted Rite. The Manifesto bears the names of Colonel John Mitchell as the Grand Commander, and Dr. Frederick Dalcho as the Inspector of the Thirty-third Degree. It embodied a Royal Arch statement of the constitution of the Rite of Perfection. Though the number of Degrees was raised from Twenty-five to Thirty-three, the highest Degree of the older Rite retained its pre-eminence, though it was divided into the Thirty-second and Thirty-third Degrees. The division was justified by attributing the ancient working of the simpler Rite of Perfection which have since been regarded as Masonic classics.

This is the very phrase by which Dalcho described the Thirty-third and last degree of the Ancient and Accepted Rite. It was not known in Ireland by that number before 1824, because the "Rite of Perfection" was not understood in this Rite to work the Rite of Perfection until 1824, but in and after 1802 it was in direct fraternal communication with the Supreme Council of the United States, now of the Southern Jurisdiction. Its reputation of Freemasonry in the end of the eighteenth century. We owe the formulation of the Ancient and Accepted Rite to the original Supreme Council of the Thirty-third Degree, and the Rite was retained as the essentials of both the Thirty-second and the Thirty-third Degrees as now known to us. In an extant O.B. "ratified in Saint Patrick's Cathedral, Dublin, on May 26th, 1811," again "verified on June 25th, 1825," and attested under the hands of John Fowler and John Fowler, the Commander and an Inspector-General of the Metropolitan College of Heredom for Ireland, of which he was the Commander for Ireland. Hence their intimate knowledge of Irish Degrees, and of the Thirty-third Degree, and the Thirty-third Degrees as now known to us. In an extant O.B. "ratified in Saint Patrick's Cathedral, Dublin, on May 26th, 1811," again "verified on June 25th, 1825," and attested under the hands of John Fowler and John Fowler, the Commander and an Inspector-General of the Metropolitan College of Heredom for Ireland, of which he was the Commander for Ireland. Hence their intimate knowledge of Irish Degrees, and of the Thirty-third Degree.

Close by mentioning an earlier but most interesting incident, of which you can see the significance for yourselves. Soon after the promulgation of the Ancient and Accepted Rite, John Fowler, in behalf of the Irish Grand Chapter of Prince Masons and of the Metropolitan College of Heredom for Ireland, of which he was the Commander, asked his friend Dalcho for permission to print in Dublin the documents relating to the New Rite of Temples, the request was regarded as an honour, and the request was at once granted. Here is a copy of the Book! (See Doctor Dalcho's
Masonic Orations, Dublin, printed by John King, Westmoreland Street, 1808.) It is headed by a copper-plate engraving of the Metropolitan College of Heredom of Ireland. In these Arms the initiate can trace insignia of every Degree worked in Ireland, from the Rose Cross to the Inspector-General's Degree. These include the scales. The five-pointed crown, within a triangle of gold, has also been a jewel of this Sixteenth Degree. The Dublin edition of Dalcho's book was printed seventeen years before the Thirty-third Degree was known or authorised to be conferred by that number in Ireland. Ireland in 1824, England in 1845, and Scotland in 1846, for the first time accepted patents or constitutions for Supreme Councils of the Thirty-third Degree. In 1811 a copy of this book was presented by the Metropolitan College to the Duke of Kent, as the Illustrious Commander of the Governing Body of the Sublime Degrees in England, and it was acknowledged by a gracious letter from Kensington Palace, expressing the gratification with which that introduction to the Ancient and Accepted Rite had been received.

I trust that the dates and incidents which I have mentioned will incline you to be faithful to the traditions of Irish Masonry, and will increase your respect and affection for the simple but solemn ceremonials to which we have been heir so long accustomed. I have tried to show that the impressive Formularies of the old Rite of Perfection still survive among us under the rule of the modern Council to which you now bear allegiance; and also to give you grounds for believing that for more than two hundred years Ireland has held a forward place in the ranks and progress of Freemasonry.

PRINCE OF JERUSALEM. In French, Prince de Jerusalem. This was the Sixteenth Degree of the Rite of Perfection, whence it was transferred to the Ancient and Accepted Scottish Rite, where it occupies the same numerical position. Its legend is founded on certain incidents which took place during the rebuilding of the second Temple, when the Jews were so much incommoded by the attacks of the Samaritans and other neighboring nations, that an Embassy was sent to King Darius to implore his favor and protection, which was accordingly obtained. This legend, as developed in the Degree, is contained in the apocryphal books of Esdras. It is found only in the Antiquities of Josephus (Book XI, chapter iv, section 9), and thence there is the strongest internal evidence to show that it was derived by the inventor of the Degree. Who that inventor was we can only conjecture. But as we have the statements of both Ragon and Kloss that the Prince of Jerusalem is the Fifty-third Degree of the Metropolitan Chapter of France, and as that Degree is the first section of the system of which the Prince of Jerusalem is the second, we may reasonably suppose that the latter was also composed by him.

The Degree being one of those adopted by the Emperors of the East and West in their system, which Stephen Morin was authorized to propagate in America, it was introduced into America long before the establishment of the Supreme Council of the Ancient and Accepted Scottish Rite. A Council was established by Henry A. Francken, about 1767, at Albany, in the State of New York, and a Grand Council organized by Myers, in 1788, in Charleston, South Carolina. This body exercised sovereign powers even after the establishment of the Supreme Council, May 31, 1801, for, in 1802, it granted a Warrant for the establishment of a Mark Lodge in Charleston, and another in the same year, for a Lodge of Perfection, in Savannah, Georgia.

But under the present regulations of the Ancient and Accepted Scottish Rite, this prerogative has been abolished, and Grand Councils of Princes of Jerusalem no longer exist. The old regulation, that the Master of a Lodge of Perfection must be at least a Prince of Jerusalem, which was contained in the Constitution of the Grand Council, has also been repealed, together with most of the privileges which formerly appertained to the Degree. A decision of the Supreme Council, in 1870, even obliterated Councils of the Princes of Jerusalem as a separate organization, authorized to confer the preliminary Degree of Knights of the East, and placed such Councils within the bosom of Rose Croix Chapters, a provision which, as a manifest innovation on the ancient system, the expediency, or at least the propriety, may be greatly doubted.

Bodies of this Degree are called Councils. According to the old rituals, the officers were a Most Equitable, a Senior and Junior Most Enlightened, a Grand Treasurer, and Grand Secretary. The more recent instructions of the Southern Jurisdiction of the United States has substituted for these a Most Illustrious Tarshatha, a Most Venerable High Priest, a Most Excellent Scribe, two Most Enlightened Wardens, and other officers. Yellow is the symbolic color of the Degree, and the apron is crimson, formerly white, lined and bordered with yellow. The jewel is a medal of gold, on one side of which is inscribed a hand holding an equally poised balance, and on the other a double-edged, cross-hilted sword erect, between three stars around the point, and the letters D and Z on each side.

The Prince of Jerusalem is also the Fifty-third Degree of the Metropolitan Chapter of France, and the Forty-fifth of the Rite of Mizraim.

PRINCE OF JERUSALEM, JEWEL OF. Should be a gold incrustation on a lozenge-shaped piece of mother-of-pearl. Equipoise scales held by hand, sword, five stars, one larger than the other four, and the letters D and Z in Hebrew, one on either side of the scales. The five-pointed crown, within a triangle of gold, has also been a jewel of this Sixteenth Degree.
PRINCE OF LEBANON. See Knight of the Royal Ax.

PRINCE OF LIBANUS. Another title for the Prince of Lebanon.

PRINCE OF MERCY. The title in French is Prince de Mercé. The Twenty-sixth Degree of the Ancient and Accepted Scottish Rite, called also Scottish Trinitarian or Ecossais Tripartite. It is one of the eight Degrees which were added on the organization of the Scottish Rite to the original twenty-five of the Rite of Perfection. It is a Christian Degree in its construction, and treats of the triple covenant of mercy which God made with man; first with Abraham by circumcision, next, with the Israelites in the wilderness, by the intermediation of Moses; and lastly, with all mankind, by the death and sufferings of Jesus Christ. It is in allusion to these three acts of mercy, that the Degree derives its two names of Scottish Trinitarian and Prince of Mercy, and not, as Ragon supposes, from any reference to the Fathers of Mercy, a religious society formerly engaged in the ransomings of Christian captives at Algiers. Chemin Dupontès (Mémoire Sur l'Ecossisme, page 373) says that the Scottish Rituals of the Degree are too full of the Hermetic philosophy, an error from which the French Cahiers are exempt; and he condemns much of its doctrines as "hyperbolique plaisanterie." But the modern Rituals as now practised are obnoxious to no such objection. The symbolic development of the number three of course constitutes a large part of its lecture; but the real dogma of the Degree is the importance of Truth, and to this all its ceremonies are directed.

Bodies of the Degree are called Chapters. The presiding officer is called Most Excellent Chief Prince, the Wardens are styled Excellent. In the old Rituals these officers represented Moses, Aaron, and Eleazar; but the abandonment of these personations in the modern Rituals was in the opinion of Doctor Mackey an improvement. The apron is red bordered with white, and the jewel is an equilateral triangle, within which is a heart. This was formerly inscribed with the Hebrew letter tau, now with the letters I.H.S.; and, to add to the Christianization which these letters give to the Degree, the American Councils have adopted a tessera in the form of a small fish of ivory or mother-of-pearl, in allusion to the well-known usage practises of the primitive Christians (see Tessera Hospitalis, and Mark).

PRINCE OF ROSE CROIX. See Rose Croix, Prince of.

PRINCE OF THE CAPTIVITY. According to the Talmudists, the Jews, while in captivity at Babylon, kept a genealogical table of the line of their kings, and he who was the rightful heir of the throne of Israel was called the Head or Prince of the Captivity. At the time of the restoration, Zerubbabel, being the lineal descendant of Solomon, was the Prince of the Captivity.

PRINCE OF THE EAST, GRAND. In French, Grand Prince d'Orient. A Degree in the collection of Le Page.

PRINCE OF THE LEVITES. The French title is Prince des Levites. A Degree in the collection of the Lodge of Saint Louis des Amis Réunis at Calais.


PRINCE OF THE SEVEN PLANETS, ILLUSTRIUS GRAND. In French, Illustre Grand Prince des sept Planètes. A Degree in the manuscript collection of Peuvret.

PRINCE OF THE TABERNACLE. The French title is Prince du Tabernacle. The Twenty-fourth Degree of the Ancient and Accepted Scottish Rite. In the old Rituals the Degree was intended to illustrate the directions given for the building of the Tabernacle, the particulars of which are recorded in the twenty-fifth chapter of Exodus. The Lodge is called a Hierarchy, and its officers are a Most Powerful Chief Prince, representing Moses, and three Wardens, whose style is Powerful, and who respectively represent Aaron, Bezaleel, and Aholiab. In the modern instructions of the United States, the three principal officers are called the Leader, the High Priest, and the Priest, and respectively represent Moses, Aaron, and Ithamar, his son. The Ritual is greatly enlarged; and while the main idea of the Degree is retained, the ceremonies represent the initiation into the mysteries of the Mosaic tabernacle. The jewel is the letter A, in gold, suspended from a broad crimson ribbon. The apron is white, lined with scarlet and bordered with green. The flap is sky-blue. On the apron is depicted a representation of the Tabernacle. This Degree appears to be peculiar to the Scottish Rite and its modifications. Doctor Mackey had not met with it in any of the other Rites.

PRINCE OF WALES. See Wales, Princes of.

PRINCE OF WALES GRAND LODGE. About the time of the reconciliation of the two contending Grand Lodges in England, in 1813, they were called, by way of distinction, after their Grand Masters. That of the Moderns was called the Prince of Wales Grand Lodge, and that of the Antients the Duke of Kent's Grand Lodge. The titles were used colloquially, and not officially.

PRINCE OF WALES LODGE. A Red Apron Lodge, No. 259, constituted August 20, 1787, by Warrant from the Duke of Cumberland, Most Worshipful Grand Master, under the patronage and personal protection of the Prince of Wales who subsequently became George IV of England. George, Prince of Wales, was Worshipful Master 1787–1820, having at one time had as Wardens the Dukes of York and Clarence. The Duke of York was Worshipful Master 1820–7 and the latter having been Worshipful Master 1827–30. The Duke of Sussex, Most Worshipful Grand Master, was Worshipful Master 1830–43. Albert Edward, Prince of Wales, was Worshipful Master in 1874. The membership consisted entirely of those who had been honored with appointments under its patron or men firmly attached to His Royal Highness's person and interests. This Lodge has the privilege of electing a Grand Steward annually and also its members may wear "a royal medal, having the Prince of Wales's plume and motto within a garter, surmounted by the coronet," etc., for the purpose of being "worn by the members out as well as in the Lodge, as a public token of their sincere and devoted attachment to H. R. H.'s person and interests." At the time of King William
PRINCESS

PRINCIPALS. The three presiding officers in a Chapter of Royal Arch Masons, according to the system practised in England, are called the Three Principals, or King, Prophet, and Priest, and, under the titles of Z, H, and J, represent Zerubbabel, Haggai, and Joshua. No person is eligible to the office of Scribe, Sojourner, or Assistant Sojourner. At his installation, each of the Principals receives an installing Degree like that of the Master or Past Master of a Lodge, and have served in the Chapter the office of Scribe, Sojourner, or Assistant Sojourner. At his installation, each of the Principals receives an installing Degree like that of the Master of a Blue Lodge. There is, however, no resemblance between any of these Degrees and the degrees of the Israelites to Jerusalem. He was the spokesman and leader of a party of three sojourners, and is, therefore, emphatically called the chief, or Principal Sojourner.

In the English Royal Arch system there are three officers called Sojourners. But in the American system the three Historical Sojourners are represented by the candidates, while only the supposed chief of them is represented by an officer called the Principal Sojourner. His duties are those of a Conductor, and resemble, in some respects, those of a Senior Deacon in a Symbolic Lodge; which office, indeed, he occupies when the Chapter is open on any of the preliminary Degrees.

PRINTED PROCEEDINGS. In 1741, the Grand Lodge of England adopted a regulation which Entick (Constitutions, 1756, page 236) is careful to tell us, "was unanimously agreed to," forbidding any Brother "to print, or cause to be printed, the proceedings of any Lodge or any part thereof, or the names of the persons present at such Lodge, but by the direction of the Grand Master or his deputy, under pain of being disowned for a Brother, and not to be admitted into any Quarterly Communication or Grand Lodge, or any Lodge whatsoever, and of being rendered incapable of bearing any office in the Craft."

The law has never been repealed, but the Grand Lodge of England issues reports of its meetings, as also do most of the Grand Lodges of the world. Bulletins are published at stated intervals by the Grand Orient of France, Italy, and Portugal, and by nearly all those of South America. In the United States, every Grand Lodge publishes annually the journal of its proceedings, and many subordinate Lodges print the account of any special meeting held on an important or interesting occasion.

PRIOR. This word has in its uses several applications.

1. The Superiors of the different Nations or Provinces into which the Order of the Templar was divided, were at first called Priors or Grand Priors, and afterwards Preceptors or Grand Preceptors.

2. Each of the languages of the Order of Malta was divided into Grand Priors, of which there were twenty-six, and over each of them a Grand Prior presided. Under him were several Commanderies.

3. The second officer in a Council of Kadosh, under the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States.

4. The Grand Prior is the third officer in the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States.

PRIOR, GRAND. See Grand Prior.

PRIORY. The jurisdiction of a Grand Prior in the Order of Malta or Saint John of Jerusalem.

PRIORY, GREAT. See Great Priory.

PRISEURS, ORDER OF THE. See Nicotiates, Order of.

PRISON. A Lodge having been held in 1782, in the King's Bench Prison, London, the Grand Lodge of England passed a resolution declaring that "it is inconsistent with the principles of Masonry for any Freemason's Lodge to be held for the purposes of making, passing, or raising Masons in any prison or place of confinement" (Constitutions, 1784, page 340).

The resolution is founded on the principle that there must be perfect freedom of action in everything that relates to the admission of candidates, and such freedom is not consistent with the necessary restraints of a prison.

PRIVATE COMMITTEE. See Committee, Private.

PRIVILEGED QUESTIONS. In parliamentary law, privileged questions are defined to be those to which precedence is given over all other questions. They are of four kinds:
1. Those which relate to the rights and privileges of the assembly or any of its members.
2. Motions for adjournment.
4. Special orders of the day.

The first, third, and fourth only of these are applicable to Masonic parliamentary law.

**PRIVILEGE, QUESTIONS OF.** In all parliamentary or legislative bodies, there occur certain questions which relate to matters affecting the dignity of the assembly or the rights and privileges of some of its members, and these are hence called Questions of Privilege; such, for instance, are motions arising out of or having relation to a quarrel between two of the members, an assault upon any member, charges affecting the integrity of the assembly or any of its members, or any other matters of a similar character. Questions referring to any of these matters take precedence of all other business, and hence are always in order. These questions of privilege are not to be confounded with privileged questions; for, although all questions of privilege are privileged questions, all privileged questions are not questions of privilege. Strictly speaking, questions of privilege relate to the house or its members, and privileged questions relate to matters of business (see Doctor Mackey's revised Jurisprudence of Freemasonry).

**PROBATION.** The interval between the reception of one Degree and the succeeding one is called the probation of the candidate, because it is during this period that he is to prove his qualification for advancement. In England and in the United States the time of probation between the reception of Degrees is four weeks, to which is generally added the further safeguard of an open examination in the preceding Degree. In France and Germany the probation is extended to one year. The time is greatly extended in the Ancient and Accepted Scottish Rite. The Statutes of the Southern Supreme Council require an interval of two years to be passed between the reception of the Fourteenth and the Thirty-second Degrees. An extraordinary rule prevailed in the Constitutions of 1762, by which the Rite of Perfection was governed. According to this rule, a candidate was required to pass a probation, from the time of his application as an Entered Apprentice until his reception of the Twenty-fifth or ultimate Degree of the Rite, of no less than six years and nine months. But as all the separate times of probation depended on symbolic numbers, it is not to be presumed that this regulation was ever practically enforced.

**PROBLEM, FORTY-SEVENTH.** See Forty-Seventh Problem.

**PROCESSIONS.** Public processions of the Order, although not as popular as they were some years ago, still have the warrant of early and long usage. The first procession, after the revival, of the Craft was some years ago very common in America, nor have they yet been altogether abandoned; although now practised with greater discretion and less frequently, being in general restricted to special occasions of importance, such as funerals, the laying of corner-stones, etc. The question has been often mooted, whether public processions, with the open exhibition of its regalia and furniture, are or are not of advantage to the Order. In 1747 it was thought not be so, at least in London, but the custom was continued, to a great extent, in the provinces. Doctor Oliver (Symbol of Glory) was in favor of what he calls “the good old custom, so strongly recommended and assiduously practised by the Masonic worthies of the eighteenth century, and imitated by many other public bodies of men, of assembling the Brethren of a province annually under their own banner, and marching in solemn procession to the house of God, to offer up their thanksgiving in the public congregation for the blessings of the preceding year; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order.”

Processions are not peculiar to the Masonic Fraternity. The custom comes to us from remote antiquity. In the initiations at Eleusis, the celebration of the Mysteries was accompanied each day by a solemn procession of the initiates from Athens to the temple of initiation. Apuleius describes the same custom as prevailing in the celebration of the Mysteries of Isis. Among the early Romans, it was the custom, in times of public triumph or distress, to have solemn processions to the temples, either to thank the gods for their favor or to invite their protection. The Jews also went in procession to the Temple to offer up their prayers. So, too, the primitive Christians walked in procession to the tombs of the martyrs. Ecclesiastical processions were first introduced in the fourth century. They are now used in the Roman Church on various occasions, and the Pontificale Romanum supplies the necessary ritual for their observance. In the Middle Ages these processions were often carried to an absurd extent. Polydore describes them as consisting of “ridiculous contrivances, of a figure with a great gaping mouth, and other pieces of merriment.” But these displays were abandoned with the increasing refinement of the age. At this day, processions are common in all countries, not only of religious confraternities, but of political and social societies.
Fig. 1. Vishnu, a Hindu god. Fig. 2. Brahma, chief Hindu god. Fig. 3. Venus and Hymen, vitality powers. Fig. 4. Sun and Moon gods. Fig. 5. Car of Cupid. Fig. 6. Mercury, rooster and corn. Fig. 7. Calathus, maidenhood symbol, on winged bearer. Fig. 8. Neptune, the sea god. Fig. 9. Goddess of the City Sidon.
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Primitive Symbolism

Fig. 10. Oriental myth of mankind from fish. Fig. 11. Venus raised from sea by Titans. Fig. 12. Serpent trampled by Hindu god. Fig. 13. Ashtaroth as goddess of night. Fig. 14. Lotus and destructive emblems. Fig. 15. Moon god. Fig. 16. Tentyra Venus with dove. Fig. 17. Four-horned goat from Spain. Fig. 18. Mermaid myth. Fig. 19. Horned head of the god Baal. Fig. 20. Vine leaves and apples denoting fertility.
There are processions also in Freemasonry which are confined to the internal concerns of the Order, and are not therefore of a public nature. The procession "around the Hall," at the installation of the Grand Master, is first mentioned in 1721. Previous to that year there is no allusion to any such ceremony. From 1717-20 we are simply told that the new Grand Master "was saluted," and that he was "homaged," or that "his health was drunk in due form." But in 1721 a processional ceremony seems to have been composed, for in that year we are informed (Constitutions, 1738, page 113), that "Brother Payne, the old Grand Master, made the first procession round the Hall, and when returned, he proclaimed aloud the most noble Prince and our Brother." This procession was not abolished with the public processions in 1747, but continued for many years afterward.

In the United States it gave rise to the procession at the installation of Masters, which, although provided for by the ritual, and practised by Lodges, has been too often neglected by many. The form of the procession, as adopted in 1724, is given by Anderson (Constitutions, page 117), and is almost precisely the same as that used in all Masonic processions at the present day, except funeral ones. The rule was then adopted, which has ever since prevailed, that in all processions the juniors in Degree and in office shall go first, so that the place of honor shall be the rear.

An early Masonic procession is reported in Read's Weekly Journal or British Gazetteer, No. 606, April 13, 1736, as quoted in the Freemasons Magazine and Masonic Mirror, September 19, 1863 (page 223) as follows:

Friday, about 2 o'clock, the Grand Cavalcade of the Most Antient and Honourable Society of Free and Accepted Masons, set forward from the Earl of London's house in Privy-garden to Fishmonger's hall in Thames-street. The procession was as follows: A pair of kettle-drums, 2 trumpets, 2 French horns, 4 haut-boys, 2 bassoons, the 12 present stewards in 12 chariots, the Master and warden of the Stewards Lodge in one coach, the Brethren in their respective coaches, the nobility and gentlemen who have served in the Grand Offices, the two Grand Wardens in one coach, the Deputy Grand Master alone, the Secretary and Sword Bearer in one coach, the Rt. Hon. the Lord Viscount Weymouth, the present Grand Master, and the Rt. Hon. Earl of London, the Grand Master elect, together in the Lord Weymouth's coach; the Earl of London's coach and six horses, empty, closed the procession. The cavalcade proceeded through the Strand Fleet-street, Cheapside, Cornhill and Gracechurch-street to Fishmonger's Hall, where a very elegant entertainment was provided by the Stewards. In the evening there was a grand ball for the ladies, and the whole was concluded with the usual magnificence and grandeur.

PROCLAMATION. At the installation of the officers of a Lodge, or any other Masonic Body, and especially a Grand Lodge or Grand Chapter, proclamation is made in a Lodge or Chapter by the installing officer, and in a Grand Lodge or Grand Chapter by the Grand Marshal. Proclamation is also made on some other occasions, and on such occasions the Grand Marshal performs the duty.

PROCLAMATION OF CYRUS. A ceremony in the American Royal Arch. We learn from Scripture that in the first year of Cyrus, the King of Persia, the captivity of the Jews was terminated. Cyrus, from his conversations with Daniel and the other Jewish captives of learning and piety, as well as from his perusal of their sacred books, more especially the prophecies of Isaiah, had become imbued with a knowledge of true religion, and hence had even publicly announced to his subjects his belief in the God "which the nation of the Israelites worshiped." He was consequently impressed with an earnest desire to fulfill the prophetic declarations of which he was the subject, and to rebuild the Temple of Jerusalem. Accordingly, he issued a proclamation, which we find in Ezra (i, 2 and 3) as follows:

Thus saith Cyrus, King of Persia, The Lord God of heaven, hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judea. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judea, and build the house of the Lord God of Israel, he is the God, which is in Jerusalem.

With the publication of this proclamation of Cyrus commences what may be called the second part of the Royal Arch Degree.

PROCLUS. Known as the successor of Syrianus as the head of the Athenian school. Born in Constantinople, 412, died at Athens, 485. Proclus was a Neo-Platonist, and waged war against the new religion of Christianity, which caused him to be banished from the city; but was subsequently readmitted. His works were chiefly mystical, such as devoting hymns to the sun, Venus, or the poetic muses, and so far were harmless.

PROFANE. There is no word whose technical and proper meaning differs more than this. In its ordinary use profane signifies one who is irreverent, but in its technical adaptation it is applied to one who is ignorant of sacred rites. The word is compounded of the two Latin words pro and fanum, and literally means before or outside of the temple; and hence, a profanum among the ancients was one who was not allowed to enter the temple and behold the mysteries. "Those," says Vossius, "were called profane who were not initiated in the sacred rites, but to whom it was allowed only to stand before the temple—pro fano—not to enter it and take part in the solemnities."

The Greek equivalent, Βάσιλεύς, had a similar reference; for its root is found in βασιλεύον, a threshold, as if it denoted one who was not permitted to pass the threshold of the temple. In the celebrated hymn of Orpheus, which it is said was sung at the Mysteries of Eleusis, we meet with this phrase, θείας αιθάνη οίον ἕρων ἕρων οἱον θάνατον Βασιλεύς, meaning I speak to those to whom it is lawful, but close the doors against the profane. When the mysteries were about to begin, the Greeks used the solemn formula, τάς ταύτας, τάς ταύτας Βασιλεύς; and the Romans, Procul, O procul este, profani, both meaning, Far hence, O far hence, be ye, ye outsiders! (see Vergil, Aeneid, book vi, line 258).

Hence the original and inoffensive signification of profane is that of being uninitiated; and it is in this sense that it is used in Freemasonry, simply to designate one who has not been initiated as a Freemason. The word profane is not recognized as a noun substantive in the general usage of the language, but it has been adopted as a technical term in the dialect of Freemasonry, in the same relative sense in which the
word layman is used in the professions of law and divinity.

Accepted as the word is for general use among Freemasons, its ancient meaning “outside the Temple, an outsider,” may be misunderstood. A peculiar instance of this sort came up for consideration in 1926 at the Grand Lodge of the Philippine Islands. One of the Lodges objected to the use of the word profane, in either English or Spanish, when reference is made to persons not Freemasons, because it “has no proper place in modern Masonry.” Accordingly the Grand Lodge adopted this resolution:

That the use of the word profane, when reference is made to persons not Masons, be avoided wherever possible by the use of some other word or expression in its stead, such as unintitulated and non-Mason.

PROFICIENCY. The necessity that anyone who devotes himself to the acquisition of a science should become a proficient in its elementary instructions before he can expect to grasp and comprehend its higher branches, is so almost self-evident as to need no argument. But as Speculative Freemasonry is a science, it is equally necessary that a requisite qualification for admission to a higher Degree should be a suitable proficiency in the preceding one. It is true, that we do not find in express words in the Old Constitutions any regulations requiring proficiency as preliminary to advancement, but their whole spirit is evidently to that effect; and hence we find it prescribed in the Old Constitutions, that no Master shall take an apprentice for less than seven years, because it was expected that he should acquire a competent knowledge of the mystery before he could be admitted as a Fellow. The modern Constitution of the Grand Lodge of England provides that no Lodge shall confer a higher Degree on any Brother until he has passed an examination in open Lodge on the preceding Degrees (Rule 195) and many, perhaps most, of the Grand Lodges of the United States have adopted a similar regulation. The instructions of all the Symbolic Degrees, and, indeed, of the higher Degrees, and that too, in all rites, makes the imperative demand of every candidate whether he has made suitable proficiency in the preceding Degree, an affirmative answer to which is required before the rites of initiation can be continued. This answer is, according to the instructions, that “he has.” But some Freemasons have sought to evade the consequence of an acknowledgment of ignorance and want of proficiency by a change of the language of the instructions into “such as time and circumstances would permit.” But this is an innovation, unsanctioned by any authority, and should be repudiated. If the candidate has not made proper proficiency, the ritual, outside of all statutory regulations, refuses him advancement.

Anderson, in the second edition of his Constitutions (page 71), cites what he calls “an old record,” which says that in the reign of Edward III of England it was ordained “that Master Masons, or Masters of work, shall be examined whether they be able of cunning to serve their respective Lords, as well the Highest as the Lowest, to the Honour and Worship of the aforesaid Art, and to the Profit of their Lords.” Here, then, we may see the origin of that usage, which is still practised in every well-governed Lodge, not only of demanding a proper degree of proficiency in the candidate, but also of testing that proficiency by an examination.

This cautious and honest fear of the Fraternity lest any Brother should assume the duties of a position which he could not faithfully discharge, and which is, in our time, tantamount to a candidate’s advancing to a Degree for which he is not prepared, is again exhibited in all the Old Constitutions. Thus in the Lansdowne Manuscript, whose date is referred to the middle of the sixteenth century, it is charged “that no Mason take on him no Lord’s work, nor other man’s, but if he know himself well able to perform the work, so that the Craft have no slander.” The same regulation, and almost in the same language, is to be found in all the subsequent manuscripts.

In the Charges of 1722, it is directed that “a younger Brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love” (Constitutions, 1723, page 53).

It was, with the same view, that all of the Old Constitutions made it imperative that no Master should take an apprentice for less than seven years, because it was expected that he should acquire a competent knowledge of the mystery of the Craft before he could be admitted as a Fellow.

Notwithstanding these charges had a more particular reference to the operative part of the art, they clearly show the great stress that was placed by our ancient Brethren upon the necessity of skill and proficiency; and they have furnished the precedents upon which are based all similar regulations subsequently applied to Speculative Freemasonry.

PRO GRAND MASTER. The Latin word pro to be translated for, or instead of, or on behalf of the Grand Master. An officer known only to the English system, and the title adopted for the first time in 1782, when, on the election of the Duke of Cambridge to the office of Grand Master, a regulation was adopted by the Grand Lodge of England, that whenever a Prince of the Blood accepted the office of Grand Master, he should be at liberty to nominate any peer of the realm to be the Acting Grand Master, and to this officer is now given the title of Pro Grand Master. His collar, jewel, and authority are the same as those of a Grand Master, and in the case of a vacancy he actually assumes the office until the next annual election. The following Brethren have been Pro Grand Masters:

1752–1789 Earl of Effingham.
1790–1813 Earl of Moira.
1834–1838 Lord Dundas.
1839–1840 Earl of Durham.
1841–1843 Earl of Zetland.
1874–1890 Earl of Carnarvon.
1891–1898 Earl of Lathom.
1898–1903 Earl Amherst.
1908– Lord Apsley.

PROGRESSIVE FREEMASONRY. Our Freemasonry is undoubtedly a progressive science, and yet the fundamental principles of Freemasonry are the same now as they were at the very beginning of the Institution. Its landmarks are unchangeable. In these there can be no alteration, no diminution, no addition. When, therefore, we say that Freemasonry is progressive in its character, we of course
do not mean to allude to this unalterable part of its constitution. But there is a progress which every science must undergo, and which many of them have already undergone, to which the science of Freemasonry is subject.

Thus we say of chemistry that it is a progressive science.

Two hundred years ago, all its principles, so far as they were known, were directed to such futile inquiries as the philosopher's stone and the elixir of immortality. Now these principles have become more thoroughly understood, and more definitely established, and the object of their application is more noble and philosophic. The writings of the chemists of the former and the present period sufficiently indicate this progress of the science. Yet the elementary principles of chemistry are unchangeable. Its truths were the same then as they are now. Some of them were at that time unknown, because no mind of sufficient research had discovered them; but they existed as truths, from the very creation of matter; and now they have only been developed, not invented.

So it is with Freemasonry. It too has had its progress. Freemasons are now expected to be more learned than formerly in all that relates to the science of the Order. Its origin, its history, its objects, are now considered worthy of the attentive consideration of its disciples. The rational explanation of its ceremonies and symbols, and their connection with ancient systems of religion and philosophy, are now considered as necessary topics of inquiry for all who desire to distinguish themselves as proficients in Masonic science.

In all these things we see a great difference between the Freemasons of the present and of former days. In Europe, a century ago, such inquiries were considered as legitimate subjects of Masonic study. Hutchinson published in 1760, in England, his admirable work entitled The Spirit of Freemasonry, in which the deep philosophy of the Institution was fairly developed with much learning and ingenuity. Preston's Illustrations of Masonry, printed at a not much later period, also exhibits the system treated, in many places, in a philosophical manner. Lawrie's History of Freemasonry, published in Scotland in 1804, is a work containing much profound historical and antiquarian research. And in the last century, the works of Doctor Oliver alone would be sufficient to demonstrate to the most cursory observer that Freemasonry has a claim to be ranked among the learned institutions of the day. In Germany and France, the press has been borne down with the weight of abstruse works on our Order, written by men of the highest literary pretensions. In the United States, notwithstanding the really excellent work of Salem Town on Speculative Masonry, published in 1818, and the learned Discourses of Dr. T. M. Harris, published in 1801, it is only within much more recent years that Freemasonry has begun to assume the exalted position of a literary institution.

PROMISE. In entering into the Covenant of Freemasonry, the candidate makes a promise to the Order; for his covenant is simply a promise where he voluntarily places himself under a moral obligation to act within certain conditions in a particular way. The law of promise is, therefore, strictly applicable to this covenant, and by that law the validity and obligation of the promises of every candidate must be determined. In every promise there are these two things to be considered: the intention and the obligation.

As to the intention: of all casuists, the Jesuits alone have contended that the intention may be concealed within the bosom of the promiser. All Christian and Pagan writers agree on the principle that the words expressed must convey their ordinary meaning to the promisce. If we promise to do a certain thing to-morrow, we cannot, when the morrow comes, refuse to do it on the ground that we only promised to do it if it suited us when the time of performance had arrived. The obligation of every promiser is, then, to fulfil the promise that he has made, not in any way that he may have secretly intended, but in the way in which he supposes that the one to whom he made it, understood it at the time that it was made. Hence all Masonic promises are accompanied by the declaration that they are given without equivocation or mental reservation of any kind whatsoever.

All voluntary promises are binding, unless there be some paramount consideration which will release the obligation of performance. It is worth-while, then, to inquire if there be any such considerations which can impair the validity of Masonic promises. Doctor Wayland (Elements of Moral Science, page 285) lays down five conditions in which promises are not binding:

1. Where the performance is impossible.
2. Where the promise is unlawful.
3. Where no expectation is voluntarily excited by the promiser.
4. Where they proceed upon a condition which the promiser subsequently finds does not exist.
5. Where either of the parties is not a moral agent.

It is evident that no one of these conditions will apply to Masonic promises, for,

1. Every promise made at the altar of Masonry is possible to be performed.
2. No promise is exacted that is unlawful in its nature; for the candidate who expressly told that no promise exacted from him will interfere with the duty which he owes to God and to his country.
3. An expectation is voluntarily excited by the promiser, and that expectation is that he will faithfully fulfill his part of the covenant.
4. No false condition of things is placed before the candidate, either as to the character of the Institution or the nature of the duties which would be required of him.
5. Both parties to the promise, the candidate who makes it and the Craft to whom it is made, are moral agents, fully capable of entering into a contract or covenant.

This, then, is the proper answer to those adversaries of Freemasonry who contend for the invalidity of Masonic promises on the very grounds of Wayland and other moralists. Their conclusions would be incorrect, were it not that every one of their premises is false.

PROMOTION. Promotion in Freemasonry should not be governed, as in other societies, by succession of office. The fact that one has filled a lower office gives him no claim to a higher, unless he is fitted, by
skill and capacity, to discharge its duties faithfully. This alone should be the true basis of promotion (see Preferment).

PROMULGATION, LODGE OF. A Lodge of instruction which paved the way for the Union of 1813 of the Antient and Modern Grand Lodges. In 1809 the Grand Lodge of the Moderns resolved, on April 12, that, "This Grand Lodge do agree in opinion with the Committee of Charity that it is not necessary any longer to continue in force those measures which were resorted to, in or about the year 1739, respecting irregular Masons, and do therefore enjoin the several Lodges to revert to the Ancient Landmarks of the Society." A Warrant was issued, October 28, 1809, permitting certain Brethren to hold a Special Lodge with the purpose of "Ascertaining and promulgating the Ancient Land-Marks of the Craft." Meetings were held weekly at Freemasons Hall, beginning November 21, 1809. When the members agreed as to the exact form and manner of every ceremony they invited the Masters of the London Lodges to attend a rehearsal. Then they went through the Three Degrees and the ceremony of Installation, specified as "One of the two Land-Marks of the Craft." This word two is probably mistaken for true. After doing much good work in the way of bringing together factions and in the teaching of the accepted forms of ritual and ceremony, the Brethren disbanded in March, 1811.

PROOFS. What the German Freemasons call proben und präfugungen, meaning trials and proofs, and the French, épreuves Masoniques, or Masonic proofs, are defined by Bazot (Manuel, page 141) to be "mysterious methods of discovering the character and disposition of a recipiendary." They are, in fact, those ritualistic ceremonies of initiation which are intended to test the fortitude and fidelity of the candidate. They seem to be confined to Continental Freemasonry, for they are not known to any extent in the English or American systems, where all the ceremonies are purely symbolic. Krause (Kunst und Kunstwissenschaften, Book I, ciii, 37) admits that no trace of them, at least in the perilous and fearful forms which they assume in the Continental Rituals, are to be found in the oldest English catechisms. He admits that, as appealing to the sentiments of fear and hope, and adopting a dramatic form, they are contrary to the spirit of Freemasonry, and greatly interfere with its symbolism and with the pure and peaceful sentiments which it is intended to impress upon the mind of the neophyte.

PROPERTY OF A LODGE. As a Lodge owes its existence, and all the rights and prerogatives that it exercises, to the Grand Lodge from which it derives its Charter or Warrant of Constitution, it has been decided, as a principle of Masonic law, that when such Lodge ceases to exist, either by a withdrawal or a surrender of its Warrant, all the property which it possessed at the time of its dissolution reverts to the Grand Lodge. But should the Lodge be restored by a revival of its Warrant, its property should be restored, because the Grand Lodge hold it only as the general trustee or guardian of the Craft.

PROPHET. Haggai, who in the American system of the Royal Arch is called the Scribe, in the English system receives the title of Prophet, and hence in the order of precedence he is placed above the High Priest.

PROPHETS, SCHOOLS OF THE. See Schools of the Prophets.

PROPOSITION. The only method recognized in the United States of proposing candidates for initiation or membership is by the written petition of the applicant, who must at the same time be recommended by two members of the Lodge. In England, the applicant for initiation must previously sign the declaration, which in the United States is only made after his election. He is then proposed by one Brother, and, the proposition being seconded by another, he is balloted for at the next regular Lodge. Applicants for membership are also proposed without petition, but the Certificate of the former Lodge must be produced, as in the United States the dimit is required. Nor can any candidate for affiliation be balloted for unless previous notice of the application be given to all the members of the Lodge.

PROPYLAEUM. This word is also written Propylaeum. The court or vestibule in front of an edifice. The Propylaeum is the celebrated entrance to the Parthenon, the Greek Doric temple at Athens, built by Pericles in honor of Minerva or Athena.

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

PROSELYTE OF JERUSALEM. In French, Prospéle de Jérusalem. The Sixty-eighth Degree of the Metropolitan Chapter of France.

PROSELYTISM. Making converts, to win over from one faith to another by argument or other means of persuasion. Brahmanism is, perhaps, the only religion which is opposed to proselytism. The Brahman seeks no convert to his faith, but is content with that extension of his worship which is derived from the natural increase only of its members. The Jewish Church, perhaps one of the most exclusive, and which has always seemed indifferent to progress, yet provided a special form of baptism for the initiation of its proselytes into the Mosaic rites.

Buddhism, the great religion of the Eastern world, which, notwithstanding the opposition of the leading Brahman, spread with amazing rapidity over the Oriental nations, so that now it seems the most popular religion of the world, owes its extraordinary growth to the energetic propaganda of Sakyanuni, its founder, and to the same proselyting spirit which he inculcated upon his disciples.

The Christian church, mindful of the precept of its Divine founder, "Go ye into all the world, and preach the Gospel to every creature," has always considered the work of missions as one of the most important duties of the Church, and owes its rapid increase, in its earlier years, to the proselyting spirit of Paul, and Thomas, and the other apostles.
PROSELYTISM

Mohammedanism, springing up and lingering for a long time in a single family, at length acquired rapid growth among the Oriental nations, through the energetic proselytism of the Prophet and his adherents. But the proselytism of the religion of the New Testament and that of the Koran differed much in character. The Christian made his converts by persuasive accents and eloquent appeals; the Mussulman converted his penitents by the sharp power of the sword. Christianity was a religion of peace; Mohammedanism of war; yet each, though pursuing a different method, was equally energetic in securing converts.

In respect to this doctrine of proselytism, Freemasonry resembles more the exclusive faith of Brahma than the inviting one of Moses, of Buddha, of Christ, or of Mohammed. In plain words, Freemasonry is rigorously opposed to all proselytism. While its members do not hesitate, at all proper times and on all fitting occasions, to defend the Institution from all attacks of its enemies, it never seeks, by voluntary laudation of its virtues, to make new accessions of friends, or to add to the number of its disciples.

Nay, it boasts, as a peculiar beauty of its system, that it is a voluntary Institution. Not only does it forbid its members to use any efforts to obtain initiates, but actually requires every candidate for admission into its sacred rites to seriously declare, as a preparatory step, that in this voluntary offer of himself he has been unbiased by the improper solicitations of friends. Without this declaration, the candidate would be unsuccessful in his application. Although it is required that he should be prompted to solicit the privilege by the favorable opinion which he had conceived of the Institution, yet no provision is made by which that opinion can be inculcated in the minds of the profane; for were a Freemason, by any praises of the Order, or any exhibitions of its advantages, to induce anyone under such representations to seek admission, he would not only himself commit a grievous fault, but would subject the candidate to serious embarrassment at the very entrance of the Lodge.

This Brahmanical spirit of anti-proselytism, in which Freemasonry differs from every other association, has imparted upon the Institution certain peculiar features. In the first place, Freemasonry thus becomes, in the most positive form, a voluntary association. Whoever comes within its mystic circle, comes there of his "own free will and accord, and unbiased by the influence of friends." These are the terms on which he is received, and to all the legitimate consequences of this voluntary connection he must submit. Hence comes the axiom, "Once a Freemason, always a Freemason"; that is to say, no man, having once been initiated into its sacred rites, can, at his own pleasure or caprice, divest himself of his claims to the confidence and approval of the wise and good. But the growth they wish is not that abnormal one, derived from sudden revivals or ephemeral enthusiasm, where passion too often takes the place of judgment; but that slow and steady, and therefore healthy, growth which comes from the adhesion of wise and virtuous and thoughtful men, who are willing to join the brotherhood, that they may the better labor for the good of their fellow-men.

Thus it is that we find the addresses of our Grand Masters, the reports of our Committee on Foreign Correspondence, and the speeches of our anniversary orators, annually denouncing the too rapid increase of the Order, as something calculated to affect its stability and usefulness.

Hence, too, the Black Ball, that antagonist of proselytism, has been long and familiarly called the Bulwark of Freemasonry. Its faithful use is ever being inculcated by the fathers of the Order upon their younger members; and the unanimous ballot is universally admitted to be the most effectual means of preserving the purity of the Institution.

And so, this spirit of anti-proselytism, impressed upon every Freemason from his earliest initiation although not itself a landmark, has come to be invested with all the sacredness of such a law, and Freemasonry stands out alone, distinct from every other human association, and proudly proclaims, "Our portals are open to all the good and true, but we ask no man to enter."

PROTECTOR OF ENGLISH FREEMASONS.

This is a title accepted by King Edward VII of England on his accession to the throne in 1901. King Christian IX of Denmark became the Protector of the Craft in that country in 1885 when the Crown Prince Frederick Wilhelm Karl was Grand Master (see Patron).

PROTECTOR OF INNOCENCE. The French title is Protecteur de l'Innocence. A Degree in the nomenclature of Fustier, cited by him from the collection of Viany.

PROTECTRESS. A title assumed by Catherine II of Russia (see Russia).
PROTOCOL. In French, the formulœ or technical words of legal instruments; in Germany, the rough draft of an instrument or transaction; in diplomacy, the original copy of a treaty. Gädicke says that, in Masonic language, the protocol is the rough Minutes of a Lodge. The word is used in this sense in Germany only.

PROTOTYPÉ. The same as Archetype, which see.

PROVINCIAL GRAND LODGE. In each of the Counties of England is a Grand Lodge composed of the various Lodges within that district, with the Provincial Grand Master at their head, and this Body is called a Provincial Grand Lodge. It derives its existence, not from a Warrant, but from the Patent granted to the Provincial Grand Master by the Grand Master, and at his death, resignation, or removal, it becomes extinct, unless the Provincial Grand Registrar keeps up its existence by presiding over the province until the appointment of another Provincial Grand Master. Its authority is confined to the framing of by-laws, making regulations, hearing disputes, etc., but no absolute sentence can be promulgated by its authority without a reference to the Grand Lodge. Hence Doctor Oliver (Jurisprudence, page 272) says that a Provincial Grand Lodge “has a shadow of power, but very little substance. It may talk, but it cannot act.” The system does not exist in the United States. In England and Ireland the Provincial Grand Master is appointed by the Grand Master, but in Scotland his Commission emanates from the Grand Lodge.

PROVINCIAL GRAND MASTER. The presiding officer of a Provincial Grand Lodge. He is appointed by the Grand Master, during whose pleasure he holds his office. An appeal lies from his decisions to the Grand Lodge.

PROVINCIAL GRAND OFFICERS. The officers of a Provincial Grand Lodge correspond in title to those of the Grand Lodge. The Provincial Grand Treasurer is elected, but the other officers are nominated by the Provincial Grand Master. They are not by such appointment members of the Grand Lodge, nor do they take any rank out of their Province. They must all be residents of the Province and subscribing members to some Lodge therein. Provincial Grand Wardens must be Masters or Past Masters of a Lodge, and Provincial Grand Deacons, Wardens, or Past Wardens.

PROVINCIAL MASTER OF THE RED CROSS. The Sixth Degree of the Rite of Clerks of Strict Observance.

PROVOST AND JUDGE. The French title is Présid et Juge. The Seventh Degree of the Ancient and Accepted Scottish Rite. The history of the Degree relates that it was founded by Solomon, King of Israel, for the purpose of strengthening his means of preserving order among the vast number of Craftsmen engaged in the construction of the Temple. Tito, Prince Harodim, Adoniram, and Abda his father, were first created Provosts and Judges, who were afterward directed by Solomon to initiate his favorite and intimate secretary, Joabert, and to give him the keys of all the building.

In the old instructions, the Master of a Lodge of Provosts and Judges represents Tito, Prince Harodim, the first Grand Warden and Inspector of the three hundred architects. The number of lights is six, and the symbolic color is red. In the more recent instructions of the Southern Jurisdiction of the United States there has been a slight change. The legend is substantially preserved, but the presiding officer represents Azarias, the son of Nathan. The jewel is a golden key, having the letter A within a triangle engraved on the ward. The collar is red. The apron is white, lined with red, and is furnished with a pocket. This has been claimed as one of Ramsay’s Degrees, and in French was originally called Maître Irlandais, meaning Irish Master.

PROXY INSTALLATION. The Regulations of 1721 provide that, if the new Grand Master be absent from the Grand Feast, he may be proclaimed if proper assurance be given that he will serve, in which case the old Grand Master shall act as his proxy and receive the usual homage. This has led to a custom, once very common in the United States, but later on getting into disuse, of installing an absent officer by proxy. Such installations are called Proxy Installations. Their propriety is truly very questionable.

PROXY MASTER. In the Grand Lodge of Scotland, a Lodge is permitted to elect any Master Mason who holds a Diploma of the Grand Lodge, although he may not be a member of the Lodge, as its Proxy Master. He nominates two Proxy Wardens, and the three then become members of the Grand Lodge and representatives of the Lodge. Great opposition has recently been made to this system, because by it a Lodge is often represented by Brethren who are in no way connected with it, who never were present at any of its meetings, and who are personally unknown to any of its members. A similar system prevailed in the Grand Lodge of South Carolina, but was, after a hard struggle, abolished in 1860, at the adoption of a new Constitution.

PRUDENCE. This is one of the four cardinal virtues, the practice of which is inculcated upon the Entered Apprentice. Preston first introduced it into the Degree as referring to what was then, and long before had been called the Four Principal Signs, but which are now known as the Perfect Points of Entrance. Preston’s eulogium on prudence differs from that used in the lectures of the United States of America, which was composed by Webb. It is in these words: “Prudence is the true guide to human understanding, and consists in judging and determining with propriety what is to be said or done upon all our occasions, what dangers we should endeavor to avoid, and how to act in all our difficulties.” Webb’s definition, which is much better, may be found in all the Monitors. The Masonic reference of prudence to the manual point reminds us of the classic method of representing her in statues with a rule or measure in her hand.

PRUSSIA. Frederick William I of Prussia was so great an enemy of the Masonic Institution, that until his death it was scarcely known in his dominions, and the initiation, in 1738, of his son, the Crown Prince, was necessarily kept a secret from his father. But in 1740 Frederick II ascended the throne, and Masonry soon felt the advantages of a royal patron. The Baron de Bielefeld says (Letters i,
page 157) that in that year the king himself opened a Lodge at Charlottenburg, and initiated his brother, Prince William, the Margrave of Brandenburg, and the Duke of Holstein-Beck. Bielefeld and the Coun-
selor Jordan, in 1740, established the Lodge of the Three Globes at Berlin, which soon afterward as-
sumed the rank of a Grand Lodge. There are now in
Prussia three Grand Lodges, the seats of all of them
being at Berlin. These are the Grand Lodge of the
Three Globes, established in 1740, the Grand Lodge
Royal York of Friendship, established in 1760, and
the National Grand Lodge of Germany, established
in 1770. There is no country in the world where
Freemasonry is more profoundly studied as a science
than in Prussia, and much of the abstruse learning of
the Order, for which Germany has been distinguished,
is to be found among the members of the Prussian
Lodges. Unfortunately, they have, for a long time,
been marked with an intolerant spirit toward the
Jews, whose initiation was strictly forbidden until
comparatively recently, when that stain was re-
moved, and the tolerant principles of the Order were
recognized by the abrogation of the offensive laws.

**PRUSSIAN KNIGHT.** See Noachite.

**PSATERIANS.** A sect of Arians who maintained
that of De Gaminville or Querard, Louis Travenol
under that of Acerrellas, Arthuseus under that of
Carl Rossler wrote under the
Lodge of the
De Gaminville or Querard, Louis Travenol
pseudonym of Acerarrings, Arthuseus under that of
under that of Leonard Gabanon, etc.
The Illuminati also introduced the custom of giving
psalmody to the kingdoms and cities of Europe;
thus, with them, Austria was Achaia; Munich, Athens;
Vienna, Rome; Ingolstadt, Eleusis, etc. But this
practise was not confined to the Illuminati, for we
find many books published at Paris, Berlin, etc., with
the fictitious imprint of Jerusalem, Cosmopolis,
Latomopolis, Philadelphia, Edessa, etc. This prac-
tise has long since been abandoned.

**PUBLICATIONS, MASONIC.** The fact that,
within the past few years, Freemasonry has taken its
place—and an imposing one, too—in the literature of
the times; that men of genius and learning have
devoted themselves to its investigation; that its prin-
ciples and its system have become matters of study
and research; and that the results of this labor of
inquiry have been given, and still continue to be
given, to the world at large, in the form of treatises
on Masonic science, have at length introduced the
new question among the Fraternity, whether Masonic
books are of good or of evil tendency to the Institution.
Many well-meaning but timid members of the
Fraternity object to the freedom with which Masonic
topics are discussed in printed works. They think
that the veil is too much withdrawn by modern
Masonic writers, and that all doctrine and instruction
should be confined to oral teaching, within the limits
of the Lodge-room. Hence, to them, the art of print-
ing becomes useless for the diffusion of Masonic
knowledge; and thus, whatever may be the attain-
ments of a Masonic scholar, the fruits of his study
and experience would be confined to the narrow
limits of his personal presence. Such objectors draw
no distinction between the *Ritual* and the *Philosophy*
of Freemasonry. Like the old priests of Egypt, they
would have everything concealed under hieroglyphics,
and would as soon think of opening a Lodge in public
as they would of discussing, in a printed book, the
principles and design of the Institution.

The Grand Lodge of England, some years ago,
adopted a regulation which declared it penal to print
or publish any part of the proceedings of a Lodge, or
the names of the persons present at such a Lodge,
without the permission of the Grand Master. The
rule, however, evidently referred to local proceedings
only, and had no relation whatever to the publication
of Masonic authors and editors; for the English
Masonic press, since the days of Hutchinson, in the
middle of the eighteenth century, has been dis-
tinguished for the freedom, as well as learning, with
which the most abstruse principles of our Order have
been discussed.

Many years ago the Committee of Foreign Cor-
respondence of a prominent Grand Lodge affirmed
that Masonic literature was doing more "harm than
good to the Institution." About the same time the
Committee of another equally prominent Grand
Lodge was not ashamed to express its regret that
so much prominence of notice is, "in several Grand
Lodge proceedings, given to Masonic publications.
Masonry existed and flourished, was harmonious and
happy, in their absence."

When one reads such diatribes against Masonic
literature and Masonic progress—such blind efforts
to hide under the bushel the light that should be on
the hill-top—he is incontinently reminded of a similar
iconoclast, who, more than four centuries ago, made
a like onslaught on the pernicious effects of learning.
The immortal Jack Cade, in condemning Lord Say
to death as a patron of learning, gave vent to words of
which the language of these enemies of Masonic
literature seems to be but the echo:

"Thou hast most traitorously corrupted the youth of the
realm, in erecting a grammar-school; and whereas,
before, our forefathers had no other books but the score
of the tally, thou hast caused printing to be used; and
contrary to the king, his crown, and dignity, thou hast
built a paper-mill. It will be proved to thy face that
thou hast men about thee that usually talk of a noun
and a verb, and such abominable words as no Christian
ear can endure to hear.

We belong to no such school. On the contrary, we
believe that too much cannot be written and printed
and read about the philosophy and history, the
science and symbolism of Freemasonry; provided
always the writing is confined to those who rightly
understand their art. In Freemasonry, as in astron-
omy, in geology, or in any other of the arts and
sciences, a new book by an expert must always be
esteemed a valuable contribution. The production of
silly and untutored minds will fall of themselves into
oblivion without the aid of official persecution; but
that which is really valuable—which presents new
facts, or furnishes suggestive thoughts—will, in
Despite of the denunciations of the Jack Cades of Freemasonry, live to instruct the Brethren, and to elevate the tone and standing of the Institution.

Doctor Oliver, who has written more on Freemasonry than any other author, says on this subject:

I conceive it to be an error in judgment to discountenance the publication of philosophical disquisitions on the subject of Freemasonry, because such a proceeding would not only induce the world to think that our pretensions are incapable of enduring the test of inquiry, but would also have a tendency to restore the dark ages of superstition, when even the sacred writings were prohibited, under an apprehension that their contents might be misunderstood or perverted to the propagation of unsound doctrines and pernicious practices; and thus would ignorance be transmitted, as a legacy, from one generation to another.

Still further pursuing this theme, and passing from the unfavorable influence which must be exerted upon the world by our silence, to the injury that must accrue to the Craft, the same learned writer goes on to say, that "no hypotheses can be more untenable than that which forebodes evil to the Masonic Institution from the publication of Masonic treatises illustrative of its philosophical and moral tendency."

And in view of the meager and unsatisfactory nature of the lectures, in the form in which they are delivered in the Lodges, he wisely suggests that "if structure is to give vitality, and beauty, and health, of the lectures, in the form in which they are delivered in the Lodges, he wisely suggests that "if structure is to give vitality, and beauty, and health, and nature of Freemasonry as a speculative science. The lectures constitute but the skeleton of Masonic instruction on the legends, traditions, and symbols of the Order should not be productive of still greater good. Years ago, Doctor Mackey, as in the foregoing paragraphs, uttered on this subject sentiments which he is nerveless—senseless—lifeless; it is an empty voice without meaning—a tree of splendid foliage, but without a single fruit."

The objection to treatises and disquisitions on the science and philosophy of the Order were placed within every Brother's reach, a system of examination and research would soon be substituted for the dull and uninteresting routine which, in so many instances, characterizes our private meetings. The Brethren would become excited by the inquiry, and a rich series of new beauties and excellences would be their reward."

Of such a result there is no doubt. In consequence of the increase of Masonic publications in this country, Freemasonry has already been elevated to a high position. If there be any who still deem it a merely social institution, without a philosophy or literature; if there be any who speak of it with less admiration than it justly deserves, we may be assured that such men have read as little as they have thought on the subject of its science and its history. A few moments of conversation with a Freemason will show whether he is one of those contracted craftsmen who suppose that Masonic brightness consists merely in a knowledge of the correct mode of working one's way into a Lodge, or whether he is one who has read and properly appreciated the various treatises on the "Royal Art," in which men of genius and learning have developed the true spirit and design of the Order.

Such is the effect of Masonic publications upon the Fraternity; and the result of all my experience is, that enough has not been published. Books on all Masonic subjects, easily accessible to the masses of the Order, are necessary and essential to the elevation and extension of the Institution. Too many of them confine their acquirements to a knowledge of the signs and the ceremonies of initiation. There they cease their researches. They make no study of the philosophy and the antiquities of the Order. They do not seem to know that the modes of recognition are simply intended as means of security against imposture, and that the ceremonial rites are worth nothing without the symbolism of which they are only the external exponents. Freemasonry for them is nerveless—senseless—lifeless; it is an empty voice without meaning—a tree of splendid foliage, but without a single fruit.

The objections to treatises and disquisitions on Masonic subjects, that there is danger, through them, of giving too much light to the world without, has not the slightest support from experience. In England, in France, and in Germany, scarcely any restriction has been observed by Masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profane world is wiser in those countries than in our own in respect to the secrets of Freemasonry. In the face of these publications, the world without has remained as ignorant of the aporrheta or mysteries of our art, as if no work had ever been written on the subject; while the world within—"the Craft themselves—have been enlightened and instructed, and their views of Freemasonry—not as a social or charitable society, but as a philosophy, a science, a religion—have been elevated and enlarged.

The truth is, that men who are not Freemasons never read authentic Masonic works. They have no
interest in the topics discussed, and could not under-
stand them, from a want of the preparatory education
which the Lodge alone can supply. Therefore, were
a writer even to trench a little on what may be con-
sidered as being really the arcana or inner secrets of
Freemasonry, there is no danger of his thus making
an improper revelation to improper persons.
PUBLIC CEREMONIES. Most of the cere-
monies of Freemasonry are strictly private, and can
be conducted only in the presence of the initiated.
But some of them, from their nature, are necessarily
performed in public. Such are the burials of deceased
Brethren, the laying of cornerstone of public ed-
ifices, and the dedications of Masonic halls. The in-
stallation of the officers of a Lodge, or Grand Lodge,
are also sometimes conducted in public in the United
States. But the ceremonies in this case differ slightly
from those of a private installation in the Lodge
room, portions of the ceremony having to be omitted.
The reputation of the Order requires that these
ceremonies should be conducted with the utmost pro-
priety, and the Manuals and Monitors furnish the
fullest details of the order of exercises. Preston, in his
Illustrations, was the first writer who gave a printed
account of the mode of conducting these public
ceremonies, and to him we are most probably in-
debted for their ritual. Anderson, however, gave in
the first edition of the Constitutions the prescribed
form for constituting new Lodges, and installing
their officers, which is the model upon which Preston,
and other writers, have subsequently framed their
more enlarged formulas.
PUBLIC SCHOOLS. Brother DeWitt Clinton
founded the New York Free School Society, which
later became the Public School Society of New York,
generously heading the subscription list and promising
$200 a year for the support of the organization. He
was Chairman of the Board of Trustees and very
active until his death in 1828. In Cubberley’s History of
Education (page 661) there is a description of the
Society promoted by Brother DeWitt Clinton:
This Society was chartered by the Legislature “to
provide schooling for all children who are the proper
objects of a gratuitous education.” It organized free
public education in the city, secured funds, built school-
houses, provided and trained teachers, and ably supple-
mented the work of the private and church schools. By
its energy and its persistence it secured for itself a large
share of public confidence, and aroused a constantly in-
creasing interest in the cause of popular education. In
1853, after it had educated over 600,000 children and
trained over 1200 teachers, the Society, its work done,
surrendered its charter and turned over its buildings and
equipment to the public school department of the city,
which had been created by the Legislature in 1842.

The New York Mercury, December 31, 1753, refers
to a meeting of the Grand Lodge on the previous
Thursday, the Festival of Saint John the Evangelist.
The report goes on to say that the Brethren donated
fifteen pounds to be spent in clothing for the poor
children belonging to the Charity School and that
a contribution was also made for the relief of indigent
prisoners. This interest in the schools is character-
istic of Freemasons and at a quarterly meeting of
the Grand Lodge of New York, December 7, 1808, a
Committee was appointed to “devise and report to
this Grand Lodge a plan for the education of children
of poor Masons.” This Committee reported in 1809,
Schools and that it was the duty of all parents to see that school facilities are both adequate and efficient, "to strengthen the Public Schools by promoting their efficiency, so that their superiority over all other schools shall be so obvious that every parent will have to send his children to them if they are to progress and keep step with the Public School students in life's race" (see Transactions, 1924-5, pages 218-9, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite).

The former Grand Secretary of Scotland, Brother William A. Laurie (History of Free Masonry, 1849, page 70) gives briefly several interesting instances:

In Germany, Denmark, and Sweden, charity-schools were erected by the Lodges for educating the children of Free Masons whose poverty debarred them from this advantage. In that which was formed at Brunswick they were instructed in classical learning and various branches of mathematics, and were regularly examined by the Duke of Brunswick, who rewarded the most deserving with suitable premiums. At Eisenach, several seminaries of this kind were established, the teachers were endowed with fixed salaries, and in a short time after their institution they sent into the world 700 children instructed in the principles of science and the doctrines of Christianity. In 1771 an establishment of a similar kind was formed at Cassel, in which the children were maintained and educated till they could provide for themselves. In 1773 the united Lodges of Dresden, Leipzig, and Goerlitz, erected at Frederickstadt a seminary for children of every denomination in the Electorate of Saxony; the Masonic subscriptions were so numerous that after their institution they sent into the world 700 children instructed in the rudimentary principles of science and the doctrines of Christianity. In 1771 an establishment of a similar kind was formed at Cassel, in which the children were maintained and educated till they could provide for themselves. In 1773 the united Lodges of Dresden, Leipzig, and Goerlitz, erected at Frederickstadt a seminary for children of every denomination in the Electorate of Saxony; the Masonic subscriptions were so numerous that the funds of the institution were sufficient for its maintenance, and in the space of five years, above 1100 children received a liberal education. In the same year an extensive workhouse was erected at Prague, in which the children were not only instructed in the rudimentary principles of education, but in those branches also of the useful and fine arts which might qualify them for commercial and agricultural situations. It deserves to be remarked that the founders of these institutions, amid their anxiety for the public prosperity, never neglected the spiritual interests of the children; they saw that early piety is the foundation of all that is useful and honourable in life, and that without this, speculative knowledge and practical skill are of little avail.

Fully in line with the subject under discussion is another item also mentioned in the above work (page 193), "At the Quarterly Communication on 4th February, 1822, a letter was read from Leonard Horner, Esquire, Secretary to the Edinburgh School of Arts, thanking the Grand Lodge for the very liberal manner in which they had granted the use of the Hall for the accommodation of that Institution, thereby enabling it to extend its usefulness to a degree that would not have been practicable without this cordial co-operation." Brother Laurie says "This was the first School of Arts instituted in Scotland, if not in Great Britain, and the parents of the numerous Mechanics' Institutes since established" (see also Sunday Schools).

PUERILITY OF FREEMASONRY. "The absurdities and puerilities of Freemasonry are fit only for children, and are unworthy of the time or attention of wise men." Such is the language of its adversaries, and the apothegm is delivered with all that self-sufficiency which shows that the speaker is well satisfied with his own wisdom, and is very ready to place himself in the category of those wise men whose opinion he invokes. This charge of a puerility of design and object of Freemasonry is worth examination.

PUERILITY

Is it then possible, that those scholars of unquestioned strength of intellect and depth of science, who have devoted themselves to the study of Freemasonry, and who have in thousands of volumes given the result of their researches, have been altogether mistaken in the direction of their labors, and have been seeking to develop, not the principles of a philosophy, but the mechanism of a toy? Or is the assertion that such is the fact a mere sophism, such as ignorance is every day uttering, and a conclusion to which men are most likely to arrive when they talk of that of which they know nothing, like the critic who reviews a book that he has never read, or the skeptic who attacks a creed that he does not comprehend?

Such claims to an inspired infallibility are not uncommon among men of unsound judgment. Thus, when Gall and Spurzheim first gave to the world their wonderful discoveries in reference to the organization and the functions of the brain—discoveries which have since wrought a marked revolution in the sciences of anatomy, physiology, and ethics—the Edinburgh reviewers attempted to demolish these philosophers and their new system, but succeeded only in exposing their own ignorance of the science they were discussing. Time, which is continually evolving truth out of every intellectual conflict, has long since shown that the German philosophers were right and that their Scottish critics were wrong.

How common is it, even at this day, to hear men deriding Alchemy as a system of folly and imposture, cultivated only by madmen and knaves, when the researches of those who have investigated the subject without prejudice, but with patient learning, have shown, without any possibility of doubt, that these old Alchemists, so long the objects of derision to the philosophers and their new system, but succeeded only in exposing their own ignorance of the science they were discussing. Time, which is continually evolving truth out of every intellectual conflict, has long since shown that the German philosophers were right and that their Scottish critics were wrong.

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to questions such as these: What words shall be used in such a place, and what ceremony shall be observed on such an occasion? It belongs entirely to the inner organization of the Institution, or to the manner in which its services shall be conducted, and is interesting or important only to its own members. The language of its ritual or the form of its ceremonies has nothing more to do with the philosophic designs of Freemasonry than the rubrics of a church have to do with the religious creed professed by that church.

It might at any time be changed in its most material points, without in the slightest degree affecting the essential character of the Institution.

Of course, this ritualistic element is in one sense important to the members of the Society, because, by a due observance of the ritual, a general uniformity is preserved. But beyond this, the Masonic Ritual makes no claim to the consideration of scholars, and never has been made, and, indeed, from the very nature of its secret character, never can be made, a topic of discussion with those who are outside of the Fraternity.

But the other, the philosophical element of Freemasonry, is one of much importance. For it, and through it, we do make the plea that the Institution is entitled to the respect, and even veneration, of all good men, and is well worth the careful consideration of scholars. A great many theories have been advanced by Masonic writers as to the real origin of the Institution, as to the time when and the place where it first had its birth. It has been traced to the Mysteries of the ancient Pagan world, to the Temple of King Solomon, to the Roman Colleges of Artificers, to the Crusades for the recovery of the Holy Land, to the Gilds of the Middle Ages, to the Stone-Masons of Strasburg and Cologne, and even to the revolutionary struggle in England in the time of the Commonwealth, and to the secret efforts of the adherents of the House of Stuart to recover the throne. But whatever theory may be selected, and wheresoever and whichever it may be supposed to have received its birth, one thing is certain, namely, that for generations past, and yet within the records of history, it has, unlike other mundane things, presented to the world an unchanged organization.

Take, for instance, the theory which traces it back to one of the most recent periods, that, namely, which places the organization of the Order of Freemasons at the building of the Cathedral of Strasburg, in the year 1275. During all the time that has since elapsed, full six hundred years, how has Freemasonry presented itself? Why, as a Brotherhood organized and controlled by a secret discipline, engaged in important architectural labors, and combining with its operative tasks speculations of great religious import. If we see any change, it is simply this, that when the necessity no longer existed, the operative element was laid aside, and the speculative only was retained, but with a scrupulous preservation—as if it were for purposes of identification—of the technical language, the rules and regulations, the working-tools, and the discipline of the Operative Art. The material only on which they wrought was changed.

The disciples and followers of Erwin of Steinbach, Master Builder of Strasburg, were engaged, under the active influence of a profoundly religious sentiment, in the construction of a material edifice to the glory of God. The more modern workers in Freemasonry are under the same religious influence, engaged in the construction of a spiritual temple. Does not this long continuance of a Brotherhood employed in the same pursuit, or changing it only from a material to a spiritual character, but retaining its identity of organization, demand for itself some respect, and, if for nothing else, at least for its antiquity, some share of veneration? But this is not all. This Society or Brotherhood, or Confraternity as it might more appropriately be called, is distinguished from all other associations by the possession of certain symbols, myths, and, above all else, a Golden Legend, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality.

Now the question where and when these symbols, myths, and legends arose is one that is well worth the investigation of scholars, because it is intimately connected with the history of the human intellect. Did the Stone-Masons and Building Corporations of the Middle Ages invent them? Certainly not, for they are found in organizations that existed ages previously. The Greeks at Eleusis taught the same dogma of immortal life in the same symbolic mode, and their legend, if it differed from the Masonic in its accidents, was precisely identical in its substance. For when there was Dionysus, for the Acacia the Myrtle, but there were the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and then the same ineffable light, and the same sacred teaching of the name of God and the soul's immortality. So an ancient orator, who had passed through one of these old Greek Lodges—for such, without much violence of language, they may well be called—declared that those who have endured the initiation into the Mysteries entertain better hopes both of the end of life and of the eternal future. Is not this the very object and design of the Master's Degree? And this same peculiar form of symbolic initiation is to be found among the old Egyptians and in the island of Samothrace, thousands of years before the light of Christianity dawned upon the world to give the seal of its Resurrection. This will not, it is true, prove the descent of Freemasonry, as now organized, from the religious Mysteries of antiquity; although this is one of the theories of its origin entertained and defended by scholars of no mean pretension. But it will prove an identity of design in the moral and intellectual organization of all these institutions, and it will give the Masonic student subjects for profound study when he asks the interesting questions: Whence came these symbols, myths and legends? Who invented them? How and why have they been preserved? Looking back into the remotest days of recorded history, we find a priesthood in an island of Greece and another on the banks of the Nile, teaching the existence of a future life by symbols and legends, which convey the lesson in a peculiar mode. Now, after thousands of years have elapsed, we find the same symbolic and legendary method of instruction, for the same purpose, preserved in the depository of what is com-
Dear Sir Knight:

Will you join the Templar Correspondents, on Christmas, December 25th, at noon Eastern Standard time, (equivalent to 5 P.M. Greenwich,) in a libation pledging Grand Master John P. S. Gobin, the sentiment to be

"A Merry Christmas to our Grand Master,

With loyal greetings of each broad State

From Quoddy Head to the Golden Gate."

The Grand Master sends the following response:—

"May Christmas Day, encircling our limited world like a magic ring, find in each Templar's heart the full measure of kindness and love. May all evil be excluded, and the God of peace and happiness reign everywhere and bless every home."

Will you also extend the invitation to your friends.

Courteously and fraternally yours,

STEPHEN BERRY,
Templar Correspondent Maine.

R. S. V. P.

Please cooperate.

All friends are welcome.

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ANNOUNCEMENT OF CHRISTMAS OBSERVANCE

Sent out by the originator, Brother Stephen Berry, with written comment by Brother W. J. Hughan, their combined success in America and Europe resulting in the adoption of the custom by the Grand Encampment of the United States.
paratively a modern institution. Between these two extremes of the long past and the present now, we find the intervening period occupied by similar associations, succeeding each other from time to time, and spreading over different countries, but all engaged in the same symbolic instruction, with substantially the same symbols and the same mythical history.

Does not all this present a problem in moral and intellectual philosophy, and in the archeology of ethics, which is well worthy of an attempted solution? How unutterably puerile seem the objections and objurgations of a few contracted minds, guided only by prejudice, when we consider the vast questions of deep interest that are connected with Freemasonry as a part of those great Brotherhoods that have filled the world for so many ages. So far back, indeed, that some philosophic historians have supposed that they must have derived their knowledge of the doctrines which they taught in their mystic assemblies from direct revelation through an ancient priesthood that gives no other evidence of its former existence but the results which it produced. Man needs something more than the gratification of his selfish doctrine. Man is but part of the great brotherhood of man, and each one must be ready to exclaim with the old poet,

Homo sum; humani nihil a me alienum puto. This means in the Latin, I am a man, and I deem nothing relating to mankind to be foreign to my feelings.

Men study ancient history simply that they may learn what their Brother men have done in former times, and they read the philosophers and poets of Greece and Rome that they may know what were the speculations of those old thinkers. They strive to measure the intellect of man as it was then and as it is now, because the study of the growth of intellectual philosophy and the investigation of the mental and moral powers come home to us all as subjects of common interest. Looking then, upon Freemasonry as one of those associations which furnish the evidence and the example of the progress of man in intellectual, moral, and religious development, Doctor Mackey concludes by saying we may well claim for it that its design, its history, and its philosophy, so far from being puerile, are well entitled to the respect of all the world, and are worth the careful research of scholars.

PUISSANT. A title given to the presiding officer in several of the advanced Degrees.

PUISSANT IRISH MASTER. The Eighth Degree of what has been claimed as Ramsay's Irish Colleges.

PULLEN, WILLIAM HYDE. An eminent and accomplished Craftsman of England, who was renowned among English and American Workmen for his excellence in the conduct of the forms and varied ceremonies of Freemasonry.

PULPIT. From the Latin word Pulpitum, meaning a stage or scaffold, applied originally to the space where the actors played their parts in the Roman theater.

PULSANTI OPERIETUR. Latin, meaning to him who knocks it shall be opened. An inscription sometimes placed over the front door of Masonic temples or Lodge-rooms.

PUNISHMENTS, MASONIC. Punishment in Freemasonry is inflicted that the character of the Institution may remain unsullied, and that the unpunished crimes of its members may not injuriously reflect upon the reputation of the whole society. The nature of the punishment to be inflicted is restricted by the peculiar character of the Institution, which is avers to some forms of penalty, and by the laws of the land, which do not give to private corporations the right to impose certain species of punishment.

The infliction of fines or pecuniary penalties has, in modern times at least, been considered as contrary to the genius of Freemasonry, because the sanctions of Masonic law are of a higher nature than any that could be furnished by a pecuniary penalty.

Imprisonment and corporal punishment are equally adverse to the spirit of the Institution, and are also prohibited by the laws of the land, which reserve the infliction of such penalties for their own tribunals.

Masonic punishments are therefore restricted to an expression of disapprobation or the deprivation of Masonic rights, and they are: 1. Censure; 2. Reprimand; 3. Exclusion; 4. Suspension, Definite or Indefinite; and 5. Expulsion—all of which see under their respective titles.

PUNJAB. Freemasonry was founded in Punjaub, India, in 1872, by an ardent Freemason, Worshipful Brother Major Henry Basevi, whose failing health caused him to forsake his post shortly thereafter, leaving as his successor Major M. Ramsay, who became R. W. Deputy Grand Master. Many years ago, the Institution began the maintenance, the clothing, and education of the young, in 1879 having twenty-one children in its care.

PURANAS. A Hindu word meaning knowledge. The text-books of the worshipers of Vishnu and of Siva, forming, with the Tantras, the basis of the popular creed of the Brahmanical Hindus. There are about eighteen Puranas, and as many more minor works, called Upapuranas, all written in Sanskrit, and founded to some extent upon the Mahabharata and the Ramayana. Otherwise, their date is very uncertain.

PURCHASE. In the Cooke Manuscript (line 630) it is said that the son of Athelstan "purchased a free Patent of the kyng that they—the Freemasons—shulde make a semblly." This does not mean that he bought the Patent, but that he obtained or procured it. Such was the use of purchase in old English. The booty of a thief was called his purchase, because he had acquired it. Colloquially, the word is still used to designate the getting of a hold on anything.

PURE FREEMASONRY. See Primitive Freemasonry.

PURGING THE LODGE. An old expression for the ceremony of ascertaining the Masonic right to be present when a Lodge is opened (see also Fencing the Lodge).
PURIFICATION. As the Aspirant in the Ancient Mysteries was not permitted to pass through any of the forms of initiation, or to enter the sacred vestibule of the Temple, until, by water or fire, he had been symbolically purified from the corruptions of the world which he was about to leave behind, so in Freemasonry there is in the First Degree a symbolical purification by the presentation to the candidate of the common gavel, an implement whose emblematic use teaches a purification of the heart (see Illumination).

PURITY. In the Ancient Mysteries purity of heart and life was an essential prerequisite to initiation, because by initiation the aspirant was brought to a knowledge of God, to know whom was not permitted to the impure. For, says Origen (Against Celsus vi), "a defiled heart cannot see God, but he must be pure who desires to obtain a proper view of a pure Being." In the same spirit the Divine Master says: "Blessed are the pure in heart, for they shall see God." But "to see God" is a Hebraism, signifying to possess Him, to be spiritually in communion with Him, to know His true character. Now to acquire this knowledge of God, symbolized by the knowledge of His Name, is the great object of Masonry, as it was of all ancient initiation; and hence the candidate in Freemasonry is required to be pure, for "he only can stand in the holy place who hath clean hands and a pure heart" (see White).

PURITY, BROTHERS OF. An association of Arabic philosophers, founded at Bosra, in Syria, in the tenth century. Many of their writings, which were much studied by the Jews of Spain in the twelfth century, were very mystical. Steinschneider (Jewish Literature, 174, 295) calls them the Freemasons of Bosra, and says that they were "a celebrated Society of a kind of Freemasons."

PURPLE. Purple is the appropriate color of those Degrees which, in the American Rite, have been interpolated between the Royal Arch and Ancient Craft Masonry, namely, the Mark, Past, and Most Excellent Masters. It is in Freemasonry a symbol of fraternal union, because, being compounded of blue, the color of the Ancient Craft, and red, which is that of the Royal Arch, it is intended to signify the close connection and harmony which should ever exist between those two portions of the Masonic system. It may be observed that this allusion to the union and harmony between blue and red Masonry is significant between those two portions of the Masonic system. It may be observed that this allusion to the union and harmony between blue and red Masonry is significant that he was Raised in a Military Lodge at Crown Point while in the British Army (Masonry in the Formation of Our Government, Philip A. Roth, 1927).
PYTHAGORAS. One of the most celebrated of the Grecian philosophers, and the founder of what has been called the Italic School, was born at Samos in the period of 586-69 B.C., the year 552 being favored as the probable one of his birth. Educated as an athlete, he subsequently abandoned that profession and devoted himself to the study of philosophy. He traveled through Egypt, Chaldea, and Asia Minor, and is said to have submitted to the initiations in those countries for the purpose of acquiring knowledge. On his return to Europe, he established his celebrated school at Crotona, a Doric Colony in the south of Italy, about 529 B.C., much resembling that subsequently adopted by the Freemasons. His school soon acquired such a reputation that disciples flocked to him from all parts of Greece and Italy. Pythagoras taught as the principal dogma of his philosophy the system of metempsychosis, or the transmigration of souls. He taught the mystical power of numbers, and much of the symbolism on that subject which we now possess is derived from what has been left to us by his disciples, for of his own writings there is nothing extant. He was also a geometerian, and is regarded as having been the inventor of several problems, the most important of which is that now known as the forty-seventh problem of Euclid. He was also a proficient in music, and is said to have demonstrated the mathematical relations of musical intervals, and to have invented a number of musical instruments. Disdaining the vanity and dogmatism of the ancient sages, he contented himself with proclaiming that he was simply a seeker after knowledge, not its possessor, and to him is attributed the introduction of the word philosopher, or lover of wisdom, as the only title which he would assume. After the lawless destruction of his school at Crotona, he fled to the Locrians, who refused to receive him, when he repaired to Metapontum, and sought an asylum from his enemies in the temple of the Muses, where tradition says that he died of starvation at near the end of the sixth or the beginning of the fifth century. Some claim the date to be 506 B.C., when he was about seventy-six years old.

PUTNAM, GENERAL RUFUS. A general in the American Revolutionary War. Born at Sutton, Massachusetts, April 9, 1738; died May 1, 1824, at Marietta, Ohio (see New Age, April, 1925). Raised a Freemason in American Union Lodge No. 3, at Philadelphia, April 13, 1779. When the Grand Lodge of Ohio was organized in 1808 he was unanimously chosen Grand Master, although by that time he deemed himself too aged for active service and felt forced to decline.

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

PYTHAGORAS, SCHOOL OF. The schools established by Pythagoras at Crotona and other cities, have been considered by many writers as the models after which Masonic Lodges were subsequently constructed. They undoubtedly served the Christian ascetics of the first century as a pattern for their monastic institutions, with which institutions the Freemasonry of the Middle Ages, in its operative character, was intimately connected. A brief description of the school of Crotona will not therefore be inappropriate. The disciples of this school wore the simplest kind of clothing, and having on their entrance surrendered all their property to the common fund, they then submitted for three years to voluntary poverty, during which time they were also compelled to a rigorous silence. The doctrines of Pythagoras were always delivered as infallible propositions which admitted of no argument, and hence the Greek expression aiōs k tôn, he said it, was considered as a sufficient answer to anyone who demanded a reason. Aristotle, by the way, in his accounts of Pythagorean doctrines, refers with what appears to be a studied poverty, during which time they were also compelled to a rigorous silence. The doctrines of Pythagoras were always delivered as infallible propositions which admitted of no argument, and hence the Greek expression αἰών kai ἢν, he said it, was considered as a sufficient answer to anyone who demanded a reason. Aristotle, by the way, in his accounts of Pythagorean doctrines, refers with what appears to be a studied and cautious vagueness to the Pythagoreans, not to Pythagoras. The teaching was probably, according to recent investigation, as a rule credited to the founder. The scholars were divided into Ἐκσετήρες and Ἐσοτήρες. This distinction was borrowed by Pythagoras from the Egyptian priests, who practised a similar mode of instruction. The exoteric scholars were those who attended the public assemblies, where general ethical instructions were delivered by the sage. But only the esotérici constituted the true school, and these alone Pythagoras called, says Jamblichus, his companions and friends. Before admission to the privileges of this school, the previous life and character of the candidate were rigidly scrutinized, and in the preparatory initiation secrecy was enjoined by an oath, and he was made to submit to the severest trials of his fortitude and self-command. He who after his admission was alarmed at the obstacles he had to encounter, was permitted to return.
to the world, and the disciples, considering him as dead, performed his funeral obsequies, and erected a monument to his memory.

The mode of living in the school of Crotona was like that of the modern Communists. The Brethren, about six hundred in number, with their wives and children, resided in one large building. Every morning the business and duties of the day were arranged, and at night an account was rendered of the day's transactions. They arose before day to pay their devotions to the sun, and recited verses from Homer, Hesiod, or some other poet. Several hours were spent in study, after which there was an interval before dinner, which was occupied in walking and in gymnastic exercises. The meals consisted principally of bread, honey, and water, for though the table was often covered with delicacies, no one was permitted to partake of them. It was in this secret school that Pythagoras gave his instructions on his interior doctrine, and explained the hidden meaning of his symbols. There were three Degrees: the first or Mathematici, being engaged in the study of the exact sciences; and the second, or Theoretici, in the knowledge of God and the future state of man; but the third, or highest Degree, was communicated only to a few whose intellects were capable of grasping the full fruition of the Pythagorean philosophy.

This school, after existing for thirty years, was finally dissolved through the machinations of Kylo, a wealthy inhabitant of Crotona, who, having been refused admission, in revenge excited the citizens against it, when a lawless mob attacked the scholars while assembled in the house of Milo, set fire to the building and dispersed the disciples, forty of them being burned to death. The school was never resumed, but after the death of the philosopher, summaries of his doctrines were made by some of his disciples. Still many of his symbols and his esoteric teachings have to this day remained uninterpreted and unexplained.

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**QUALIFICATIONS**

After this account of the Pythagorean school, the Freemason will find no difficulty in understanding that part of the so-called Leland Manuscript which is said to have so much puzzled the great metaphysician John Locke.

This manuscript—the question of its authenticity is not here entered upon—has the following interesting paragraphs:

How comede ytt—Freemasonry—yn Engelonde? Peter Gower, a Grecian, joumeyeded for kunynge yn Egypte and in Syria, and yn everyche londe whereat the Venetians hadde plauntedte Maconnye, and wynnye entrancye yn al Lodges of Maconnes, he lerned muche, and retourndde and worked yn Grecia Magna wachsaynye and becomynyng a nyghtghye wysaccye and gracelychy renownd, and here he framed a grate Lodge at Groton, and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye Maconnes wherefromme, yn process of tymce, the arte passed yn Engelonde.

Locke confesses that he was at first puzzled with those strange names, Peter Gower, Groton, and the Venetians; but a little thinking taught him that they were only corruptions of Pythagoras, Crotona, and the Phenicians. It is not singular that the old Freemasons should have called Pythagoras their "ancient friend and Brother," and should have dedicated to him one of their geometrical symbols, the forty-seventh problem of Euclid; an epithet and a custom that have, by the force of habit, been retained in all the modern instructions of the Craft.

Recent conclusions ascribe to Pythagoras and his followers equal esteem to that accorded them by the old Freemasons. In their mathematical work the leading characteristic was a combination of arithmetic and geometry. The studies containing the germ of algebra were developed in the Pythagorean School into a true scientific method in its theory of proportion and in fact Pythagoras has been not only credited with a method common in value to all branches of mathematics but to be personally comparable himself with Descartes who decisively combined geometry and algebra.

Q. The Hebrew letter p, Q or K, pronounced Koph. The seventeenth letter in the English and modern Latin alphabets. In the Phenician or Ancient Hebrew its form was one ear. The Canaanite signification is ear.

**QUADRIVIUM AND TRIVIUM.** The seven liberal arts and sciences. The Quadrivium, in the language of the schools, were the four lesser arts, arithmetic, music, geometry, and astronomy; while the Trivium were the triple way to eloquence by the study of grammar, logic, and rhetoric.

**QUAKERS.** The question of the admissibility of a Quaker's affirmation in Freemasonry is discussed under the word Affirmation, which see.

**QUALIFICATIONS OF CANDIDATES.** Every candidate for initiation into the mysteries of Freemasonry must be qualified by certain essential conditions. These qualifications are of two kinds, Internal and External. The internal qualifications are those which lie within his own bosom, the external are...
Raising of Christ, with Adoration of Saints, design by Albrecht Dürer, 1511, Vienna, representing Father, Son, and Holy Ghost

Raising of Christ, Trinity Boss carved in stone about 1375, Peterborough Cathedral, England, representing Father, Son, and Holy Ghost
Raising of Christ, Altar-Piece at Trinity Church, Holyrood, Scotland, By Hugo Van Der Goes, representing Father, Son, and Holy Ghost
those which refer to his outward and apparent fitness. The external qualifications are again divided into Moral, Religious, Physical, Mental, and Political.

First. The Internal Qualifications are:

1. Moral. That candidate only is qualified for initiation who faithfully observes the precepts of the moral law, and leads a virtuous life, so conducting himself as to receive the reward of his own conscience as well as the respect and approbation of the world.

2. Religious. Excess is excessive and requiring in respect to creeds, but it does require that every candidate in the United States. Read and write will, in this day, disqualify a candidate. The candidate must be a man, not a woman; not so old as to have sunk into dotage; and he must be a member of the Old Constitutions of Freemasonry. In the portion of the Craft in olden times was uneducated, yet the Institution, and to partake of its responsibilities. Hence fools or idiots and madmen are excluded. All charges, "have his right limbs as a man ought to have." Members, but, to use the language of one of the old Charges, "as a man ought to have." The old rule required that none but those who were free born could be initiated, which, of course, excluded slaves and those born in servitude; and it did not make in the establishment of religious belief, provided it includes these two tenets.

3. Physical. These refer to sex, age, and bodily condition. The candidate must be a man, not a woman; not so old as to have sunk into dotage; and he must be in possession of all his limbs, not maimed or dismembered, but, to use the language of one of the old Charges, "as a man ought to have." The external qualifications are again divided into those which refer to his outward and apparent fitness.

4. Mental. This division excludes all men who are not intellectually qualified to comprehend the character of the moral law, and lead a virtuous life, so conducting himself as to receive the reward of his own conscience as well as the respect and approbation of the world.

5. Political. These relate to the condition of the candidate in society. The old rule required that none but those who were free born could be initiated, which, of course, excluded slaves and those born in servitude; and although the Grand Lodge of England substituted free man for born free, it is undeniable that this action was the change of a landmark; and the old rule still exists at least in the United States.

QUARRELS. Contention or quarreling in the Lodge, as well as without, is disconocntenced by the spirit of all the Old Constitutions of Freemasonry. In the Charges compiled from them, approved by the Grand Lodge of England in 1722, and published by Doctor Anderson, it is said, "No private quirks or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy" (Constitutions, 1723, page 54).

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Now that we have substantiated these statements, and confirmed the fact that the quarries where the workmen labored at the building of the Solomonic Temple were not in the dominions of the King of Tyre, but in the intermediate vicinity of the Temple. In 1868, Rob Morris held what he called a Moot Lodge in these quarries, and in his Tent Life in the Holy Land (page 114) speaks of them thus:

One thing to me is very manifest: there has been solid stone taken from the excavation sufficient to build the walls of Jerusalem and the Temple of Solomon. The size of many of the stones taken from here appears to be very great. I know of no place to which the stone can have been carried but to these works, and I know no other quarries in the neighborhood from which the great stone blocks of the walls would seem to have come. These two connected ideas compelled me strongly toward the belief that this was the ancient quarry whence the city was built; and when the magnitude of the excavation between the two opposite hills and of this cavern is considered, it is, to say the least of it, a difficult question to answer, what has become of the stone once here, on any other theory than the one I have suggested. Of the immense cavern which we explored was not the place where the hammers rang on the stone which were forbidden to sound in the silent growth of the great Temple of Solomon?

The researches of subsequent travelers, and especially the labors of the Palestine Exploration Fund, have substantiated these statements, and confirmed the fact that the quarries where the workmen labored at the building of the Solomonic Temple were not in the dominions of the King of Tyre, but in the immediate vicinity of the Temple. In 1868, Rob Morris held what he called a Moot Lodge in these quarries, and in his Tent Life in the Holy Land (page 114) speaks of them thus:

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year. The expression there used is that the Quarterly Communications were “forthwith revived.” This of course implies that they had previously existed; but as no mention is made of them in the Regulations of 1663, which speak only of an “Annual General Assembly,” we infer that quarterly communications were first introduced into the Masonic system after the middle of the seventeenth century. They are still retained by the Grand Lodges of England, Scotland, and Ireland, but in the United States only by those of Massachusetts and Pennsylvania.

QUATERNION. From the Latin quatuor, the number Four, which see. Doctor Oliver calls it the quaternary, but quaternion is the better usage.

QUATUOR CORONATI. See Four Crowned Martyrs.

QUATUOR CORONATI LODGE. This Lodge, No. 2076 on the Roll of the Grand Lodge of England, was established in 1866, for the purpose of studying the History, Symbols, and Legends of Freemasonry, and it is in fact a Masonic Literary and Archeological Society, meeting as a tiled Lodge. Attached to the Lodge proper, which is limited to forty full members, is a Correspondence Circle established in 1887, and later numbering several thousand members drawn from all parts of the world. The Transactions of the Lodge are published under the title of Ars Quatuor Coronatorum. The Lodge is named after the Four Crowned Martyrs, which see elsewhere in this work. All Master Masons in good standing are eligible to membership in the Correspondence Circle. The dues are $2.50 a year, for which the valuable Transactions of the Lodge are sent to each member.

QUEBEC. Although tradition states that a Lodge existed as early as 1755 in Quebec, Freemasonry was probably first introduced by regiments taking part in the capture of the city in September, 1759. Seven of these had Traveling Warrants, of which the oldest, that of an Irish Lodge, No. 35, attached to the Twenty-eighth Regiment, was dated 1734. In 1759, according to a document possessed by the Grand Lodge Library of England, the Masters and Wardens of the Regimental Lodges in Quebec chose an acting Master to form a Grand Lodge. June 24, 1760, Brother Simon Fraser, Colonel of the Highland Regiment, was elected and installed Grand Master. This Provincial Grand Lodge existed for 32 years. In 1751 a rival Grand Lodge of Irish Brethren was established. Other Provincial Grand Bodies were at work during the next few years, and not until October, 1855, did the Grand Lodge of Canada, governing Canada East and West, that is, Ontario and Quebec, emerge from the confusion. When the Dominion was established it was decided to form the Grand Lodge of Quebec on October 20, 1869, and Brother John Hamilton Graham was chosen Grand Master.

QUESTIONS OF HENRY VI. Questions said to have been proposed by King Henry VI of England to the Freemasons of the kingdom, which, with their answers, are in the Leland Manuscript, which see.

QUETZIALCOATL. The Mexican idea of the Deity of Enlightenment. The spirit-man from whom they received their civilization, and for whose second coming they wait. Him for whom they mistook Cortes, and therefore welcomed him with joy.

QUORUM. The parliamentary law provides that a deliberative Body shall not proceed to business until a quorum of its members is present. This law is applicable to Freemasonry, except that, in constituting a quorum for opening and working a Lodge, it is not necessary that the quorum shall be made up of actual members of the Lodge; for the proper officers of the Lodge being present, the quorum may be completed by any Brethren of the Craft. As to the number of Brethren requisite to make a quorum for the transaction of business, the Old Constitutions and Regulations are silent, and the authorities consequently differ. In reply to an inquiry directed to him in 1857, the editor of the London Freemasons Magazine affirmed that five Freemasons are sufficient to open a Lodge and carry on business other than initiation; for which latter purpose seven are necessary. This opinion appears to be the general English one, and is acquiesced in by Doctor Oliver; but there is no authority of law for it.

When, in the year 1818, the suggestion was made that some regulation was necessary relative to the number of Brethren requisite to constitute a legal Lodge, with competent powers to perform the rite of initiation, and transact all other business, the Board of General Purposes of the Grand Lodge of England, to whom the suggestion had been referred, replied, with something like Dogberrian astuteness, “that it is a matter of so much delicacy and difficulty, that it is thought advisable not to depart from the silence on the subject which had been observed in all the Books of Constitutions.”

In the absence, then, of all written laws upon the subject, and without any constitutional provision to guide us, we are compelled to recur to the ritual for authority. There the answer to the question in each Degree, “How many compose a Lodge?” will supply us with the rule by which we are to establish the quorum in that Degree. For whatever number composes a Lodge, that is the number which will authorize the Lodge to proceed to business. The ritual has thus established the number which constitutes a “perfect Lodge,” and without which number a Lodge could not be legally opened, and therefore, necessarily, could not proceed to work or business; for there is no distinction, in respect to a quorum, between a Lodge when at work or when engaged in business.

According to the ritualistic rule referred to, seven constitute a quorum, for work or business, in an Entered Apprentice’s Lodge, five in a Fellow Craft’s, and three in a Master Mason’s. Without this requisite number no Lodge can be opened in either of these Degrees. In a Chapter of Royal Arch Masons nine Companions constitute a quorum, and in a Commandery of Knights Templar eleven Knights; but, under certain circumstances, three Knights are competent to transact business.
R. The Hebrew letter is , pronounced Resh. The eighteenth letter in the English and other Western alphabets. The word Resh signifies forehead and in the Phenician and hieroglyphic character is presented as in the illustration. Compare this with the Hebrew letter. Its numerical value is 200, and the equivalent as a name of God is יוה, Rahum, signifying clemency.

RABBANAIM. The word רבניים is Rabbinical Hebrew, and signifies the Chief of the Architects. A significant word in the advanced Degrees.

RABBINISM. The system of philosophy taught by the Jewish Rabbis subsequent to the dispersion, which is engaged in mystical explanations of the oral law. With the reveries of the Jewish teachers was mingled the Egyptian, the Arabic, and the Grecian doctrines. From the Egyptians, especially, Rabbinism derived its allegorical and symbolic mode of instruction. Out of it sprang the Therapeutists and the Esseniens; and it gave rise to the composition of the Talmud, many of whose legends have been incorporated into the mythical philosophy of Speculative Freemasonry. This it is that makes Rabbinism an interesting subject of research to the Masonic student.

RABBI. ירביע. Literally, My Master, equivalent to the pure Hebrew, Adoni. As a significant word in the advanced Degrees, it has been translated a most excellent Master, and its usage by the later Jews will justify that interpretation. Buxtorf (Talmud Lexicon) tells us that about the time of Christ this title arose in the School of Hillel, and was given to only seven of their wise men who were pre-eminent for their learning. Jahn (Biblical Archology, page 106) says that Gamaliel, the preceptor of Saint Paul, was one of these. They styled themselves the children of wisdom, which is an expression very nearly corresponding to the Greek γόνατος. The word occurs once, as applied to Christ, in the New Testament (John xx, 16), “Jesus said unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.” The Masonic myth in the Most Excellent Master’s Degree, that it was the title addressed by the Queen of Sheba to King Solomon on beholding the magnificence and splendor of the Temple, lacks the element of plausibility, inasmuch as the word was not in use in the time of Solomon.

RAGON, J. M. One of the most distinguished Masonic writers of France. His contemporaries did not hesitate to call him “the most learned Freemason of the nineteenth century.” He was born in the last quarter of the eighteenth century, most probably at Bruges, in Belgium, where in 1803 he was initiated in the Lodge Réunion des Amis du Nord, and subsequently assisted in the foundation of the Lodge and Chapter of Vrais Amis in the same city. On his removal to Paris he continued his devotion to Freemasonry, and was the founder in 1805 of the celebrated Lodge of Les Trinosophes. In that Lodge he delivered, in 1818, a course of lectures on ancient and modern initiations, which twenty years afterward were repeated at the request of the Lodge, and published in 1841, under the title of Cours Philosophique et Interpratif des Initiatiques Anciennes et Modernes. This work was printed with the express permission of the Grand Orient of France, but three years after that Body denounced its second edition for containing some additional matter. Rebold charges this act to the petty passions of the day, and twenty-five years after the Grand Orient made ample reparation in the honor that it paid to the memory of Ragon. In 1818 and 1819, he was editor-in-chief of the periodical published during those years under the title of Hermès, ou Archives Maçoniques. In 1853, he published Orthodoxie Maçonnique, a work abounding in historical information, although some of his statements are inaccurate. In 1860, he published the Tuteur Général de la Franc-Maçonnerie, ou Manuel de l’Initié; a book not merely confined to the details of Degrees, but which is enriched with many valuable and interesting notes.

RAGOTZKY, CARL AUGUST. A German who was distinguished for his labors in Freemasonry, and for the production of several works of high character,
the principal of which were Der Freidenker in der Maurerei oder Freimithige Briefe über wichtige Gegenstände in der Frei-Maurerei, that is, The Free-thinker in Freemasonry, or Candid Letters on important subjects in Freemasonry, published at Berlin, in 1793, in an octavo volume of three hundred and eleven pages, of which a second edition appeared in 1811; and a smaller work entitled Ueber Maurerische Freiheit, für eingeweihte und uneingeweihte, that is, An Essay on Masonic Liberty, for Initiated and Uninitiated Readers, published in 1792. He died on January 5, 1823.

RAINBOW FOR GIRLS, ORDER OF. An organization planned to sow the seeds of love, law, religion, patriotism, and service in the hearts of the girlhood of America for harvest in the coming years. These sentiments prompted a Brother, the Rev. William Mark Sexson, McAlester, Oklahoma, then the Grand Chaplain of his State, to write the ritual and lay the foundations of the Order of the Rainbow for Girls. The first exemplification of the ritual was on April 6, 1922, when a class of more than seventy-five girls was initiated. In the four following years the Order was extended to thirty-one States of the Union and grew to a membership of forty thousand. The Order of the Rainbow is not Freemasonry nor is it Eastern Star, but it is very dear to each one of these fraternities. Local Lodges or Bodies are called Assemblies, and before an Assembly can be instituted it must be sponsored by a Masonic or an Eastern Star organization that will promise to look after its welfare. Its members, girls from 13 to 18, must be children of Masonic or Eastern Star families, or the friends and chums of such children. This is the only relationship it has to Freemasonry though it has no secrets from Freemasons or Stars and they are free to attend the meetings of any Assembly.

RAINBOW, THE MOST ANCIENT ORDER OF THE. A secret association existing in Moorfields in 1760.

RAINS. It was a custom among the English Freemasons of the middle of the eighteenth century, when conversing together on Freemasonry, to announce the appearance of a profane by the warning expression It rains. The custom was adopted by the German and French Freemasons, with the equivalent expression, Es regnet and Il pluie. Baron Tschudy, who condemns the usage, says that the latter refined upon it by designating the approach of a female by It neige, the French for It snows. Doctor Oliver says (Revelations of a Square, page 142) that the phrase It rains, to indicate that a Cowan is present and the proceedings must be suspended, is derived from the ancient punishment of an eavesdropper, which was to place him under the eaves of a house in rainy weather, and to retain him there till the droppings of water ran in at the collar of his coat and out at his shoes.

RAISED. When a candidate has received the Third Degree, he is said to have been raised to the sublime Degree of a Master Mason. The expression refers, materially, to a portion of the ceremony of initiation, but symbolically, to the resurrection, which it is the object of the Degree to exemplify.

A curious sidelight upon the use of the expression is that obtained by considering the word as also meaning the acceptance or adoption of the candidate officially by the Fraternity. There is an ancient and striking parallel for this understanding. Among the Roman customs connected with the birth of children, that was the most remarkable which left it to the arbitrary will of the father whether his new-born child should be preserved or left to perish. The midwife always placed the child on the ground. If the father wished to preserve its life he raised it from the ground and this was said to be tollere infantem, the raising of the child. This was an intensification of his purpose to acknowledge and educate it as his own. If the father did not choose to do this, he left the child on the ground, and thus expressed his wish to expose or abandon it, exponeire. This exposing of a new-born child was an unnatural custom borrowed from the Greeks by which children were left in the streets and abandoned to their fate (see Fiske's Classical Antiquities, page 287).

Some highly significant pictorial instances of resurrection are found in old churches. The altar picture from Holyrood at Edinburgh, Scotland (see illustration), is a good example. Here the First Person of the Trinity supports or raises the Son. Usually the Third Person of the Trinity, the Holy Ghost, is also represented symbolically in such cases, the dove being as a rule selected to indicate the complete threefold unity of the Godhead. The altar symbolism from Holyrood is therefore a typical specimen of the Trinity portrayal and of the resurrection occurrence.

Brother J. E. Barton discusses the symbolism of the other illustration, the Trinity Boss in the West Porch of Peterborough Cathedral in England. This porch is from architectural details dated about 1375. Old writers would call the porch a "Galilee," a ritualistic provision for such occasions as Palm Sunday, and for processions generally on the Sabbath. The promise to the disciples, that the risen Christ should go before them into Galilee, is no doubt the origin of the name; for the chief ecclesiastical dignitary, who brought up the rear of the procession, here went first, and entered the porch through the ranks of his subordinates, as a Master in taking his seat in the Lodge. Three probabilities are to be taken into account in considering this boss. It is the central ornament of a porch having special reference to the feast of the Resurrection. It was designed by a Gild—itself probably dedicated to the Holy Trinity, as at the Newark Parish Church, which would naturally wish the porch dedicated to the Holy Trinity. Its designers were inspired by a desire to connect, in a manner not unnatural to Freemasons with their own grades and ritual, the two ideas of the Holy Trinity and of the Resurrection.

Presumably the Masonic Gild, perhaps the chief Gild in Peterborough, was about to vault the porch it had given, and looked about for a suitable composition for its main boss. The first and inevitable suggestion was a Trinity subject, so common in sculpture, stained glass, and on monumental brasses. The usual Trinity is a design of God the Father supporting the Son upon the Cross, with the Holy Spirit added in the form of a Dove. Next it was suggested that the Trinity should here be modified in form, so as to depict a Risen, not a Crucified Lord, as being suitable to a Galilee Porch.
RAMAYANA. The great epic of ancient India, deemed a sacred writing by its people, narrating the history of Rama, or Vishnu incarnate, and his wife Sita. It contains about twenty-four thousand verses, in seven books, written in Sanskrit, and is ascribed to Valmiki, who lived about the beginning of the Christian era.

RAMAYANA, ANDREW MICHAEL. Commonly called the Chevalier Ramsay. He was born at Ayr, in Scotland. There is some uncertainty about the date of his birth, but according to his own account he must have been born in 1680 or 81, because in 1741 he told Herr von Gensau that he was 60 years old. His father was a baker, but being the possessor of considerable property was enabled to give his son a liberal education. He was accordingly sent to school Edinburgh, where he was distinguished for his abilities and diligence. In 1709 he was entrusted with the education of the two sons of the Earl of Wemyss. His father was a baker, but being the possessor of considerable property was enabled to give his son a liberal education. He was accordingly sent to school Edinburgh, where he was distinguished for his abilities and diligence. In 1709 he was entrusted with the education of the two sons of the Earl of Wemyss.

In 1710, he visited the celebrated Fenelon, Archbishop of Cambrai, of whose mystical tendencies he had heard, and met with a cordial reception. The Archbishop invited Ramsay to become his guest, and in six months he was converted to the Catholic faith. Fenelon procured for him the preceptorship of the Duc de Chateau-Thierry and the Prince de Turenne. As a reward for his services in that capacity, he was made a Knight of the Order of Saint Lazarus, whence he received the title of Chevalier by which he was usually known. He was subsequently selected by James III, the Pretender, as the tutor of his two sons, Charles Edward and Henry, the former of whom became afterward the Young Pretender, and the latter the Cardinal York. For this purpose he repaired, in 1724, to Rome. But the political and religious intrigues of that court became distasteful to him, and in a short time he obtained permission to return to France.

In 1728, he visited England, and became an inmate of the family of the Duke of Argyle. Chambers says (Biographical Dictionary) that while there he wrote his Principles of Natural and Revealed Religion, and his Travels of Cyrus. This statement is evidently incorrect. The former did not appear until after his death, and was probably one of the last productions of his pen. The latter had already been published at Paris in 1727. But he had already acquired so great a literary reputation, that the University of Oxford conferred on him the degree of Doctor of Civil Law. He then returned to France, and resided for many years at Pontoise, a seat of the Prince of Turenne, where he wrote his Life of Fenelon, and a History of the Viscount Turenne. During the remainder of his life he was Intendant in the Prince’s family, and died on May 6, 1743, in the sixty-second year of his age.

Brother Hawkins says here of Ramsay, he was a Freemason and Grand Chancellor of the Grand Lodge of Paris, but it is not known where and when he became a Freemason; it was probably during his visit to England about 1730.

Doctor Mackey now continues, Ramsay, although born of humble parentage, was by subsequent association an aristocrat in disposition. Hence, in proposing his theory of the origin of Freemasonry, he repudiated its connection with an operative art, and sought to find its birthplace in Palestine, among those kings and knights who had gone forth to battle as Crusaders for the conquest of Jerusalem. In 1737, Ramsay, as Grand Orator, pronounced a discourse before the Grand Lodge of France, in which he set forth his theory in explicit terms.

We here insert the famous address with such other information as has been obtained since the comments by Brothers Mackey and Hawkins were written. The address of Ramsay is printed in the Almanack des Cocus, 1741, with the title Discourse delivered at a Reception of Freemasons by Monsieur de R——, Grand Orator of the Order, and was reprinted at Frankfurt in 1742 by Brother De la Tierce in a History, Obligations and Laws of the Very Venerable Confraternity of Freemasons, a translation of the Constitutions of 1721 with the new articles of 1738. This was in 1745 published in a second edition, and Brother Gould’s History (volume iii, page 83) traces the address by Ramsay to publications in French at London, 1757 and 1795, and at The Hague, 1773, in the appendix to the second edition of 1743, and the third edition of 1762, of the first translation into German, at Frankfurt, 1741, of Anderson’s Constitutions, and elsewhere. He calls attention also to the circumstance that the Almanack credits the speech to a Mr. R——, but gives no date; that Tierce ascribes the address to the Grand Master of the
Freedoms of France, while Kloss, Geschicht der Freimaurerei in Frankreich, History of Freemasonry in France (volume i, page 44), notes that the German translations merely state that the Grand Orator delivered the speech. An earlier appearance of the address in print, at The Hague in 1738, is asserted by A. G. Jonast, History of the Grand Orient of France, published at Paris, 1865 (page 63).

The date of the actual delivery of the address seems to be determined definitely by a couple of letters from Ramsay to Cardinal Fleury, the principal adviser of the King, and then seventy-four years old. The letter of March 20, 1737, reads,

Condescend, my Lord, to support the Society of Freemasons in the broad views they entertain, and your Excellency will render your name more illustrious by this protection than Richelieu did of his by founding the French Academy. This by the way is from the Satires of Horace, (Book II, vi). In the next quotation to Lepos. This by the way is from the Satires of Horace, (Book II, vi).

The second letter is dated March 22, 1737, and is translated thus:

I learn that the Assemblies of Freemasons displease your Excellency. I have never frequented them except with a view of spreading maxims which would render by degrees unbelief ridiculous, vice odious, and ignorance shameful. I am persuaded that if wise men of your Excellency's choice were introduced to head these Assemblies, they would become very useful to religion, the State, and literature. Of this I hope to convince your Excellency if you will accord me a short interview at Issy. Awaiting that happy moment, I pray you to inform me whether I should return to these Assemblies, or not.

But the Cardinal did not agree, and he wrote on the margin of the letter in pencil the words, "le roi ne le veut pas," meaning The King does not wish it.

Several variations of the famous address are in existence but preference is usually given to the one published by Tierce or to direct translations of it such as those prepared under the supervision of Brothers Mackey and Gould, the extension by the latter being added to the former.

The printed address usually has no translation of the quotations from the Latin nor any precise reference to their sources. These are given in the present reprint of the address. The several quotations, following the text generally of Doctor Cow in the Corpus Poetarum Latinorum, are also somewhat more full than in the usual reproductions of the address, the one beginning O noctes, cenaeque deum, stops there, skips some five and a half lines, and then picks up the theme at Sermo oritur and after this omits the reference to Lepos. This by the way is from the Satires of Horace (Book II, vi). In the next quotation from the Latin, the address begins the lines at Est et claudo. Professor Conington's racy metrical rendering has an alluring freedom here that gives all the more point to the spirited words of Horace.

Whatever we may think of the many claims made and remade about Ramsay's ritualistic labors, this address is the principal source from which the arguments for the one side or the other draw their authority. Therefore it is well to give here all that can be found of it and readers are then the better qualified to form their own conclusions. Ramsay, and he was in all probability led to this course by the blunt notation of the Cardinal upon his letter of March 22, 1737, seems to have done what is really evident he would do if Fleury expressed an unfavorable reply, and that is he would not return to the meetings of the Brethren. So much seems clear. Was it but a mere coincidence that a year later the Church should have issued over the signature of Pope Clement XII an attack upon the Masonic Institution? However that may be here is the address in full:

The noble ardor which you, gentlemen, evince to enter into the most noble and very illustrious Order of Freemasons, is a certain proof that you already possess all the qualities necessary to become members, that is, humanity, all the morals, inviolable secrecy, and a taste for the fine arts.

Lycurgus, Solon, Numa, and all political legislators have failed to make their institutions lasting. However wise their laws may have been, they have not been able to spread through all countries and ages. As they only kept in view victories and conquests, military violence, and the elevation of one people at the expense of another, they have not had the power to become universal, to make themselves acceptable to the taste, spirit, and interest of all nations. Philanthropy was not their basis. Patriotism badly understood and pushed to excess, often destroyed in these wars, now these wars are no longer fought.

Mankind is not essentially distinguished by the tongues spoken, the clothes worn, the lands occupied, or the dignities with which it is invested. The world is nothing but a huge republic, of which every nation is a family, and every individual a child. Our Society was at the outset established to revive and spread these essential maxims borrowed from the nature of man. We desire to reunite all men of enlightened minds, gentle manners, and agreeable wit, not only by a love for the fine arts, but much more by the grand principles of virtue, science, and religion, where the interests of the Fraternity shall become those of the whole human race, while all nations shall use them as a bond of unity, love and humanity in general. Mankind is not essentially distinguished by the tongues spoken, the clothes worn, the lands occupied, or the dignities with which it is invested. The world is nothing but a huge republic, of which every nation is a family, and every individual a child. Our Society was at the outset established to revive and spread these essential maxims borrowed from the nature of man. We desire to reunite all men of enlightened minds, gentle manners, and agreeable wit, not only by a love for the fine arts, but much more by the grand principles of virtue, science, and religion, where the interests of the Fraternity shall become those of the whole human race, while all nations shall use them as a bond of unity, love and humanity in general.

The religious orders were established to make perfect individuals of all nations. What obligations do we not owe to these superior men who, without gross selfish interests, without even listening to the inborn tendency to dominate, imagined such an Institution, the sole aim of which is to unite minds and hearts in order to make them better, and form in the course of ages a spiritual empire where, without derogating from the various duties which different States each and every one shall be created, which, composed of many nations, shall in some sort cement them all into one by the ties of virtue and science.

The second requisite of our Society is sound morals. The religious orders were established to make perfect Christians, military orders to inspire a love of true glory, and the Order of Freemasons, to make men lovable, good citizens, good subjects, inviolable in their promises, and the complete theology of the heart. This is why one of our worshipful Brothers has said:

Nevertheless, we do not confine ourselves to purely civic virtues. We have amongst us three kinds of Brothers: Novices or Apprentices, Fellows or Professed Brothers, Masters or Perfected Brothers. To the first are explained the moral virtues; to the second the heroic virtues; to the last the Christian virtues. The Institution embraces the whole philosophy of sentiment and the complete theology of the heart. This is why one of our worshipful Brothers has said:

The noble ardor which you, gentlemen, evince to enter into the most noble and very illustrious Order of Freemasons, is a certain proof that you already possess all the qualities necessary to become members, that is, humanity, all the morals, inviolable secrecy, and a taste for the fine arts.
FREEMASON, Illustrious Grand Master,
Receive my first transports,
In my heart the Order has given them birth,
Happy I, if noble efforts cause me to merit.
Your esteem by elevating me to the sublime,
The primeval Truth,
To the Essence pure and divine,
Quiddittological Origiin of the soul,
The Source of life and love.

Because a sad, savage, and misanthropic philosophy
disguists virtuous men, our ancestors, the Crusaders,
who wished to render it lovable by the attractions of
innocent pleasures, agreeable music, pure joy, and moderate
gaiety. Our few words are not the trite phrases of
the Ignorant vulgar imagine. All the vices of heart
and soul are banished there, and, in religion, libertinage, in-
credulity, and debauch are proscribed. Our banquets
resemble these virtuous symposia of Horace, where
the conversation only touched what could enlighten the soul,
discipline the heart, and inspire a taste for the true, the
good, and the beautiful.

O noctes cecaenea deum, quibus ipsa meique
Ante Larem proprium vestor vernaque procesce
Pasco e magia, raptam cura divinito est,
Siccet inaequalis calices conviva solutus
Legibus insanis, seu quis capit acris fortis
Poeus seu modics uest "uestat. Ergo
Sanxero ordines, et intra domos nostras
Nee male nunc Lepos saltet, sed, quod magis ad nos
Pertinet et nescire malum est, agitamus, utrume
Divitiis homines a sinit virtute bato.
Quidque tivaleret nostro mysterio, tratab nos,
Et quae sit natura boni summumque quid eius.

O happy nights and suppers half divine,
When, at the home-gods’ altar, I and mine
Enjoy a frugal meal, and leave the treat
Uninished for my merry slaves to eat!
Not bound by fasting rules, but free to choose
Big cups or small, each follows his own views:
You toss your wine off boldly, if you please,
Or gently sip, and mellow by degrees.
We talk of—not our neighbor’s house or field,
Nor the last feat of Lepos, the light-heeled—
Or gently sip, and mellow by degrees.
You toss your wine off boldly, if you please,
Nor the last feat of Lepos, the light-heeled—
Or gently sip, and mellow by degrees.

Yes, sirs, the famous festivals of Ceres at Eleusis, of
Isis in Egypt, or Mithra at Athens or Urania amongst
the Phenicians, and of Diana in Scythia were connected
with ours. In those places mysteries were celebrated
which concealed many vestiges of the ancient religion of
Nas and the hierarchies. They were included with ban-
quets and libations, and neither that intermixture nor
great excess were known into which the heathen gradually fell.
The source of these infamies was the admission to the
nocturnal assemblies of persons of both sexes in contra-
verted vestments of the opposite usages of men and
women. Its object was to lead the learned men and all the artisans of the Fraternity to
unite to furnish the materials for a Universal Dictionary
of the liberal arts and useful sciences, excepting only
those devoted to the arts of the cabinet, and
theology and politics.

The work has already been commenced in London,
and by means of the union of our brethren it may be
carried to a conclusion in a few years. Not only are
the technical words and their etymology explained, but the
history of each art and science, its principles and opera-
tions, are described. By this means the lights of all
nations will be united in one single work, which will be
a universal library of all that is beautiful, great, luminous,
cold, and useful science, and will form the basis of all noble arts.
This work will augment in each century, according to
the increase of knowledge, and it will spread every-
where emulation and the taste for things of beauty and
utility, never without effect.

The word Freemason must therefore not be taken
in a literal, gross, and material sense, as if our founders
had been simple workers in stone, or merely curious
geniuses, or laborers, to a very small number of men, their work cannot embrace
all the races of men, their work cannot embrace
all the races of men, their work cannot embrace
all the races of men, their work cannot embrace
all nations.

The word Freemason must therefore not be taken
in a literal, gross, and material sense, as if our founders
had been simple workers in stone, or merely curious

As this prince was endowed with all heroic qualities, he, contrary to the prejudices of the times were changed, dismembers of this fraternity took the name of Freemasons, Order, conceded to it new privileges, and then the Kings of France confided during many centuries the safeguard of their royal persons.

At the time of the Crusades in Palestine many princes, in order of the Sacred Congregation of the Inquisition.

The kings, princes, and lords returned from Palestine to their own lands, and there established divers Lodges. At the time of the last Crusades many Lodges were already erected in Germany, Italy, Spain, France, and from thence in Scotland, because of the close alliance between the French and the Scotch. James, Lord Steward of Scotland, was Grand Master of a Lodge established at Kilwinning, in the West of Scotland, MCCCLXXXVI, shortly after the death of Alexander III, King of Scotland, and one year before John Baliol mounted the throne. This lord received as Freemasons into his Lodge the Earls of Gloucester and Ulster, the one English, the other Irish.

By degrees our Lodges and our rites were neglected in most places. This is why of so many historians only those of Great Britain speak of our Order. Nevertheless, it preserved its splendor among those Scotsmen to whom the Kings of France confided during many centuries the safeguard of their royal persons.

After the deplorable mishaps in the Crusades, the persecution of the Christian armies, and the triumph of Bencodcan, Sultan of Egypt, during the eighth and last Crusade, that great Prince Edward, son of Henry III, King of England, seeing there was no longer any safety for his Brethren in the Holy Land, from whence the Christian troops were retiring, brought them all back, and this colony of Brothers was established in England. As this prince was endowed with all heroic qualities, he loved the fine arts, and very lovingly and solicitously directed the work, published after his death, entitled The Philosophical Principles of Natural and Revealed Religion, published in 1738, and had the honor to be burnt under the ministry of a Mentor, who has realised all that could be imagined most fabulous. In this happy age when love of peace and love of virtue of heroes, this nation (France) one of the most spiritual of Europe, will become the centre of the Order. She will clothe our work, our statutes, and our customs with grace, delicacy, and good taste, essential qualities of the Order, of which the basis is the wisdom, strength, and beauty of genius. It is in future in our Lodges, as it were in public schools, that Frenchmen shall learn, without travelling, the characters of all nations, and that strangers shall experience that France is the home of all peoples. Patria gentis humanae.

Such, continues Doctor Mackey, was the peculiar theory of Ramsay. Rejecting all reference to the Traveling Architects from Como, to the Stone Masons of Germany, and the Operative Freemasons of England, he had sought a noble and chivalric origin for Freemasonry, which with him was not a confraternity founded on a system of architecture, but solely on the military prowess and religious enthusiasm of knighthood. The theory was as clearly the result of his own inventive genius as was his fable of the travels of Cyrus. He offered no documentary or historical authority to support his assertions, but gave them as if they were already admitted facts. The theory was, however, readily accepted by the rich, the fashionable, and the noble, because it elevated the origin and the social position of the Order, and to it we are to attribute the sudden rise of so many high Degrees, which speedily overshadowed the humbler pretensions of primitive Craft Masonry.

Brother Hawkins introduces here this paragraph: After the delivery of this speech a number of Chivalric Degrees were invented in France and styled Scottish Freemasonry, and they have been attributed to Ramsay, acting as has been supposed in the interests of the exiled Stuarts; and he has also been considered the inventor of the Royal Arch Degree; but R. F. Gould in his History of Freemasonry has shown that there is no foundation for either of these theories; and that Ramsay’s influence on Freemasonry was due to his speech alone.

All writers, continues Doctor Mackey, concur in giving the most favorable opinions of Ramsay’s character. Chambers asserts that he was generous and kind to his relatives, and that on his temporary return to Great Britain, although he did not visit them in Scotland, he sent them liberal offers of money, which, however, incensed at his apostasy from the national religion, they indignantly refused to accept. Clavel (Histoire Pittoresque, page 165) describes him as “a man endowed with an ardent imagination, and a large amount of learning, wit, and urbanity.” Robison (Proofs of a Conspiracy, page 39) says he was “as eminent for his piety as he was for his enthusiasm,” and speaks of his “eminent learning, his elegant talents, and his amiable character.”

His general literary reputation is secured by his Life of Fenelon, his Travels of Cyrus, and the elaborate work, published after his death, entitled The Philosophical Principles of Natural and Revealed Religion Unfolded in a Geometrical Order. He is said to have been the author of an Apologetic and Historical Relation of the Society of Freemasonry, which was published in 1738, and had the honor to be burnt the next year at Rome by the public executioner, by order of the Sacred Congregation of the Inquisition.
Richard Rawlinson was a member of four Lodges, namely Head, Ludgate Street, 40; Rose Tavern, Cheapside, Sash and Cocoa-tree, Moorfields, 37; Saint Paul's Vienna, and Bern (see Stone Masons of the Middle or commonplace book, belonging to Brother Richard Rawlinson. This copy of the Old Constitution bears the following title: The Freemasons Constitu¬tion, London, 1739, October, page 6. Rawlinson Manuscript. In 1855, the Rev. J. S. Sidebotham, of New College, Oxford, published in the Freemasons Monthly Magazine a series of interesting extracts from a manuscript volume which he stated was in the Bodleian Library, and which he described as seeming "to be a kind of Masonic album, or commonplace book, belonging to Brother Richard Rawlinson, LL.D. and F.R.S., of the following Lodges: Sash and Cocoa-tree, Moorfields, 37; Saint Paul's Head, Ludgate Street, 40; Rose Tavern, Cheapside, and Oxford Arms, Ludgate Street, 94; in which he inserted anything that struck him either as useful or particularly amusing. It is partly in manuscript, partly in print, and comprises some ancient Masonic Charges, Constitutions, forms of summons, a list of all the Lodges of his time under the Grand Lodge of England, whether in London, the country, or abroad; together with some extracts from the Grub Street Journal, the General Evening Post, and other journals of the day. The dates range from 1724 to 1740" (Freemasons Monthly Magazine, 1855, page 81). A later inquiry as to his membership disclosed that Richard Rawlinson was a member of four Lodges, the one held at Sash and Cocoa-tree, the one at Saint Paul's Head, the Barbican, and the Oxford University Arms. He served as Grand Steward in 1734.

Among the materials thus collected is one which bears the following title: The Freemasons Constitu¬tions, Copied from an Old Manuscript in the possession of Doctor Rawlinson. This copy of the Old Constitu¬tions does not differ materially in its contents from the other old manuscripts, but its more modern spelling and phraseology would seem to give it a later date, which may be from 1725-50. In a note to the statement that King Athelstan "caused a roll or book to be made, which declared how this science was first invented, afterwards preserved and aug¬mented, with the utility and true intent thereof, which roll or book he commanded to be read and plainly recited when a man was to be made a Free¬mason," Doctor Rawlinson says: "One of these rolls I have seen in the possession of Mr. Baker, a carp¬enter in Moorfields." The title of the manuscript in the scrap-book of Rawlinson is The Freemasons' Constitution, Copied from an Old Manuscript in the possession of Doctor Rawlinson. The original manu¬script has not yet been traced, but possibly if found would be of about the end of the seventeenth century.

Richard Rawlinson, LL.D., was a celebrated an¬tiquary, who was born in London about 1689, and died April 6, 1755. He was the author of a Life of Anthony Wood, published in 1711, and of The English Topographer, published in 1720. Doctor Rawlinson was consecrated a Bishop of the nonjuring communion of the Church of England, March 25, 1728. He was an assiduous collector of old manuscripts, invariably purchasing, sometimes at high prices, all that were offered him for sale. In his will, dated June 2, 1752, he bequeathed the whole collection to the University of Oxford. The manuscripts were placed in the Bodleian Library, and still remain there. In 1898, Dr. W. J. Chetwode Crawley published in the Trans¬actions, Quatuor Coronati Lodge (volume xi), a full account of the Rawlinson manuscripts, in which he shows (page 15) that the collection was not really made by Doctor Rawlinson, but by one Thomas Towl.

Rawlinson, Richard. An English scholar, Doctor of Civil Law and Fellow of the Royal Society, noted for his large and valuable collections of old manuscripts and books on Freemasonry and other subjects. Born at London in 1689, initiated about 1726 his name appearing in rosters of four London Lodges. Grand Steward in 1734. He was nonjuring bishop of the Church of England, consecrated March 25, 1728. His Masonic literature is now deposited in the Bodleian Library, Oxford, many interesting old documents being included, one a copy of the Old Constitutions said to be as old as 1700 and the original of which has never been found. Brother Rawlinson died April 6, 1755. There is an interesting letter from Doctor Rawlinson to Mr. Thomas Towl at Mr. Heath's near the Black Dog in Shoreditch. The letter is as follows:

Dear Sir: As you preserve all relating to the Subject of Masonry I send you this from Mr. Whitfield's Continua¬tion of his Journal, London, 1739, October, page 6. Saavannah in Georgia Friday 24th June, 1738. To the great surprise of myself and people was enabled to read Prayers and preach with power before the Free Masons, with whom I afterwards dined, and was used with the utmost Civility. May God make them Servants of Christ, and then, and not till then will they be free indeed.

What notions this Gent has of the craft you may guess by his surprize and wish. I am, sir, yours to command.

13 January, 1738/9. R. R.

Brother W. Wonnacott, late Grand Librarian of United Grand Lodge of England, has called our at¬tention to the two dates given in this letter from Doctor Rawlinson to his friend. They do not har¬monize and evidently some mistake has been made in the figures. Another error as to the actual day is commented upon by Brother Crawley:
BROTHER RICHARD RAWLINSON’S LETTER TO A MASONIC FRIEND, THOMAS TOWL, WITH RECORD OF A SAINT JOHN’S DAY FESTIVAL OF 1738 IN AN AMERICAN COLONY, GEORGIA
Opportunity may here be taken to draw attention to the singular error in Dr. Richard Rawlinson's letter to Towle, in which the Freemasons' hospitality is quoted from George Whitfield's Diary: the 24th June, 1738, did not fall on a Friday but on a Saturday. The mistaking of the entry is probably due to a clerical error, for there is not wanting contemporary evidence that the incident occurred on Saturday, June 24th, 1738.

(See foot-note, Brother W. J. Chetwode Crawley's article on Reverend John Wesley and the Lodge at Downpatrick, in the Transactions, Quatuor Coronati Lodge, volume xv, page 105.)

RAYMOND, EDWARD ASA. Born February 6, 1791, in Holden, Massachusetts, and died in Brookline, Massachusetts, on August 4, 1864. For more than forty years Brother Raymond was an active member of the Masonic Order, having become a Freemason January 15, 1816, in Amicable Lodge, Cambridge, and being admitted a member of Saint John's Lodge, Boston, April 2, 1836. He affiliated with the Massachusetts Lodge in 1843 on November 24. In the course of his Masonic career, Brother Raymond, who was the possessor of a large fortune, acted as Grand High Priest of the Grand Chapter, Grand Master of the Grand Encampment of Massachusetts, and Grand Commander of the Supreme Council for the Northern Jurisdiction of the United States. The period during which he served as Grand Master of Massachusetts dated from December 27, 1848, and ended December 30, 1851. The Memorial Volume of the 125th Anniversary of the Massachusetts Lodge is dedicated in honor of Brother Raymond.

RECEIVED AND ACKNOWLEDGED. A term applied to the initiation of a candidate into the Sixth or Most Excellent Master's Degree of the American Rite (see Acknowledged).

RECEPTION. The ceremony of initiation into a Degree of Freemasonry is called a reception.

RECIPIENT. The French call the candidate in any Degree the Recipient, or Recipiendaire.

RECOGNITION, MODES OF. Smith says (Use and Abuse of Masonry, page 46) that at the institution of the Order, to each of the Degrees "a particular distinguished test was adapted, which test, together with the explication, was accordingly settled and communicated to the Fraternity previous to their dispersion, under a necessary and solemn injunction to secrecy; and they have been most cautiously preserved and transmitted down to posterity by faithful Brethren ever since their emigration." Hence, of all the landmarks, the modes of recognition are the most legitimate and unquestioned. They should admit of no variation, for in their universality consist their excellence and advantage. Yet such variations have unfortunately been admitted, the principal of which originated about the middle of the eighteenth century, and were intimately connected with the division of the Fraternity in England into the two conflicting societies of the Antients and the Moderns; and although by the reconciliation in 1813 uniformity was restored in the United Grand Lodge which was then formed, that uniformity did not extend to the subordinate Bodies in other countries which had derived their existence and their different modes of recognition from the two separated Grand Lodges; and this was, of course, equally applicable to the higher degrees which sprang out of them.

Thus, while the modes of recognition in the York and Scottish Rites are substantially the same, those of the French or Modern Rite differ in almost everything. In this there is a Password in the First Degree unrecognized by the two other Rites, and all afterwards are different.

Again, there are important differences in the York and American Rites, although there is sufficient similarity to relieve American and English Freemasons from any embarrassment in mutual recognition. Although nearly all the Lodges in the United States, before the Revolution of 1776, derived their existence from the Grand Lodges of England, the American Freemasons do not use the multitude of signs that prevail in the English system, while they have introduced, in the opinion of Brother Mackey, through the teachings of Webb, the Due Guard, which is totally unknown to English Freemasonry. Looking to these differences, the Masonic Congress of Paris, held in 1856, recommended, in the seventh proposition, that "Masters of Lodges, in conferring the degree of Master Mason, should invest the candidate with the words, signs, and grips of the Scottish and Modern Rites." This proposition, if it had been adopted, would have mitigated, if it did not abolish, the evil; but, unfortunately, it did not receive the general concurrence of the Craft.

As to the antiquity of modes of recognition in general, it may be said that, from the very nature of things, there was always a necessity for the members of every secret society to have some means for recognizing a Brother that should escape the detection of the uninitiated. We find evidence in several of the classic writings showing that such a custom prevailed among the initiated in the pagan mysteries. Livy tells us (xxx, 14) of two Acarnanian youths who accidentally entered the temple of Ceres during the celebration of the mysteries, and, not having been initiated, were speedily detected as intruders, and put to death by the managers of the temple. They must, of course, have owed their detection to the fact that they were not in possession of those modes of recognition which were known only to the initiated.

That they existed in the Dionysiac rites of Bacchus we learn from Plautus, who, in his Miles Gloriosus (act iv, scene ii), makes Misphidippa say to Pyrgopolinices, Cedo signum si harunc Baccharum es, that is, Give the sign, if you are one of these Bacchae.

Jamblichus (On the Pythagorean Life) tells the story of a disciple of Pythagoras, who, having been taken sick, on a long journey, at an inn, and having exhausted his funds, gave, before he died, to the landlord, who had been very kind to him, a paper, on which he had written the account of his distress, and signed it with a symbol of Pythagoras. This the landlord affixed to the gate of a neighboring temple. Months afterward another Pythagorean, passing that way, recognized the secret symbol, and, inquiring into the tale, reimbursed the landlord for all his trouble and expense.

Apuleius, who was initiated into the Osirian and Isiac Mysteries, says, in his Defensor, "if any one is present who has been initiated into the same secret rites as myself, if he will give me the sign, he shall then be at liberty to hear what it is that I keep with such care." But in another place he is less cautious.
and even gives an inkling of what was one of the signs of the Osirian Initiation. For in his Golden Ass (book xi) he says that in a dream he beheld one of the disciples of Osiris, "who walked gently, with a hesitating step, the ankle of his left foot being slightly bent, in order, no doubt, that he might afford me some sign by which I could recognize him." The Osirian Initiates had then, it seems, like the Freemasons, mystical steps.

That the Gnostics had modes of recognition we learn from Saint Epiphanius, himself at one time in early life a Gnostic, who says in his Panarion, written against the Gnostics and other heretics, that "on the arrival of any stranger belonging to the same belief, they have a sign given by one to another. In holding out the hand, under pretence of saluting each other, they feel and tickle it in a peculiar manner underneath the palm, and so discover if the newcomer belongs to the same sect. Thereupon, however poor they may be, they serve up to him a sumptuous feast, with abundance of meats and wine."

We do not refer to the fanciful theories of Doctor Oliver—the first one is most probably a joke, and therefore out of place in his Symbolical Dictionary—founded on passages of Homer and Quintus Curtius, that Achilles and Alexander of Macedon recognized the one Priam and the other the High Priest by a sign. But there are abundant evidences of an authentic nature that a system of recognition by signs, and words, and grips has existed in the earliest times, and, therefore, that they were not invented by the Freemasons, who borrowed them, as they did much more of their mystical system, from antiquity.

RECOMMENDATION. The petition of a candidate for initiation must be recommended by at least two members of the Lodge.

Preston requires the signature to be witnessed by one person; he does not say whether the witness must be a member of the Lodge or not, and that the candidate must be proposed in open Lodge by a member.

Webb says that "the candidate must be proposed in form, by a member of the Lodge, and the proposition seconded by another member."

Cross says that the recommendation "is to be signed by two members of the Lodge," and he dispenses with the formal proposition.

These gradual changes, none of them, however, substantially affecting the principle, have at last resulted in the present simpler usage, which is, for two members of the Lodge to affix their names to the petition, as recommenders of the applicant.

The petition for a Dispensation for a new Lodge, as preliminary to the application for a Warrant of Constitution, must be recommended by the nearest Lodge. Preston says that it must be recommended "by the Masters of three regular Lodges adjacent to the place where the new Lodge is to be held." This is also the language of the Constitution of the Grand Lodge of Ireland. The Grand Lodge of Scotland requires the recommendation to be signed "by the Masters and officers of two of the nearest Lodges."

The modern Constitution of the Grand Lodge of England requires a recommendation "by the officers of some regular Lodge," without saying anything of its vicinity to the new Lodge. The rule now universally adopted is, that it must be recommended by the nearest Lodge (see Doctor Mackey's revised Jurisprudence of Freemasonry).

RECONCILIATION, LODGE OF. When the two contending Grand Lodges of England, known as the Antients and the Moderns, resolved, in 1813, under the respective Grand Masterships of the Dukes of Kent and Sussex, to put an end to all differences, and to form a United Grand Lodge, it was provided, in the fifth Article of Union, that each of the two Grand Masters should appoint nine Master Masons to meet at some convenient place; and each party having opened a just and perfect Lodge in a separate apartment, they should give and receive mutually and reciprocally the obligations of both Fraternities; and being thus duly and equally enlightened in both forms, they should be empowered and directed to hold a Lodge, under the Warrant or Dispensation to be entrusted to them, and to be entitled the Lodge of Reconciliation. The duty of this Lodge was to visit the several Lodges under both Grand Lodges, and to instruct the officers and members of the same in the forms of initiation, obligation, etc., in both, so that uniformity of working might be established. The Lodge of Reconciliation was constituted on the 27th of December, 1813, the day on which the Union was perfected. This Lodge was only a temporary one, and the duties for which it had been organized having been performed, it ceased to exist by its own limitation in 1816. (For a full account of this Lodge and its work see Transactions, Quatuor Coronati Lodge, volume xxiii, 1910.)

RECONSIDERATION, MOTION FOR. A motion for reconsideration can only be made in a Grand Lodge, Grand Chapter, or other Grand Body, on the same day or the day after the adoption of the motion which it is proposed to reconsider. In a Lodge or other subordinate body, it can only be made at the same meeting. It cannot be moved by one who has voted in the minority. It cannot be made when the matter to be reconsidered has passed out of the control of the body, as when the original motion was for an appropriation which has been expended since the motion for it was passed. A motion for reconsideration is not debatable if the question proposed to be reconsidered is not. It cannot always be adopted by a simple majority vote. It may be postponed or laid upon the table. If postponed to a time definite, and when that time arrives is not acted upon, it cannot be renewed. If laid upon the table, it cannot be taken up out of its order, and no second motion for reconsideration can be offered while it lies upon the table, hence to lay a motion for reconsideration on the table is considered as equivalent to rejecting it. When a motion for reconsideration is adopted, the original motion comes up immediately for consideration, as if it had been for the first time brought before the body, in the form which it presented when it was adopted.

RECONSIDERATION OF THE BALLOT. When the petition of a candidate for initiation has been rejected, it is not permissible for any member to move for a reconsideration of the ballot. The following four principles set forth in a summary way the doctrine of Masonic parliamentary law on this subject:
THE

Constitutions; or Masonry

Wherein is briefly declared the first foundation of divers sciences: And principally the science of Masonry with divers good rules, orders, and precepts necessary to be observed of all Masons

Psalme. 127.
Except the Lord do build the house; his labour is but loss that buildeth it

Newlye Translated
by Whytstone
for John Sargensonne
1610.
THE CONSTITUTIONES
of Masonye

The might of the father of heaven, with the wisdom of the glorious John, through the grace of the holy ghoste thrice persons and one god be with vs at our beginning, and give vs grace to governe vs here in this life, that we may come to his estate that never shall have end. Good brethren and fellowes, our purpose is to declare to you, how and in what manner this worthise Science of Masonrie was begun, and afterwards how it was founded by worthie kniges and princes; divers other worthye full men.

And also to them that be heare, we will declare the langes that belongeth to every true Mason to heare: Therefore take good heed; itis well worthie to be well kept for a good Crafte and curious Science, for there be 7 liberal all Sciences, of which this is one of them, and they be thire names hereafter followinge.

Gramar
The first is Gramar which teacheth a man to speake trulie, and to write trulie.

Rethorick
The second is Rethorick, which teacheth a man to speake faire in subtill termes.

Logick
The third is Logick, which teacheth a man to discerne or know truth from falshood.

Arithmetik
The fourth is Arithmetik which teacheth a man to Reconn and account all manner of numbers.

Geometry
The fift is called Geometry which teacheth a man to Measre and Measure the Earth, and all other things the which Science is also called Masonrie.

Musick
The sixte Science is called Musick which teacheth a man the craft of Songe and voyce of songe, organ, Harpe and Trumpete.

Astronomie
The seaveninth Science is called Astronomie which teacheth a man to know the course of the Son and Moone and
The recording officer of the Grand Encampment of Knights Templar, the title of Recorder is given to the Secretary. The recording officer of the Grand Encampment of Knights Templar of the United States, of State Grand Commanderies, and of Grand Councils of Royal and Select Masters, is styled a Grand Recorder.

**RECORDS, OLD.** The early history of Freemasonry, as written by Anderson, Preston, Smith, Calcott, and writers of that generation, was little more than a collection of fables, so absurd as to excite the smile of every reader, or bare statements of incidents, without any authority to substantiate their genuineness. The recent writers on the same subject have treated it in a very different manner, and one that gives to the investigation of the early annals of Freemasonry a respectable position in the circle of historic studies.

Much of the increased value that is given in the present day to Masonic history is derivable from the fact that, ceasing to repeat the gratuitous statements of the older writers, some of whom have not hesitated to make Adam a Grand Master, and Eden the site of a Lodge, our students of this day are drawing their conclusions from, and establishing their theories on, the old records, which Masonic archeology is in this generation bringing to light. Hence, one of these students, Brother Woodford, of England, has said that, when we begin to investigate the real facts of Masonic history, "not only have we to discard at once much that we have held tenaciously and taught habitually, simply resting on the reiterated assertions of others, but we shall also find that we have to get rid of what, I fear, we must call 'accumulated rubbish,' before we can see clearly how the great edifice of Masonic history, raised at last on sure and good foundations, stands out clearer to the sight, and even more honorable to the builders, from those needful, if preparatory, labors."

Anderson tells us that in the year 1719, at some of the private Lodges, "several very valuable manuscripts concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands" (Constitutions, 1738, page 111). In the last century the archeologists of Freemasonry have labored very diligently and successfully to decipher the old Lodge, libraries, and museums many of these ancient manuscripts, and much light has been thrown upon the early history of Freemasonry. The following is a list of the most important of these old records which the industry of Masonic antiquaries has brought to light. They are generally called Manuscripts, because their originals, for the most part, exist in manuscript rolls, or there is competent evidence that the original manuscripts, although now lost, once existed. There are, however, a few instances in which this evidence is wanting, and the authenticity of the manuscript rests only on probability. Each of them is noted in this work under its respective title. The following are of especial interest:

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<th>Manuscript</th>
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<tr>
<td>1. Halliwell or Regius Manuscript</td>
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<td>2. Book of the Fraternity of Stone Masons</td>
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<td>3. Paris Regulations</td>
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<td>11. Grand Lodge Manuscript</td>
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<td>12. Sloane Manuscripts (two in number)</td>
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<td>36. Leland or Locke Manuscript</td>
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<td>37. Charter of Cologne</td>
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There may be some other manuscript records, especially in France and Germany, not here noticed, but the list above contains the most important of those now known to the Fraternity. Some of them have never yet been published, and the collection forms a mass of material absolutely necessary for the proper investigation of Masonic history. Every Freemason who desires to know the true condition of the Fraternity during the last three or four centuries, and who would learn the connection between the Stone-Lodges of the Middle Ages and the Free and Accepted Masons of the present day, so as perfectly to understand the process by which the Institution became changed from an operative art to a speculative science, should attentively read and thoroughly digest these ancient records of the Brotherhood (see also Manuscripts, Old).

**RECTIFICATION.** The German Freemasons use this word to designate that process of removing an irregularity of initiation which, in American Freemasonry, is called healing, which see.

**RECTIFIED RITE.** In French, the title is Rite Rectifié. See Martinism.

**RECTIFIED ROSE CROIX, RITE OF.** See Rose Croix, Rectified.

**RECUSANT:** A term applied in English history to one who refused to acknowledge the supremacy of
the King as head of the Church. In Masonic law, the word is sometimes used to designate a Lodge or a Freemason that refuses to obey an Edict of the Grand Lodge. The arrest of the Charter, or the suspension or expulsion of the offender, would be the necessary punishment of such an offense.

**RED.** Red, scarlet, or crimson, for it is indifferently called by each of these names, is the appropriate color of the Royal Arch Degree, and is said symbolically to represent the ardor and zeal which should actuate all who are in possession of that sublime portion of Freemasonry. Portal (Symbolic Colors, page 116) refers the color red to fire, which was the symbol of the regeneration and purification of souls. Hence there seems to be a congruity in adopting it as the color of the Royal Arch, which refers historically to the regeneration or rebuilding of the Temple, and symbolically to the regeneration of life.

In the religious services of the Hebrews, red, or scarlet, was used as one of the colors of the veils of the tabernacle, in which, according to Josephus, it was an emblem of the element of fire; it was also used in the ephod of the high priest, in the girdle, and in the breastplate. Red was, among the Jews, a color of dignity, appropriated to the most opulent or honorable, and hence the Prophet Jeremiah, in describing the rich men of his country, speaks of them as those who "were brought up in scarlet."

In the Middle Ages, those knights who engaged in the wars of the Crusades, and especially the Templars, wore a red cross, as a symbol of their willingness to undergo martyrdom for the sake of religion; and the priests of the Roman Church still wear red vestments when they officiate on the festivals of those saints who were martyred.

Red is in the higher Degrees of Freemasonry as predominating a color as blue is in the lower. Its symbolic significations differ, but they may generally be considered as alluding either to the virtue of fervency when the symbolism is moral, or to the shedding of blood when it is historical. Thus in the Degree of Provost and Judge, it is historically emblematic of the violent death of one of the founders of the Institution; while in the Degree of Perfection it is said to be a moral symbol of zeal for the glory of God, and for our own advancement toward perfection in Freemasonry and virtue. In the Degree of Rose Croix, red is the predominating color, and symbolizes the ardent zeal which should inspire all who are in search of that which is lost.

Where red is not used historically, and adopted as a memento of certain tragic circumstances in the history of Freemasonry, it is always, under some modification, a symbol of zeal and fervency. These three colors, blue, purple, and red, were called in the former English lectures the *old colors of Freemasonry*, and were said to have been selected "because they are royal, and such as the ancient kings and princes used to wear; and sacred history informs us that the veil of the Temple was composed of these colors."

**RED APRON LODGES.** Under the English Constitution nineteen Lodges are privileged to recommend one of their subscribing members each year to serve as Grand Steward. These are known as Red Apron Lodges because the English Grand Stewards' aprons are lined and edged with crimson and the collars are of the same color. The Lodge numbers and names are as follows:

1. Grand Master's Lodge.
2. Lodge of Antiquity.
4. Royal Somerset House and Inverness Lodge.
5. Saint George's and Corner Stone Lodge.
7. Tuscan Lodge.
8. Lodge of Emulation.
11. Old King's Arms Lodge.
12. Old Union Lodge.
13. Lodge of Felicity.
15. Lodge of Regularity.
17. Jerusalem Lodge.
18. Prince of Wales Lodge.

The first mention in the English records of any particular method of selecting the Grand Stewards is in 1775 when a statement is made that the twelve Stewards, that being then the number, came from eight Lodges. In 1813 there were nine Red Apron Lodges. The Grand Master in 1815 nominated eighteen Lodges to return one Grand Steward each. In 1904 the Old King's Arms Lodge, which had lost its privilege in 1852 and whose place had been taken by the Old Union Lodge, was restored to the list, from which time the number has been nineteen.

**RED CROSS KNIGHT.** The Sixth and last Degree of the Swedenborgian system.

**RED CROSS KNIGHT.** When, in the tenth century, Pope Urban II, won by the enthusiasm of Peter the Hermit, addressed the people who had assembled at the city of Clermont during the sitting of the Council, and exhorted them to join in the expedition to conquer the Holy Land, he said, in reply to their cry that God will it, *Dieu le volt*, "it is indeed the will of God; let this memorable word, the inspiration, surely, of our Holy Spirit, be forever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ. His cross is the symbol of your salvation; wear it, a red, a bloody cross, as an external mark on your breasts or shoulders, as a pledge of your sacred and irreconcilable engagement." The proposal was eagerly accepted, and the Bishop of Puy was the first who solicited the Pope to affix the cross in red cloth on his shoulder. The example was at once followed, and thenceforth the red cross on the breast was recognized as the sign of him who was engaged in the Holy Wars, and Crusader and Red Cross Knight became convertible terms. Spenser, in the *Faerie Queene* (canto i), thus describes one of these knights:

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

The application of this title, as is sometimes done in the ritual of the Degree, to a Masonic Degree of Knight of the Red Cross, is altogether wrong, and it is now called Companion of the Red Cross. A Red Cross Knight and a Knight of the Red Cross have two entirely different meanings.

**RED CROSS LEGEND.** The Embassy of Zerubbabel to the court of Darius constitutes what has been
called the Legend of the Red Cross Degree (see Embassy, and Companion of the Red Cross).

RED CROSS OF BABYLON. See Babylonish Pass.

RED CROSS OF CONSTANTINE. A Degree founded on the circumstance of the vision of a cross, with the inscription εἰς τοὺς τινας, in Greek, or in Latin In hoc signo vinces, meaning By this sign, conquer, which appeared in the heavens to the Emperor Constantine. It formed originally a part of the Rousic Rite, and is now practised in England, Ireland, Scotland, and some of the English Colonies, as a distinct Order, the meetings being called Conclaves, and the presiding officer of the Grand Imperial Council of the whole Order, Grand Sovereign. Its existence in England as a Masonic Degree has been traced, according to Brother R. W. Little (Freemasons Magazine) to the year 1780, when it was given by Brother Charles Shirreff. It was reorganized in 1804 by Walter Rodwell Wright, who supplied its present ritual. The lectures of the Order contains the following legend:

After the memorable battle fought at Saxa Rubra, on the 28th October, 312 A.D., the Emperor sent for the chiefs of the Christian Legion, and— we may almost say, the words of an old ritual—"in presence of his other officers constituted them into an Order of Knighthood, and appointed them to wear the form of the Cross he had seen in the heavens upon their shields, with the motto In hoc signo vinces round it, surrounded with clouds; and peace being soon after made, he became the Sovereign Patron of the Christian Order of the Red Cross." It is also said that this Cross, together with a device called the Labarum was ordered to be embroidered upon all the imperial standards. The Christian warriors were selected to compose the body-guard of Constantine, and the command of these privileged soldiers was confided to Eusebius, Bishop of Nicomedia, who was thus considered the second officer of the Order.

Let us add this further information to the above by Doctor Mackey. Before the close of the seventeenth or the beginning of the eighteenth centuries there really seems nothing authentic concerning the Order. There are traces of organization judged to be of a Constantinian origin and these appear under various names and find some mention in the chronicles of the times.

About 1699 Andrew Angelus Flavius Comnenus, a Macedonian prince, claimed to be Grand Master for some years and it is further said that he transferred the Order to one Francis Farnese, Duke of Parma, and that this was approved by Pope Innocent XII and formally confirmed by him on October 29, 1699. The same year an Edict was issued, August 5, by Leopold I, Emperor of Germany, also ratifying the transfer. The succession devolved in 1735 on Elizabeth Farnese, sole heiress of the family, who married Don Carlos, oldest son of Philippe V of Spain. This prince became King of Naples and he declared the Order of Saint Constantine to be a royal Order and attached it to the crown of Naples forever. This account so far is given in the Historic Orders of Knighthood, by Joachim & Brydges (volume I, page 108).

There is another account in Robson's System of Knighthood (page 30), which says that the Order of the Golden Eagle, or Saint George in Italy, instituted by Constantine in 312 A.D., was afterwards conferred by the Imperial House of Comnenus, of which it is said that thirty-four were successively Grand Masters of the Order. Then it fell into disuse but was revived by Charles V, who declared himself Grand Master and appointed his natural son, Don John of Austria, his Deputy. After the treaty of Paris in 1814 the Duchies of Parma and Placentia were given to the Archduchess of Austria, Maria Louisa, formerly the Empress of France, whereupon this princess, in 1816, declared herself Grand Mistress of the Order, founding her claim on the fact that it had belonged to the Duchy of Parma.

Brother George W. Warvelle cites these several references to show how extensively the Order was hawked about and how little authority was required for this purpose, but, as this occurred after the institution of the Masonic Branch, it need not be considered in the list of possible sources.

There is a tradition to the effect that before the time when Andrew Comnenus is said to have assigned the Grand Mastership of the Order to Francis Farnese, Duke of Parma, there was living at London an officer of the Venetian Embassy, known as Abbé Giustinianni, who apparently was a Grand Cross of the Order. Among the ancient privileges of Grand Crosses was the right to admit candidates to the lesser or Novitiate Red Cross. This prerogative was exercised by the Abbé and thus it has been surmised the English branch of the Order may have come down to us. This account is given by R. W. Little in his sketch of 1868.

Another source is mentioned in the case of Major Charles Shirreff, Whitechurch, Salop, England, who in 1788 seems to have admitted to the Order a number of prominent Freemasons. The presumption is that the Major received the Degrees himself from some person on the Continent. Evidently an Order of Chivalry was established in London during the latter part of the eighteenth century and continued to exist with recurring periods of depression until 1865, when it was revived on a more thoroughly established foundation by some Knight Companions in London and by them transmitted to us under the name of Knights of the Red Cross of Rome and Constantine. In 1870 the Order had been but recently revived and some question regarding its true history and Grand Mastership were discussed in a book published that year by a Macedonian prince, a naturalized British subject living in London, Demetrius Rhodocanakis. This work, entitled the Imperial Constantinian Order of Saint George, a Review of Modern Impostures and a Sketch of Its True History, denies any pretension in the Masonic Red Cross Order to be derived from the Imperial Constantinian Order of Saint George and also denies the sale of the Grand Mastership to the Duke of Parma, and the author claims to be himself the Grand Master because of his descent from the ancient Dynasty of Byzantium. The claims thus made had the effect of evoking an announcement by the officers of the Grand Imperial Council of England disclaiming any interference in the organization of Prince Rhodocanakis and, on May 29, 1871, issued the following proclamation:

To all members of the Masonic Order, known as the Order of the Red Cross of Constantine, and to all others whom it may concern,

Whereas, The Masonic Order, now known as the Order of the Red Cross of Constantine, hereafter conclusively called the Red Cross Order, has been recently revived in
England, and occupies a prominent position as a chivalric branch of the great fraternity of Freemasons; and, whereas, discussions have arisen whether the Red Cross Order has or has not any alliance with the ancient Chivalric Order known as the Constantine Order of Saint George, and as it is expedient that such discussions shall be terminated by a declaration of the claims of the Red Cross Order:

Now, Therefore, I, Thomas Taylour, commonly called Earl of Beccive (Lord Kenlin), the Grand Sovereign of the Red Cross Order, do hereby, for myself and on behalf of the Council of the said Order, signify and declare as follows:

That the Order of the Red Cross does not claim, or propose to have, any connection with the ancient public Order of Knighthood known as the Imperial Constantinian Order of St. George.

That the Red Cross Order claims to be a revived branch of the Masonic Brotherhood which formed part of the system of the Baron Hunde in or about the year 1750 and which has since been working in England under various auspices until the establishment of a Grand Council of the Order in or about the year 1786.

That the Order as now conferred, is, with certain modifications, the same as that over which the late Duke of Sussex presided from 1813 to 1843.

That the Red Cross Order claims to be a Chivalric Institution for the promotion of Masonic knowledge and to which the degree of a Master Mason is a necessary qualification.

That the above articles were approved at a meeting of the Council of the Order held at Freemasons Tavern, London, on Friday, the 19th May, 1871.

However, a change was made in the official title of the Order, which had been in England, as it has been in the United States, the Imperial Ecclesiastical and Military Order of the Red Cross. This was discarded in England and for it was substituted *Military and Masonic*. The reference made in the Proclamation to the connection of Baron Hunde is still generally accepted but in the series of Degrees connected with this Brother's name the title *Red Cross* does not appear, though in 1767 a new branch was introduced by a Brother Stark, who seems to have lived for a time in England. The branch established by him had seven Degrees, the sixth being called the Provincial Capitule of the Red Cross (see Findel's *History of Freemasonry*, page 280). Brother Stark was active for many years in Continental Freemasonry and died in 1816. The general term *Red Cross* has been used in various Orders and it is difficult to show a connecting link between the English Order of that name and the ceremonies of either Hunde or Stark.

The sketch of the history and records published in 1868 shows that the earliest Minute Book preserved begins at May 4, 1808, and reads like a revival of the Order. Meetings were then held at the Freemasons Tavern in London and the membership, while restricted in numbers, was yet of men of the highest standing in the Ancient Craft. On the date above mentioned the "Constitution and laws were read and confirmed," and seven Knight Companions were elected members of the High Council. The names of the officers are interesting and among these elected were a Grand Master, a Grand Chancellor and a Grand Marshal, who were installed for the next three years. The Grand Master then nominated two Brothers as Grand Marshals. At this meeting we also find that a Brother, having been created a Knight Novitiate of the Order two years previously, was elected and installed a Sovereign or Knight of the Grand Cross. At the same meeting also, provision was made that Novitiates should receive a certificate under the hand and seal of the Knight who so made them and that a report should be made of the ceremony to the Grand Chapter through the Grand Registrar or his Deputy. On March 13, 1809, a Brother was elected and installed a Knight of the Grand Cross. This Brother, William Henry White, was then Grand Secretary of the Grand Lodge of England and Brother Little states that his father became a member of the Order in 1788.

There were then evidently two ranks in the Order, the Novitiates and the Knights, the former being created by the Grand Crosses. Sir Joseph White, a Knight of the Holy Sepulchre, was admitted to the Order at a meeting in June, 1810, and at a later meeting the presiding officer is styled *Grand Commander*.

It was unanimously agreed on December 15, 1810, that the first Friday in every month should be considered as a day of general Masonic instruction to the Order, the meeting to begin at seven in the evening and to close at ten precisely. At the following meeting the title of the Order is given as *Grand Chapter of the Illustrious Order of the Red Cross*. July 13, 1813, the Grand Master reported that he had conferred the Novitiate Cross upon the Duke of Sussex and this distinguished Brother was then introduced and admitted to the Grand Cross and made his offering according to the ancient custom, being also elected Grand Master of the Order during his natural life.

There is in the possession of the Supreme Council of the Ancient and Accepted Scottish Rite at Washington, District of Columbia, a certificate issued to Mordecai Myers in 1797. This certificate reads as follows:

**BY THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE**

And now, companions, behold what Glory, and see the people that come from the East, We, the Sovereigns, etc., do hereby certify and attest that our true and well-beloved Brother, Mordecai Myers was by us initiated in the high and honorable degree of Sir Knights of the Red Cross, having given us sufficient proofs of his courage and skill to obtain this instrument as a proof of his fidelity to the Order. As such we recommend him to all Sir Knights of the face of the Globe. Given under our hand and seal at New York the twentieth day of February, A. L. 5797.

Asher Hart, Surn.

Brother George W. Warvelle says that there are certain features in this certificate suggestive of the Order of the Red Cross of Constantine. Thus the responsible officer who signs the certificate is called *Sovereign* and again *Surn*. The Degree is called simply the *Red Cross* but this was the official title of the Order at that time. The addition of the name of Constantine is a very late development and is not found in the old records of the early part of the nineteenth century.

Brother Edward R. Van Rensselaer wrote a little biography of his father, Killian H. Van Rensselaer, which was printed in the *Masonic Review*, beginning at page 124, March, 1881, and in writing of the period from 1824 up to the time of the Morgan affair, he says this:

Brother Yates and Allen also obtained powers to establish and organize the Knights of Constantine and several other Orders, which they did in Amber, Skaneateles, and several other places in New York.
Brother Yates is of course the well-known Giles Fonda Yates, who was active in the early progress of the Scottish Rite. Brother James M. Allen was the Brother who in 1823 instructed Van Rensselaer and other Brethren at Amber in the Scottish Rite Degrees. Just how Brother Yates and Allen were instructed in the Ritual of the Knights of Constantine is not quite clear to us, though we think it fair to assume they may have received this instruction from Brother Holbrook of the Southern Jurisdiction. However, there is nothing certain about this presumption and we only mention it to show the fact of the early popularity of the Knights of Constantine in Northern New York State.

Brother George W. Varvelle, to whom we sent this information, comments on the above (Proceedings, 1924, Grand Imperial Council):

That period was prolific in the exploitation of Degrees, Orders and Rites. For the most part, however, this work was performed by the so-called Lecturers who, with little or no authority, peddled Degrees and sold dignities to the credulous and ambitious. About this time, also, the Order of the Red Cross was much in public notice, from the fact of its recognition as one of the Chivalric Orders of Freemasonry by the United Grand Lodge of England, but there is no authentic evidence that the Grand Imperial Council of England ever authorized any person in this country to confer the same. It is an established fact, however, that during the first half of the nineteenth century there was an Order called Knights of Constantine which, for a time, was recognized and conferred in some of the Eastern cities and particularly in the cities of New York State. But how, or from what source, the authority for its promulgation was derived, no one seems able to say.

From a historical sketch, by Brother Charles A. DeLaney of New York, printed in the Proceedings, Sovereign Grand Council, 1893, we note (pages 66–8) that Brother Alfred Creigh of Pennsylvania was appointed a Divisional Inspector-General for his State by Col. W. J. B. McLeod Moore, Chief Inspector-General of Canada. This commission, January 1, 1871, was extended to all the States of the Union.

Intendant-General were appointed by Brother Creigh, February 3, 1872, Calvin I. Stowell, Pennsylvania; J. J. French, Illinois; Albert J. Goodhall, New York; D. Burnham Tracy, Michigan, and Nathaniel G. Tuckner, Massachusetts. According to Brother Stowell, a Convention of the several Grand Councils met June 1, 1875, New York City, to organize a Sovereign Grand Council of the United States of America. But this action was not then acceptable to the parent Body until 1879 when a treaty was arranged. Forty-seven Conclaves are recorded as being chartered in the United States by English authority 1870–5. The Grand Council of Pennsylvania was organized, June 14, 1872; Illinois, August 30, 1872; New York, February 5, 1873; Massachusetts and Rhode Island, December 22, 1873; Michigan, April 10, 1874; Kentucky, March 17, 1875; Indiana, April 21, 1875; Vermont, May 1, 1875; Maine, May 5, 1875; and New Jersey, May 29, 1875. A Grand Council of the Dominion of Canada was organized, August 10, 1875.

A Grand Imperial Council of the State of Illinois was organized at Chicago on August 30, 1872, by five Conclaves, chartered by the Grand Imperial Council of England, and a Grand Imperial Council of the Western Masonic Jurisdiction of the United States was organized at Jacksonville, Illinois, October 13, 1899, by all of the Conclaves in the Obedience of the Grand Council of Illinois. All of the Conclaves in the Obedience of the Grand Council of the Western Masonic Jurisdiction met and organized at Duluth, Minnesota, on August 14, 1907, a Grand Imperial Council for the United States of America.

Contributions to the fund of information on this subject appear in several instructive items in the several Proceedings, Grand Imperial Council, and in other pamphlets, by Grand Recorder George W. Varvelle, Chicago; essays by Grand Recorder A. A. Arbuthnot Murray, Edinburgh, Scotland; a reprint with additional notes by Brother A. V. Lane, Dallas, Texas, 1917, of the sketch of the early history by Brother Robert Wentworth Little that was published serially, 1865–9, Freemasons Magazine and Masonic Mirror, London, and in the Proceedings, Sovereign Grand Council, 1880, 1891, 1892, 1893, and Doctor Mackey's revised History of Freemasonry.

RED CROSS SWORD OF BABYLON. A Degree worked in the Royal Arch Chapters of Scotland, and also in some parts of England. It is very similar to the Knight of the Red Cross conferred in the United States, which is now called the Companion of the Red Cross.

RED LETTERS. In the Ancient and Accepted Scottish Rite, Edicts, Summonses or other documents, written or printed in red letters, are supposed to be of more binding obligation, and to require more implicit obedience, than any others. Hence, in the same Rite, to publish the name of one who has been expelled in red letters is considered an especial mark of disgrace. It is derived from the custom of the Middle Ages, when, as Muratori shows (Italien Medieval Antiquities) red letters were used to give the Knight of the Red Cross conferred in the Order of the Red Cross, and also in some parts of England. It is very similar to the Knight of the Red Cross conferred in the Scottish Rite. Brother James M. Allen was the Grand Master of this Rite in the French part of Switzerland. But, in introducing it into Poland, he subjected it to several modifications, and called it the Reformed Helvetic Rite. The system was adopted by the Grand Orient of Poland.

REFLECTION, CHAMBER OF. See Chamber of Reflection.

REFORMED HELVETIC RITE. The Reformed Rite of Wilhelmsbad was introduced into Poland, in 1784, by Brother Glayre, of Lausanne, the minister of King Stanislaus, and who was also the Provincial Grand Master of this Rite in the French part of Switzerland. But, in introducing it into Poland, he subjected it to several modifications, and called it the Reformed Helvetic Rite. The system was adopted by the Grand Orient of Poland.

REFORMED MASONIC ORDER OF MEMPHIS, OR RITE OF THE GRAND LODGE OF PHILADELPHIA. See Memphis, Rite of.

REFORMED RITE. This Rite was established, in 1872, by a Congress of Freemasons assembled at Wilhelmsbad, in Germany, over whose deliberations Ferdinand, Duke of Brunswick, presided as Grand Master. It was at this Convention that the Reformed Rite was first established, its members assuming the title of the Beneficent Knights of the Holy City, because they derived their system from the French Rite of that name. It was called the Reformed Rite, because it professed to be a reformation of a Rite which had been established in Germany about a quarter of a century before under the name of the Rite of Strict Observance. This latter Rite had
advanced a theory in relation to the connection between Freemasonry and the Order of Knights Templar, and traced the origin of our institution to those Knights at the Crusades. This hypothesis the Convention at Wilhelmsbad rejected as unfounded in history or correct tradition. By the adoption of this Rite, the Congress gave a death-blow to the Rite of Strict Observance.

The Reformed Rite is exceedingly simple in its organization, consisting only of five Degrees, namely: 1. Entered Apprentice; 2. Fellow Craft; 3. Master Mason; 4. Scottish Master; 5. Knight of the Holy City. The last Degree is, however, divided into three sections, those of Novice, Professed Brother, and Knight, which really gives seven Degrees to the Rite.

REFRESHMENT. In Masonic language, refreshment is opposed in a peculiar sense to labor. While a Lodge is in activity it must be either at labor or at refreshment. If a Lodge is permanently closed under its next communication, the intervening period is one of abeyance, its activity for Masonic duty having for the time been suspended; although its powers and privileges as a Lodge still exist, and may be at any time resumed. But where it is only temporarily closed, with the intention of soon again resuming labor, the intermediate period is called a time of refreshment, and the Lodge is said not to be closed, but to be called from labor to refreshment. The phrase is an old one, and is found in the early rituals of the eighteenth century. Calling from labor to refreshment differs from closing in this, that the ceremony is a very brief one, and that the Junior Warden then assumes the control of the Craft, in token of which he erects his column on his stand or pedestal, while the Senior Warden lays his down. This is reversed in calling on, in which the ceremony is equally brief.

The word refreshment no longer bears the meaning among Freemasons that it formerly did. It signifies not necessarily eating and drinking, but simply cessation from labor. A Lodge at refreshment may thus be compared to any other society when in a recess. During the whole of the eighteenth century, and part of the next, a different meaning was given to the word arising from a now obsolete usage, which Doctor Oliver of the present day. The Worshipful Master, indeed, stood in the charge of the Junior Warden. When modern Lodges are called to refreshment, it is either as a part of the ceremony of the Third Degree, or for a brief period; sometimes extending to more than a day, when labor, which had not been finished, is to be resumed and concluded.

The mythical history of Freemasonry says that high twelve or noon was the hour at Solomon's Temple when the Craft were permitted to suspend their labor, which was resumed an hour after. In reference to this myth, a Lodge is at all times supposed to be called from labor to refreshment at "high twelve," and to be called on again "one hour after high twelve."

REGALIA. Strictly speaking the word regalia, from the Latin, regalia, meaning royal things, signifies the ornaments of a king or queen, and is applied to the apparatus used at a coronation, such as the crown, scepter, cross, mace, etc. But it has in modern times been loosely employed to signify almost any kind of ornaments. Hence the collar and jewel, and sometimes even the apron, are called by many Freemasons the regalia. The word has the early authority of Preston. In the second edition of his Illustrations (1775), when on the subject of funerals, he uses the expression, "the body, with the regalia placed thereon, and two words crossed." And at the end of the service he directs that "the regalia and ornaments of the deceased, if an officer of a Lodge, are returned to the Master in due form, and with the usual ceremonies." Regalia cannot here mean the Bible and Book of Constitutions, for there is a place in another part of the procession appropriated to them. It might have been supposed that, by regalia, Preston referred to some particular decorations of the Lodge, had not his subsequent editors, Jones and Oliver, both interpolated the word "other" before ornaments, so as to make the sentence read "regalia and other ornaments," thus clearly indicating that they deemed the regalia a part of the ornaments of the deceased. The word is thus used in one of the headings of the modern Constitutions of the Grand Lodge of England. But in the text the more correct words "clothing and insignia" (Rule 282) are employed. There is, however, so great an error in the use of the word regalia to denote Masonic clothing, that it would be better to avoid it.

REGENERATION. In the Ancient Mysteries the doctrine of regeneration was taught by symbols: not the theological dogma of regeneration peculiar to the Christian church, but the philosophical dogma, as a change from death to life—a new birth to immortal existence. Hence the last day of the Eleusinian Mysteries, when the initiation was completed, was called, says Court de Gebelin (Monde Primitif analysé et comparé avec le Monde Moderne, the Primitive World analyzed and compared with the Modern World, iv, page 322) the day of regeneration. This is the doctrine in the Masonic mysteries, and more especially in the symbolism of the Third Degree. We must not say that the Freemason is regenerated when he is initiated, but that he has been indoctrinated into the philosophy of the regeneration, or the new birth of all things—of light out of darkness, or life out of death, of eternal life out of temporal death.
REGENT. The Fourth Degree of the Lesser Mysteries of the Illuminati.

REGHELLINI, M. A learned Masonic writer, who was born of Venetian parents on the Island of Scio, whence he was usually styled Reghellini de Scio. The date of 1750, at which his birth has been placed, is certainly an error. Michaud supposes that it is twenty or thirty years too soon. The date of the publication of his earliest works would indicate that he could not have been born much before 1780. After receiving a good education, and becoming especially proficient in mathematics and chemistry, he settled at Brussels, where he appears to have spent the remaining years of his life, and wrote various works, which indicate extensive research and a lively and, perhaps, a rather ill-directed imagination.

In 1834 he published a work entitled Examen du Mosaisme et du Christianisme, Examination of Mosaicism and of Christianity, whose bold opinions were not considered as very orthodox. He had previously become attached to the study of Masonic antiquities, and in 1826 published a work in one volume, entitled Esprit du dogme de la Franc-Maçonnerie: recherches sur son origine et celle de ses differents rites, Spirit of the Dogma of Freemasonry, Studies on its origin and theses of its various Rites. He subsequently still further developed his ideas on this subject, and published at Paris, in 1833, a much larger work, in three volumes, entitled, La Magonnerie, consideree comme le resultat des Religions Egyptienne, Juive et Chrétienne, Freemasonry considered as the result of Egyptian, Jewish, and Christian Religions. In this work he seeks to trace both Freemasonry and the Mosaic religion to the worship that was practised on the banks of the Nile in the time of the Pharaohs. Whatever may be thought of his theory, it must be confessed that he has collected a mass of learned and interesting facts that must be attractive to the Masonic scholar. From 1822 to 1829 Reghellini devoted his labors to editing the Annales Chronologiques, Litteraires et Historiques de la Maçonnerie des Pays-Bas, Literary and Historical Record of the Freemasonry of the Low Countries, a work that contains much valuable information. However, Brother Woodford was not as assured as was Doctor Mackey that this work may as certainly be accredited to Reghellini, the evidence as to his editorship being less positive than the other particulars here cited.

Outside of Freemasonry, the life of Reghellini is not well known. It is said that in 1848 he became implicated with the political troubles which broke out that year in Vienna, and, in consequence, experienced some trouble. His great age at the time precluded the possibility of his being attached to the study of Masonic antiquities, and in 1826 published a work in one volume, entitled Esprit du dogme de la Franc-Maçonnerie: recherches sur son origine et celle de ses differents rites, Spirit of the Dogma of Freemasonry, Studies on its origin and theses of its various Rites. He subsequently still further developed his ideas on this subject, and published at Paris, in 1833, a much larger work, in three volumes, entitled, La Magonnerie, consideree comme le resultat des Religions Egyptienne, Juive et Chrétienne, Freemasonry considered as the result of Egyptian, Jewish, and Christian Religions. In this work he seeks to trace both Freemasonry and the Mosaic religion to the worship that was practised on the banks of the Nile in the time of the Pharaohs. Whatever may be thought of his theory, it must be confessed that he has collected a mass of learned and interesting facts that must be attractive to the Masonic scholar. From 1822 to 1829 Reghellini devoted his labors to editing the Annales Chronologiques, Litteraires et Historiques de la Maçonnerie des Pays-Bas, Literary and Historical Record of the Freemasonry of the Low Countries, a work that contains much valuable information. However, Brother Woodford was not as assured as was Doctor Mackey that this work may as certainly be accredited to Reghellini, the evidence as to his editorship being less positive than the other particulars here cited.

Outside of Freemasonry, the life of Reghellini is not well known. It is said that in 1848 he became implicated with the political troubles which broke out that year in Vienna, and, in consequence, experienced some trouble. His great age at the time precluded the likelihood that the statement is true. In his later days he was reduced to great penury, and in August, 1855, was compelled to take refuge in the House of Mendicity at Brussels, where he shortly afterward died.

REGIMENTAL LODGE. An expression used by Doctor Oliver in his Jurisprudence, to designate a Lodge attached to a regiment in the British Army. The title is not recognized in the English Constitutions, where such a Lodge is always styled a Military Lodge, which see.

REGISTER. A list of the officers and members of a Grand or Subordinate Lodge. The registers of Grand Lodges are generally published in this country annually, attached to their Proceedings. The custom of publishing annual registers of subordinate Lodges is almost exclusively confined to the Freemasonry of the Continent of Europe. Sometimes it is called a Registry.

REGISTRAR, GRAND. The term has two meanings:
1. An officer of the Grand Lodge of England, whose principal duty it is to take charge of the seal, and attach it, or cause it to be attached by the Grand Secretary, to documents issued by the Grand Lodge or Grand Master. He also superintends the records of the Grand Lodge, and to take care that the several documents issued be in due form (Constitutions, Rules 31–2).
2. An officer in a Grand Consistory of the Ancient and Accepted Scottish Rite, whose duties are those of Grand Secretary.

REGISTRATION. The modern Constitutions of the Grand Lodge of England require that every Lodge must be particularly careful in registering the names of the Brethren initiated therein, and also in making the returns of its members; as no person is entitled to partake of the general charity, unless his name be duly registered, and he shall have been at least five years a contributing member of a Lodge, except in the following cases, to which the limitation of five years is not meant to extend, namely, shipwreck, or capture at sea, loss by fire, or blindness or serious accident fully attested and proved (see Rule 234). To prevent injury to individuals, by their being excluded the privileges of Freemasonry through the neglect of their Lodges in not registering their names, any Brother so circumstanced, on producing sufficient proof that he has paid the full fees to his Lodge, including the register fee, shall be capable of enjoying the privileges of the Craft. But the offending Lodge shall be reported to the Board of General Purposes, and rigorously proceeded against for withholding moneys which are the property of the Grand Lodge (see Rule 237). An unregistered member in England is therefore equivalent, so far as the exercise of his rights is concerned, to an unaffiliated Mason. In the United States of America the same rule exists of registration in the Lodge books and an annual return of the same to the Grand Lodge, but the penalties for neglect or disobedience are neither so severe nor so well defined.

REGISTRY. The Roll or list of Lodges and their members under the obedience of a Grand Lodge. Such registries are in some cases published annually by the Grand Lodges of the United States at the end of their printed Proceedings.

REGIUS MANUSCRIPT. See Halliwell Manuscript.

REGULAR. A Lodge working under the legal authority of a Warrant of Constitution is said to be regular. The word was first used in 1723, in the first edition of Anderson's Constitutions. In the eighth General Regulation published in that work it is said: “If any set or number of Freemasons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them.” Ragon says (Orthodoxie Maçonique, page 72) that the word was first heard of.
in French Freemasonry in 1773, when an Edict of the Grand Orient thus defined it: "A regular Lodge is a Lodge attached to the Grand Orient, and a regular Freemason is a member of a regular Lodge."

REGULATIONS. See Old Regulations.

REHUM. Called by Ezra the Chancellor. He was probably a Lieutenant-Governor of the Province of Judea, who, with Shishai the Scribe, wrote to Artaxerxes to prevail upon him to stop the building of the second Temple. His name is introduced into some of the advanced Degrees that are connected in their instructions with the second Temple.

REINHOLD, KARL LEONHARD. A German philosopher, who was born at Vienna in 1758, and died in 1823. He was associated with Wieland, whose daughter he married, in the editorship of the Deutschen Merkur, German Mercury. He afterward became a professor of philosophy at Kiel, and published Letters on the Philosophy of Kant. He was much interested professor of philosophy at Jena.

This was probably his last Masonic labor, as in 1820, on the occasion of the reopening of a Lodge at Kiel. This was probably his last Masonic labor, as he died in 1823, at the age of sixty-five years. In 1828, a Life of him was published by his son, a Professor of Philosophy at Jena.

REINSTATEMENT. See Restoration.

REJECTION. Under the English Constitutions (Rule 190) three black balls must exclude a candidate; but the by-laws of a Lodge may enact that one or two shall do so. In the United States of America one black ball will reject a candidate for initiation. If a candidate be rejected, he can apply in no other Lodge for admission. If admitted at all, it must be in the Lodge where he first applied. But the time when a new application may be made never having been determined by the general or Common Law of Freemasonry, the rule has been left to the special enactment of Grand Lodges, some of which have placed it at six months, and some at from one to two years. Where the Constitution of a Grand Lodge is silent on the subject, it is held that a new application has never been specified, so that it is held that a rejected candidate may apply for a reconsideration of his case at any time. The unfavorable report of the Committee to whom the letter was referred, or a withdrawal of the letter by the candidate or his friends, is considered equivalent to a rejection (see Unanimous Consent).

REJOICING. The initiation of the Ancient Mysteries, like that of the Third Degree of Freemasonry, began in sorrow and terminated in rejoicing. The sorrow was for the death of the hero-god, which was represented in the sacred rites, and the rejoicing was for his resuscitation to eternal life. "Trice happy," says Sophocles, "are those who descend to the shades below when they have beheld these rites of initiation." "The lesson there taught was," says Pin-
Brethren. On the contrary, we contend, without any sort of hesitation, that Freemasonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element it contains for its origin as well as its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good. But, that we may be truly understood, it will be well first to agree upon the true definition of religion. There is nothing more illogical than to reason upon undefined terms. Webster has given four distinct definitions of religion:

1. Religion, in a comprehensive sense, includes, he says, a belief in the being and perfections of God—in the revelation of His will to man—in man's obligation to obey His commands—in a state of reward and punishment, and in man's accountableness to God; and also true godliness or piety of life, with the practice of all moral duties.

2. His second definition is, that religion, as distinct from the duty, is godliness or piety of life, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command, or from love to God and His law.

3. Again, he says that religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to His will.

4. Lastly, he defines religion to be any system of faith or worship; and in this sense, he says, religion comprehends the belief and worship of Pagans and Mohammedians as well as of Christians—any religion consisting in the belief of a superior power, or powers, governing the world, and in the worship of such power or powers. It is in this sense that we speak of the Turkish religion, or the Jewish religion, as well as of the Christian.

Now, it is plain that, in either of the first three senses in which we may take the word religion, and they do not very materially differ from each other, Freemasonry may rightfully claim to be called a religious institution. Closely and accurately examined, it will be found to answer to any one of the requirements of either of these three definitions. So much does it "include a belief in the being and perfections of God," that the public profession of such a faith is essentially necessary to gain admission into the Order. No disbeliever in the existence of a God can be made a Freemason. The "revelation of His will to man" is technically called the "spiritual, moral, and Masonic Trestle-Board" of every Freemason, according to the rules and designs of which he is to erect the spiritual edifice of his eternal life. A "state of reward and punishment" is necessarily included in the very idea of an obligation, which, without the belief in such a state, could be of no binding force or efficacy. And "true godliness or piety of life" is inculcated as the invariable duty of every Freemason, from the inception of the first to the end of the very last Degree that he takes. So, again, in reference to the second and third definitions, all this practical piety and performance of the duties we owe to God and our fellow-men arise from and are founded on the principle of obedience to the divine will. Else whence, or from what other will, could they have arisen? It is the voice of the G. A. O. T. U. symbolized to us in every ceremony of our ritual and from every portion of the furniture of our Lodge, that speaks to the true Freemason, commanding him to fear God and to love the Brethren. It is idle to say that the Freemason does good simply in obedience to the Statutes of the Order. These very Statutes owe their sanction to the Masonic idea of the nature and perfections of God, a belief that has come down to us from the earliest history of the Institution, and the promulgation of which idea was the very object and design of its origin.

But it must be confessed that the fourth definition does not appear to be strictly applicable to Freemasonry. It has no pretension to assume a place among the religions of the world as a sectarian "system of faith and worship," in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism. In this meaning of the word we do not and can not speak of the Masonic religion, nor say of a man that he is not a Christian, but a Freemason. Here it is that the opponents of Freemasonry have assumed mistaken ground in confounding the idea of a religious Institution with that of the Christian religion as a peculiar form of worship, and in supposing, because Freemasonry teaches religious truth, that it is offered as a substitute for Christian truth and Christian obligation. Its warmest and most enlightened friends have never advanced nor supported such a claim. Freemasonry is not Christianity, nor a substitute for it. It is not intended to supersede it nor any other form of worship or system of faith. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth—not enough to do away with the necessity of the Christian scheme of salvation, but more than enough to show, to demonstrate, that it is, in every philosophical sense of the word, a religious Institution, and one, too, in which the true Christian Freemason will find, if he earnestly seeks for them, abundant types and shadows of his own exalted and divinely inspired faith.

The tendency of all true Freemasonry is toward religion. If it make any progress, its progress is to that holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories—all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious Institution? But, besides, Freemasonry is, in all its forms, thoroughly tinctured with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most High upon all our labors; we demand of our neophytes a profession of trusting belief in the existence and the superintending care of God; and we teach them to bow with humility and reverence at His awful name, while His Holy Law is widely opened upon our altars. Freemasonry is thus identified with religion; and although a man may be eminently religious without being a Freemason, it is impossible that a Freemason can be "true and trusty" to his Order unless he is a respecter of religion and an observer of religious principle. But the religion of Freemasonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and Patriarchal Priesthood—in which
all men may agree and in which no men can differ. It inculcates the practise of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be "the way, the truth, and the life." In so far, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward; and, as the handmaid of religion, it may, and often does, act as the porch that introduces its votaries into the temple of divine truth. Freemasonry, then, is indeed a religious institution; and on this ground mainly, if not alone, should the religious Freemason defend it.

To the above observations by Doctor Mackey we may add that the religion of Freemasonry was examined at some length in a book bearing that title by Brother Josiah Whymper, Past Deputy District Grand Master, Punjab, India. Brother Whymper's purpose was to draw the attention of Freemasons to the circumstance that the original religious principles of Freemasonry were based on Christian Catholicity. He believed that in a well-meant but, in his judgment, mistaken effort to let Freemasonry be all things to all men this principle had been forgotten. In fact, he has found that many Freemasons denied it altogether, asserting that all distinct profession of Christianity was abandoned in 1717 when the Grand Lodge was founded.

Colonel J. J. Boswell raised a question in the *Masonic Record of India*, 1878, under what authority the Koran was used in Lodges working under the English Constitution. Soon thereafter Brother J. J. Davies, the Worshipful Master of Lodge Ravee at Lahore, in the Punjab, addressed the following letter (see *Religion of Freemasonry*, page 1) to the Grand Secretary of that District:

Allow me to invite your attention to a correspondence which very lately appeared in a Masonic Journal, the *Record of Western India*, regarding the alleged practise of using the Koran. From correspondence you may observe that the subject is divided. One Brother who signs himself "P. M. 1215" alleging that the practise is in accordance with the spirit of Masonic law, whilst another Brother, a "W. M." on the contrary, considers that it is in direct violation of Masonic law: in letter, in spirit, and in the practise of antiquity. As it has hitherto been the practise of Lodge Ravee, 1215, English Constitution, to obligate Mohammedan and Hindu candidates respectively on the "Koran" and "Shastras," and Christians on the "Bible," I beg to refer the question, and should feel greatly obliged if you would kindly obtain the opinion of the Right Worshipful the District Grand Master, whether, or not, in this respect the conduct of Lodge Ravee is consistent with Masonic principles and Masonic law. In inviting your attention to the subject, I would respectfully mention that in my opinion the meaning of the words, "Volume of the Sacred Law," is not confined to the Sacred Law of the Christian Dispensation, but that the religion of Freemasonry was examined at some length in a book bearing that title by Brother Josiah Whymper, Past Deputy District Grand Master, Punjab, India.

District Grand Master, Major M. Ramsay in December of that year obtained the following comment from Grand Secretary John Hervey at the headquarters in London:

I am in receipt of your favor of the 9th October, with copies of correspondence with the Worshipful Master of the Lodge Ravee, No. 1215, on the subject of obligating candidates not professing the Christian faith, and beg to say that I fully coincide in your answers, which I do not think could have been better expressed.

Lodges in India working under the Grand Lodge of Scotland have recognized the Zendavesta, the Koran, and the Shastras by appointing official bearers of these volumes. Brother George W. Speth, who edited the book by Brother Whymper, received a letter from D. Murray Lyon, dated at Freemasons Hall, Edinburgh, December 21, 1897, in which he says:

The statement to which you refer is correct. I cannot say when the arrangement was originally authorized, but the By-laws of the District Grand Lodge of India, in which the duties of Bible Bearer, Zend Avesta Bearer, and Koran Bearer are given, were sanctioned and confirmed by Grand Committee in August, 1885, as per Certificate of Grand Secretary of date.

Brother Whymper favored separate Jewish, Parsee, Hindu, and Mohammedan Lodges. He says, "It is impossible for any man, no matter what his former religion may have been, to become a Fellow Craft of another religion without at least a partial radical change of his character and principles..."
Mason in English Masonry and refuse to accept both the Old and New Testaments.” But in Brother William James Hughan’s Introduction to the Religion of Freemasonry (pages v to vii) he replies:

How then would these distinctive combinations provide for the mutual usefulness, especially abroad. We meet on the Lerol or not at all, and therefore, if we cannot as Brothers oppose any matter in common, we have no common Rule of 1723, in promoting the “friendship of Brothers, better far to refrain from all attempts at Universality, and revert an exclusively Christian Constitution, as in the olden time, and to look upon the scope of our Ancient and Honourable Society, we are leaving their particular opinions to themselves, the Grand Lodge, and thus illustrate the “Brotherhood of Man,” as well as respecting some of the usages and customs of our Grand Lodge. Besides which, by thus extending the scope of our Ancient and Honourable Society, we are adding immensely to its beneficial influence and practical usefulness, especially abroad.

Holding this view, and bearing in mind the esteemed Brethren who hold and advocate otherwise, I am prepared to accept the opinions and advice of the reverend Brother, the Reverend A. F. A. Woodford, M. A., Past Grand Chaplain, who maintained that “the Christian School and the Universal School can co-exist in Freemasonry. Though their views are necessarily antagonistic, yet they need not be made the subject of contention, they can be held in peace and consideration, and all fraternal goodwill. Indeed, we think, upon the whole, that Freemasonry be sufficiently curiously enough, a twofold teaching in this respect.” According to Brother Whymer’s convictions, the spread of the Craft in India amongst Parsees, Hindoos, and Mohammedans calls for serious consideration, and increasingly so when Brethren of each of those Faiths become sufficiently numerous to support Lodges composed mainly of members of their own persuasion. Should difficulties arise in consequence, we may yet have to try the ingenious suggestion of chartering Lodges for each particular Faith, subject to the rights of mutual visitation; but I confess to the feeling that, should ever such be deemed requisite, an element of religious classification will be of necessity introduced, which will considerably modify or weaken the unsectarian character of the Institute.

The subject is also discussed by Brother Roscoe Pound, Proceedings, Grand Lodge of Massachusetts, 1916 (pages 821-3) and his Masonic Jurisprudence, 1920 (page 35), in Doctor Mackey’s revised Jurisprudence of Freemasonry, 1927.

REMOVING RELIGIOUS QUALIFICATIONS. See Qualifications.

REMOVAL OF LODGES. On January 25, 1738, the Grand Lodge of England adopted a regulation providing that no Lodge should be removed without the Master’s knowledge; that no motion for removing it should be made in his absence; and that if he was opposed to the removal, it should not be removed unless two-thirds of the members present voted in the affirmative (Constitutions, 1738, page 157). But as this rule was adopted subsequent to the General Regulations of 1722, it is not obligatory as a law of Freemasonry at present. The Grand Lodges of England and of New York have substantially the same rule. But unless there be a local regulation in the Constitution, no such power can be vested in the Lodge to that effect, there would seem to be no principle of Masonic law set forth in the Ancient Landmarks or Regulations which forbids a Lodge, upon the mere vote of the majority, from removing from one house to another in the same town or city; and unless the Grand Lodge of any particular Jurisdiction has adopted a regulation forbidding the removal of a Lodge from one house to another without its consent, there is no law in Freemasonry of universal force which would prohibit such a removal at the mere option of the Lodge. This refers, of course, only to the removal from one house to another; but as the town or village in which the Lodge is situated is designated in its Warrant of Constitution, no such removal can be made except with the consent of the Grand Lodge, or, during the recess of that Body, by the Dispensation of the Grand Master, to be subsequently confirmed by the Grand Lodge.

REMOVING RELIGIOUS QUALIFICATIONS. During the anti-Masonic excitement in the United States, which began in 1828, and lasted for a few years, many Freemasons left the Order, actuated by various motives, seldom good ones, and attached themselves to the Anti-Masonic Party. It is not singular that these deserters, who called themselves Renouncing Freemasons, were the bitterest in their hatred and the loudest in their vituperations of the Order. But, as may be seen in the article Indelibility, a renunciation of the name cannot absolve anyone from the obligations of a Freemason.

REPEAL. As a Lodge cannot enact a new by-law without the consent of the Grand Lodge, neither can it repeal an old one without the same consent; nor can anything done at a stated meeting be repealed at a subsequent extra or emergent one.

REPORT OF A COMMITTEE. When a Committee, to which a subject had been referred, has completed its investigation and come to an opinion, it directs its Chairman, or some other member, to prepare an expression of its views, to be submitted to the Lodge. The paper containing this expression of views is called its Report, which may be framed in three different forms: It may contain only an expression of opinion which had been referred; or it may contain, in addition to this, an express resolution or series of resolutions, the adoption of which by the assembly is recommended; or, lastly, it may contain one or more resolutions, without any preliminary expression of opinion.

The Report, when prepared, is read to the members of the Committee, and, if it meets with their final sanction, the Chairman, or one of the members, is directed to present it to the Lodge.

The reading of the Report is its reception, and the next question will be on its adoption. If it contains a recommendation of resolutions, the adoption of the Report will be equivalent to an adoption of the resolutions, but the Report may, on the question of adoption, be otherwise disposed of by being laid on the table, postponed, or recommitted.

REPORTORIAL CORPS. A name recently given in the United States to that useful and intelligent body of Freemasons who write, in their respective Grand Lodges, the reports on Foreign Correspondence. Through the exertions of Doctor Corson, the Chair of the Committee on Foreign Correspondence of New Jersey, a convention of this Body was held at Baltimore in 1871, during the session of the General
Grand Chapter, and measures were then taken to establish a Triennial Convention. Such a Convention would assume no legislative powers, but would simply meet for the intercommunication of ideas and the interchange of fraternal greetings.

REPRESENTATIVE OF A GRAND LODGE. A Brother appointed by one Grand Lodge to represent its interest in another. The Representative is generally, although not necessarily, a member of the Grand Lodge to whom he is accredited, and receives his appointment on its nomination, but he is permitted to wear the clothing of the Grand Lodge which he represents. He is required to attend the meetings of the Grand Lodge to which he is accredited, and to communicate to his constituents an abstract of the proceedings, and other matters of Masonic interest. But it is doubtful whether these duties are generally performed. The office of Representative appears to be rather one of honor than of service. In the French system, a Representative is called a gage d'amitie, a pledge of friendship.

REPRESENTATIVES OF LODGES. In the General Regulations of 1721 it was enacted that “The Grand Lodge consists of and is formed by the Masters and Wardens of all the regular particular Lodges upon record”; and also that “The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens before the assembling of the Grand Chapter or Lodge, at the three quarterly communications hereafter mentioned and of the Annual Grand Lodge too; because their Master and Wardens are their Representatives and are supposed to speak their mind” (Constitutions, 1723, page 61). A few modern Grand Lodges have disfranchised the Wardens also, and confined the representation to the Masters only. But Brother Hawkins asserts further that this is evidently an innovation, having no color of authority in the Old Regulations.

REPRESENTATIVE SYSTEM. The system of appointing Representatives of Grand Lodges originated years ago with the Grand Lodge of New York. It first met with much opposition, but has gradually gained favor. Although the original plan intended by the founders of the system does not appear to have been effectually carried out in all its details, it has at least been successful as a means of more closely cementing the bonds of union between the Bodies mutually represented.

REPRIMAND. A reproof formally communicated to the offender for some fault committed, and the lowest grade, above censure, of Masonic punishment. It can be inflicted only on charges made, and by a majority vote of the Lodge. It may be private or public. Private reprimand is generally communicated to the offender by a letter from the Master. Public reprimand is given orally in the Lodge and in the presence of the Brethren. A reprimand does not affect the Masonic standing of the person reprimanded.

REPUTATION. In the technical language of Freemasonry, a man of good reputation is said to be one who is “under the tongue of good report”; and this constitutes one of the indispensable qualifications of a candidate for initiation.

RESIDENCE. It is the general usage in the United States of America, and may be considered as the Masonic law of custom, that the application of a candidate for initiation must be made to the Lodge nearest his place of residence. There is, however, no express law upon this subject either in the ancient landmarks or the Old Constitutions, and its positive sanction as a law in any Jurisdiction must be found in the local enactments of the Grand Lodge of that Jurisdiction. Still there can be no doubt that expediency and justice to the Order make such a regulation necessary, and accordingly many Grand Lodges have incorporated such a regulation in their Constitutions; and of course, whenever this has been done, it becomes a positive law in that Jurisdiction.

It has also been contended by some American Masonic jurists that a nonresident of a State is not entitled, on a temporary visit to that State, to apply for initiation. There is, however, no landmark nor written law in the ancient Constitutions which forbids the initiation of nonresidents. Still, as there can be no question that the conferring of the Degrees of Freemasonry on a stranger is always inexpedient, and frequently productive of injury and injustice, by foisting on the Lodges near the candidate’s residence unworthy and unacceptable persons, there has been a very general disposition among the Grand Lodges of the United States to discountenance the initiation of nonresidents. Many of them have adopted a specific regulation to this effect, and in all Jurisdictions where this has been done, the law becomes imperative; for, as the landmarks are entirely silent on the subject, the local regulation is left to the discretion of each Jurisdiction. But no such rule has ever existed among European Lodges.

RESIGNATION OF MEMBERSHIP. The spirit of the law of Freemasonry does not recognize the right of any member of a Lodge to resign his membership unless it be for the purpose of uniting with another Lodge. This mode of resignation is called a dimission (see Dimit).

RESIGNATION OF OFFICE. Every officer of a Lodge, or rather Masonic organization, being required at the time of his installation into office to enter into an obligation that he will perform the duties of that office for a specified time and until his successor is installed, it has been repeatedly held by the Masonic jurists of this country that an officer once elected and installed cannot resign his office; and this may be considered as a well-established law of American Freemasonry.

RESOLUTION. In parliamentary law, a proposition, when first presented, is called a motion; if adopted, it becomes a resolution. Many Grand Lodges adopt, from time to time, in addition to the provisions of their Constitution, certain resolutions on important subjects, which, giving them an apparently greater weight of authority than ordinary enactments, are frequently appended to their Constitution, or their transaction, under the imposing title of Standing Regulations. But this weight of authority is only apparent. These standing resolutions having been adopted, like all other resolutions, by a mere majority vote, are subject, like them, to be repealed or rescinded by the same vote.

Even a steadfast resolution, expressive as the term may sound, may not mean exactly the same thing to everybody. A quaint example is recorded in the
The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Freemasonry. It is not authoritatively inculcated as a point of dogmatic creed, but is impressively taught by the symbolism of the Third Degree. This dogma has existed among almost all nations from a very early period. The Egyptians, in their mysteries, taught a final resurrection of the soul. Although the Jews, in escaping from their Egyptian thraldom, did not carry this doctrine with them into the desert—for it formed no part of the Mosaic theology—yet they subsequently, after the captivity, borrowed it from the Zoroastrians.

The Brahmans and Buddhists of the East, the Etruscans of the South, and the Druids and the Scandinavian Skalds of the West, nursed the faith of a resurrection to future life. The Greeks and the Romans subscribed to it; and it was one of the great objects of their mysteries to teach it. It is, as we all know, an essential part of the Christian faith, and was exemplified, in His own resurrection, by Christ to His followers. In Freemasonry, a particular Degree, the Master's, has been appropriated to teach it by an impressive symbolism. "Thus," says Hutchinson (Spirit of Masonry, page 164), "our Order is a positive contradiction to Judaic blindness and infidelity, and testifies our faith concerning the resurrection of the body."

We may deny that there has been a regular descent of Freemasonry, as a secret organization, from the mystical association of the Eleusinians, the Samothrarians, or the Dionysians. No one, however, who carefully examines the mode in which the resurrection or restoration to life was taught by a symbol and a ceremony in the Ancient Mysteries, and how the same dogma is now taught in the Masonic initiation, can, without absolutely rejecting the evident concatenation of circumstances which lies patent before him, refuse his assent to the proposition that the latter was derived from the former. The resemblance between the Dionysiac Legend, for instance, and the Hiramic cannot have been purely accidental. The chain that connects them is easily found in the fact that the Pagan Mysteries lasted until the fourth century of the Christian era, and, as the Fathers of the Church lamented, exercised an influence over the secret societies of the Middle Ages.

RETURNS OF LODGES. Every subordinate Lodge is required to make annually to the Grand Lodge a statement of the names of its members and the number of admissions, demissions, and expulsions or rejections that have taken place within the year. This statement is called a return. A neglect to make
the annual return causes a forfeiture of the right of representation in the Grand Lodge. The sum due by the Lodge is based on the return, as a tax is levied for each member and each initiation. The Grand Lodge is also, by this means, made acquainted with the state of its subordinates and the condition of the Order in its Jurisdiction.

REUBEN. The eldest son of Jacob. Among the Royal Arch banners, that of Reuben is purple, and bears a man as the device. It is appropriated to the Grand Master of the Second Veil.

REUNION ISLAND. Formerly Île de Bourbon, or Bourbon's Island, and is in the Indian Ocean, east of the Island of Madagascar. There is one Lodge here under the Grand Orient of France. It was established at St. Denis, the capital.

REVELATION. The following is an extract from Mackenzie's Royal Masonic Cyclopaedia upon this subject:

With infinite learning and patience the author of The Book of God, who preserves strict anonymity, has endeavoured to show that the work, Apocalypse, was originally revealed to a primaeval John, otherwise Oannes, and identical with the first messenger of God to man. This theory is sufficiently remarkable to be mentioned here. The messengers, twelve in number, are supposed by the author to appear at intervals of 600 years. Thus: 1, Adam, 3000 a. m.; 2, Enoch, 3600 a. m.; 3, Fohi, 4200 a. m.; 4, Brizgo, 4800 a. m.; 5, Zarathush, 5400 a. m.; 6, Thoth, 6000 a. m.; 7, Amosis or Moses, 6600 a. m.; 8, Laotseu, 7200 a. m.; 9, Jesus, 7800 a. m.; 10, Mohammed, 8400 a. m.; 11, Chengiz-Khan, 9000 a. m.; 12, the twelfth messenger yet to be revealed, 9600 a. m.

With the aid of this theory, the whole history of the world, down to our own days, is shown to be foretold in the Apocalypse, and although it is difficult to agree with the accomplished writer's conclusions, supported by him with an array of learning and a sincere belief in what is stated, no one with any taste for these studies should be without this wonderful series of books. The same author has published, in two volumes, a revised edition of the Book of Enoch, with a commentary, and he promises to continue, and, if possible, complete his design.

REVELATIONS OF FREEMASONRY. See Expositions.

REVELS, MASTER OF THE. An officer attached to the royal or other eminent household, whose function it was to preside when the members and guests were at refreshment, physical and intellectual, to have charge of the amusements of the court or of the nobleman to whose house he was attached during the twelve Christmas holidays. In Masonic language, the Junior Warden.

REVEREND. A title sometimes given to the Chaplain of a Masonic Body.

REVERENTIAL SIGN. The second sign in the English Royal Arch system, and thus explained: We are taught by the Reverential Sign to bend with submission and resignation beneath the chastening hand of the Almighty, and at the same time to engrave His law in our hearts. This expressive form, in which the Father of the human race first presented himself before the face of the Most High, to receive the denunciation and terrible judgment, was adopted by our Grand Master Moses, who, when the Lord appeared to him in the burning bush on Mount Horeb, covered his face from the brightness of the divine presence.

REVERE, PAUL. American patriot, noted for several daring exploits during the Revolutionary War, an engraver, and Grand Master of the Grand Lodge of Massachusetts, from December 12, 1794, to December 27, 1797. Revere, or Rivoire, as his ancestors wrote the name, born in Boston, January 1, 1735, became a goldsmith and silversmith in his father's shop and here developed his natural talents by designing and executing all sorts of engraving. In 1756 he took part in the expedition against Crown Point, his rank being Second Lieutenant of Artillery. Initiated in Saint Andrews Lodge, September 4, 1760. He was Raised January 27, 1761; elected Senior Warden in November, 1764, and Master, November 30, 1770.

During this time he conducted a copper-plate engraving shop, and, while a member of a club of young men formed to watch the movements of the British troops in Boston, engraved several anti-British caricatures. He was one of the grand jurors who refused to serve in Boston in 1774 because the justices had been made independent of the people by Parliament. He was a leader of the Boston Tea Party and in 1774 went to Portsmouth, New Hampshire, to urge that military stores there be seized by the Colonists, whom he encouraged in their attack and capture of Fort William and Mary, one of the first military acts of the Revolutionary War. Paul Revere, as the man whose midnight ride from Charlestown to Lexington, April 18-9, 1775, gave warning to the Colonists of the approach of the British troops from Boston, was immortalized by Longfellow's poem, the Midnight Ride of Paul Revere. He set up a powder mill at Canton which he operated successfully for the Colonists, although the only previous knowledge was when he was sent in 1775 by the Massachusetts Provincial Congress to Philadelphia to study the one powder mill in the Colonies and through it he was permitted to pass but once, but the information thus snatched proved invaluable. He was commissioned a Major of Infantry, April, 1776; and in November, same year, promoted as Lieutenant-Colonel of Artillery, stationed at Castle William to defend Boston Harbor and finally given command there. Served the Grand Lodge of Massachusetts as Junior Grand Warden from 1777 until 1779; from 1780 to 1783 as Senior Grand Warden; from 1784 to 1791 as Deputy Grand Master.

After the war he engaged in the manufacture of gold and silver ware; successfully erected and operated an air-furnace in which he cast bells and brass cannon; was a pioneer in America in making copper plate and did much to promote this industry. He was the first President of the Massachusetts Charitable Mechanics Association, founded in 1795. In this year he, as Grand Master, laid the cornerstone of the State House at Boston.

He was a Royal Arch Mason. Paul Revere's name appears on the records of Saint Andrew's Royal Arch Chapter at Boston, Massachusetts, on January 9, 1770. There is no doubt he was a member at this early period, for he was Junior Warden of the "Royal Arch Lodge" in the year 1770. He was Senior Grand Warden of the Grand Lodge of Massachusetts in 1782, and Grand Master in 1795, 1796 and 1797 (see Bylaws of Saint Andrews Royal Arch Chapter, Boston, 1866, page 82). Proceedings, Grand Lodge, Massachusetts, 1916, page 216, has sketch of career, and
page 218 contains references; first volume, Proceedings, has many references. Brother Paul Revere died at Boston, May 10, 1818.

Grand Master Paul Revere inspected a Lodge in his time with a care well worthy of our admiration. This record here given is taken from the rough notes made by Brother Paul Revere and an effort has been made to reproduce with precision the verbal peculiarities of the original handwriting preserved by the Grand Lodge of Massachusetts. The reader will please not overlook the probabilities that this document was never intended for print. Copies of addresses made by Paul Revere to his Brethren show that while, as oft has been said, "New occasions teach new duties," the problems confronting the Craftsmen of the past were like unto those of the present day. This address was made at a formal visit by Grand Master Paul Revere to Washington Lodge. The inspection was in the fall of 1796 or in 1797. The Grand Secretary of Massachusetts, Brother Frederick W. Hamilton, kindly verified the dates for us. Washington Lodge was chartered on March 17, 1796, and Brother Paul Revere went out of office at the end of 1797.

The formal salutation at the commencement of the address deserves critical attention. The famous Diary of Samuel Pepys furnishes a similar instance under date of August 4, 1661. A clergyman in Pepys' presence addressed his congregation as "Right Worshipful and dearly beloved." This was in the Parish of "My cousin Roger," Member of Parliament for The town of Cambridge. The presence of these persons of distinction doubtless led to the adoption of the peculiar form of salutation. Notice will be taken of the method of addressing the Wardens. But the whole address is well worth careful reading.

Right Worshipful Master, Worshipful Wardens, & Respected Brethren. The Grand Lodge ever Anxious for the prosperity of all the Lodges under the Jurisdiction, have set apart this Evening to Visit Washington Lodge. —You will permit us the favour of perusing your Bye Laws & Records, after which we will thank the Right Worshipful Master, and Brethren, by your appointment, to go thro the usual lectures. Respected Brethren I am happy to find your Bye Laws so well digested. Your Records so well preserved, the Order & decorum of Your Lodge so well directed. You will permit me Brethren to impress on your minds the necessity of a strict and careful examination of the Characters, of every person who offer themselves Candidates to be initiated into our Society; You ought carefully to examine whether they have ever been rejected in other Lodges; and if they have, what were the cause: For nothing is more discouraging to our laudable motives, nor is anything more destructive of Harmony and Brotherly Love than our being imposed upon by wicked and unfaithful Brothers. The Worshipful Master will permit me to remind him that this Lodge is placed under his immediate Care and under the direction of Him, & his Officers, where we have every reason to expect, that the true principles of Free Masonry, will be cultivated, & cherished; and that in due time we shall gather Laurels of Virtue, & Benevolence. The wardens, & Brethren, will be careful to remember that the Honor, & reputation of the Craft, in a great measure depends on a Strict conformity to the Bye Laws, and regulations, and that it is highly necessary that an early and punctual attendance is paid to the duties, & business of the Lodge, that the Master may be enabled to Call the Labourers from their work to refreshment in due time,—that He may direct the paying them their wages, and Closing the Lodge at an early Hour. The Master & wardens will permit me to remind them, that a Constant, & punctual attendance, on the quarterly Communications is absolutely necessary, they being the only legal representatives their absence cannot be dispensed with.

The Secretary will be careful to remember that it is his duty, to transmit to the Grand Lodge annually, a list of the officers, and quarterly, a list of the new initiated Brothers, that their names may be recorded in the Grand Lodge Books.

The following excellent Installation Charge was also the work of Most Worshipful Paul Revere, 1795, when Grand Master of the Grand Lodge of Massachusetts:

Worshipful Master,—This Worshipful Lodge having chosen you for their Master and Representative, it is now incumbent upon you, diligently and upon every proper occasion, to inform the knowledge of your fellows, and find them daily employment, that the Art which they profess may not be forgotten or neglected. You must avoid partiality, giving praise where it is due, and condemning those in the mouth of the work who have made the greatest advancement of the Art. You must preserve union, and judge in all cases amicably and mildly, preferring peace.

That the Society may be strong, you must preserve the dignity of your office, requiring submission from the perverse and refractory—always acting and being guided by the principles on which your authority is founded. You must, to the extent of your power, pay a constant attendance on your Lodge, that you may see how your work flourishes and your instructions are obeyed. You must take care that neither your words nor actions shall render your authority to be less regarded, but that your present and future behavior may set an example and give a sanction to your power.

And as Brotherly Love is the cement of our Society, so cherish and encourage it that the Brethren may be more willing to obey the dictates of Masons than you have occasion to command.

And you, the officers of this Worshipful Lodge, must carefully assist the Master in the discharge and execution of his office—diffusing light and imparting knowledge to all the fellows under your care, keeping the Brethren in just order and decorum, that nothing may disturb the peaceable serenity, or obstruct the glorious effects of harmony and concord. And that this may be the better preserved, you must cherish the Virtue, and employ those in the most honorable part of the work where harmony is obstructed by the superstitious and morose. You must discharge the Lodge quietly, encouraging the Brethren assembled to work cheerfully, that none, when dismissed, may go away dissatisfied.

And you, Brethren of this Worshipful Lodge, learn to follow the advice and instructions of your officers, submitting cheerfully to their amicable decisions, throwing by all resentment and prejudices toward each other. Let your chief care be to the advancement of the Society you have the honor to be members of. Let there be a modest and friendly emulation among you in doing good to each other. Let your love be reciprocal and harmonious. While these principles are uniformly supported, this Lodge will be an honor to Masonry, an example to the world, blessed among men. May your love be reciprocal and harmonious.

From this happy prospect I rest assured of your success. Brother Paul Revere went out of office at the end of 1797.
REVESTIARY. The wardrobe, or the place for keeping sacred vestments. Distinctive costumes in public worship formed a part not only of the Jewish, but of almost all the ancient religions. The revestiary was common to them all. The Master of the Wardrobe became a necessity.

REVIVAL. The occurrences which took place in the City of London, in the year 1717, when that important Body, which has since been known as the Grand Lodge of England, was organized, have been always known in Masonic history as the Revival of Freemasonry. Anderson, in the first edition of the Constitutions, published in 1723 (page 47), speaks of the freeborn British nations having revived the drooping Lodges of London; but he makes no other reference to the transaction. In his second edition, published in 1738, he is more diffuse, and the account there given is the only authority we possess of the organization made in 1717: Preston and all subsequent writers have of course derived their authority from Anderson. The transactions are thus detailed by Preston (Illustrations, 1792, page 246), whose account is preferred, as containing in a more succinct form all that Anderson has more profusely detailed.

On the accession of George I, the Masons in London and its environs, finding themselves deprived of Sir Christopher Wren and their annual meetings discontinued, resolved to cement themselves under a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the Lodges at the Goose and Gridiron, in Saint Paul's Church-Yard; the Crown, in Parker's Lane, near Drury Lane; the Apple-Tree Tavern, in Charles Street, Covent Garden; and the Rummer and Grapes Tavern, in Channel Row, Westminster, the only four Lodges in being in the South of England at that time, with some other old brethren, met at the Apple-Tree Tavern, above mentioned, in February, 1717; and, having voted the oldest Master Mason then present into the chair, constituted themselves a Grand Lodge, pro tempore, in due form. At this meeting it was resolved to revive the Quarterly Communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June at the Goose and Gridiron, in Saint Paul's Church-Yard, in compliment to the oldest Lodge, which then met there, for the purpose of electing a Grand Master. In accordance with the ancient rule that the orator should be acquainted with the ornaments of construction, so as to enable him to adorn a discourse is for the speaker to become acquainted with the grips, signs, etc., was not in existence until about 1717 a.d. He admits, however, that certain of the "elements or groundwork" of the Degrees existed before that year, but not confined to the Freemasons, being common to all the Gilds. He thinks that the present system was indebted to the inventive genius of Anderson and Desaguliers. And he supposes that it was simply "a reconstruction of an ancient society, namely, of some form of old Pagan philosophy." Hence, he contends that it was not a revival, but only a renaissance, and he explains his meaning in the following language:

Before the eighteenth century we had a renaissance of Pagan architecture; then, to follow suit, in the eighteenth century we had a renaissance in a new dress of Pagan mysticism; but for neither are we indebted to the Freemasons of the seventeenth century, and that these classes existed only as gradations of rank, will be very generally admitted. But there is unquestionable evidence that the modes of recognition, the method of government, the legends, and much of our ceremonial of initiation, were in existence among the Operative Masons of the Middle Ages, and were transmitted to the Speculative Freemasons of the eighteenth century. The work of Anderson, of Desaguliers, and their contemporaries, was to improve and to enlarge, but not to invent. The Masonic system of the present day has been the result of a slow but steady growth. Just as the lectures of Anderson, known to us from their publication in 1725, were probably modified and enlarged by the successive labors of Clare, of Dunckerley, of Preston, and of Hemming, did he and Desaguliers submit the simple ceremonial, which the Freemasons subsequently borrowed from the Operative Lodges of London; but he makes no other reference to it.

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REVOKE. When a Dispensation is issued by a Grand Master for the organization of a Lodge, it is granted "to continue of force until the Grand Lodge shall grant a Warrant, or until the Dispensation is revoked by the Grand Master or the Grand Lodge." A Dispensation may therefore be revoked at any time by the authority which issued it, or by a higher authority. Charters are arrested, forfeited, or declared null and void; Dispensations are revoked.

RHETORIC. The art of embellishing language with the ornaments of construction, so as to enable the speaker to persuade or affect his hearers. It supposes and requires a proper acquaintance with the rest of the liberal arts; for the first step toward adorning a discourse is for the speaker to become thoroughly acquainted with its subject, and hence the ancient rule that the orator should be acquainted with all the arts and sciences. Its importance as a branch of liberal education is recommended to the Freemason in the Fellow Craft's Degree. It is one of the seven liberal arts and sciences, the second in order (see Liberal Arts and Sciences), and is described in the
ancient Constitutions as "retoirike that teacheth a man to speake faire and in subtilt terms" (see Harterian Manuscript, Number 1942).

RHODE ISLAND. Tradition states that Freemasonry in Rhode Island began as early as the Seventeenth Century but the first Lodge known to exist was Saint John's at Newport, warranted December 27, 1749, by Saint John's Provincial Grand Lodge of Boston, Mass. A second Warrant was issued May 14, 1753, because for some reason Caleb Phillips, the Master, withheld its Charter from the Lodge. Authorized only to confer the First and Second Degrees the new Lodge took no account of the restriction and on being questioned made out so strong a case that a Charter conferring the additional powers was granted to it. On June 27, 1791, the day of the celebration of the Feast of Saint John the Baptist, representatives of Saint John's Lodge, Newport, and King David's Lodge of the same place, met in the State House and organized a Grand Lodge. Moses Seixas presided and installed the officers who had been elected. A service was afterwards held at Trinity Church and a collection of eleven pounds, nine shillings and four pence was given to purchase wood for the poor in the coming winter.

Washington Chapter of New York chartered Providence Royal Arch Chapter on September 3, 1873. This Body was among the Chapters which on March 12, 1798, met and organized a Grand Chapter of Rhode Island, which later helped to organize the General Grand Chapter and continued a member of it until the Civil War of 1861-5. After some years' interval it again sent representatives in 1897.

Companion Jeremy L. Cross chartered a Council in 1819 at Providence which had been established by a meeting of Royal Masters on March 28, 1818. During the Morgan excitement meetings were not held and the Council lay dormant until 1841. On October 30, 1840, a Grand Council was organized.

The first Knights Templar Body in Rhode Island was Saint John's Encampment at Providence, formed on August 28, 1832, at Masons Hall in the Board of Trade Building. It was founded by Sir Thomas Smith Webb who remained in office from 1802 until 1815. A Convention held on May 6, 1805, opened a Grand Encampment for Massachusetts and Rhode Island, which is claimed by the Massachusetts authorities to have been the first Grand Encampment in the United States. Pennsylvania, however, attaches this distinction to the Grand Encampment opened in Philadelphia in 1797, but it is thought probable that the ritual used by that Body was different from that in use in the Massachusetts Encampment.

The Charters of Solomon's Lodge of Perfection and Rhode Island Consistory, both issued in 1849, were destroyed by fire and new ones were issued on September 17, 1896, by the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite. On December 14, 1849, were established, also at Providence, Rhode Island Council of Princes of Jerusalem and Rhode Island Chapter of Rose Croix. On the same day the Van Rensselaer Lodge of Perfection was chartered at Newport.

RHODES. An island in the Mediterranean Sea, which, although nominally under the government of the Emperor of Constantinople, was in 1308 in the possession of Saracen pirates. In that year, Fulke de Villaret, Grand Master of the Knights Hospitalers, having landed with a large force, drove out the Saracens and took possession of the island, which became the seat of the Order, who removed to it from Cyprus and continued to occupy it until it was retaken by the Saracens in 1522, when the knights were transferred to the island of Malta. Their residence for over two hundred years at Rhodes caused them sometimes to receive the title of the Knights of Rhodes.

RHODESIA. A territory in South Africa. There have been Lodges in this State under the control of the Grand Lodge of Scotland at the following places: Bulawayo, Gwelo, Salisbury, Sinoa, Umclinical, Umtali, and Victoria. Several Lodges have also been constituted by England and one by the Grand Orient of the Netherlands.

RHODES, K N I G H T O F. See Knight of Rhodes.

RIBBON. The use of a ribbon, with the official jewel suspended and attached to a buttonhole instead of the collar, adopted by some American Lodges, is a violation of the ancient customs of the Order. The collar cut in a triangular shape, with the jewel suspended from the apex, dates from the earliest time of the revival, and is perhaps as old as the apron itself (see Collar).

RICHARDSON, JAMES DANIEL. Born, March 10, 1843, Rutherford County, Tennessee, making his home at Murfreesboro though in Washington, District of Columbia, a large part of a busy career. An enlisted soldier at eighteen, after a year's service he became Adjutant, May 20, 1862, and served throughout the Civil War. Speaker of the Tennessee Legislature, 1871, at twenty-eight years of age; State Senator, 1873; nominated for Congress, August 14, 1884, and served continuously for twenty years, declining further political office to give from 1905 his entire energies to the Scottish Rite. Elected Grand Commander of the Southern Jurisdiction four years previously he concluded to make a choice between the two occupations. Raised, October 12, 1867, in Moriah Lodge No. 18, Murfreesboro, Tennessee; served as Master, then Grand Master, 1873-4; exalted, June 23, 1868, Pythagoras Chapter; a member of Murfreesboro Council; and knighted in Baldwin Commandery No. 7, Lebanon, Tennessee, June 7, 1869, and was Eminent Commander, Murfreesboro Commandery No. 10. Received the Ineffable Scottish Rite Degrees from General Albert Pike and Deputy Pitkin C. Wright, October 9, 1881; the Rose Croix on October 11, at Nashville; the Kadosh from Brother Wright at Murfreesboro, October 24, 1881, and from this Brother the Thirty-first and Thirty-second Degrees were at the same place also communicated on October 27. Elected Knight Commander, Court of Honor, October 23, 1884; coroneted Honorary, December 29, 1884; an Active Member of the Supreme Council, October 23, 1885. Succeeded Brother O. S. Long, of West Virginia, as Lieutenant Grand Commander, and in October 1901, elected Grand Commander, following Judge Thomas H. Caswell who died November 13, 1900. He presided at the International Conference of Supreme Councils at Washington, October, 1911; gave liberally of time.
and energy to the planning and construction of the magnificent House of the Temple, and was also an author of several scholarly historical books. His prompt and continued encouragement of the writer of these lines is a treasured memory and a gladly acknowledged fraternal service. Deputy Provincial Grand Master, Royal Order of Scotland, 1901, he became Provincial Grand Master, 1903. His death occurred on July 24, 1914.

RIDDICK AWARD. A medal awarded annually by the Grand Lodge of Missouri to the Freemason of that Masonic Jurisdiction who during the preceding twelve months has rendered the most conspicuous constructive service to his Country, State or Community. The award is named in honor of Past Grand Master Thomas Fiveash Riddick who was elected to preside over the Grand Lodge at its organization in 1821, and who contributed notable service to the public school system of Missouri. The reason for so naming the award is because of the service rendered by Brother Riddick who rode overland to Washington, District of Columbia, and returned without fee or reward with the sole idea of securing for the State title to all unclaimed land within the State, which land was turned over to the school fund.

RIDEI, CORNELIUS JOHANN RUDOLPH. Born at Hamburg, May 25, 1759, and died at Weimar, January 16, 1821. He was an active and learned Freemason, and for many years the Master of the Lodge Amalia at Weimar. In 1817, he published in four volumes an elaborate and valuable work entitled Versuch eines Alphabetischen Verzeichnisses, u. s. w., that is, An essay toward an Alphabetical Catalogue of important events, for the knowledge and history of Freemasonry, and especially for a critical examination of the origin and growth of the various rituals and systems from 1717-1817.

RIGHT ANGLE. A right angle is the meeting of two lines in an angle of ninety degrees, or the fourth part of a circle. Each of its lines is perpendicular to the other; and as the perpendicular line is a symbol of uprightness of conduct, the right angle has been adopted by Freemasons as an emblem of virtue. Such was also its signification among the Pythagoreans. The right angle is represented in the Lodges by the square, as the horizontal is by the level, and the perpendicular by the plumb.

RIGHT EMINENT. An epithet prefixed to the title of the Deputy Grand Master of the Grand Encampment of Knights Templar of the United States, and to that of the Grand Commander of a State.

RIGHT EXCELLENT. The epithet prefixed to the title of all superior officers of a Grand Chapter of Royal Arch Masonry below the dignity of a Grand High Priest.

RIGHT HAND. The right hand has in all ages been deemed an important symbol to represent the virtue of fidelity. Among the ancients, the right hand and fidelity to an obligation were almost deemed synonymous terms. Thus, among the Romans, the expression fallere dextram, that is to betray the right hand, also signified to violate faith; and jungere dextras, meaning to join right hands, and thereby to give a mutual pledge. Among the Hebrews, יד, ימין, the right hand, was derived from יִשְׂרָאֵל, Amen, to be faithful.
"had a goddess called Faith." No such thing. Fides, or, as Horace calls her, incorrupta Fides, or incorruptible Fidelity, is very different from the theological virtue of Faith.

The joining of the right hands was esteemed among the Persians and Parthians as conveying a most inviolable obligation of fidelity. Hence, when King Artabanus desired to hold a conference with his revolted subject, Asineus, who was in arms against him, he despatched a messenger to him with the request, who said to Asineus, "the king hath sent me to give you his right hand and security," that is, a promise of safety in going and coming. And when Asineus sent his brother Asileus to the proposed conference, the king met him and gave him his right hand, upon which Josephus (Antiquities of the Jews, book xviii, chapter ix) remarks: "This is of the greatest force there with all these barbarians, and affords a firm security to those who hold intercourse with them; for none of them will deceive, when once they have given you their right hands, nor will any one doubt of their fidelity, when that is once given, even though they were before suspected of injustice."

Stephens (Travels in Yucatan, volume ii, page 474) gives the following account of the use of the right hand as a symbol among the Indian tribes:

In the course of many years' residence on the frontiers including various journeyings among the tribes. I have had frequent occasion to remark the use of the right hand as a symbol; and it is frequently applied to the naked body after its preparation and decoration for sacred and festive dances. And the fact deserves further consideration from these preparations being generally made in the arcanum of the secret Lodge, or some other private place, and with all the skill of the adept's art. The mode of applying it in those cases is by smearing the hand of the operator with white or colored clay, and impressing it on the breast, the shoulder, or other part of the body. The idea is thus conveyed that a secret influence, a charm, a mystical power is given, arising from his sanctity, or his proficiency in the occult arts. The use of the hand is not confined to a single tribe or people. I have noticed it alike among the Dacotahs, the Winnebagoes, and other Western tribes, as among the numerous branches of the red race still located east of the Mississippi River, above the latitude of 42 degrees, who speak dialects of the Algonquin language.

It is thus apparent that the use of the right hand as a token of sincerity and a pledge of fidelity, is as ancient as it is universal; a fact which will account for the important station which it occupies among the symbols of Freemasonry (see North, Hand, and Oath, Corporal, also Obligation).

**RIGHT SIDE.** Among the Hebrews, as well as the Greeks and Romans, the right side was considered superior to the left; and as the right was the side of good, so was the left of bad omen. Dexter, or right, signified also propitious, and sinister, or left, unlucky. In the Scriptures we find frequent allusions to this superiority of the right. Jacob, for instance, called his youngest and favorite child, Ben-jamin, the son of his right hand, and Bathsheba, as the king's mother, was placed at the right hand of Solomon (see Left Side).

**RIGHT WORSHIPFUL.** An epithet frequently applied in many Jurisdictions of the United States to all Grand Officers below the dignity of a Grand Master. Pennsylvania is an exception to the general rule in this respect. The Grand Lodge of Pennsylvania is addressed as Right Worshipful and this is also applied to the Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Past Grand Masters, and Past Deputy Grand Masters. The Ahiman Rezon, or Book of Constitutions, gives the official title of the Grand Lodge as The Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania, and Masonic Jurisdiction Thereunto Belonging.

**RING, LUMINOUS.** See Academy of Sublime Masters of the Luminous Ring.

**RING, MASONIC.** The ring, as a symbol of the Covenant entered into with the Order, as the wedding ring is the symbol of the Covenant of Marriage, is worn in some of the higher Degrees of Freemasonry. It is not used in Ancient Craft Masonry. In the Order of the Temple the Ring of Profession, as it is called, is of gold, having on it the cross of the Order and the letters P. D. E. P., being the initials of Pro Deo et Patria, For God and Country. It is worn on the index finger of the right hand. The Inspectors General of the Thirty-third Degree of the Ancient and Accepted Scottish Rite wear a ring. Inside is the motto of the Order, Deus meumque jus, God and my right. In the Fourteenth Degree of the same Rite a ring is worn, which is described as "a plain gold ring," having inside the motto, Virtus junxit, mors non separabit, What virtue joins, death cannot separate.

The use of the ring as a symbol of a covenant may be traced very far back into antiquity. In this connection (note, Genesis xli, 42). The Romans had a marriage ring, but according to Swinburne, the great canonist, it was of iron, with a jewel of adamant, "to signify the durance and perpetuity of the contract."

In reference to rings worn in the higher Degrees of Freemasonry, it may be said that they partake of the double symbolism of power and affection. The ring, as a symbol of power and dignity, was worn in ancient times by kings and men of elevated rank and office. Thus Pharaoh bestowed a ring upon Joseph as a mark or token of the power he had conferred upon him, for which reason the people bowed the knee to him. It is in this light that the ring is worn by the Inspectors of the Ancient and Accepted Scottish Freemasonry as representing the Sovereigns of the Rite. But those who receive only the Fourteenth Degree, in the same Rite, wear the ring as a symbol of the Covenant of Affection and Fidelity into which they have entered.

Up until and including the 1921 Statutes, the rings in the Southern Masonic Jurisdiction, of both the Fourteenth Degree and the Thirty-third Degree, were worn on the right hand. This was the usage in the Southern Jurisdiction always from early days. At the 1923 Session of the Supreme Council, a new set of Statutes was adopted, which provided among other things that the Fourteenth Degree ring should be worn on the third finger of the left hand and a Thirty-third Degree ring on the little finger of the left hand. In the Northern Masonic Jurisdiction, a Fourteenth Degree ring is similarly worn, but the Thirty-third Degree ring is also placed on the third finger of the left hand.

While on the subject of the ring as a symbol of Masonic meaning, it will not be irrelevant to refer
to the magic ring of King Solomon, of which both the Jews and the Mohammedans have abundant traditions. The latter, indeed, have a book on magic rings, entitled Scalchuthal, in which they trace the ring of Solomon from Jared, the father of Enoch. It was by means of this ring, as a talisman of wisdom and power, that Solomon was, they say, enabled to perform those wonderful acts and accomplish those vast enterprises that have made his name so celebrated as the wisest monarch of the earth.

RISING SUN. The *rising sun* is represented by the Master, because as the sun by his rising opens and governs the day, so the Master is taught to open and govern his Lodge with equal regularity and precision.

RITE. The Latin word *ritus*, whence we get the English *Rite*, signifies an *approved usage* or custom, or an external observance. Vossius derives it by metathesis, a transposition of letters or sounds, from the Greek *ρύθισις*, whence literally it signifies a *trodden path*, and, metaphorically, a long-followed custom. As a Masonic term its application is therefore apparent. It signifies a method of conferring Masonic light by a collection and distribution of Degrees. It is, in other words, the method and order observed in the government of a Masonic system.

The original system of Speculative Freemasonry consisted of only the three Symbolic Degrees, called, therefore, *Ancient Craft Masonry*. Such was the condition of Freemasonry at the time of what is called the *Revival* in 1717. Hence, this was the original Rite or approved usage, and so it continued in England until the year 1813, when at the union of the two Grand Lodges the Holy Royal Arch was declared to be a part of the system; and thus the English Rite was made legitimately to consist of four Degrees.

But on the Continent of Europe, the organization of new systems began at a much earlier period, and by the invention of what are known as the advanced degrees a multitude of Rites was established. All of these agreed in one important essential. They were built upon the three Symbolic Degrees, which, in every instance, constituted the fundamental basis upon which they were erected. They were intended as an expansion and development of the Masonic ideas contained in these Degrees. The Apprentice, Fellow Craft, and Master’s Degree were the porch through which every initiate was required to pass before he could gain entrance into the inner temple which had been erected by the founders of the Rite. They were the text and the advanced degrees the commentary.

Hence arises the law, that whatever may be the constitution and teachings of any Rite as to the advanced Degrees peculiar to it, the three Symbolic Degrees being common to all the Rites, a Master Mason, in any one of the Rites, may visit and labor in a Master’s Lodge of every other Rite. It is only after that Degree is passed that the exclusiveness of each Rite begins to operate.

There has been a multitude of these Rites. Some of them have lived only with their authors, and died when their parental energy in fostering them ceased to exert itself. Others have had a more permanent existence, and still continue to divide the Masonic family, furnishing, however, only diverse methods of attaining to the same great end, the acquisition of Divine Truth by Masonic fight. Ragon, in his *Tuilier General*, supplies us with the names of a hundred and eight, under the different titles of *Rites, Orders, and Academies*. But many of these are unmosonic, being merely of a political, social, or literary character. The following catalogue embraces the most important of those which have hitherto or still continue to arrest the attention of the Masonic student:

1. York Rite.
2. Ancient and Accepted Scottish Rite.
3. French or Modern Rite.
4. American Rite.
5. Philosophic Scottish Rite.
6. Primitive Scottish Rite.
7. Reformed Rite.
8. Reformed Helvetic Rite.
10. Schröder’s Rite.
11. Rite of Grand Lodge of Three Globes.
12. Rite of the Elect of Truth.
14. Rite of the Chapter of Clermont.
15. Pernety’s Rite.
17. Chatanier’s Rite.
18. Rite of the Philalethes.
19. Primitive Rite of the Philadelphians.
20. Rite of Martinism.
21. Rite of Brother Henoch.
22. Rite of Mirrion.
23. Rite of Memphis.
24. Rite of Strict Observance.
25. Rite of Lux Observance.
27. Rite of Brothers of Asia.
28. Rite of Perfection.
29. Rite of Elected Cohens.
30. Rite of Emperors of East and West.
31. Primitive Rite of Narbonne.
32. Rite of the Order of the Temple.
33. Swedish Rite.
34. Rite of Swedenborg.
35. Rite of Zinnendorf.
36. Egyptian Rite of Caglistro.
37. Beneficent Knights of the Holy City.

These Rites are not here given in either the order of date or of importance. The distinct history of each will be found under its appropriate title.

RITY DES ELUS COENS, OU PRETRES. The French for *Rite of Elect Cohens, or Priests*. A system adopted in 1750, but which did not attain its full vigor until twenty-five years thereafter, when Lodges were opened in Paris, Marseilles, Bordeaux, and Toulouse. The devotees of Martinez Pasquafis, the founder, were called *Martinistes*, and were partly Hermetic and partly Swedenborgian in their teachings. Martinez was a religious man, and based his teachings partly on the Jewish Cabala and partly on Hermetic supernaturalism. The grades were as follows in French: 1. Apprenti; 2. Compagnon; 3. Maître; 4. Grand Élu; 5. Apprétic Can; 6. Compagnon Coen; 7. Maître Coen; 8. Grand Architecte; 9. Grand Commandeur.

RITE OF THE GRAND LODGE OF PHILADELPHES. See Memphis, Rite of.

RITTER. German for knight, as Der Preussische *Ritter*, meaning the Prussian Knight. The word is not, however, applied to a Knight Templar, who is more usually called Tempelherren; although, when spoken of as a Knight of the Temple, he would be styled Ritter vom Tempel.
RITUAL

RITUAL. The mode of opening and closing a Lodge, of conferring the Degrees, of installation, and other duties, constitute a system of ceremonies which are called the Ritual. Much of this Ritual is esoteric, and, not being permitted to be committed to writing, is communicated only by oral instruction. In each Masonic Jurisdiction it is required, by the superintending authority, that the Ritual shall be the same; but it more or less differs in the different Rites and Jurisdictions. But this does not affect the universality of Freemasonry. The Ritual is only the external and extrinsic form. The doctrine of Freemasonry is everywhere the same. It is the Body which is unchangeable—remaining always and everywhere the same. The Ritual is but the outer garment which covers this Body, which is subject to continual variation. It is right and desirable that the Ritual should be made perfect, and everywhere alike. But if this be impossible, as it is, this at least will console us, that while the ceremonies, or Ritual, have varied at different periods, and still vary in different countries, the science and philosophy, the symbolism and the religion, of Freemasonry continue, and will continue, to be the same wherever true Freemasonry is practised.

Little can be added to the above paragraph by Brother Mackey without perhaps saying too much. The reader will also note various other sources of consequence and upon which he may further pursue research, as in the curious resemblance of certain ceremonies still found in religious observances of such bodies as the Benedictines (see account of ceremonial forms in English Black Monks of Saint Benedict, E. L. Taunton, 1898, Appendix). Also note Brother W. Simpson (Transactions, Quatuor Coronati Lodge, 1889, volume 22, page 17) says:

On the first of January, 1870, I saw in the great basilica of Saint Paul's, without the walls at Rome, the ceremony known as the Profession of a Benedictine, that is the phrase meaning the reception of a monk into the Benedictine Order. At one point of the ceremony a black veil was laid over the figure. The Abbot of the Order celebrated this the noviciate lay down and was covered with a black pall with silver lace on it. A large candle stood at his head and another at his feet. There the man lay in semblance of death. The Abbot of the Order celebrated Mass, which occupied about half an hour. At the end of this the Deacon of the Mass came near to the prostrate figure, and reading from a book in his hand in Latin some words, "I am the resurrection and life," and "earth to earth, ashes to ashes," he arose to everlasting life. The man rose up, and, if I remember right, received the sacrament. He then took his place amongst the Brethren of the Order, kissing each of them as he passed along. The proof that he is supposed to have been one of the dead, and a new individual is supplied by the fact that when I asked his name it was refused to me. I was told that henceforth he would be known as Jacobus—his old name gone with the former existence. It is the same with nuns. They all receive a new name and they also go through the semblance of death as a final ceremony of the Order. I have an account of a ceremony that took place in the Monastery Church of Llanthony Abbey in Wales, of which Father Ignatius is the Superior and in which he took a leading part. A Sister was to receive the Black Veil. She entered the church dressed in white, as a woman of the order, and approaching the figure, and reading from a book in his hand in Latin some words, "I am the resurrection and life," and "earth to earth, ashes to ashes," was uttered and the great bell of the Abbey tolled, while out the first chant that was sung. This was in 1852 and on the Octave (Latin, applied to the eighth day of a festival) of the Assumption of the Blessed Virgin.

There is at the Island of Caldey, off the Welsh coast, less than three miles from Tenby, a household of Benedictine Monks, who on every Friday during Lent give a Passion Play, lasting about two hours for its rendition, and similar in purpose, though origi-
nal in arrangement and musical accessories, to the famous one exhibited at Oberammergau in Germany, while markedly unlike all others, and difficult to explain its appeal and power, let it be said that among the special features described for us are these:

Each character is represented by a monk—at other Passion Plays there are male and female actors. The monks are divided into four groups; their hats, very luminous angels of milk-white wool, all alike except the young Religious who represents the Christus, who is clad in a gilded alb of white linen, reaching to the ground, and long shroud, the crown of thorns. No vestments are used by the monks. There is no scenery. The action is not represented on a stage. On the contrary, the stage of the hall, in which the Passion Play is given, is occupied by the audience, who look down into what would (at any other representation) be the auditorium, in which the fourteen actions of the play take place. In place of dialogue there is this—speak, and the chant is then harmonised. So of the words used by Christ; they are sung by an unseen singer. The lighting of the fourteen scenes is amazingly skillful, and is in every instance of that amazingly perfect restraint. There is light just enough, barely enough, and yet quite enough. Whence or how it comes does not appear. It is there, with no betrayal of mechanical throwing of it there. In the supreme scene of all it fades, absolutely imperceptibly, to complete darkness, till only the Crucified Himself is visible through the gloom, soundless, motionless, utterly alone. The words chanted are those of the Gospels only, without addition or paraphrase, and they are given in English, except that in certain scenes (as in that of the Entombment), where the characters are, by force of the narrative itself, silent, a few verses of the Song of the Nightingale (Cum non venans from the sorrows of Mary, so-called from opening words) are chanted to the Sollemnes tones. At certain places, too, the audience, between the risings of the curtain, almost whisper one or other of the sorrowful mysteries of the rosary.

Let the student in seeking ritualistic light read also particularly the Gospels, beginning at Matthew 28, Mark 16, Luke 23, and John 20, and continuing to the ascension. He will understand according to his ability to receive and little or nothing more need be said by way of instruction here. Ceremonially, textually and permanently the Bible has so large a place in our ritualism that we cannot mine too deeply its contents in our search. Operative, we have advanced to speculative and there is much of the former in our Masonic system. Of this and its possibilities the pamphlet on Ancient Trade Guilds and Companies; Free Masons Guilds, Clement E. Stretton, and the Guild Charges, John Yarker, both of 1909, published by William Tait, Belfast, Ireland, are suggestive and have evoked much controversy over old operative customs still favored by Lodges of the kind working in Great Britain and the United States.

There is also a curious comparison of Masonic forms and customs with those of the Jesuits in Les Jésuites Chassées de la Maçonnerie et leur Poinard bâisé par les Maçons, 1788, and in this connection one notes with attention the reference in Loyola and the Educational System of the Jesuits, Rev. Thomas Hughes, S. J. (chapter iv, page 323), the repeated reference to the Lion’s Paw, “The paw shows the lion,” “You can tell a lion by his paw,” “Ex ungue leonem,” etc., in a discourse are somewhat suggestive, but the other work is much more elaborate and detailed.

Here we may also in considering any lesson upon immortality mention the search for the body of the slain Osiris which was placed in a coffin and thrown into the sea. Thence it was cast up later upon the shores of the Phenecia at the foot of a tamarack tree. Here it was discovered through the search by Isis and brought back to Egypt for ceremonial burial. Of the same sort is the allusion in the third book of the Aeneid by Vergil. Here the hero, Aeneas, by means of a message given to him by the uprooting of a plant on the hillside, discovers the grave of a lost prince. A free translation is given as follows of this interesting story by the ancient Roman poet:

Near at hand there chanced to be sloping ground crested by trees and with a myrtle rough with spearlike branches. Unto it I came. There I strove to tear from the earth its forest growth of foliage that the altars I might cover with the leafy bough and soapy fleeces. No tree or other of the sorrowful mysteries of the rosary.

There is still another direction of inquiry. This
Khan, the Persian Ambassador, as a Master Mason.

services rendered to the Society by M. Robelot as its American agent. The theory that Freemasonry owed its origin to the East, and especially with the advanced Degrees, is thus

of Dijon, a distinguished French Freemason, and was the author of several Masonic discourses, especially of one delivered before the Mother Lodge of the Philosophic Scottish Rite, of which he was Grand Orator, December 8, 1808, at the reception of Askari Khan, the Persian Ambassador, as a Master Mason. This address gave so much satisfaction to the Lodge, that it decreed a medal to M. Robelot, on one side of which was a bust of the Grand Master, and on the other an inscription which recounted the valuable services rendered to the Society by M. Robelot as its Orator, and as a Masonic author. Robelot held the theory that Freemasonry owed its origin to the East, and was the invention of Zoroaster.

Orator, and as a Masonic author. Robelot held the reign had ceased, and peace had been restored, he devoted himself to the encouragement of architecture in his kingdom. His connection with Freemasonry, and especially with the advanced Degrees, is thus given by Doctor Oliver (Landmarks ii, page 12): "The only high degree to which an early date can be safely assigned is the Royal Order of H. R. D. M., founded by Robert Bruce in 1314. Its history in brief refers to the dissolution of the Order of the Temple. Some of those persecuted individuals took refuge in Scotland, and placed themselves under the protection of Robert Bruce, and assisted him at the battle of Bannockburn, which was fought on Saint John's day, 1314. After this battle the Royal Order was founded; and from the fact of the Templars having contributed to the victory, and the subsequent grants to their Order by King Robert, for which they were formally excommunicated by the Church, it has, by some persons, been identified with that ancient military Order. But there are sound reasons for believing that the two systems were unconnected with each other."

Thory (Acta Latomorum i, 6), quoting from a manuscript ritual in the library of the Mother Lodge of the Philosophic Rite, gives the following statement: "Robert Bruce, King of Scotland, under the name of Robert I, created on the 24th of June, after the battle of Bannockburn, the Order of Saint Andrew of the Thistle, to which he afterwards united that of H. R. D., for the sake of the Scottish Freemasons who made a part of the three thousand men with whom he had fought an army of one hundred thousand English. He reserved forever to himself and his successors the title of Grand Master. He founded the Grand Lodge of the Royal Order of H. R. D. at Kilwinning, and died, covered with glory and honor, on the 9th July, 1329." Both of these statements or legends require for all their details authentication (see Royal Order of Scotland).

ROBELOT. Formerly an advocate of the parliament of Dijon, a distinguished French Freemason, and the author of several Masonic discourses, especially of one delivered before the Mother Lodge of the Philosophic Scottish Rite, of which he was Grand Orator, December 8, 1808, at the reception of Askari Khan, the Persian Ambassador, as a Master Mason. This address gave so much satisfaction to the Lodge, that it decreed a medal to M. Robelot, on one side of which was a bust of the Grand Master, and on the other an inscription which recounted the valuable services rendered to the Society by M. Robelot as its Orator, and as a Masonic author. Robelot held the theory that Freemasonry owed its origin to the East, and was the invention of Zoroaster.

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ROBERTS MANUSCRIPT. This is the first of those manuscripts the originals of which have not yet been recovered, and which are known to us only in a printed copy. The Roberts Manuscript, so called from the name of the printer, J. Roberts, was published by him at London, in 1722, under the title of The Old Constitutions belonging to the Ancient and Honorable Society of Free and Accepted Masons. Taken from a Manuscript wrote above five hundred years since. Of this work, which had passed out of the notice and knowledge of the Masonic world, Richard Spencer, of London, being in possession of a copy, published a second edition in 1870. On a collation of this work with the Harleian Manuscript, it is evident that either both were derived from one and the same older manuscript, or that one of them has been copied from the other; although, if this be the case, there has been much carelessness on the part of the transcriber. If the one was transcribed from the other, there is internal evidence that the Harleian is the older exemplar. The statement on the title-page of Roberts' book, that it was "taken from a manuscript wrote over five hundred years since," is contradicted by the simple fact that, like the Harleian Manuscript, it contains the regulations adopted at the General Assembly held in 1663. There is a reprint of the work in the Constitutions of the Freemasons, 1871, a compilation by the Rev. J. E. Cox, also published by Brother Richard Spencer. The Spencer sale in 1875 resulted in the Grand Lodge of Iowa acquiring the printed version of which there was then known to be but the one specimen. Since then another copy has appeared which, passing through the hands of Mesers. Fletcher of Bayswater, England, is now privately owned. An excellent reprint was published by courtesy of the Grand Lodge of Iowa, in 1917, at Anamosa, Iowa, then the headquarters of the National Masonic Research Society, and having a foreword by Brother J. F. Newton. Discussions of this version of the old Constitutions have appeared in Doctor Mackey's revised History of Freemasonry (page iii), Gould's History of Freemasonry (page 75); W. J. Hughan's Old Charges (page 121); Ars Quatuor Coronatorum (1909, page 185).

ROBERTSON, JOHN ROSS. Born December 28, 1841, Toronto, Canada. Educated at Upper Canada College, giving much of his time, however, to the study of the printing trade and editing a small college paper from his father's home during three years, from 1857 to 1860. Every stage in the development of this paper was handled by John Robertson personally—literary, mechanical and clerical. Thus he naturally cultivated journalism, editing in turn Young Canada, the Grumbler, Sporting Life, and Canadian Railway Guide. By 1863 he was city editor of the Toronto Globe and founder, 1866, of the Daily Telegraph. March 14, 1867, made a Freemason in King Solomon's Lodge No. 22, Toronto. Brother Robertson spent several years in England for the Toronto Globe. Returning to Canada, he managed the Nation in 1875 and in April, 1876, founded the Evening Telegram. He found time to devote his talents to Freemasonry. In 1879 he was elected
Junior Warden; in 1860, Worshipful Master. He had served as Worshipful Master of Mimico Lodge No. 309, 1879; Grand Steward, Grand Lodge of Canada, 1880, and two years later was Senior Grand Warden. In 1886 Brother Robertson was Deputy Grand Master of the Toronto District. In 1888 the Grand Lodge of Canada unanimously elected him Deputy Grand Master and he was re-elected. In 1890 he was elected Grand Master and was re-elected the following year. Elected a full member of Quatuor Coronati Lodge No. 2076, May 6, 1904. Brother Robertson’s Masonic writings included Talks with Craftsmen, 1893; History of the Cryptic Rite, 1888 and 1890; History of the Knights Templar of Canada, 1890, and History of Freemasonry in Canada, 1899.

Brother Robertson was Chairman of the Board of Trustees of the Hospital for Sick Children and for thirty-five years furthered this worthy cause and is said to have visited the hospital every day. He personally equipped and presented to the Charity the Hospital buildings in College Street and Elizabeth Street, built and founded the Lakeside Home for Little Children, Toronto Island, built a Nurses’ Hostel, a Pavilion for tubercular treatment and established the pasteurizing of milk in the Hospital grounds at Toronto. Many civic and public benefits in Toronto are due to him, improvements in the ambulance service, health department, and supplying free medical inspection and aid in schools. He made many public gifts in the way of books, pictures, and so forth. He three times declined to be candidate for Mayor of Toronto. In 1902 he also gratefully declined a Knighthood and a Senatorship.

For many years Brother Robertson was President of the Canadian Copyright Association; he served as Vice-President and President of the Canadian Associated Press, and was Honorary President of the Toronto Press Club at his death. His own statement as an editor was: “I am not a party politician; my aim is to keep both parties right.” Brother Robertson died May 31, 1918, a last act of benevolence and for some time a working Freemason.

**ROBES.** A proposition was made in the Grand Lodge of England, on April 8, 1778, that the Grand Master and his officers should be distinguished in future at all public meetings by robes. This measure, Preston says in his Illustrations, 1792 edition (page 332), was at first favorably received; but it was, on investigation, found to be so diametrically opposed to the original plan of the Institution, that it was so depreciated. In no Jurisdiction are robes an important part of the paraphernalia of a Royal Arch (see Royal Arch Robes).

**ROBIN, ABBE CLAUDE.** A French litterateur, and Curate of Saint Pierre d’Angers. In 1776 he advanced his views on the origin of Freemasonry in a lecture before the Lodge of Nine Sisters at Paris. This he subsequently enlarged, and his interesting work was published at Paris and Amsterdam, in 1779, under the title of Recherches sur les Initiations Anciennes et Modernes, Studies on Ancient and Modern Initiations. A German translation of it appeared in 1782, and an exhaustive review, or, rather, an extensive synopsis of it, was made by Chemin des Pontes in the first volume of his Encyclopédie Maçonique. In this work the Abbé deduces from the ancient initiations in the Pagan Mysteries the Orders of Chivalry, whose branches, he says, produced the initiation of Freemasonry.

**ROBINSON, SIMON WIGGIN.** Grand Master of Massachusetts, December 27, 1845, to December 27, 1848, a Thirty-third Degree Freemason, was born at New Hampton, New Hampshire, February 19, 1792. At twenty was Adjutant, stationed at Portsmouth, New Hampshire, during the War of 1812. For a year he served as a member of the Legislature of Massachusetts. Initiated November 29, 1819, in Mount Lebanon Lodge, Boston. Received Fellow-Craft Degree the same day and on January 20, 1820, his Master’s Degree. For several years served as Worshipful Master and from 1828 to 1843 as Treasurer. Grand Scribe of the Grand Royal Arch Chapter of Massachusetts in 1834 and 1835; Grand King in 1836; and in 1837, 1838 and 1839 acted as Grand High Priest. Grand Master of the Grand Lodge of Massachusetts in 1840. Presided over the Grand Encampment of Massachusetts and Rhode Island. The Supreme Council awarded Brother Robinson the Thirty-third Degree at Boston in 1851; Grand Treasurer in 1859, and Lieutenant Grand Commander from 1861 to 1865; Sovereign Grand Commander, 1865. Died October 16, 1868.

**ROBISON, JOHN.** He was Professor of Natural Philosophy in the University of Edinburgh, and Secretary of the Royal Society in that city. He was born at Boghall, in Scotland, in 1739, and died in 1805. He was the author of a Treatise on Mechanical Philosophy, which possessed some merit; but he is better known in Masonic literature by his anti-Masonic labors. He published in 1797, at Edinburgh and London, a work entitled Proofs of a Conspiracy against all the Religions and Governments of Europe carried on in the Secret Meetings of the Freemasons, Illuminati, and Reading Societies, collected from Good Authorities. In consequence of the anti-Jacobin sentiment of the people of Great Britain at that time, the work on its first appearance produced a great sensation. It was not, however, popular with all readers. A contemporary critic (Monthly Review xxv, page 315) said of it, in a very unfavorable account: “On the present occasion, we acknowledge that we have felt something like regret that a lecturer on natural philosophy, of whom his country is so justly proud, should produce any work of literature by which his high character for knowledge and for judgment is liable to be at all depreciated.” The book was intended for a heavy blow against Freemasonry; the more heavy because the author himself was a Freemason, having been initiated at Liege in early life, and for some time a working Freemason.

The work is chiefly devoted to a history of the introduction of Freemasonry on the Continent, and of its corruptions, and chiefly to a violent attack on the Illuminati. But while recommending that the Lodges in England should be suspended, he makes no charge of corruption against them, but admits the charities of the Order, and its respectability of character.
There is much in the work on the history of Freemasonry on the Continent that is interesting, but many of his statements are untrue and his arguments illogical, nor was his crusade against the Institution followed by any practical results.

The Encyclopaedia Britannica, to which Robison had contributed many valuable articles on science, says of his Proofs of a Conspiracy, that “it betrays a degree of credulity extremely remarkable in a person used to calm reasoning and philosophical demonstration,” giving as an example his belief in the story of an anonymous German writer, that the minister Turgot was the protector of a society that met at Baron d’Holbach’s for the purpose of examining living children in order to discover the principle of vitality. What Robison has said of Freemasonry in the 531 pages of his book may be summed up in the following lines (page 522) near its close: “While the Freemasonry of the Continent was tricked up with all the frippery of stars and ribands, or was perverted to the most profligate and impious purposes, and the Lodges became seminaries of foppery, of sedition, and impiety, it has retained in Britain its original form, simple and unadorned, and the Lodges have remained the scenes of innocent merriment or meetings of charity and beneficence.” So that, after all, his charges are not against Freemasonry in its original constitution, but against its corruption in a time of great political excitement.

ROCKWELL, WILLIAM SPENCER. A distinguished Freemason of the United States, who was born at Albany, in New York, in 1804, and died in Maryland in 1865. He had been Grand Master of the Grand Lodge of Georgia, and at the time of his death was Lieutenant Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States. He was a man of great learning, having a familiar acquaintance with many languages, both ancient and modern, and was well versed in the sciences. He was an able lawyer, and occupied a high position at the bar of Georgia, his adopted State. Archeology was his favorite study. In 1848, he was induced by the great Egyptologist, George R. Glid- don, to direct his attention particularly to the study of Egyptian antiquities. Already well acquainted with the philosophy and science of Freemasonry, he applied his Egyptian studies to the interpretation of the Masonic symbols to an extent that led him to the formation of erroneous views. His investigations, however, and their results, were often interesting, if not always correct. Brother Rockwell was the author of an Ahiman Rezon for the Grand Lodge of Georgia, published in 1859, which displays abundant evidences of his learning and research. He also contributed many valuable articles to various Masonic periodicals, and was one of the collaborators of Doctor Mackey’s Quarterly Review of Freemasonry. Before his death he had translated Portal’s Treatise on Hebrew and Egyptian Symbols, and had written an Exposition of the Pillars of the Porch, and an Essay on the Fellow Craft’s Degree. The manuscripts of these works, in a completed form, were left in the hands of his friends.

ROD. The rod or staff is an emblem of power either inherent, as with a king, where it is called a scepter, or with an inferior officer, where it becomes a rod, verge, or staff. The Deacons, Stewards and Marshal of a Lodge carry rods. The rods of the Deacons, who are the messengers of the Master and Wardens, as Mercury was of the gods, may be supposed to be derived from the caduceus, the herald’s staff, which was the insignia of that deity, and hence the Deacon’s rod is often surmounted by a pine-cone. The Steward’s rod is in imitation of the white staff borne by the Lord High Steward of the king’s household. The Grand Treasurer also formerly bore a white staff like that of the Lord High Treasurer. The Marshal’s baton is only an abbreviated or short rod. It is in matters of state the ensign of a Marshal of the army. The Duke of Norfolk, as hereditary Earl Marshal of England, bears two batons crossed in his arms.

ROD, DEACON’S. The proper badge or ensign of office of a Deacon, which he should always carry in the discharge of the duties of his office, is a blue rod surmounted by a pine-cone, in imitation of the caduceus, or rod of Mercury, who was the messenger of the gods as is the Deacon of the superior officers of the Lodge.

In the beginning of the nineteenth century columns were prescribed as the proper badges of these officers, and we find the fact so stated in Webb’s Monitor, which was published in 1797, and in an edition of Preston’s Illustrations, published at Portsmouth, New Hampshire, in the year 1804. In the installation of the Deacons, it is said “these columns, as badges of your office, I entrust to your care.” A short time afterward, however, the columns were transferred to the Wardens as their appropriate badges, and then we find that in the hands of the Deacon they were replaced by the rods. Thus in Dalcho’s Ahiman Rezon, the first edition of which was printed in 1807, the words of the charge are altered to “those staves the badges of your office.” In the Masons Manual, published in 1822, by the Lodge at Easton, Pennsylvania, the badges are said to be wands, and in Cole’s Library they are said to carry rods. All the subsequent Monitors agree in assigning the rods to the Deacons as insignia of their office, while the columns are appropriated to the Wardens.

In Pennsylvania, however, as far back as 1778, “the proper pillars” were carried in procession by the Wardens, and “wands tipped with gold” were borne by the Deacons. This appears from the account of a procession in that year, which is appended to Smith’s edition of the Ahiman Rezon of Pennsylvania. A rod or wand is now universally recognized in the
United States of America and in England as the Deacon's badge of office.

**ROD, MARSHAL'S.** See Baton.

**ROD OF IRON.** The Master is charged in the instructions not to rule his Lodge with "a rod of iron," that is to say, not with cruelty or oppression. The expression is Scriptural. Thus in Psalm (ii, 9), "Thou shalt break them with a rod of iron," and in Revelations (ii, 27), "He shall rule them with a rod of iron."

**ROD, STEWARD'S.** The badge or ensign of office of the Stewards of a Lodge, or of the Grand Stewards of a Grand Lodge, is a white rod or staff. It follows an old custom. In the first formal account of a procession in the *Book of Constitutions*, on June 24, 1724, the Stewards are described as walking “two and two abreast with white rods” (*Constitutions*, 1738, page 117). This use of a white rod comes from the political customs of England, where the Steward of the king's household was appointed by the delivery of a staff, the breaking of which dissolved the office. Thus an old book quoted by Thynne says that in the reign of Edward IV, the creation of the Steward of the household “only consisteth by the king's delivering to him the household staff,” with these words, "Senechall, tenez le bastone de notre Maison" (Steward, hold the staff of mine house). When the Lord High Steward presides over the House of Lords in London at the trial of a Peer, at the conclusion of the trial he breaks the white staff which thus terminates his office.

**ROD, TREASURER'S.** See Staff.

**ROESSLER, CARL.** A German Masonic writer, who translated from French into German the work of Reghellini on Freemasonry in its relations to the Egyptian, Jewish, and Christian religions, and published it at Leipsic, 1834-5, under the assumed name of R. S. Acerrellos. He was the author of some other less important Masonic works.

**ROLL.** In the Prestonian Ritual of the funeral service, it is directed that the Master, while the Brethren are standing around the coffin, shall take "the sacred Roll" in his hand, and, after an invocation, shall "put the Roll into the chest" (*Illustrations*, 1792, page 123). In the subsequent part of the ceremony, a procession being formed, consisting of the members of visiting Lodges and of the Lodge to which the deceased belonged, it is stated that all the Secretaries of the former Lodges carry rolls, while the Secretary of the latter has none, because, of course, it had been deposited by the Master in the coffin. From the use of the words "sacred roll," we presume that the rolls borne by the Secretaries in funeral processions are intended to represent the Roll of the Law, that being the form still used by the Jews for inscribing the Sacred Books.

**ROMAN CATHOLICISM.** The Church of Rome gathered independently and established churches of her own. The Christian Church called by the Greek word *Catholic* or *Universal* was in Western Europe separated mainly into Roman and Protestant, hence the division known as the Roman Catholic Church because governed from Rome. Into the causes and results of these divisions we need not enter, except to point out that the Roman Catholic Church has from time to time since then adopted certain policies, one of which is particularly unfriendly to Freemasonry. One of the earliest attacks—if not the first of them—directed at the Masonic Institution by the authorities of the Roman Catholic Church is the Bull or edict of Pope Clement XII issued in 1738 when he was eighty-six years old.

Brother W. J. Chetwode Crawley in a paper entitled *The Old Charges and the Papal Bulls* which appeared in *Transactions of Quatuor Coronati Lodge* (pages 47-65, volume xxv, 1911), has translated for us the Bull of Pope Clement XII which began a series of published edicts directed at the Masonic Fraternity. Brother Crawley says of his translation that "elegance has been rigidly subordinated to fidelity, and from which may be gathered some idea of the bewildering intricacy of the ecclesiastical verbiage." This note is taken from page 60 of the above paper. There is a footnote to page 108 of Brother Crawley's paper as follows: "The English version of the Bull *In Eminenti*, more flowing and less literal than that of our text, was published in *Scott's Pocket Companion*, 1754, and subsequent editions." Such a publication has nothing in common with the ecclesiastical promulgation enjoined by the Canon Law. This version, with accompanying documents, was transferred by Reverend George Oliver, D.D., to his *Golden Remains of the Early Masonic Writers* (volume iii, page 89). In the later editions of the *Pocket Companion*, notably in those used in Edinburg and Glasgow, Scotland, in 1761 and 1765 respectively, the *Act of the Associate Synod*, of the Presbyterian Church, concerning the Mason Oath is printed in full, as though inviting comparison with the Bull. Of this Act, first printed in *Scott's Magazine*, August, 1757, Doctor Oliver, permits himself to write bluntly that, "The practice of this holy Association appears so agreeable to those of the Roman Catholic Church that they afford a shrewd suspicion, that the principles from which 'practise' result, are of the same nature, and have the same dangerous tendency with those professed by the Roman See" (see page 139).

**THE BULL OF POPE CLEMENT XII**

Condemnation of the Society, Lodges and Conventicles of LIBERI MURATORI, or Freemasons, under pain of excommunication to be incurred *ipsa fato*, and absolution from it being reserved for the Supreme Pontiff, except at point of death.
CLEMENT, Bishop, Servant of the Servants of God, to all the faithful in Christ, greeting and apostolic benediction.

Placed by the disposition of the divine clemency on the chair of Peter, watchful over the Apostolate, though with merits undeserving of it, according to the duty of pastoral oversight committed to us, we have with constant and zealous anxiety so far as is conceded to us from prudence and prudence, to prevent by means of which entrance may be closed against errors and vices, and the integrity of orthodox religion may be best preserved, the dangers of disturbances may be repelled, of whatever very difficult times, from the whole Catholic world.

It has become known to us, even in truth by public rumour, that great and extensive progress is being made by, and in the absence of, respect to these Societies, Meetings, Gatherings, Lodges or Conventicles commonly known as of Liberi Muratori, or Freemasons or some other nomenclature according to the difference of language, in which men of any whatever religion and sect, content with a certain affectation of natural virtue, are associated mutually in a close and exclusive bond in accordance with laws and statutes framed for themselves; and are bound as well by a stringent oath sworn upon the Sacred Volume, as by the imposition of heavy penalties to conceal under inviolable silence, what they secretly do in their meetings.

But since it is the nature of wickedness to betray itself, and to be discovered, and to reveal itself, hence the aforesaid Societies or Conventicles have excited so strong suspicion in the minds of the faithful that to enroll oneself in these Lodges is quite the same, in the judgment of reasonable men, in order to conceal and to conceal the depravity and perverseness, for if they were not acting ill, they would not by any means have such a hatred of the light. And this repute has spread to such a degree that it makes the societies just mentioned have been proscribed, and with foresight hinder them.

Wherefore we direct the faithful in Christ, to all and every kind, or to aid and foster them in any way whatsoever; in their houses or elsewhere, and to conceal them, or be present at them, or to afford them the opportunity or facilities for being convened anywhere, or otherwise to render them advice, help or favour, openly or in secret, to exhort, induce, incite or persuade others to be enrolled in, and to be members, or to take part in Societies of this kind, or to aid and further or in any way whatsoever;

but in every particular to abstain utterly as they are in duty bound from the same Societies, Meetings, Assemblies, Gatherings, Lodges or Conventicles, on pain of excommunication to be incurred by all who in the above ways offend—to be incurred ipso facto, and that from this excommunication no absolution except through Us, or the Roman Pontiff for the time being. Further, it is our will and charge that as well Bishops and higher Prelates, and other local Ordinaries as the deputed Inquisitors of Heretical Depravity everywhere take action and make inquisition against transgressors, of whatever status, grade, condition, order, dignity or eminence they be, and inflict upon them condign punishment, as though strongly suspected of heresy, and exercise constraint upon them.

Let be lawful therefore for no man to infringe this proclamation notifying our declaration, condemnation, excommunication, prohibition and interdiction, or to act counter to it with reckless daring. But if any one presume to attempt this, let him know that he will incur the wrath of Almighty God, and of the blessed Apostles Peter and Paul.

Given at Rome in the Basilica of St. Mary the Greater, in the year of our Lord, 1738, on the 28th April, in the 5th year of our Pontificate.

Signum et Seul follow.

(Registered in the Secretariat of Briefs, &c., on the above date and published on the doors of St. Peter’s and other usual places.)

In illustration of what was meant at the close of the seventh paragraph by “invoking thereupon, if need be, even the aid of the secular arm” the following police order may be cited. This is a translation given by Brother Crawley of a printed proclamation in the Italian language, posted up in Rome in ordinary course.

It was issued by the authorities to whom the internal government and civic administration of the city were entrusted, and runs thus:

**PROCLAMATION**

Joseph Cardinal Firrao, of the Title of St. Thomas in Piarino, and of the sacred Roman College Cardinal Priest:

WHEREAS the Holiness of our Lord Pope Clement XII happily reigning, in his Bull of the 28th April last, beginning In eminenti, condemned, under pain of Excommunication reserved to himself, certain Companies, Societies, and Meetings under the title of Free-Masons, more proper to be called Conventicles, which under the pretext of Civil Association, admit men of any Sect and Religion, with the strictest of secrecy confirmed by oath on the sacred bible, as to all that is transacted or done in the said meetings, and Conventicles; And whereas such Societies, Meetings and Conventicles are not only suspected of occult Heresy but even dangerous to public Peace, and the safety of the Ecclesiastical State; since if they did not contain Marts contrary to the orthodox Faith, to the state and to the Peace of the Commonwealth, and to the safety of the Ecclesiastical State, as they do, they would be required, as it is wisely taken notice of in the aforesaid Bull; and it being the will of the Holiness of our said Lord, that such Societies, Meetings, and Conventicles, totally ceased to be, or if continued, that they be not constrained by the fears of Censures be curbed at least by temporal Punishment.

**THEREFORE** it is the express order of his Holiness, in this Edict to prohibit and annul all such Societies, Meetings, and Conventicles, and to proscribe, and as far as may be, to suppress and banish them. And in virtue of such order, it is hereby required that no more shall be formed, and that all, whether they be formed under the name of meetings, gatherings, lodges or otherwise, shall be absolutely and immediately suppressed; and if it shall be ascertained that such persons shall, as it is hereby required, shall all, whether under the name of any other name, society, or condition soever, whether Ecclesiastical, Secular, or...
Regular, of whatever Rank, or Dignity, though ordinarily or extraordinarily privileged, even such as require special mention to be made of them, comprehending the four Legations, Both for Foreign, of Campania Urbino, and the city and Duchedome of Benevento, and it is hereby forbidden that any do presume to meet, assemble, or associate in any place under the said Societies, or Assemblies of Free-Masons, under any Title or Cloak whatsoever, or that at such Meetings and Assemblies, under Pain of death and Confiscation of their Effects, to be irretrievably incurred without Hope of Grace.

And as is likewise prohibited, as above, to any Person whomsoever to incite or tempt any one to associate with any such Societies, Meetings, or Assemblies, or to advise, aid, or abet to the like Purpose the said Meetings or Assemblies, or to mediate with the persons who shall furnish or provide a House, or any other Place for such Meetings or Conventicles to be held, without admission of any excuse whatever.

Any Person, who shall have been personally notified, under the said Proclamation, to each of the Societies, Meetings, or Conventicles, or to Heads or Members of any such Societies, Meetings, or Assemblies, or to any such Societies, Meetings, or Assemblies, or to any such Societies, Meetings, or Assemblies, or to any such Person, or Society, Meeting, or Assembly, or to any such Person, who shall have been personally notified, to give the said Societies, Meetings, or Conventicles, or the same, or any of them, without admittance of any excuse whatever, shall be irretrievably incurred, without Hope of Grace.

And as is likewise prohibited, as above, to any Person whomsoever to incite or tempt any one to associate with any such Societies, Meetings, or Assemblies, or to advise, aid, or abet to the like Purpose the said Meetings or Assemblies, or to mediate with the persons who shall furnish or provide a House, or any other Place for such Meetings or Conventicles to be held, without admission of any excuse whatever.

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may not regard the abuse of reprobatelias, but trampling underfoot the same wickedness, we implore Thee, suffer us not to be terrified by their abuse, nor entangled by their treacherous flatteries. So it stands in the ancient and venerable Constitution of the Holy Roman Church, which we, our predecessor, and was published by the Venerable Servant of God, Joseph Maria Cardinal Thomas, in the Mass entitled "Against them who speak against us." The said constitution was first published on our own motion, and authority, and name, we confirm, corroborate and renew it, and will it to have perpetual force and efficacy, and so decree.

Furthermore, among the gravest causes of the before mentioned prohibition and condemnation enunciated in the present document, the following is one, particularly, that every religion and sect are associated together in the specific form which is held amplest, and most effective, in conformity with the sentiments of the plentitude of our apostolic authority, by the tenor of these same presents, in every thing and throughout, just as if it had been first published on our own motion, and authority, and name, we confirm, corroborate and renew it, and will it to have perpetual force and efficacy, and so decree.

To no man at all then, be it lawful to infringe or with rash daring to contravene this document of our confirmation, renewal, approval, charge, appeal, requisition, decree and will; But if anyone presume to attempt this, let him know that he will incur the wrath of Almighty God, and of Saints Peter and Paul, the Apostles.


Several other edicts have been authorized by the Roman Catholic Church against Freemasonry. One of these, Humanum Genus, by Pope Leo XIII, April 20, 1884, was vigorously answered by Brother Albert Pike on August 1 of the same year and further discussed by Grand Commander Pike in his Allocution in 1884, to the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite. These documents are given in full, with an edict of Pope Pius VII against the Freemasons, in Brother M. R. Grant's True Principles of Freemasonry, 1916, a third edition in 1918, Meridian, Mississippi, and accompanied by much other data of importance to the Craft.

There is a related question of much interest that has frequently occupied the minds of both Roman Catholics and Freemasons. Were any of the Popes ever given the Masonic Degrees before or after becoming head of the Roman Catholic Church? On the one hand are the arguments of the Fortnightly Review (volume xiii, pages 402-5) and the editor, Arthur Preuss, has produced this essay originally in his book A Study in American Freemasonry (pages 267-72), and arrayed against this showing are the statements in the New Age, January, 1905 (pages 81-2), the Montana Mason, January, 1922 (pages 21-3), the latter also quoting from the Bollettino Ufficiale del Grande Oriente, Nazionale Eqiziano, this Official Masonic Bulletin of the National Grand Orient of Egypt being published at Alexandria in Italian, March, 1876. The notorious Leo Taxil
(Gabriel Jogand-Page) published his pamphlet *Pie IX Franco-maçon?* at Paris, 1892, and Wolffstieg lists a dozen magazine articles on the subject. The writer in the *New Age* quotes Lenning’s *Freemason’s Lexicon*, to the effect that after Pope Benedict XIV confirmed the Bull of Pope Clement XII, his predecessor, against the Freemasons, one of his courtiers, a zealous Freemason, induced him to be privately initiated into the Order. In this article Pope Pius IX is also mentioned as a Freemason. John G. Shea, *Life of Pope Pius IX* (pages 291–2), asserts that the claim was first made in Germany and credited with an American location, the Pope having resided on that side of the Atlantic in his younger days. Arthur Preuss not only records this statement but on page 272, *A Study in American Freemasonry*, fifth edition, quotes Pachtler, *Der Gute der Humanitat*, Freiburg, 1875 (pages 721–2), that in a solemn allocution, on April 20, 1849, Pius IX denounced the rumor connecting him with Freemasonry as “the blackest of all calumnies ever uttered against his person.”

However, a copy of the *Bollettino*, already mentioned, fell into the hands of Brother R. J. Lemert, editor of the *Montana Mason*, and upon the strength of the issue, 1922, he translated and copied the certificate issued by the Lodge Eterna Catena at Palermo, Italy, when in 1839 the Masonic initiation had been given to the future Pope while he was yet a parish priest. This document was accepted by Brother Dudley Wright who reprints it in his treatise, *Roman Catholicism and Freemasonry*, 1922, and reproduces (page 174) from the *Voice of Masonry*, 1874, the following:

> At the semi-annual meeting of the Grand Lodge of Masons Scottish Rite Orient of Palermo, Italy, on 27th March last, Pope Pius IX was excommunicated from the Order. The decree of expulsion was published in the official Masonic paper at Cologne, Germany, and is preceded by the Minute of the Lodge in which he was initiated, and is as follows:

> “A man named Mastai Ferretti, who received the baptism of Freemasonry, and solemnly pledged his love and fellowship, and who afterwards was crowned Pope and King, under the title of Pio Nono, has now cursed his former Brethren and excommunicated all members of the Order of Freemasons. Therefore, said Mastai Ferretti in a recent circular letter, and in the name of the Grand Lodge of the Orient, Palermo, expelled from the Order for perjury.”

> The charges against him were first prepared in the Lodge at Palermo in 1865, and notification and copy thereof sent to him, with a request to attend the Lodge for the purpose of answering the same. To this he made no reply, and for divers reasons the charges were not pressed until he urged the Bishops of Brazil to act aggressively towards the Freemasons. They were pressed, and after a regular trial, a decree of expulsion was entered and published, the same being signed by Victor Emmanuel, King of Italy, and the Grand Master of the Orient of Italy.

Brother Wright lists in his work many of the persecutions Freemasons have suffered at the hands of Roman Catholics, as on page 71, where it is recorded that on July 2, 1751, Father Joseph Torrubia, a member of the Inquisition, obtained from Ferdinand VI a decree condemning Freemasons to death without the benefit of a trial of any kind. Brother Wright also mentions several prominent Roman Catholics who have been members of the Craft, and so far as secret societies are concerned, several are shown to be affiliated with the Roman Catholic Church. Of the venemous enmity directed against Freemasonry, based in the first place upon the Papal Bulls or edicts issued authoritatively by the heads of the Roman Catholic Church, we find it most openly expressed in Latin countries. There is in Italy a Supreme Council of the Scottish Rite recognized by both the Supreme Councils of the United States of America. The country is overwhelmingly Roman Catholic and the antagonism to Freemasonry is bitterly venomous. Benito Mussolini, the Italian Premier, said in his Parliament, May, 1925, “Masonry is distinctly a survival of the unit and it has no decent pretext to continue living. My principle is to do all the good we can to our friends and inflict all of the harm on our enemies—in this case the Masons.” For further details of this address of enmity see page 18, *Sanadzky Masonic Bulletin* (Ohio), November, 1925.

A dispatch from Rasul Martini, July 25, 1923, to the *Christian Science Monitor*, shows that the opposition of the Italian Dictator is of long standing:

> “Speaking before Parliament in support of his Electoral Reform Law, Mussolini once more showed his hostility to Italian Masonry—or, rather, that branch of Italian Masonry whose Grand Master is Domizio Torrigiani. Directing himself to the Hon. Alessio he said: ‘I am very sorry that the Hon. Alessio has brought to this House the miserable dirty hatreds of the Giustiniani Lodges.’”

> The Hon. Alessio denied at once that he had ever been a member of a Masonic Lodge but the Premier offered no regrets for what he had said. See the *Freemason* of London, August 9, 1924, which tells us of the inquiry into the murder of the Italian leader, Matteotti, and of the effort to throw the blame upon the Freemasons. More recently, see the *New York Times*, October 8, 1925, concerning the outbreaks in Italy in which several Freemasons, the number placed at eighteen in one dispatch, were killed, scores wounded, stores and houses looted, most of the trouble occurring at Florence. Two columns of printed description of these outrages against Freemasons in Italy are given in the publication of the Scottish Rite News Bureau, October 22, 1925. A New York dispatch in a later issue of same publication (November 12, 1925), says: “Devastation of Masonic Temples in Italy and attacks on the Masons themselves continue, and to date some fifteen Lodge homes have been destroyed. According to latest information reaching this office the headquarters of the Supreme Council of the Scottish Rite of Italy, in Piazza del Gesu, Rome, have been devastated. The account states that over fifty persons invaded the place, completely smashed the furniture and paraphernalia, and burned part of the building.”

> This is but what is done where Roman Catholicism goes unmuzzled in Latin countries. The last named publication tells us of threatening letters sent to one hundred Shriners by the National League for Religious Defense in Mexico. These Brethren and their wives on a pleasure trip to Mexico City planned an excursion to the Guadaloupe, the place noted for Mexico’s patron saint, and the Roman Catholics are summoned to assemble and resist this visit which is denounced as a profanation.

A common accusation against the Freemasons in Latin countries is that they are in active personal association with the devil. An interesting chapter in *L’Initiation Magmonique*, Paris, 1914, is entitled...
"Satan in Masonic Lodges" and the author gives reported instances quite convincing to him of the actual presence of the devil in person on several occasions during Masonic meetings. There is as little novelty as truth about the worthless claim by Roman Catholics of Satan's leadership. An old French pamphlet of 1825 is the Lettre de Satan aux Franc-Masons suivi d'une Réponse à Satan (Letter from Satan to the Freemasons, followed by a Reply to Satan).

An inquiry into the causes of the hostility displayed by the Roman Catholic hierarchy against the Masonic Institution is the lecture, Catholicism and Freemasonry, by Brother R. J. Lemert, Helena, Montanas, who also publishes a companion work on the same subject, A Sign and a Summon. Another work of much value in the same direction is High Lights of the Institution is the lecture, Catholicism and Freemasonry, by Brother John L. McLeish of Cincinnati, Ohio, 1917 (see also Tazil, Leo).

ROMAN COLLEGES OF ARTIFICERS. It was the German writers on the history of the Institution, such as Krause, Heldmann, and some others of less repute, who first discovered, or at least first announced to the world, the connection that existed between the Roman Colleges of Architects and the Society of Freemasons.

The theory of Krause on this subject is to be found principally in his well-known work entitled Die drei ältesten Kunsterkunden, The Three Oldest Craft Documents. He there advances the doctrine that Freemasonry as it now exists is indebted for all its characteristics, religious and social, political and professional, its interior organization, its modes of thought and action, and its very design and object, to the Collegia Artificum of the Romans, passing with but little characteristic changes through the Corporations von Baukünstlern, or Architectural Gilds, of the Middle Ages up to the English organization in the year 1717; so that he claims an almost absolute identity between the Roman Colleges of Numa, seven hundred years before Christ, and the Lodges of the nineteenth century. We need not, according to his view, go any farther back in history, nor look to any other series of events, nor trouble ourselves with any other influences for the origin and the character of Freemasonry.

This theory, which is perhaps the most popular one on the subject, requires careful examination; and in the prosecution of such an inquiry the first thing to be done will be to investigate, so far as authentic history affords us the means, the true character and condition of these Roman Colleges. It is to Numa, the second king of Rome, that historians, following after Plutarch, ascribe the first organization of the Roman Colleges; although, as Newman reasonably conjectures, it is probable that similar organizations previously existed among the Alban population, and embraced the resident Tuscan artificers. But it is admitted that Numa gave to them that form which they always subsequently maintained.

Numa, on ascending the throne, found the citizens divided into various nationalities, derived from the Romans, the Sabines, and the inhabitants of neighboring smaller and weaker towns, who, by choice or by compulsion, had removed their residence to the banks of the Tiber. Hence resulted a disunitedness of sentiment and feeling, and a constant tendency to disunion. Now the object of Numa was to obliterate these contending elements and to establish a perfect identity of national feeling, so that, to use the language of Plutarch, "the distribution of the people might become a harmonious mingling of all with all."

For this purpose he established one common religion, and divided the citizens into curiae and tribes, each curia and tribe being composed of an admixture differently of Romans, Sabines, and the other denizens of Rome.

Directed by the same political sagacity, he distributed the artisans into various gilds or corporations, under the name of Collegia, or Colleges. To each collegium was assigned the artisans of a particular profession, and each had its own regulations, both secular and religious. These colleges grew with the growth of the republic; and although Numa had originally established but nine, namely, the College of Musicians, of Goldsmiths, of Carpenters, of Dyers, of Shoemakers, of Tanners, of Smiths, of Potters, and a ninth composed of all artisans not embraced under either of the preceding heads, they were subsequently greatly increased in number. Eighty years before the Christian era they were, it is true, abolished, or sought to be abolished, by a decree of the Senate, who looked with jealousy on their political influence, but twenty years afterward they were revived, and new ones established by a law of the Tribune Clodius, which repealed the Senatus Consultum. They continued to exist under the empire, were extended into the provinces, and even outlasted the decline and fall of the Roman power.

And now let us inquire into the form and organization of these Colleges, and, in so doing, trace the analogy between them and the Masonic Lodges, if any such analogy exists. The first regulation, which was an indispensable one, was that no College could consist of less than three members. So indispensable was this rule that the expression tres factum collegium, three make a college, became a maxim of the civil law. So rigid too was the application of this rule that the body of Consuls, although calling each other Colleagues, and possessing and exercising all collegiate rights, were, because they consisted only of two members, never legally recognized as a College. The reader will very readily be struck with the identity of this regulation of the Colleges and that of Freemasonry, which with equal rigor requires three Freemasons to constitute a Lodge. The College and the Lodge each demanded three members to make it legal. A greater number might give it more efficiency, but it could not render it more legitimate. This, then, is the first analogy between the Lodges of Freemasons and the Roman Colleges.

These Colleges had their appropriate officers, who very singularly were assimilated in stations and duties to the officers of a Masonic Lodge. Each College was presided over by a chief or president, whose title of Magister is exactly translated by the English word Master. The next officers were the Decuriones. They were analogous to the Masonic Wardens, for each Decurio presided over a section or division of the College, just as in the most ancient English and in the Continental Ritual we find the Lodge divided into two sections or columns, over
Brothers, because this term, first adopted in the Gilds, esoteric instructions to their apprentices and journeymen, bore in a constitution and to enact laws and regulations for the members, and their times were enlarged and their provisions extended, so that in this periodical contributions by the members for the support of the College, by which means a common fund was accumulated for the maintenance of indigent members, or the relief of destitute strangers belonging to the College, and became the patron god of their trade or corporation. Hence the Freemasons, in the Colleges, have their Master Masons, their Fellow Crafts, and their Apprentices, so the Colleges had their Seniores, Elders, or chief men of the trade, and their journeymen and apprentices. The members did not, it is true, like the Freemasons, call themselves Brothers, because this term, first adopted in the Gilds or Corporations of the Middle Ages, is the offspring of a Christian sentiment; but, as Krause remarks, these Colleges were, in general, conducted after the pattern or model of a family; and hence the appellation of Brother would now and then be found among the family appellations.

The partly religious character of the Roman Colleges of Artificers constitutes a very peculiar analogy between them and the Masonic Lodges. The history of these Colleges shows that an ecclesiastical character was bestowed upon them at the very time of their organization by Numa. Many of the workshops of these artificers were erected in the vicinity of temples, and their Curia, or place of meeting, was generally in some way connected with a temple. The deity to whom such temple was consecrated was peculiarly worshiped by the members of the adjacent College, and became the patron god of their trade or art. In time, when the Pagan religion was abolished and the religious character of these Colleges was changed, the Pagan gods gave way through the influences of the new religion, to Christian saints, one of whom was always adopted as the patron of the shops of these artificers, which, in the Middle Ages, took the place of the Roman Colleges. Hence the Freemasons derive the dedication of their Lodges to Saint John from a similar custom among the Corporations of Builders.

These Colleges held secret meetings, in which the business transacted consisted of the initiations of neophytes into their Fraternity, and of mystical and esoteric instructions to their apprentices and journeymen. They were, in this respect, secret societies like the Masonic Lodges. There were monthly or other periodical contributions by the members for the support of the College, by which means a common fund was accumulated for the maintenance of indigent members or the relief of destitute strangers belonging to the same society. They were permitted by the Government to frame a constitution and to enact laws and regulations for their own government. These privileges were gradually enlarged and their provisions extended, so that in the latter days of the Empire the Colleges of Architects especially were invested with extraordinary powers in reference to the control of builders. Even the distinction so well known in Masonic jurisprudence between “legally constituted” and “clandestine” Lodges, seems to find a similitude or analogy here; for the Colleges which had been established by lawful authority, and were, therefore, entitled to the enjoyment of the privileges accorded to those institutions, were said to be collegia licita, or lawful colleges, while those which were voluntary associations, not authorized by the express decree of the senate or the emperor, were called collegia illicita, or unlawful colleges. The terms licita and illicita were exactly equivalent in their import to the legally constituted and the clandestine Lodges of Freemasonry.

In the Colleges the candidates for admission were elected, as in the Masonic Lodges, by the voice of the members. In connection with this subject, the Latin word which was used to express the art of admission or reception is worthy of consideration. When a person was admitted into the fraternity of a College, he was said to be cooptatus in collegium. Now, the verb cooptare, almost exclusively employed by the Romans to signify an election into a College, comes from the root co, which also occurs in the Greek ἐκοπτώ, meaning to see, to behold. This same word gives origin, in Greek, to epoptes, a spectator or beholder, one who has attained to the last Degree in the eleusinian mysteries; in other words, an initiate. So that, without much stretch of etymological ingenuity, we might say that cooptatus in collegium meant to be initiated into a College. This is, at least, singular. But the more general interpretation of cooptatus is admitted or accepted in a Fraternity, and so made free of all the privileges of the Gild or Corporation. Hence the idea is the same as that conveyed among the Freemasons by the title of Free and Accepted.

Finally, it is said by Krause that these Colleges of workmen made a symbolic use of the implements of their art or profession, in other words, that they cultivated the science of symbolism; and in this respect, therefore, more than in any other, is there a striking analogy between the Collegiate and the Masonic Institutions. The statement cannot be doubted; for as the organization of the Colleges partook, as has already been shown, of a religious character and, as it is admitted, that all the religion of Paganism was eminently and almost entirely symbolic, it must follow that any association which was based upon or cultivated the religious or mythological sentiment, must cultivate also the principle of symbolism.

We have thus briefly but succinctly shown, says Doctor Mackey, that in the form, the organization, the mode of government, and the usages of the Roman Colleges, there is an analogy between them and the modern Masonic Lodges which is evidently more than accidental. It may be that long after the dissolution of the Roman Colleges, Freemasonry, in the establishment of its Lodges, designedly adopted the collegiate organization as a model after which to frame its own system, or it may be that the resemblance has been the result of a slow but inevitable growth of a succession of associations arising out of each other, at the head of which stands the Roman Colleges.

This problem can only be determined by an investigation of the history of these Colleges, and of
the other similar institutions which finally succeeded
them in the progress of architecture in Europe. We
shall then be prepared to investigate with under-
standing the theory of Krause, and to determine
whether the Lodges are indebted to the Colleges for
their form alone, or for both form and substance. We
have already seen that in the time of Numa the
Roman Colleges amounted to only nine. In the subse-
quent years of the Republic the number was gradually
augmented, so that almost every trade or profes-
sion had its peculiar College. With the advance of
the Empire, their numbers were still further increased
and their privileges greatly extended, so that they
became an important element in the body politic.
Leaving untouched the other Colleges, we shall con-
fine ourselves to the Collegia Artificum, the Colleges
of Architects, as the only one whose condition and his-
tory are relevant to the subject under considera-
tion.
The Romans were early distinguished for a spirit
of colonization. Their victorious arms had scarcely
subdued a people, before a portion of the army was
deputed to form a Colony. Here the barbarism and
ignorance of the native population were replaced by
the civilization and the refinement of their Roman
conquerors. The Colleges of Architects, occupied in
the construction of secular and religious edifices,
spread from the great city to municipalities and the
provinces. Whenever a new city, a temple, or a palace
was to be built, the members of these corporations
were convoked by the Emperor from the most dis-
tant points, that with a community of labor they
might engage in the construction. Laborers might
be employed, like the bearers of burdens of the Jewish
Temple, in the humbler and coarser tasks, but the
conduct and the direction of the works were entrusted
only to accepted members—cooptati—of the Colleges.
The colonizations of the Roman Empire were con-
ducted through the legionary soldiers of the army.
Now, to each legion there was attached a College or
Corporation of Artificers, which was organized with
the legion at Rome, and passed with it through all
its campaigns, encamped with it where it encamped,
went with them, and having lost their connection
subdued a people, before a portion of the army was
accompanied by their architects, fled into Ireland and
Scotland. The members of the College erected
fortifications for the legion in times of war, and in
times of peace, or when the legion became stationary,
constructed temples and dwelling houses.
When England was subdued by the Roman arms,
the legions which went there to secure and to extend
the conquest, carried with them, of course, their
Colleges of Architects. One of these legions, for in-
stance, under Julius Caesar, advancing into the
northern limits of the country, established a Colony,
which, under the name of Eboraicum, gave birth to
the city of York, afterward so celebrated in the history
of Freemasonry. Existing inscriptions and archi-
tectural remains attest how much was done in the
island of Britain by these associations of builders.
Druidism was at that time the prevailing religion
of the ancient Britons. But the toleration of Pagan-
ism soon led to an harmonious admixture of the
religious ideas of the Roman builders with those of
the Druid priests. Long anterior to this, Christianity
had dawned upon the British islands; for, to use the
emphatic language of Tertullian, "Britannia, inaccessible
to the Romans, was subdued by Christ." The
influences of the new faith were not long in being felt
by the Colleges, and the next phase in their history
is the record of their assumption of the Christian life
and doctrine.

But the incursions of the northern barbarians into
Italy demanded the entire force of the Roman armies
to defend the integrity of the Empire at home. Britain
was abandoned, and the natives, with the
Roman colonists who had settled among them, were
left to defend themselves. These were soon driven,
first by the Picts, their savage neighbors, and then
by the Saxon sea-robbers, whom the English had
incautiously summoned to their aid, into the moun-
tains of Wales and the islands of the Irish Sea. The
architects who were converted to Christianity, and
who had remained when the legions left the country,
went with them, and having lost their connection
with the mother institution, they became thence-
forth simply Corporations or Societies of Builders,
the organization which had always worked so well
being still retained.

Subsequently, when the whole of England was
taken possession of by the Saxon invaders, the
Britons, headed by the monks and priests, and accom-
panied by their architects, fled into Ireland and
Scotland, which countries they civilized and con-
verted, and whose inhabitants were instructed in the
art of building by the Corporations of Architects.
Whenever we read of the extension in barbarous or
Pagan countries of Christianity, and the conversion
of their inhabitants to the true faith, we also hear of
the propagation of the art of building in the same
places by the Corporations of Architects, the im-
mediate successors of the legionary Colleges, for the
new religion required churches, and in time cathedrals
and monasteries, and the ecclesiastical architecture
swiftly suggested improvements in the civil.

In time all the religious knowledge and all the
architectural skill of the northern part of Europe
were concentrated in the remote regions of Ireland
and Scotland, whence missionaries were sent back to
England to convert the Pagan Saxons. Thus the
Venerable Bede tells us (Ecclesiastical History, book
iii, chapters 4 and 7) that West Saxony was converted
by Agilbert, an Irish bishop, and East Anglia, by
Fursey, a Scotch missionary. From England these
energetic missionaries, accompanied by their pious
architects, passed over into Europe, and effectually
laborad for the conversion of the Scandinavian na-
tions, introducing into Germany, Sweden, Norway,
and Ireland, the blessings of Christianity and the
refinements of civilized life.

It is worthy of note that in all the early records the
word Scotland is very generally used as a generic
term to indicate both Scotland and Ireland. This
error arose most probably from the very intimate
geographical and social connections of the Scotch and
the northern Irish, and perhaps, also, from the gen-
eral inaccuracy of the historians of that period. Thus
has arisen the very common opinion, that Scotland
was the cradle of ecclesiastical architecture and Operative
Masonry.
This historical error, by which the glory of Ireland has been merged in that of her sister country, Scotland, has been preserved in much of the language and many of the traditions of modern Freemasonry. Hence the story of the Abbey of Kilwinning as the birthplace of Freemasonry, a story which is still a favorite of the Freemasons of Scotland. Hence the tradition of the apocryphal mountain of Heroden, situated in the northwest of Scotland, where the first or metropolitan Lodge of Europe was held; hence the advanced Degrees of Ecosais, or Scottish Master, which play so important a part in modern philosophical Freemasonry; and hence the title of Scottish Masonry, applied to one of the leading Rites of Freemasonry, which has, however, no other connection with Scotland than that historical one, through the Corporations of Builders, which is common to the whole Institution.

It is not worth while to trace the religious contests between the original Christians of Britain and the Papal power, which after years of controversy terminated in the submission of the British Bishops to the Pope. As soon as the Papal authority was firmly established over Europe, the Roman Catholic hierarchy secured the services of the Builders Corporations, and these, under the patronage of the Pope and the Bishops, were everywhere engaged as Travelling Freemasons, in the construction of ecclesiastical and regal edifices.

Henceforth we find these corporations of builders exercising their art in all countries, everywhere proving, as Thomas Hope says, by the identity of their designs, that they were controlled by universally accepted principles, and showing in every other way the characteristics of a Corporation or Gild. So far the chain of connection between them and the Collegia Artificum at Rome has not been broken.

In the year 926 a General Assembly of these builders was held at the City of York, in England. Four years after, in 930, according to Rebold, Henry the Fowler brought these builders, now called Masons, from England into Germany, and employed them in the construction of various edifices, such as the Cathedrals of Magdeburg, Meissen, and Merseburg. But Krause, who is better and more accurate as a historian than Rebold, says that, as respects Germany, the first account that we find of these Corporations of Builders is at the epoch when, under the direction of Edwin of Steinbach, the most distinguished architects had congregated from all parts of that city. There they held their General Assembly, at Strasburg for the construction of the Cathedral of St. James at Berlin. He was at one time a Lutheran clergyman, and in 1757 rector in his theory that the incunabula—the cradle or birthplace—of the modern Masonic Lodges is to be found in the Roman Colleges of Architects. That theory is correct, if we look only to the outward form and mode of working of the Lodges. To the Colleges are they indebted for everything that distinguished them as a Gild or Corporation, and especially are they indebted to the architectural character of these Colleges for the fact, so singular in Freemasonry, that its religious symbolism—that by which it is distinguished from all other institutions—is founded on the elements, the working-tools, and the technical language of the Stone-Masons' Art.

But when we view Freemasonry in a higher aspect, when we look at it as a science of symbolism, the whole of which symbolism is directed to but one point, namely, the elucidation of the great doctrine of the immortality of the soul, and the teaching of the two lives, the present and the future, we must go beyond the Colleges of Rome, which were only Operative Associations, the Speculative Craft has borrowed from the older type to be found in the Ancient Mysteries, where the same doctrine was taught in a similar manner. Krause does not, it is true, altogether omit a reference to the priests of Greece, who, he thinks, were in some way the original whence the Roman Colleges derived their existence; but he has not pressed the point. He gives in his theory a pre-eminence to the Colleges to which they are not in truth entitled.

ROMAN KNIGHTHOOD. See Stukely, Doctor.
ROMVEL. In the Hiramic Legend of some of the advanced Degrees, this is the name given to one of the assassins of the Third Degree. This seems to be an instance of the working of Stuart Freemasonry, in giving names of infamy in the legends of the Order to the enemies of the House of Stuart. For we cannot doubt the correctness of Brother Albert Pike's suggestion, that this is a manifest corruption of Cromwell. If with them Hiram was but a symbol of Charles I, then the assassin of Hiram was properly symbolized by Cromwell.

ROMAIC SYSTEM. The system of Freemasonry taught by Rosa in the Lodges which he established in Germany and Holland, and which were hence sometimes called Rosaic Lodges. Although he professed that it really was the system of the Clermont Chapter, for the propagation of which he had been appointed by Baron von Printzen, he had mixed with that system many alchemical and theosophic notions of his own. The system was at first popular, but it finally succumbed to the greater attractions of the Rite of Strict Observance, which had been introduced into Germany by the Baron von Hund.

ROSA, PHILIPP SAMUEL. Born at Ysenberg; at one time a Lutheran clergyman, and in 1757 rector of the Cathedral of Saint James at Berlin. He was
Masonic Symbolism, the Private Language of the Craft
Entered Apprentice Lecture 1
initiated into Freemasonry in the Lodge of the Three Globes, and Von Frintzen having established a Chapter of higher Degrees at Berlin on the system of the French Chapter of Clermont, Rosa was appointed his Deputy, and sent by him to propagate the system. He visited various places in Germany, Holland, Denmark, and Sweden. In Denmark and Sweden, although well received personally on account of his pleasing manners, he made no progress in the establishment of the Rite; but his success was far better in Germany and Holland, where he organized many Lodges of the advanced Degress, engraving them on the English system, which alone had been theretofore known in those countries. Rosa was a mystic and a pretended alchemist, and as a Masonic charlatan accumulated large sums of money by the sale of Degrees and decorations. Lenning does not speak well of his moral conduct, but some contemporary writers describe him as a man of very attractive manners, to which indeed may be ascribed his popularity as a Masonic leader. While residing at Halle, he, in 1765, issued a protestation against the proceedings of the Congress of Jena, which had been convoked in that year by the impostor Johnson. But it met with no success, and thenceforth Rosa faded away from the knowledge of the Masonic world. We can learn nothing of his subsequent life, nor of the time or place of his death.

**ROSE.** The symbolism of the rose among the ancients was twofold. First, as it was dedicated to Venus as the goddess of love, it became the symbol of immortality. In this latter and personification of the generative energy of nature, it often carries his speculations on this subject to an extreme point.

A simpler allusion will better suit the character and teachings of the Degree in its modern organization. The rose is the symbol of Christ, and the cross, the symbol of His death—the two united, the rose suspended on the cross—signify His death on the cross, whereby the secret of immortality was taught to the world. In a word, the rose on the cross is Christ crucified.

W. B. Yeats says beautifully in his poem, *The Secret Rose*,

> Far off, most secret, and inviolate Rose; Enfold me in my hour of hours; where those Who sought Thee in the Holy Sepulchre Or in the wine vat, dwell beyond the stir And tumult of defeated dreams.

**ROSE AND TRIPLE CROSS.** A Degree contained in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

**ROSE CROIX.** A French term, meaning, literally, *Rose Cross* and applied to a series of ceremonial grades:

1. The Seventh Degree of the French Rite.
2. The Seventh Degree of the Philalethes.
3. The Eighth Degree of the Mother Lodge of the Philosophic Scottish Rite.
4. The Twelfth Degree of the Elect of Truth.
5. The Eighteenth Degree of the Mother Scottish Lodge of Marseilles.
6. The Eighteenth Degree of the Rite of Heredom, or of Perfection.

**ROSE CROIX, BRETHREN OF THE.** Thory says in his *Foundation of the Grand Orient* (page 163), that the Archives of the Mother Lodge of the Philosophic Scottish Rite at Paris contain the manuscripts and books of a secret society which existed at The Hague in 1622, where it was known under the title of the Frères de la Rose Croix, *Brothers of the Rose Croix*, which pretended to have emanated from the original Rosicrucian organization of Christian Rosenkreuz. Hence Thory thinks that the Philosophic Rite was only a continuation of this society of the Brethren of the Rose Croix.

**ROSE CROIX, JACOBITE.**

The original Rose Croix conferred in the Chapter of Arras, whose Charter was said to have been granted by the Pretender, was so called with a political allusion to King James III, whose adherents were known as Jacobites.

**ROSE CROIX, JEWEL OF THE.** Although there are six well-known Rose Croix Degrees, belonging to as many systems, the jewel has invariably remained the same, while the interpretation has somewhat differed. The usual jewel of a Rose Croix Knight and also that of the Most Wise Sovereign of an English Chapter are illustrated.

**JEWEL OF MOST WISE SOVEREIGN OF AN ENGLISH CHAPTER OF THE ROSE CROIX DEGREE**

**ENGLISH JEWEL OF ROSE CROIX ENGLISH KNIGHT**

the emblem of the female principle, and the cross or triple phallus of the male, the two together, like the Indian lingam, symbolized universal generation. But Ragon, who has adopted the theory of the astronomical origin of Freemasonry, like all theorists, often carries his speculations on this subject to an extreme point.
ROSE CROIX, KNIGHT. The French title is Chevalier Rose Croix. The Eighteenth Degree of the Rite of Perfection. It is the same as the Prince of Rose Croix of the Ancient and Accepted Scottish Rite.

ROSE CROIX, MAGNETIC. The Thirty-eighth Degree of the Rite of Mizraim.

ROSE CROIX OF GERMANY. A Hermetic Degree, which Ragon says belongs rather to the class of Elus than to that of Rose Croix.

ROSE CROIX OF GOLD, BRETHREN OF THE. In French the title is Frères de la rose Croix d’Or. An Alchemical and Hermetic Society, which was founded in Germany in 1777. It promised to its disciples the secret of the transmutation of metals, and the panacea or art of prolonging life. The Baron Gleichen, who was Secretary for the German language of the Philalethian Congress at Paris in 1785, gives the following history of the organization of this society:

The members of the Rose Croix affirm that they are the legitimate authors and supervisors of Freemasonry, to all of which they give a hermetic interpretation. The Masons, they say, came into England under King Arthur. Raymond Lully initiated Henry IV. The Grand Masters were formerly designated, as now, by the titles of John I, II, III, IV, etc.

Their jewel is the golden compass attached to a blue ribbon, the symbol of purity and wisdom. The principal emblems on the ancient Tracing-Board were the sun, the moon, and the double triangle, having in its centre the first letter of the Hebrew alphabet. The Brethren wore a silver ring on which were the letters I, A. A. T., the initials of Ignis, Aer, Aqua, Terra, or Fire, Air, Water, Earth. The French title is Frères de la rose Croix d’Or.

The Ancient Rose Croix recognized only three Degrees; the Third Degree, as we now know it, has been substituted for another more significant one.

The Baron de Westerode, in a letter dated 1784, and quoted by Thory (Acta Latomorum i, page 336) gives another mythical account. He says:

The disciples of the Rose Croix came, in 1188, from the East into Europe, for the propagation of Christianity after the troubles in Palestine. Three of them founded in Scotland the Order of the Masons of the East (Katholikon), to serve as a seminary for instruction in the most sublime sciences. This Order was in existence in 1196. Edward, the son of Henry III, was received into the Society of the Rose Croix by Raymond Lully. At that time the only learned men and persons of high rank were admitted.

Their founder was a seraphic priest of Alexandria, a Magus of Egypt named Ormesius, or Ormus, who with six of his companions was converted in the year 96 by Saint Mark. He purified the doctrine of the Egyptians according to the precepts of Christianity, and founded the Society of Ormus, that is to say, the Sages of Light, to the members of which he gave a red cross as a decoration. About the same time the Essenes and other Jews founded a school of Solomonic wisdom, to which the disciples of Ormus united themselves. Then the society was divided into various Orders known as the Conservators of Mosaic Secrets, of Hermetic Secrets, etc.

Several members of the association having yielded to the temptations of pride, seven Masters united, effected a reform, adopted a modern Constitution, and collected together on their Tracing-Board all the allegories of the Hermetic Work.

In this almost altogether fabulous narrative we find an inextricable confusion of the Rose Croix Freemasons and the Rosicrucian philosophy.

Dr. Bernhardt Beyer, Librarian of the Grand Lodge zur Sonne at Beyenburg, Germany, has collected most industriously much information in his book Das Lehrgesetzes des Ordens der Gold—und Rosenkreuzer (Pansophie-Verlag, Leipzig-Berlin, 1925) with curious details of the several grades, the private alphabets and ciphers, etc. (see Rosicrucianism).

ROSE CROIX OF HERedom. The First Degree of the Royal Order of Scotland, the Eighteenth of the Ancient and Accepted Scottish Rite, the Eighteenth of the Rite of Perfection, the Ninetieth of the Rite of Mizraim, and some others afix to the title of Rose Croix that of Heredom, for the signification of which see the word.

ROSE CROIX OF THE DAMES. In French, Rose Croix des Dames. This Degree, called also the Ladies of Beneficence, or in French the Chevalières de la Bienfaisance, is the Sixth Capitular or Ninth Degree of the French Rite of Adoption. It is not only Christian, but Roman Catholic in its character, and is derived from the ancient Jesuitical system as was perhaps, as Doctor Mackey believed, first promulgated in the Rose Croix Chapter of Arras.

ROSE CROIX OF THE GRAND ROSARY. In French, Rose Croix du Grand Rosaire. The Fourth and highest Rose Croix Chapter of the Primitive Rite.

ROSE CROIX, PHILOSOPHIC. A German Hermetic Degrees found in the collection of M. Pyron, and in the Archives of the Philosophic Scottish Rite. It is probably the same as the Brethren of the Rose Croix, of whom Thory thinks that Rite is only a continuation.

ROSE CROIX, PRINCE OF. This in French, Souverain Prince Rose Croix, and in German, Prinz vom Rosenkruz. This important degree is, of all the advanced grades, the most widely diffused, being found in numerous Rites. It is the Eighteenth of the Ancient and Accepted Scottish Rite, the Seventh of the French or Modern, the Eighteenth of the Council of Emperors of the East and West, the Third of the Royal Order of Scotland, the Twelfth of the Elect of Truth, and the Seventh of the Philalethes. It was also given, formerly, in some Encampments of Knights Templar, and was the Sixth of the Degrees conferred by the Encampment of Baldwin at Bristol, in England. It must not, however, be confounded with the Rosicrucians, who, however, similar in name, were only a Hermetic and mystical Order.

The degree is known by various names: sometimes its possessors are called Sovereign Princes of Rose Croix, sometimes Princes of Rose Croix de Heroden, and sometimes Knights of the Eagle and Pelican. In relation to its origin, Masonic writers have made many conflicting statements, some giving it a much higher antiquity than others; but all agreeing in supposing it to be one of the earliest of the advanced Degrees. The name has, undoubtedly, been the cause of much of this confusion in relation to its history; and the Masonic Degree of Rose Croix has, perhaps, often been confounded with the Cabalistical and alchemical sect or Rosicrucians, or Brothers of the Rosy Cross, among whose adepts the names of such men as Roger Bacon, Paracelsus, and Elias Ashmole, the celebrated antiquary, are to be found. Notwithstanding the various attempts of Barrow and others of Freemasonry to confound the two Orders, there is a great distinction between them. Even their names, although somewhat similar in sound, are totally different in signification. The Rosicrucians, who were alchemists, did not derive their name, like
the Rose Croix Freemasons, from the emblems of the rose and cross—for they had nothing to do with the rose—but from the Latin ros, signifying dew, which was supposed to be of all natural bodies the most powerful solvent of gold, and crux, the cross, a chemical hieroglyphic of light.

Baron de Westerode, who wrote in 1784, in the *Acta Latomorum* (i, page 336), gives the earliest origin of any Masonic writer to the Degree of Rose Croix. He supposes that it was instituted among the Knights Templar in Palestine, in the year 1188, and he adds that Prince Edward, the son of Henry III of England, was admitted into the Order by Raymond Lully in 1296. De Westerode names Ormesius, an Egyptian priest, who had been converted to Christianity, as its founder.

Some have sought to find its origin in the labors of Valentine Andreà, the reputed founder of the Rosicrucian fraternity. But the Rose Croix of Freemasonry and the Hermetic Rosicrucianism of Andreà were two entirely different things; and it would be difficult to trace any connection between them, at least any such connection as would make one the legitimate successor of the other. J. G. Buhle, in a work published in Gottingen in 1804, under the title of *Ueber den Ursprung und die vornehmsten Schicksale der Orden der Rosenkreuzer und Freimaurer, On the Origin and Principal Purpose of the Order of Rosicrucians and the Freemason*, reverses this theory, and supposes the Rosicrucians to be a branch of the Freemasons.

Godfrey Higgins, in his *Anacalypsis* (ii, page 385), thinks that the "modern Templars, the Rosicrucians, and the Freemasons are little more than different Lodges of one Order," all of which is only a confusion of history in consequence of a confounding of names. It is thus that Inge has written an elaborate essay on *The Origin de la Rose Croix* (Globe, volume iii); but as he has, with true Gallic insouciance (indifference) of names, spoken indiscriminately of Rose Croix Freemasons and the Rosicrucian Adepts, his statements supply no facts available for history.

The Baron de Gleichen, who was, in 1785, the German Secretary of the Philalethen Congress at Paris, says that the Rose Croix and the Freemasons were united in England under King Arthur (*Acta Latomorum* i, page 336). But he has, undoubtedly, mixed up Rosicrucianism, with the Masonic legends of the Knights of the Round Table, and his assertions must go for nothing.

Others, again, have looked for the origin of the Rose Croix Degree, or, at least, of its emblems, in the *Symbola divina et humana pontificum, imperatorum, regum of James Typot, or Typotius, the Historiographer of the Emperor Rudolph II, a work which was published in 1601; and it is particularly in that part of it which is devoted to the Symbol of the Holy Cross that the allusions are supposed to be found which would seem to indicate the author's knowledge of this Degree. But Ragon refutes the idea of any connection between the symbols of Typotius and those of the Rose Croix. Robison (*Proofs of a Conspiracy*, page 72) also charges Von Hund with borrowing his symbols from the same work, in which, however, he declares "there is not the least trace of Masonry or Templars."

Clavel, with his usual boldness of assertion, which is too often independent of facts, declares that the Degree was invented by the Jesuits for the purpose of countering the insidious attacks of the free-thinkers upon the Roman Catholic religion, but that the philosophers parried the attempt by seizing upon the Degree and giving to all its symbols an astronomical significance. Clavel's opinion is probably derived from one of those sweeping charges of Professor Robison, in which that systematic enemy of our Institution declares that, about the beginning of the eighteenth century, the Jesuits interfered considerably with Freemasonry, "insinuating themselves into the Lodges, and contributing to increase that religious mysticism that is to be observed in all the ceremonies of the Order." But there is no better evidence than these mere vague assertions of the connection of the Jesuits with the Rose Croix Degree.

Brother Oliver (*Landmarks* ii, page 81) says that the earliest notice that he finds of this Degree is in a publication of 1613, entitled *La Réformation universelle du monde entier avec la fana fraternitiatis de l'Ordre respectable de la Rose Croiz, Universal Reformation of the Whole World with the Famous Fraternity of the Respectable Order of the Rose Croiz*. But he adds, that "it was known much sooner, although not probably as a Degree in Masonry; for it existed as a cabalistic science from the earliest times in Egypt, Greece, and Rome, as well as amongst the Jews and Moors in times more recent." Doctor Oliver, however, undoubtedly, in the latter part of this paragraph, confounds the Masonic Rose Croix with the alchemical Rosicrucians; and the former is singularly inconsistent with the details that he gives in reference to the Rosy Cross of the Royal Order of Scotland.

There is a tradition, into whose authenticity we shall not stop to inquire, that after the dissolution of the Order, many of the Knights repaired to Scotland and placed themselves under the protection of Robert Bruce; and that after the battle of Bannockburn, which took place on Saint John the Baptist's Day, in the year 1314, this monarch instituted the Royal Order of Heredom and Knight of the Rosy Cross, and established the chief seat of the Order at Kilwinning. From that Order, it seems to us by no means improbable that the present Degree of Rose Croix de Heroden may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems: they both claim the kingdom of Scotland and the Abbey of Kilwinning as having been at one time their chief seat of government, and they both seem to have been instituted to give a Christian explanation to Ancient Craft Masonry. There is, besides, a similarity in the names of the Degrees of Rose Croiz de Heroden, and Heredom and Rosy Cross, amounting almost to an identity, which appears to indicate a very intimate relation of one to the other.

The subject, however, is in a state of inextricable confusion, and Doctor Mackey confessed that, after all his researches, he was still unable distinctly to point to the period when, and to the place where, the present Degree of Rose Croix received its organization as a Masonic grade. We have this much of history to guide us. In the year, 1747, the Pretender, Prince Charles Edward, is said to have established a Chapter
in the town of Arras, in France, with the title of the Chapter l'imirordial de Rose Croix. The Charter of this Body is now extant in an authenticated copy deposited in the departmental archives of Arras. In it the Pretender styles himself "King of England, France, Scotland, and Ireland, and, by virtue of this, Sovereign Grand Master of the Chapter of H. known under the title of the Eagle and Pelican, and, since our sorrows and misfortunes, under that of Rose Croix." From this we may infer that the title of Rose Croix was first known in 1747; and that the Degree had been formerly known as Knight of the Eagle and Pelican, a title which it still retains. Hence it is probable that the Rose Croix Degree has been borrowed from the Rosy Cross of the Scottish Royal Order of Heredom, but in passing from Scotland to France it greatly changed its form and organization, as it resembles in no respect its archetype, except that both are eminently Christian in their design. But in its adoption by the Ancient and Accepted Scottish Rite, its organization has been so changed that, by a more liberal interpretation of its symbolism, it has been rendered less sectarian and more tolerant in its design. For while the Christian reference is preserved, no peculiar theological dogma is retained, and the Degree is made cosmopolite in its character.

It was, indeed, on its first inception an attempt to Christianize Freemasonry, to apply the rites, and symbols, and traditions of Ancient Craft Masonry to the last and greatest Dispensation; to add to the first Temple of Solomon and the second of Zerubbabel a third, that to which Christ alluded when He said, "Destroy this temple, and in three days will I raise it up." The great discovery which was made in the Royal Arch ceases to be of value in this Degree; for it another is substituted of more Christian application; the Wisdom, Strength, and Beauty which supported the ancient Temple are replaced by the Christian pillars of Faith, Hope and Charity; the Great Lights, of course, remain, because they are of the very essence of Freemasonry; but the three lesser give way to the thirty-three, which allude to the years of the Messiah's sojourning on earth. Everything, in short, about the Degree, is Christian; but, as we have already said, the Christian teachings of the Degree have been applied to the sublime principles of a universal system, and an interpretation and illustration of the doctrines of the Master of Nazareth, so adapted to the Masonic dogma of tolerance, that men of every faith may embrace and respect them. It thus performs a noble mission. It obliterates, alike, the intolerance of those Christians who sought to erect an impassable barrier around the sheepfold, and the equal intolerance of those of other religions who would be ready to exclaim, "Can any good thing come out of Nazareth?"

In the Ancient and Accepted Scottish Rite, whence the Rose Croix Freemasons of the United States have received the Degree, it is placed as the eighteenth on the list. It is conferred in a Body called a Chapter, which derives its authority immediately from the Supreme Council of the Thirty-third, and which, confers with it only one other and inferior Degree, that of Knights of the East and West. Its principal officers are a Most Wise Master and two Wardens. Maundy Thursday and Easter Sunday are two obligatory days of meeting. The aspirant for the Degree makes the usual application duly recommended; and if accepted, is required, before initiation, to make certain declarations which shall show his competency for the honor which he seeks, and at the same time prove the high estimation entertained of the Degree by those who already possess it.

The jewel of the Rose Croix is the golden cross, extended to an arc to the sixteenth part of a circle, or twenty-two and a half Degrees. The head of the compasses is surmounted by a triple crown, having three series of points arranged by three, five and seven. Between the legs of the compasses there is a cross resting on the arc; its center is occupied by a full-blown rose, whose stem twines around the lower limb of the cross; at the foot of the cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young which are in a nest surrounding it, while on the other side of the jewel is the figure of an eagle with wings displayed. On the arc of the circle, the P. W. of the Degree is engraved in the cipher of the Order. In this jewel are included the most important symbols of the Degree. The Cross, the Rose, the Pelican, and the Eagle are all important symbols, the explanations of which will go far to a comprehension of what is the true design of the Rose Croix Order. They may be seen in this work under their respective titles.

ROSE CROIX, RECTIFIED. The name given by F. J. W. Schroder to his Rite of Seven magical, theosophical, and alchemical Degrees (see Schroeder, Friederich Joseph Wilhelm).

ROSE CROIX, SOVEREIGN PRINCE OF. Because of its great importance in the Masonic system, and of the many privileges possessed by its possessors, the epithet of Sovereign has been almost universally bestowed upon the Degree of Prince of Rose Croix. However, the Mother Council of the Ancient and Accepted Scottish Rite at Charleston has discarded this title, and directed that the word Sovereign shall only be applied to the Thirty-third Degree of the Rite; and this is now the usage in the Southern Jurisdiction of the United States.

ROSE, KNIGHTS AND LADIES OF THE. See Knight of the Rose.

ROSE, KNIGHTS AND NYMPHS OF THE. See Knights and Nymphs of the Rose.

ROSENKREUZ, CHRISTIAN. Doctor Mackey believed this to be an assumed name, invented, it is supposed, by John Valentine Andreis, by which he designated a fictitious person, to whom he has attributed the invention of Rosicrucianism, which see.

ROSENKREUZ, ROSE. A Masonic adventurer, Franz Rudolph Van Grossing, but whose proper name, Wadzek, says, was Franz Matthias Grossinger, established, as a financial speculation at Berlin, in 1778, an androgynous, both sexes, society, which he called Rosen-Order, or the Order of the Rose. It consisted of two Degrees: 1. Female Friends, and 2. Confidants; and the meetings of the society were designated as Holding the Rose. The society had but a brief duration, and the life and adventures of the founder and the secrets of the Order were published in 1789, by Friederich Wadzek, in a work entitled Leben und Schicksale des berüchtigten F. R. Van Grossing, Life and Lot of the Notorious F. R. Van Grossing.
ROSCICRUCIANA

ROSCICRUCIANA IN ANGLIA, SOCIETAS. A society whose objects are of a purely literary character, and connected with the sect of the Rosicrucians of the Middle Ages. It is secret, but not Masonic, in its organization; although many of the most distinguished Freemasons of England take great interest in it, and are active members of the society (see Rosicrucianism).

ROSCICRUCIANA IN SCOTIA, SOCIETAS. See Rosicrucianism.

ROSCICRUCIANISM. Many writers have sought to discover a close connection between the Rosicrucians and the Freemasons, and some, indeed, have advanced the theory that the latter are only the successors of the former. Whether this opinion be correct or not, there are sufficient coincidences of character between the two to render the history of Rosicrucianism highly interesting to the Masonic student.

There appeared at Cassel, in the year 1614, a work bearing the title of Allgemeine und General-Reformation der ganzen beiten Welt. Benebst der Fama Frater- student.

...
meaning Jesus is my all; the yoke of the law; the liberty of the Gospel—indicated the Christian character of the builder. In each of the sides was a door opening into a closet, and in these closets they found many rare and valuable articles, such as the life of the founder, the vocabulary of Paracelsus, and the secrets of the Order, together with bells, mirrors, burning lamps, and other curious articles. On removing the altar and a brass plate beneath it, they came upon the body of Rosenkreuz in a perfect state of preservation.

Such is the sketch of the history of the Rosicrucians given by Andreä in his Fama Fraternitatis. Doctor Mackey says it is evidently a romance, and scholars generally assent to the theory advanced by Nicolai, that Andreä, who, at the time of the appearance of his book, was a young man full of excitement, seeing the defects of the sciences, the theology, and the manners of his time, sought to purify them; and, to accomplish this design, imagined the union into one Body of all those who, like himself, were the admirers of true virtues. In other words, that Andreä wrote this account of the rise and progress of Rosicrucianism for the purpose of advancing, by a poetical fiction, his peculiar views of morals and religion.

But the fiction was readily accepted as a truth by most people, and the invisible Society of Rosenkreuz was sought for with avidity by many who wished to unite with it. The sensation produced in Germany by the appearance of Andreä's book was great; letters poured in on all sides from those who desired to become members of the Order, and who, as proof of their qualifications, presented their claims to skill in Alchemy and Cabalism. No answers, of course, having been received to these petitions for initiation, most of the applicants were discouraged and retired; but some were bold, became impostors, and proclaimed that they had been admitted into the society, and exercised their fraud upon those who were credulous enough to believe them. There are records that some of these charlatans, who extorted money from their dupes, were punished for their offense by the magistrates of Nuremberg, Augsburg, and some other German cities.

There was, too, in Holland, in the year 1722, a Society of Alchemists, who called themselves Rosicrucians, and who claimed that Christian Rosenkreuz was their founder, and that they had affiliated societies in many of the German cities. But Doctor Mackey holds that it is not to be doubted that this was a self-created society, and that it had nothing in common, except the name, with the imaginary brotherhood invented by Andreä. Des Cartes, indeed, says that he sought in vain for a Rosicrucian Lodge in Germany.

But although the Brotherhood of Rosenkreuz, as described by Andreä in his Fama Fraternitatis, his Chemical Nuptials, and other works, may never have had a real tangible existence as an organized society, the opinions advanced by Andreä, took root, and gave rise to the philosophic sect of the Rosicrucians, many of whom were to be found, during the seventeenth century, in Germany, in France, and in England. Among these were such men as Michael Maier, Richard Fludd, and Elias Ashmole. Nicolai even thinks that he has found some evidence that the Fama Fraternitatis suggested to Lord Bacon the notion of his Instauratio Magna. But, as Vaughan says

(Hours with the Mystics ii, page 104), the name Rosicrucian became by degrees a generic term, embracing every species of doubt, pretension, arcana, elixirs, the philosophers' stone, theurgic ritual, symbols, or initiations.

Higgins, Sloane, Vaughan, as well as several other writers have asserted that Freemasonry sprang out of Rosicrucianism. But this is a great error. Between the two there is no similarity of origin, of design, or of organization. The symbolism of Rosicrucianism is derived from a Hermetic Philosophy; that of Freemasonry from an Operative Art. The latter had its cradle in the Stone-Masons of Strasburg and the Masters of Comus long before the former had its birth in the inventive brain of John Valentine Andreä.

It is true, that about the middle of the eighteenth century, a period fertile in the invention of advanced Degrees, a Masonic Rite was established which assumed the name of Rose Croix Freemasonry, and adopted the symbol of the Rose and Cross. But this was a coincidence, and not a consequence. There was nothing in common between them and the Rosicrucians, except the name, the symbol, and the Christian character. Doubtless the symbol was suggested to the Masonic Order from the use of it by the philosophic sect; but the Freemasons modified the interpretation, and the symbol, of course, gave rise to the name. But here the connection ends. A Rose Croix Freemason and a Rosicrucian are two entirely different persons.

The Rosicrucians had a large number of symbols, some of which were in common with those of the Freemasons, and some were peculiar to themselves. The principal of these were the globe, the circle, the compasses, the square—both the working-tool and the geometrical figure, the triangle, the level, and the plummet. These are, however, interpreted, not like the Masonic, as symbols of the moral virtues, but of the properties of the philosopher's stone. Thus, the twenty-first emblem of Michael Maier's Atlanta Fugiens gives the following collection of the most important symbols: A Philosopher is measuring with a pair of compasses a circle which surmounts a triangle. The triangle encloses a square, within which is another circle, and inside of the circle a nude man and woman, representing, it may be supposed, the first step of the experiment. Over all is this epigraph: 

Fac ex mare et femina circumula, inde quadrangulum, hinc triangulum, fac circulum et habebis lapidem Philosophorum. That is, Make of man and woman a circle; thence a square; thence a triangle; form a circle, and ye will have the Philosopher's Stone.

But it must be remembered that Hitchcock, and some other recent writers, have very satisfactorily proved that the labors of the real Hermetic philosophers outside of the charlatans, were rather of a spiritual than a material character; and that their "great work" symbolized not the acquisition of inexhaustible wealth and the infinite prolongation of life, but the regeneration of man and the immortality of the soul.

As to the etymology of the word Rosicrucian, several derivations have been given. Peter Gassendi (Examination of Philosophy of Fludd, section 16), first, and then Mosheim (Ecclesiastical History iv, i), deduce it from the two words rose, dew, and cruz, a cross,
and thus define it: Dew, according to the Alchemists, was the most powerful of all substances to dissolve gold; and the cross, in the language of the same philosophers, was identical with light, or LVX, because the figure of a cross exhibits the three letters of that word. But the word luz was referred to the seed or menstruum of the Red Dragon, which was that crude and material light which, being properly concocted and digested, produces gold. Hence, says Mosheim, a Rosicrucian is a philosopher, who by means of dew seeks for light, that is, for the substance of the philosopher's stone. But notwithstanding the high authority for this etymology, Doctor Mackey held it to be untenable, and altogether at variance with the history of the origin of the Order, as will be presently seen.

Another and more reasonable derivation is from rose and cross. This was undoubtedly in accordance with the notions of Andrea, who was the founder of the Order, and gave it its name, for in his writings he constantly calls it the Fraternitas Roseae Crucis, or the Fraternity of the Rosy Cross. If the idea of dew had been in the mind of Andrea in giving a name to the society, he would have called it the Fraternity of the Dewy Cross, not that of the Rosy Cross. Fratemitas Rosciade Crucis, not Roseae Crucis. This ought to settle the question. The man who invents a thing has the best right to give it a name.

The origin and interpretation of the symbol have been variously given. Some have supposed that it was derived from the Christian symbolism of the rose and the cross. This is the interpretation that has been assumed by the Rose Croix Order of the Masonic system; but it does not thence follow that the same interpretation was adopted by the Rosicrucians. Others say that the rose meant the generative principle of nature, a symbolism borrowed from the Pagan mythologers, and not likely to have been appropriated by Andrea. Others, again, contend that he derived the symbol from his own arms, which were a Saint Andrew's cross between four roses, and that he alluded to Luther's well-known fines in begetting an idea, the suggestion of Andrea's prudence in reform Andrea wrote his books and sought to establish his sect. But the whole subject of Rosicrucian etymology is involved in confusion.

The Rosicrucian, Society, instituted in the fourteenth century, was an extraordinary Brotherhood, exciting curiosity and commanding attention and scrutiny. The members delved in abstruse studies; many became Anchorites, and were engrossed in mystic philosophy and theosophy. This strange Fraternity, asserted by some authorities to have been instituted by Roger Bacon near the close of the thirteenth century, filled the world with renown as to their incomprehensible doctrines and presumed abilities. They claimed to be the exponents of the true Cabala, as embracing theosophy as well as the science of numbers. They were said to delve in strange things and deep mysteries; to be enwrapt in the occult sciences, sometimes vulgarly termed the Black Art; and in the secrets of magic and sorcery, which are looked upon by the critical eyes of the world as tending to the supernatural, and a class of studies to be avoided.

These mysteries, for whom great philanthropy is claimed, and not without reason, are heard of as early as the commencement of the fourteenth century, in the person of Raymond Lully, the renowned scholiast and metaphysical chemist, who proved to be an adept in the doctrines taught at the German seat of Hermetic learning in 1302, and who died in 1315. Fidelity and secrecy were the first care of the Brotherhood. They claimed a kinship to the ancient philosophies of Egypt, the Chaldeans, the Magi of Persia, and even the Gymnosophists of India. They were unobtrusive and retiring in the extreme. They were learned in the principles and sciences of chemistry, hermeticism, magnetism, astrology, astronomy, and theosophy, by which they obtained great powers through their discoveries, and aimed at the universal solvent—the Philosopher's Stone—thereby striving to acquire the power of transmuting baser metals into silver and gold, and of indefinitely prolonging human life. As a Fraternity they were distinct from the Cabalists, Illuminati, and Carbonari, and in this relation they have been largely and unpleasantly misrepresented. Ignorance and prejudice on the part of the learned as to the real purposes of the Rosicrucians, and as to the beneficence of that Fraternity, has wrought them great injustice.

Science is infinitely indebted to this Order. The renowned reviver of Oriental literature, John Reuchlin, who died in 1522; the famous philosopher and classic scholar, John Picus di Mirandola, who died in 1494; the celebrated divine and distinguished philosopher, Cornelius Henry Agrippa, who died in 1535; the remarkable chemist and physician, John Baptist Von Helmont, who died in 1644; and the famous physician and philosopher, Robert Fludd, who died in 1637, all attest the power and unquestioned prominence of the famous Brotherhood. It is not the part of wisdom to disdain the Astrological and Hermetic Association of Elias Ashmole, author of the Way to Bliss. All Europe was permeated by this secret organization, and the renown of the Brotherhood was pre-eminent about the year 1615. Wessel's Fama Fraternitatis, the curious work Secretioris Philosophiae Consideratis, and Cum Confessione Fraternitatis, by P. A. Gabella, with Fludd's Apologia, the Chemische Hochzeit of Christian Rosenkreuz, by Valentine Andrei; and the endless number of volumes, such as the Fama Ramissa, establish the high rank in which the Brotherhood was held. Its curious, unique, and attractive Rosicrucian Doctrines interested the masses of scholars of the sixteenth and seventeenth centuries. With the Rosicrucians
worldly grandeur faded before intellectual elevation. They were simple in their attire, and passed individually through the world unnoticed and unremarked, save by deeds of benevolence and humanity.

The Modern Society of Rosicrucians was given its present definite form by Robert Wentworth Little of England, in 1866; it is founded upon the remains or the embers of an old German association which had come under his observation during some of his researches. Brother Little Anglicized it, giving it more perfect system. The purpose of Robert Wentworth Little was to create a literary organization, having in view a base for the collection and deposit of archaeological and historical subjects pertaining to Freemasonry, secret societies in general, and interesting talent, and Kenneth R. H. Mackenzie, who had sex, and Secretary of the Royal Masonic Institution of Hermes Trismegistus, which JEWEL OF MODERN literary pursuit.

and Scottish Masonic friends who were inclined to called together some of his most prominent English and the results of their life-labor, that were gradually dying away in the memories of men. To accomplish this end he called about him some of his most prominent English and Scottish Masonic friends inclined to literary pursuits, and they awarded their approval and hearty co-operation.

The aims, as officially declared, of the Rosicrucian Society of England and America are to afford mutual aid and encouragement in working out the great problems of life, and in searching out the secrets of nature; to facilitate the study of the system of philosophy founded upon the Cabalah, and the doctrines of Hermes Trismegistus, which was inculcated by the original Fratres Rosae-Cruceis of Germany; and to investigate the meaning of symbolism of all that now remains of the wisdom, art, and literature of the ancient world.

The Societas Rosicruciana in Anglia was founded in England in 1865 by Frater Robert Wentworth Little, who was Secretary of the Province of Middlesex, and Secretary of the Royal Masonic Institution for Girls, an eminent Freemason with much literary talent, and Kenneth R. H. Mackenzie, who had received Rosicrucian initiation in Austria and had also secured authority there to form an English Rosicrucian Society. Frater Little had rescued some Rituals and other manuscripts from the storerooms of Freemasons Hall and, with these as a basis, he called together some of his most prominent English and Scottish Masonic friends who were inclined to literary pursuit.

The Metropolitan College was established by these Brethren in 1866. R. W. Little was chosen Supreme Magus, William James Hughan the Masonic Historian, and W. H. Hubbard as Substitute Magi. The Right Honorable Lord Kenlis became Honorable President in England and Dr. William Robert Woodman the Secretary-General. At about the same time the Societas Rosicruciana in Scotia was founded though a previous organization was in existence before 1867.

The College of Manchester, Liverpool, and the Northern Counties was formed in 1871, and in 1877 the Order was planted in the Dominion of Canada. The Continental Rosicrucian Lodges were reformed under a revised Constitution in 1890; the Woodman College, Bradford, consecrated in 1908; Robert Fludd College, Bath, 1909; Hallamshire College, Sheffield, 1910; Lancashire College, 1910; Birmingham College, 1915, and others in South America, India, and other British Colonies.

A group of American Brethren in July, 1878, received admission to the York College in England, and later obtained a Warrant from the Society in Scotland. An organization was effected in the United States and was officially recognized by the Supreme Magus in Anglia, June 1880. Four Colleges were consecrated, Philadelphia, under the then Supreme Magus, Charles E. Meyer; New York, under Albert G. Goodall; Massachusetts, under Alfred F. Chapman, and Baltimore, under Thomas J. Shryock. In 1887 Charles E. Meyer was Supreme Magus; Charles Roome and A. F. Chapman, Substitute Magi, and Benjamin W. Rowell, Boston, Secretary General. Frater Holton later became the Supreme Magus.

The governing Body is the High Council comprising the following officers, the Supreme Magus being elected for life:

1. Supreme Magus, Master General.
2. Senior Substitute Magus.
4. Treasurer General.
5. Secretary General.
6. Primus Ancient.
7. Secondus Ancient.
8. Tertius Ancient.
9. Quartus Ancient.
10. Quintus Ancient.
11. Sextus Ancient.
13. Precentor.
15. Torch Bearer.
17. Guardian of Caverns.
18. Medallist.
The officers of a College are in title, and take rank, as follows:

1. Chief Adept.
2. Celebrant.
4. Treasurer.
5. Secretary.
6. Primus Ancient.
7. Secundus Ancient.
8. Tertius Ancient.
9. Quartus Ancient.
11. Organist.
12. First Herald.
17. Acolyte.

The several grades are arranged in three sets, the First Order being:

- First Grade: Zelator.
- Second Grade: Theoricus.
- Third Grade: Practicus.
- Fourth Grade: Philosophus.

The Second Order of the grades is as follows:

- Fifth Grade: Adeptus Junior.
- Sixth Grade: Adeptus Senior.
- Seventh Grade: Adeptus Exemptus.

The Third Order comprises two grades which are conferred only in a High Council and are of an official character, the Chief Adept, for instance, by virtue of an appointment being a Provincial Magus:

- Eighth Grade: Magister Templi.
- Ninth Grade: Chief Adept.

These particulars as to offices and grades are taken from the Constitution adopted in the United States at Chicago in 1859, and the First Order of foreign Lodges at Chicago, in 1859, a Royal Arch apron was prescribed, consisting of a lambskin, silk or satin being strictly prohibited, to be lined and bound with scarlet, on the flap of which should be placed a triple tau cross within a triangle, and all within a circle.

ROYAL ARCH BADGE. The triple tau, consisting of three tau crosses conjoined at their feet, constitutes the Royal Arch badge. The English
Freemasons call it the Emblem of all Emblems, and the Grand Emblem of Royal Arch Masonry. The English Royal Arch lecture thus defines it: "The triple tau forms two right angles on each of the exterior lines, and another at the centre, by their union; for the three angles of each triangle are equal to two right angles. This, being multiplied, illustrates the jewel worn by the Companions of the Royal Arch, which, by its intersection, forms a given number of angles that may be taken in five several combinations." It is used in the Royal Arch Masonry of Scotland, and has, for years, been adopted officially in the United States.

ROYAL ARCH COLORS. See Colors, Royal Arch.

ROYAL ARCH CAPTAIN. The sixth officer in a Royal Arch Chapter according to the American system. He represents the Sar Hatabahim, or Captain of the King’s Guards. He sits in front of the Council and at the entrance to the fourth veil, to guard the approaches to his duty. He wears a white robe and cap, is armed with a sword, and bears a white banner on which is inscribed a lion, the emblem of the tribe of Judah. His jewel is a triangular plate of gold inscribed with a sword. In the preliminary Lodges of the Chapter he acts as Junior Deacon.

ROYAL ARCH CLOTHING. The clothing or regalia of a Royal Arch Mason in the American system consists of an apron, already described, a scarf of scarlet velvet or silk, on which is embroidered or painted, on a blue ground, the words, Holiness to the Lord; and if an officer, a scarlet collar, to which is attached the jewel of his office. The scarf, once universally used, has been very much abandoned. Every Royal Arch Mason should also wear at his buttonhole, attached by a scarlet ribbon, the jewel of the Order.

ROYAL ARCH BANNERS. See Banners, Royal Arch.

ROYAL ARCH BADGE. See Badges, Royal Arch.

ROYAL ARCH APRON. See Aprons, Royal Arch.

The earliest known mention of it occurs in a contemporary account of the meeting of a Lodge, No. 21, at Youghal, in Ireland, in 1743, when the members walked in procession and the Master was preceded by "the Royal Arch carried by two Excellent Masons" (see Excellent Master). Brother W. J. Chetwode Crawley published in his Caemantaria Hibernica (Fasciculus 1, 1895) the following reference: "The earliest known occurrence of the words Royal Arch is met with in the report of the procession of the Youghal Lodge on Saint Johns Day, December 27, 1743."

The next mention of it is in Doctor Dassigny’s A Serious and Impartial Enquiry into the cause of the present Decay of Freemasonry in the Kingdom of Ireland, published in 1744, in which the writer says that he is informed that in York "is held an Assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, receive a larger pay than working Masons." He also speaks of:

A certain propagator of a false system, some few years ago, in this city (Dublin), who imposed upon several very worthy men, under a pretense of being Master of the Royal Arch, which he asserted he had brought with him from the city of York, and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However, he carried on his scheme for several months, and many of the learned and wise were his followers, till, at length, his fallacious art was discovered by a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London, and publicly proved that his doctrine was false: whereupon the Brethren justly despised him, and ordered him to be excluded from all benefits of the Craft, and although some of the Fraternity have expressed an uneasiness at this matter being kept a secret from them, since they had already passed through the usual Degrees of probation, I cannot help being of opinion that they have no right to any such benefit until they make a proper application, and are received with due formality, and as it is an organized body of men who have passed the chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence, and more especially since the character of the present members of that particular Lodge are untainted, and their behaviour judicial and unexceptionable, so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons.

This passage makes it plain that the Royal Arch Degree was conferred in London before 1744, say about 1740, and would suggest that York was considered to be its place of origin. Also as Laurence Dermott became a Royal Arch Mason in 1746 it is clear that he could not have been, as is sometimes asserted, the inventor of the Rite.

Our old friend, Brother William Tait of Belfast, Ireland, promptly advised us when he made the happy discovery of what to this time is the earliest reference to the Royal Arch in a Lodge Minute Book, but the earliest Minute Book of the Degree actually being conferred is that of the Fredericksburg Lodge in Virginia on December 22, 1753. Vernon Lodge No. 125, Coleraine, County Derry, was warranted by the Grand Lodge of Ireland May 8, 1741. Two of the old Minute Books of this Lodge, running from 1749–83, have been preserved. In the first of these under date of April 16, 1752, we find: “At this Lodge Bror.

BROTHER JOHN HERON LEPPER, CONTRIBUTING THIS INFORMATION TO "MISCELLANEA LATOMORUM" (1925, VOLUME IX, PAGES 138-9) "A GLANCE AT THE MAP WILL SHOW HOW FAR COLENAINE LIES FROM DUBLIN, AND TO FIND THE ROYAL ARCH DEGREE KNOWN IN THE FORMER PLACE WITHIN A YEAR OF DASSIGNY'S FAMOUS REFERENCE IN 1744, MAKES ONE WONDER WHETHER IT COULD HAVE BEEN SUCH A RECENT INTRODUCTION INTO IRELAND AS HIS TEXT CLAIMS." (SEE ALSO PAGES 99-100, VOLUME 1, HISTORY, GRAND LODGE OF FREE AND ACCEPTED MASON'S OF IRELAND, BY BROTHERS J. H. LEPPER AND PHILIP CROSSLE, AND TRANSACTIONS, QUATUOR CORONATI LODGE, 1923, VOLUME XXXVI, PAGES 193-4, WHERE BROTHER TAIT, AMONG OTHER ITEMS OF INTEREST RELATING TO THESE RECORDS, POINTS OUT WITH GOOD REASON THAT "EVEN AT THIS EARLY DATE THE ROYAL ARCH MUST HAVE BEEN WIDELY SPREAD WHEN WE FIND IT PRACTISED IN PLACES SO FAR APART AS YORK AND VIRGINIA—LONDON AND STIRLING—VOUGHLAND IN THE SOUTH AND COLENAINE IN THE NORTH OF IRELAND.

A MENTION OF THE DEGREE OCCURS IN THE MINUTES OF THE ANTIENTS GRAND LODGE FOR MARCH 4, 1752, WHEN A FORMAL COMPLAINT WAS MADE BY SEVERAL BRETHREN AGAINST THOS. THEALON AND JOHN MACKY, BETTER KNOWN AS "LEG OF MUTTON MASONS" FOR CLANDESTINELY MAKING MASONS FOR THE MEAN CONSIDERATION OF A LEG OF MUTTON FOR DINNER OR SUPPER. UPON EXAMINING SOME BRETHREN WHOM THEY PRETENDED TO HAVE MADE ROYAL ARCH MEN, THE PARTIES HAD NOT THE LEAST IDEA OF THAT SECRET. THE GRAND SECRETARY HAD EXAMINED MACKY, AND STATED THAT HE HAD NOT THE LEAST IDEA OR KNOWLEDGE OF ROYAL ARCH MASONRY, BUT INSTEAD TELL HIM TO TELL MEN HE HAD RECEIVED "BUT TWELVE YEARS AGO, A LARGE STONE" OF AN ANCIENT WORD OF A MASTER MASON, "AND CONSIDERS THAT ACCORDING TO THIS IDEA, THAT WHICH WAS ONCE LOST, AND THEN FOUND, IN THE THIRD DEGREE, IN ONE OF THE SECTIONS, WAS SUBSEQUENTLY UNDER THE NEW REGIME DISCOVERED IN THE "ROYAL ARCH," ONLY MUCH EXTENDED, AND UNDER MOST EXALTED AND DIGNIFIED SURROUNDINGS.


AT ONE TIME IN ENGLAND ONLY PAST MASTERS WERE ELIGIBLE FOR THE DEGREE, AND THIS LED TO A SYSTEM CALLED PASSING THE CHAIR, BY WHICH A SORT OF DEGREE OF PAST MASTER WAS CONFERRED UPON BRETHREN WHO HAD NEVER REALLY SERVED IN THE CHAIR OF A LODGE; NOW A MASTER MASON WHO HAS BEEN SO FOR FOUR WEEKS IS ELIGIBLE FOR EXALTATION.

IN SCOTLAND, ROYAL ARCH MASONRY IS NOT OFFICIALLY RECOGNIZED BY THE GRAND LODGE, THOUGH THE GRAND CHAPTER OF ROYAL ARCH MASONS FOR SCOTLAND WAS FORMED IN 1817.


ROYAL ARCH, GRAND. THE THIRTY-FIRST DEGREE OF THE RITE OF MIZRACHI. IT IS NEARLY THE SAME AS THE THIRTEENTH DEGREE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE.

ROYAL ARCH GRAND BODIES IN AMERICA. THE FIRST MEETING OF DELEGATES OUT OF WHICH AROSE THE GENERAL GRAND CHAPTER WAS AT BOSTON, OCTOBER 24, 1797. THE CONVENTION ADJOURNED TO ASSEMBLE AT HARTFORD, IN JANUARY, 1798, AND IT WAS THERE THE GRAND CHAPTER OF THE NORTHERN STATES OF AMERICA WAS ORGANIZED. AGAIN, ON THE 9TH OF JANUARY, 1799,
of the Chapters represented at the organization of the Grand Chapter in 1798: "In tracing their history it will be observed that all of these Chapters obtained their authority from a Washington Chapter in the city of New York, with the exception of Vanderbroeck, No. 5," chartered at an early date, by the Grand Chapter of New York, after which no more Chapters were established by any authority outside the Jurisdiction of Connecticut except Lynch Chapter, No. 8, located at Reading and Weston, which was chartered by the Grand Chapter of New York, August 23, 1801, which charter was signed by Francois Lynch, High Priest, Grand Chapter of Royal Arch Masons; James Woods, King; and Samuel Clark, Scribe; which was admitted to membership in Grand Chapter of Connecticut, May 19, 1808.

It is of interest here to note that the oldest Chapter in New York State is Ancient, No. 1, whose date of origin is lost, its records up to 1804 having been destroyed by fire, but tradition fixes the year 1763. For years it wielded the powers of a Grand Chapter, and until 1799 was known as the Old Grand Chapter. New York was determined upon as the place for the first Convocation, September, 1812, and the sessions to be made septennial, every seventh year. It failed to meet at the appointed time, but an important Convocation was held in New York City, on June 6, 1816.

Joseph K. Wheeler, Grand Secretary, in his introduction to the Records of Capitular Masonry in the State of Connecticut, says, after mentioning the names
March 26, 1773, and March 20, 1789. In an old register-book, dated April 1, 1789, is found “Original members, April 1, 1789, M. E. William McKeen, H. P. The next recorded election, October 21, 1790, gives William McKeen, R. A. Master. “On November 28, 1793, the Degree of Mark Master was connected with the other Degrees conferred in the Chapter.” “January 30, 1794, the words ‘Royal Arch Chapter’ are used for the first time in recording the proceedings of the Chapter.” “The Grand Royal Arch Chapter of Massachusetts was organized by delegates from Saint Andrew’s Chapter, Boston, and King Cyrus’ Chapter, Newburyport, who assembled at Masons Hall, in the Green Dragon Tavern, Boston, on Tuesday, the 18th of March, 1798 A.D.”

ROYAL ARCH OF Enoch. The Royal Arch system which is founded upon the legend of Enoch (see Enoch).

ROYAL ARCH OF SOLOMON. One of the names of the Degree of Knight of the Ninth Arch, or Thirteenth Degree of the Ancient and Accepted Scottish Rite.

ROYAL ARCH OF ZERUBBABEL. The Royal Arch Degree of the American Rite is so called to distinguish it from the Royal Arch of Solomon in the Ancient and Accepted Scottish Rite.

ROYAL ARCH ROBES. In the working of a Royal Arch Chapter in the United States, great attention is paid to the robes of the several officers. The High Priest wears, in imitation of the High Priest of the Jews, a robe of blue, purple, scarlet, and white linen, and is decorated with the breastplate and miter. The King wears a scarlet robe, and has a crown and scepter. The Scribe wears a purple robe and turban. The Captain of the Host wears a white robe and cap, and is armed with a sword. The Principal Sojourner wears a dark robe, with tessellated sash ribbon, representing a rainbow, with an apron and miter. The King wears a white robe and cap, and is armed with a sword. The three Grand Masters of the Veils wear, respectively, the Grand Master of the third veil a scarlet robe and cap, of the second veil a purple robe and cap, of the first veil a blue robe and cap. Each is armed with a sword. The Treasurer, Secretary, and Sentinel wear no robes nor peculiar dress. All of these robes have either a historical or symbolical allusion.

ROYAL ARCH TRACING-BOARD. The oldest Royal Arch Tracing-Board extant is one which was formerly the property of a Chapter in the City of Chester, and which Doctor Oliver thinks was “used only a very few years after the degree was admitted into the system of constitutional Masonry.” The symbols which it displays are, in the center of the top an arch scroll, with the words in Greek, EN AΡΧΗ ΗΝ Ο ΔΑΟΙΟΣ, that is, In the beginning was the Word; beneath, the word Jehovah written in Cabalistic letters; on the right side an arch and keystone, a rope falling in it, and a sun darting its rays obliquely; on the left a pot of incense beneath the vessel. Beneath all, on three scrolls, are the words, ROYAL 885

Solomon, King of Israel; Hiram, King of Tyre; Hiram, the Widow’s Son, in Hebrew and Latin. Doctor Oliver finds in these emblems a proof that the Royal Arch was originally taken from the Master’s Degree, because they properly belong to that Degree, according to the English lecture, and were afterward restored to it. But the American Freemason will find in this board how little his system has varied from the primitive one practised at Chester, since all the emblems, with the exception of the last three, are still recognized as Royal Arch symbols according to the American system.

ROYAL ARCH WORD. See Tetragrammaton.

ROYAL ARCH WORKING-TOOLS. See Working-Tools.

ROYAL ARK MARINERS. A Degree in England conferred on Mark Master Masons, and worked under the authority of the Grand Master of Mark Masters, assisted by a Royal Ark Council. The language of the Order is peculiar. The Supreme Body is called a Grand Ark; subordinate Lodges are vessels; organizing a Lodge is launching a vessel; to open a Lodge is to float an ark; to close the Lodge is to moor. All its references are nautical, and allude to the Deluge and the Ark of Noah. The Degree seems to have been invented in England about the end of the eighteenth century. A correspondent of the London Monthly Magazine for December, 1798 (volume vi, page 424), calls it “one of the new degrees in Freemasonry,” and thus describes the organization:

They profess to be followers of Noah, and therefore call themselves Noahidæ, or Sons of Noah. Hence their President, who at present is Thomas Boothby Parkins, Lord Rancliffe, is dignified with the venerable title of Grand Noah, and the Lodge where they assemble is called the Royal Ark Vessel.

These Brother mariners wear in Lodge time a broad sash ribbon, representing a rainbow, with an apron fancifully embellished with an ark, dove, etc.

Among other rules of this society is one that no Brother shall be permitted to enter as a mariner on board a Royal Ark vessel for any less sum than ten shillings and sixpence, of which sum sixpence shall be paid to the Grand and Royal Ark vessel for his registry, and the residue be disposed of at the discretion of the officers of the vessel.

Their principal place of meeting in London was at the Surry Tavern, Surry Street, in the Strand. The writer gives the following verse from one of their songs written by Dr. Ebenezer Sibley.

They entered safe—and lo! the Deluge came
And none were protected but Masons and wives;
The crafty and knavish came floating along,
And none were protected but Masons and wives.

The rich and the beggar of profligate lives:
It was now in woe,
For mercy they call
To old Father Noah,
And loudly did bawl,
But Heaven shut the door and the ark was afloat,
To perish they must, for they were found out.

Now the Degree is in England conferred under the Grand Mark Lodge and also has considerable popularity under the control of the Supreme Grand Royal Arch Chapter of Scotland. In the United States the Degree has not prospered in numbers. The College of Rites in its series of ceremonies included the Royal Ark Mariners and a few Bodies were set at work but the only one that seems to have continued activities was the Lodge at Masonic Hall, New York City. The Degree is, as has been intimated, based on the
Bible account of the Ark of Noah, the Deluge, and the Dove, and has much interest and significance for thoughtful Brethren.

ROYAL ART. The earliest writers characterize Freemasonry as a Royal Art. Anderson used the expression in 1723, and in such a way as to show that it was even then no new epithet (Constitutiona, 1723, page 5). The term has become common in all languages as an appellative of the Institution, and yet but few perhaps have taken occasion to examine into its real signification or have asked what would seem to be questions readily suggested, "Why is Freemasonry called an art?" and next, "Why is it said to be a Royal Art?"

The answer which is generally supposed to be a sufficient one for the latter inquiry, is that it is so called because many monarchs have been its disciples and its patrons, and some writers have gone so far as to particularize, and to say that Freemasonry was first called a Royal Art in 1693, when William III, of England, was initiated into its rites; and Gädick, in his Freimaurer Lexicon, states that some have derived the title from the fact that in the times of the English Commonwealth, the members of the English Lodges had joined the party of the exiled Stuart, and labored for the restoration of Charles II to the throne. He himself, however, seems to think that Freemasonry is called a Royal Art because its object is to erect stately edifices, and especially palaces, the residences of kings.

Such an answer may serve for the profane, who can have no appreciation of a better reason, but it will hardly meet the demands of the intelligent initiate, who wants some more philosophic explanation—something more consistent with the moral and intellectual character of the Institution. Let us endeavor to solve the problem, and to determine why Freemasonry is called an art at all; and why, above all others, it is dignified with the appellation of a Royal Art. Our first business will be to find a reply to the former question.

An art is distinguished from a handicraft in this, that the former consists of and supplies the principles which govern and direct the latter. The Stone-Mason, for instance, is guided in his construction of the building on which he is engaged by the principles which are furnished to him by the architect. Hence Stone-Masonry is a trade, a handicraft, or, as the German significantly expresses it, a handwerk, something which only requires the skill and labor of the hands to accomplish. But architecture is an art, because it is engaged in the establishment of principles and scientific tenets which the handwork of the Mason is to carry into practical effect.

The handicraftsman, the handworker, of course, is employed in manual labor. It is the work of his hands that accomplishes the purpose of his trade. But the artist uses no such means. He deals only in principles, and his work is of the head. He prepares his designs according to the principles of his art, and the workman obeys and executes them, often without understanding their ulterior object.

Now, let us apply this distinction to Freemasonry. Years ago many thousand men were engaged in the construction of a Temple in the city of Jerusalem. They felled and prepared the timbers in the forests of Lebanon, and they hewed and cut and squared the stones in the quarries of Judea; and then they put them together under the direction of a skilful architect, and formed a goodly edifice, worthy to be called, as the Rabbis named it, the Chosen House of the Lord. For there, according to the Jewish ritual, in preference to all other places, was the God of Hosts to be worshiped in Oriental splendor.

Something like this has been done thousands of times since. But the men who wrought with the stone-hammer and trowel at the Temple of Solomon, and the men who afterward wrought at the temples and cathedrals of Europe and Asia, were no artists. They were simply handicraftsmen—men raising an edifice by the labor of their hands—men who, in doing their work, were instructed by others skilful in art, but which art looked only to the totality, and had nothing to do with the operative details. The Gibelmites, or stone-squarers, gave form to the stones and laid them in their proper places. But in what form they should be cut, and in what spots they should be laid so that the building might assume a proposed appearance, were matters left entirely to the superintending architect, the artist, who, in giving his instructions, was guided by the principles of his art.

Hence Operative Masonry is not an art. But after these handicraftsmen came other men, who, simulating, or, rather, symbolizing, their labors, converted the operative pursuit into a speculative system, and thus made of a handicraft an art. And it was in this wise that the change was accomplished.

The building of a temple is the result of a religious sentiment. Now, the Freemasons intended to organize a religious institution. We are not going into any discussion, at this time, of its history. When Freemasonry was founded is immaterial to the theory, provided that the foundation is made posterior to the time of the building of King Solomon's Temple. It is sufficient that it be admitted that in its foundation as an esoteric institution the religious idea prevailed, and that the development of this idea was the predominating object of its first organizers.

Borrowing, then, the name of their Institution from the Operative Masons who constructed the Temple at Jerusalem, by a very natural process they borrowed also the technical language and implements of the same handicraftsmen. But these they did not use for any manual purpose. They did not erect with them temples of stone, but were occupied solely in developing the religious idea which the construction of the material temple had first suggested. They symbolized this language and these implements, and thus established an art whose province and object it was to elicit religious thought, and to teach religious truth by a system of symbolism. And this symbolism—just as peculiar to Freemasonry as the doctrine of lines and surfaces is to geometry, or of numbers is to arithmetic—constitutes the art of Freemasonry.

If we were to define Freemasonry as an art, we should say that it was an art which taught the construction of a spiritual temple, just as the art of architecture teaches the construction of a material temple. And we should illustrate the train of ideas by which the Freemasons were led to symbolize the Temple of Solomon as a spiritual temple of man's
nature, by borrowing the language of Saint Peter, who says to his Christian initiates: "Ye also, as lively stones, are built up a spiritual house." And with greater emphasis, and as still more illustrative, would we cite the language of the Apostle of the Gentiles—that Apostle who, of all others, most delighted in symbolism, and who says: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" This is the reason why Freemasonry is called an art.

Having thus determined the conditions under which Freemasonry becomes an art, the next inquiry will be why it has been distinguished from all other arts in being designated, par excellence, the Royal Art. Here we must abandon all thought that this title of God dwelleth in you?" This is the reason why Freemasonry is held to have no other sobriquet than that of the Royal Art.

Saint James says, in his general Epistle (ii, 8): "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." Dr. Adam Clarke, in his commentary on this passage—which is so appropriate to the subject we are investigating, and so thoroughly explanatory of this expression in its application to Freemasonry, that it is well worth a citation—uses the following language:

Speaking of the expression of Saint James, nomon basilicon, the royal law, he says: "This epithet, of all the New Testament writers, is peculiar to James; but it is frequent among the Greek writers in the sense in which it appears Saint James uses it. Basilikon, royal, is used to signify anything that is of general concern, is suitable to all, and necessary for all, as brotherly love is. This commandment, Thou shalt love thy neighbor as thyself, is a royal law; not only because it is ordained of God, proceeds from his kingly authority over men, but because it is so useful, suitable, and necessary to the present state of man; and as it was given us particularly by Christ himself, who is our king, as well as prophet and priest, it should ever put us in mind of his authority over us, and our subjection to him. As the royal state is the most excellent for secular dignity and civil utility that exists among men, hence we give the epithet royal to whatever is excellent, noble, grand, or useful."

How beautifully and appropriately does all this definition apply to Freemasonry as a Royal Art. It has already been shown how the art of Freemasonry consisted in a symbolization of the technical language and implements and labors of an operative society to a moral and spiritual purpose. The Temple which was constructed by the builders at Jerusalem was taken as the groundwork. Out of this the Freemasons have developed an admirable science of symbolism, which on account of its design, and on account of the means by which that design is accomplished, is well entitled, for its "excellence, nobility, grandeur, and utility," to be called the Royal Art.

The Stone-Masons at Jerusalem were engaged in the construction of a material temple. But the Freemasons who succeeded them are occupied in the construction of a moral and spiritual temple, man being considered, through the process of the act of symbolism, that holy house. And in this symbolism the Freemasons have only developed the same idea that was present to Saint Paul when he said to the Corinthians that they were "God's building," of which building He, "as a wise master-builder, had laid the foundation"; and when, still further extending the metaphor, he told the Ephesians that they were "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in Whom all the building fitly framed together, groweth unto a holy temple in the Lord; in Whom also ye are builded together for a habitation of God through the spirit." This, then, is the true art of Freemasonry. It is an art which teaches the right method of symbolizing the technical language and the material labors of a handicraft, so as to build up in man a holy house for the habitation of God's spirit; to give perfection to man's nature; to give purity to humanity, and to unite mankind in one common bond.

It is singular, and well worthy of notice, how this symbolism of building up man's body into a holy temple, so common with the New Testament writers, and even with Christ Himself—for He speaks of man as a temple which, being destroyed, He could raise up in three days; in which, as Saint John says, "he spake of the temple of his body"—gave rise to a new word or to a word with a new meaning in all the languages over which Christianity exercises any influence. The old Greeks had from the two words oikos, a house, and domein, to build, constructed the word oikodomoin, which of course signified to build a house. In this plain and exclusive sense it is used by the Attic writers. In like manner, the Romans, out of the two words aedes, a house, and facere, to make, constructed their word aedicicare, which always meant simply to build a house. In this plain sense it is used by Horace, Cicero, and all the old writers. But when the New Testament writers began to symbolize man as a temple or holy house for the habitation of the Lord, and when they spoke of building up this symbolic house, although it was a moral and spiritual growth to which they alluded, they used the Greek word oikodomoin, and their first translators, the Latin word aedicicare in a new sense, meaning to build up morally, that is, to educate, to instruct. And as modern nations learned the faith of Christianity, they imbibed this symbolic idea of a moral building, and adapted for its expression a new word or gave to an old word a new meaning, so that it has come to pass that in French edifier, in Italian edificare, in Spanish edificar, in German erbauen, and in English edify, each of which literally and etymologically means to build a house, has also the other significance, to instruct, to improve, to educate. And
thus we speak of a marble building as a magnificent edifice, and of a wholesome doctrine as something that will edify its hearers. There are but few who, when using the word in this latter sense, think of that grand science of symbolism which gave birth to this new meaning, and which constitutes the very essence of the Royal Art of Freemasonry.

For when this temple is built up, it is to be held together only by the cement of love. Brotherly love, the love of our neighbor as ourselves—that love which suffereth long and is kind, which is not easily provoked, and thinketh no evil—that love pervades the whole system of Freemasonry, not only binding all the moral parts of man's nature into one harmonious whole, the building being thus, in the language of Saint Paul, "fitly framed together," but binding man to man, and man to God.

Hence Freemasonry is called a Royal Art, because it is of all arts the most noble; the art which teaches man how to perfect his temple of virtue by pursuing the royal law of universal love, and not because kings have been its patrons and encouragers.

A similar idea is advanced in a Catechism published by the celebrated Lodge Wahrheit und Einigkeit, or Truth and Union, at Prague, in the year 1800, where the following questions and answers occur:

What do Freemasons build?

An invisible temple, of which King Solomon's Temple is the symbol.

By what name is the instruction how to erect this mystic building called?

The Royal Art; because it teaches man how to govern himself.

Appositely may these thoughts be closed with a fine expression of Ludwig Bechstein, a German writer, in the Astræa:

Every King will be a Freemason, even though he wears no Freemason's apron, if he shall be god-fearing, sincere, good, and kind; if he shall be true and fearless, obedient to the law, his heart abounding in reverence for religion and full of love for mankind; if he shall be a ruler of himself, and if his kingdom be founded on justice. And every Freemason is a King, in whatsoever condition God may have placed him here, with rank equal to that of a King and with sentiments that become a King, for his kingdom is Love, the love of his fellow-man, a love which is long-suffering and kind, which beareth all things, believeth all things, hopeth all things, endureth all things.

This is why Freemasonry is an art, and of all arts, being the most noble, is well called the Royal Art.

ROYAL AX. See Knight of the Royal Ax.

ROYAL LODGE. The Royal Arch lectures in the English system say that the Royal Lodge was held in the City of Jerusalem, on the return of the Babylonish captives, in the first year in the reign of Cyrus; over it presided Zerubbabel the Prince of Persia, and represents the private apartment of the Then there were King Solomon; Illustrious Hiram of Tyre, Principal Conductor of the Works, representing Hiram Abif; Master of the Exchequer, Master of Finances, Captain of the Guards, Conductor of the Council and Steward. The place of meeting is called the Council Chamber, and represents the private apartment of King Solomon, in which he is said to have met for consultation with his two colleagues during the construction of the Temple. Candidates who receive this Degree are said to be "honored with the Degree of Royal Master." Its symbolic colors are black and red—the former significant of grief, and the latter of martyrdom, and both referring to the chief builder of the Temple.

The events recorded in this Degree, looking at them in a legendary point of view, must have occurred at the building of the first Temple, and during that brief period of time after the death of the builder which is embraced between the discovery of his body and its "Masonic interment." In all the initiations into the mysteries of the ancient world, there was, as it is well known to scholars, a legend of the violent death of some distinguished personage, to whose memory the particular mystery was consecrated, of the concealment of the body, and of its subsequent discovery. That part of the initiation which referred to the concealment of the body was called the Apophthegm, from a Greek verb which signifies to conceal, and that part which referred to the subsequent finding was called the euresis, from another Greek verb which signifies to discover. It is impossible to avoid seeing the coincidences between the system of initiation and that practised in the Freemasonry of the Third Degree.

Doctor Crucefix was able to begin operations by bestowing annuities on some needy Brethren in 1838; by 1839 the institution was in a position to bestow five annuities at ten pounds, £10, nearly $49, each. The Grand Lodge, however, instituted a rival organization in 1842, the Royal Masonic Annuity for Males, and in 1849 started a like plan for Females. During all of this time Doctor Crucefix persisted in his efforts to build an Asylum and in 1850 his institution and the two Grand Lodge projects were joined together under the name, the Royal Masonic Benevolent Institution for aged Freemasons and their Widows. A site was purchased at Croydon and Brother A. Dobie, Provincial Grand Master of Surrey, dedicated the building on August 1, 1850. The annuities have since that time been invited to become guests at the Home in the order of their seniority on the list. A Festival was held in February, 1851, to secure funds which netted £894-17-0, over $4,000. The Grand Lodge, still fearing the effect upon other Masonic charities, only permitted Triennial Festivals, the second being held in 1854 and the third in 1857, producing £1602, nearly $7,300, and £1558-16-0, over $7,500 respectively. A Biennial Festival was held in 1859, netting £2053-6-0, over $9,970. In 1860 a long series of Annual Festivals was begun, continuing to the present time and producing each year increased returns.

ROYAL MASTER. The Eighth Degree of the American Rite, and the first of the Degrees conferred in a Council of Royal and Select Masters. Its officers are a Thrice Illustrious Grand Master, representing King Solomon; Illustrious Hiram of Tyre, Principal Conductor of the Works, representing Hiram Abif; Master of the Exchequer, Master of Finances, Captain of the Guards, Conductor of the Council and Steward. The place of meeting is called the Council Chamber, and represents the private apartment of King Solomon, in which he is said to have met for consultation with his two colleagues during the construction of the Temple. Candidates who receive this Degree are said to be "honored with the Degree of Royal Master." Its symbolic colors are black and red—the former significant of grief, and the latter of martyrdom, and both referring to the chief builder of the Temple.

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Masonic Symbolism, the Private Language of the Craft
Entered Apprentice Lecture 2
But the ancient initiation was not terminated by the *euresis* or discovery. Up to that point, the ceremonies had been funereal and lugubrious in their character. But now they were changed from wailing to rejoicing. Other ceremonies were performed by which the restoration of the personage to life, or his apotheosis or change to immortality, was represented, and then came the *autopsy* or illumination of the neophyte, when he was invested with a full knowledge of all the religious doctrines which it was the object of the ancient mysteries to teach—when, in a word, he was instructed in divine truth.

Now a similar course is pursued in Freemasonry. Here also there is an illumination, a symbolic teaching, or, as we call it, and *investiture* with that which is the representative of divine truth. The communication to the candidate, in the Master's Degree, of that which is admitted to be merely a representation of or a substitution for that symbol of divine truth, the search for which, under the name of the *true word*, makes so important a part of the Degree, how imperfect it may be in comparison with that more thorough knowledge which only future researches can enable the Master Mason to attain, constitutes the *autopsy* of the Third Degree. Now, the principal event recorded in the legend of the Royal Master, the interview between Adoniram and his two Royal Masters, is to be placed precisely at that juncture of time which is between the *euresis* or discovery in the Master Mason's Degree and the *autopsy*, or investiture with the Great Secret. It occurred between the discovery by means of the sprig of acacia and the final interment. It was at the time when Solomon and his colleague, Hiram of Tyre, were in profound and his task. It is, in short, the "Master's wages."

Now, all this is beautifully symbolized in the Degree of Royal Master. The reward had been promised, and the time had now come, as Adoniram thought, when the promise was to be redeemed, and the *true word*—divine truth—was to be imparted. Hence, in the person of Adoniram, or the Royal Master, we see symbolized the Speculative Craftsman, who, having labored to complete his spiritual temple, comes to the Divine Master that he may receive his reward, and that his labor may be consummated by the acquisition of truth. But the temple that he had been building is the temple of this life; that first temple which must be destroyed by death that the second temple of the future life may be built on its foundations. And in this first temple the truth cannot be found. We must be contented with its substitute.

**ROYAL ORDER OF ERI.** See Eri, *Royal Order of.*

**ROYAL ORDER OF JESTERS.** See *Jesters.*

**ROYAL ORDER OF SCOTLAND.** This is an Order of Freemasonry which, formerly conferred on Master Masons, is now restricted to those who have been exalted to the Royal Arch Degree. It consists of two Degrees, namely, that of H. R. D. M. and R. S. Y. C. S., or, in full, *Heredom and Rosy Cross.* The first may be briefly described as a Christianized form of the Third Degree, purified from the dross of Paganism, and even of Judaism, by the Culdees, who introduced Christianity into Scotland in the early centuries of the church. The Second Degree is an Order of Civil Knighthood, supposed to have been founded by Robert Bruce after the battle of Bannockburn, and conferred by him upon certain Freemasons who had assisted him on that memorable occasion. He, so the tradition goes, gave power to the Grand Master of the Order for the time being to confer this honor, which is not inherent in the general Body itself, but is specially given by the Grand Master and his Deputy, and can be conferred only by them, or Provincial Grand Masters appointed by them. The number of knights is limited, and formerly only sixty-three could be appointed, and they Scotchmen; now, however, that number has been much increased, and distinguished Freemasons of all countries are admitted to its ranks. In 1747, Prince Charles Edward Stuart, in his celebrated Charter to Arras is said to have claimed to be the Sovereign Grand Master of the Royal Order, "Nous Charles Edouard Stewart, Roi d'Angleterre, de France, de l'Ecosse, et d'Irlande, et en cette qualité, S. G. M. du Chapitre de H." Prince Charles goes on to say that H. O. or H. R. M. is known as the *Pelican* and *Eagle.* "Connu sous celui de Chevalier de l'Aigle et de Pelican, et depuis nos malheurs et nos infortunes, sous celui de Rose Croix, known under the title of *Knight of the Eagle and Pelican, and since our misfortunes and our disasters, under that of Rose Croix." Now, there is not the shadow of a proof that the Rose Croix, says Brother Reitam, was ever known.
in England till twenty years after 1747; and in Ireland it was introduced by a French Chevalier, M. L’Aurent, about 1782 or 1783. The Chapter at Arрас was the first constituted in France—“Chapitre primordial de Rose Croix”; and from other circumstances, the very name Rose Croix being a translation of R. S. Y. C. S., some writers have been led to the conclusion that the degree chartered by Prince Charles Edward Stuart was, if not the actual Royal Order in both points, a Masonic ceremony founded on and pirated from that most ancient and venerable Order.

This, however, is an error; because, except in name, there does not appear to be the slightest connection between the Rose Croix and the Royal Order of Scotland. In the first place, the whole ceremonial is different, and different in essentials. Most of the language used in the Royal Order is couched in quaint old rime, modernized, no doubt, to make it “understood of the vulgar,” but still retaining sufficient about it to stamp its genuine antiquity. The Rose Croix Degree is most probably the genuine descendant of the old Rosicrucians, and no doubt it has always had a more or less close connection with the Templars.

Clavel says that the Royal Order of Heredom of Kilwinning is a Rosicrucian degree, having many different gradations in the ceremony of consecration. The Kings of England are de jure, by law, if not de facto, actually, Grand Masters; each member has a name given him, denoting some moral attribute. In the initiation the sacrifice of the Messiah is had in remembrance, who shed his blood for the sins of the world, and the neophyte is in a figure sent forth to seek the Lost Word. The ritual states that the Order was first established at Icolmkill, and afterward at Kilwinning, where the King of Scotland, Robert Bruce, took the chair in person; and oral tradition affirms that, in 1314, this monarch again reinstated the Order, admitting into it the Knights Templar who were still left. The Royal Order, according to this ritual, which is written in Anglo-Saxon verse, boasts of great antiquity.

Findel disbelieves in the Royal Order of Kilwinning as a Rosicrucian degree, having many different gradations in the ceremony of consecration. The Kings of England are de jure, by law, if not de facto, actually, Grand Masters; each member has a name given him, denoting some moral attribute. In the initiation the sacrifice of the Messiah is had in remembrance, who shed his blood for the sins of the world, and the neophyte is in a figure sent forth to seek the Lost Word. The ritual states that the Order was first established at Icolmkill, and afterward at Kilwinning, where the King of Scotland, Robert Bruce, took the chair in person; and oral tradition affirms that, in 1314, this monarch again reinstated the Order, admitting into it the Knights Templar who were still left. The Royal Order, according to this ritual, which is written in Anglo-Saxon verse, boasts of great antiquity.

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Ancient Craft Masonry. There is, besides, a similarity in the name of the degrees of Rose Croix de Hierosolyn and of the Royal Order, amounting almost to an identity, which appears to indicate a very intimate relation of one to the other.

And now more recently there comes Brother Randolph Hay, of Glasgow, who, in the London Freemason, gives us this legend, which he is pleased to call "the real history of the Royal Order," and which he, at least, religiously believes to be true:

Among the many precious things which were carefully preserved in a sacred vault of King Solomon's Temple was a portrait of the monarch, painted by Adam, the son of Ekanah, Priest of the Second Court. This vault remained undiscovered till the time of Herod, although the secret of its existence and a description of its locality were retained by the descendants of the High Priests of the Maccabees. It was well known, buildings were then in progress in Edinburgh, or Dun Edwin, as the city was then called, and thither Aholiab wended his way to find employment. His skill in this art was so great that Herod, seeing him at a distance, invited him to a familiar conference with him. Aholiab held this interview in the Craft, but his premature death prevented his realizing the dream of his life, which was to fetch the portrait from Jerusalem and place it in the custody of the Temple. However, prior to his dissolution, he confided the secret to certain of the Fraternity under the bond of secrecy, and these formed a class known as The Order of the King or The Royal Order. Time sped on; the Romans invaded Britain; and, previous to the crucifixion, there were certain of their number in Jerusalem, notably in the First Crusade as The Blue Blanket. From thence they proceeded to Jerusalem, and were present at the dreadful scene of the crucifixion. They fled to Rome to enter into negotiations with the sovereign. This interview was composed by the venerable Abbot of Inchaffray, and certain members of the old town guard of Edinburgh, among whom were several of the Royal Order, proceeded to Rome to enter into negotiations with the sovereign. From thence they proceeded to Jerusalem and were present at the dreadful scene of the crucifixion. They succeeded in obtaining the portrait, and also the blue veil of the Temple rent upon the terrible occasion.

I may dismiss these two venerable relics in a few words. Wilson, in his Memoirs of Edinburgh, published by Hugh Patton, in a note to Masonic Lodges, writes that this portrait was then in the possession of the Brethren of the Lodge Saint David. This is an error, and arose from the fact of the Royal Order then existing in the Lodge Saint David's room in Hindford's Close. The blue veil was converted into a standard for the trades of Edinburgh, and became celebrated on many a battle field, notably in the First Crusade as The Blue Blanket. From the presence of certain of their number in Jerusalem on the occasion in question, the Edinburgh City Guard were often called Pontius Pilate's Praetorians. Now, these are facts well known to many Edinburghers.

Some of the Provincial Grand Lodges of England in 1717.

ROYAL SECRET, SUBLIME PRINCE OF THE. See Sublime Prince of the Royal Secret.

ROYAL SOMERSET HOUSE AND INVERNESS LODGE. One of the four old Lodges establishing the Grand Lodge of England in 1717. Doctor Anderson states that this Lodge was named the "Rummer and Grapes Tavern in Channel Row, Westminster." The date of its origin is unknown but in 1723 a list of Lodges appeared which gave the name of this Lodge as "Horn Tavern," Westminster. At that time, according to the Grand Lodge records, it was probably the largest and most aristocratic of all English Masonic Lodges. It became designated as No. 3 in 1729 and in 1740 it was known as No. 2. It was erased from the Grand Lodge List on April 3, 1747, the reason being given as "not attending according to the order of the last Quarterly Communication." It was restored, however, in 1751 and in 1767 it officially took the name of "Old Horn Lodge." It united with and took the name of the "Somerset House Lodge" in 1774 which had been under the name of "Old Horn Lodge" November 25, 1828, which had been them out of Scotland. The date of the Annual Assembly is July 4 or the first following lawful day if the fourth of July should be on a Saturday or Sunday. The other regular meetings are on the fourth of October, January and April, with the foregoing proviso. The Provincial Grand Lodge has power to superintend and regulate all Chapters within the Province but only by power specially conferred, usually upon the Provincial Grand Master. The following twenty-four Provincial Grand Lodges under the Grand Lodge at Edinburgh have been erected as follows:

<table>
<thead>
<tr>
<th>Province</th>
<th>Year</th>
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<tbody>
<tr>
<td>Glasgow and West of Scotland</td>
<td>1859</td>
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<tr>
<td>New Brunswick, Nova Scotia, and Prince Edward Island</td>
<td>1863</td>
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<tr>
<td>The Open Ports of China and the Colony of Hong Kong</td>
<td>1865</td>
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<td>Western India</td>
<td>1870</td>
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<td>London and the Metropolitan Counties</td>
<td>1872</td>
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<td>Lancashire and Cheshire</td>
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<td>Ontario and Quebec</td>
<td>1875</td>
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<tr>
<td>United States of America</td>
<td>1877</td>
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<tr>
<td>Aberdeen (In abeyance)</td>
<td>1883</td>
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<td>Natal</td>
<td>1885</td>
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<td>Yorkshire</td>
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<td>Cumberland, Durham, and Cumberland</td>
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<td>Cape of Good Hope</td>
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<td>Canton of Geneva</td>
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<td>Transvaal</td>
<td>1900</td>
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<td>Hong Kong and Straits Settlements</td>
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<td>Quebec</td>
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<td>Southern Counties of England</td>
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<td>The Philippines</td>
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<td>New Zealand</td>
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<td>South Western Counties of England</td>
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<td>Gibraltar, Spain, and Morocco</td>
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A complete account of the organization is given in Doctor Mackey's revised History of Freemasonry.
known as No. 648 and which had been the first Lodge warranted by the United Grand Lodge of England and named after the then Grand Master, the Duke of Sussex, who had officiated at the consecration February 2, 1815, when the Lodge was first instituted at the Freemasons Tavern. After November 25, 1828, the united Lodges were styled the "Royal Somerset House and Inverness Lodge No. 4, of Time Immemorial Constitution." This Lodge is the holder of the Freemasons Hall Medal as well as a special Medal granted in 1858 bearing the arms of Scotland with a reference to the King’s son. This is surmounted by the Coronet of a Prince of the Blood Royal borne by the Duke of Sussex. On the reverse side the inscription appears, "Immemorial Constitution. United with the Old Horn Lodge, No. 2, January 10, 1774." On the rim the following is engraved: "Royal Inverness Lodge, No. 648. The First Lodge consecrated under the United Grand Lodge by Right Worshipful His Royal Highness the Duke of Sussex, 1814" (see also An Introduction to the History of the Royal Somerset House and Inverness Lodge, Rev. Arnold Whitaker Oxford, published at London in 1928).

R. S. Y. C. S. An abbreviation of Rosy Cross in the Royal Order of Scotland.

RUCHIEL. In the old Jewish Angelology, the name of the angel who ruled the air and the winds. The angel in charge of one of the four tests in Philo- sophic Freemasonry.

RUFFIANS. The traitors of the Third Degree are called Assassins in Continental Freemasonry and in the advanced Degrees. The English and American Freemasons have adopted in their instructions the more homely appellation of Ruffians. The fabricators of the high Degrees adopted a variety of names for these Assassins (see Assassins of the Third Degree), but the original names are preserved in the instructions of the York and American Rites. There is no question that has so much perplexed Masonic antiquaries as the true derivation and meaning of these three names. In their present form, they are confessedly uncouth and without apparent signification. Yet it is certain that we can trace them in that form to the earliest appearance of the legend of the Third Degree, and it is equally certain that at the time of their adoption some meaning must have been attached to them. Brother Mackey was convinced that this must have been a very simple one, and one that would have been easily comprehended by the whole of the Craft, who were in the constant use of them.

Attempts, it is true, have been made to find the root of these three names in some recondite reference to the Hebrew names of God. But there is in Doctor Mackey’s opinion, no valid authority for any such derivation. In the first place, the character and conduct of the supposed possessors of these names preclude the idea of any congruity and appropriateness between them and any of the divine names. And again, the literary condition of the Craft at the time of the invention of the names equally precludes the probability that any names would have been fabricated of a recondite signification, and which could not have been readily understood and appreciated by the ordinary class of Freemasons who were to use them. The names must naturally have been of a construction that would convey a familiar idea, would be suitable to the incidents in which they were to be employed, and would be congruous with the character of the individuals upon whom they were to be bestowed.

Now all these requisites meet in a word which was entirely familiar to the Craft at the time when these names were probably invented. The Giblim are spoken of by Anderson, meaning Giblim, as stonemasons or Masons; and the early accounts show us very clearly that the Fraternity in that day considered Giblim as the name of a Mason; not only of a Mason generally, but especially of that class of Masons who, as Drummond says, “put the finishing hand to King Solomon’s Temple”—that is to say, the Fellow Crafts. Anderson also places the Giblim among the Fellow Crafts; and so, very naturally, the early Freemasons, not imbued with any amount of Hebrew learning, and not making a distinction between the singular and plural forms of that language, soon got to calling a Fellow Craft a Giblim.

The steps of corruption between Giblim and Jubelum were not very gradual; nor can anyone doubt that such corruptions of spelling and pronunciation were common among these illiterate Freemasons, when he reads the Old Manuscripts, and finds such verbal distortions as Nembroch for Nimrod, Euglet for Euclid, and Aymon for Hiram. Thus, the first corruption was from Giblim to Gibalim, which brought the word to three syllables, making it thus nearer to its eventual change.

Then we find in the early works another transformation into Chibbelum. The French Freemasons also took the work of corruption in hand, and from Giblim they manufactured Jiblime and Jibulum and Chibbelum. Some of these French corruptions came back to English Freemasonry about the time of the fabrication of the advanced Degrees, and even the French words were distorted. Thus in the Leland Manuscript, the English Freemasons made out of Pytagore, the French for Pythagoras, the unknown name Peter Gower, which is said so much to have puzzled John Locke.

So we may through these mingled English and French corruptions trace the genealogy of the word Jubelum; thus, Ghiblim, Giblim, Gibalim, Chibbelum, Jiblime, Jibelum, Jabelum, and, finally, Jubelum. It meant simply a Fellow Craft, and was appropriately given as a common name to a particular Fellow Craft who was distinguished for his treachery. In other words, he was designated, not by a special and distinctive name, but by the title of his condition and rank at the Temple. He was the Fellow Craft, who was at the head of a conspiracy. As for the names of the other two Ruffians, they were readily constructed out of that of the greatest one by a simple change of the termination of the word from um to a in one, and from um to o in the other, thus preserving, by a similarity of names, the idea of their relationship, for the old works said that they were Brothers who had come together out of Tyre. This derivation to Doctor Mackey seems to be easy, natural, and comprehensible. The change from Giblim, or rather from Gibalim to Jubelum, is one that is far less extraordinary than that which one-
half of the Masonic words have undergone in their transformation from their original to their present form (see Ritual).

**RULE.** An instrument with which straight lines are drawn, and therefore used in the Past Master's Degree as an emblem admonishing the Master punctually to observe his duty, to press forward in the path of virtue, and, neither inclining to the right nor the left, in all his actions to have eternity in view. The twenty-four-inch gage is often used in giving the instruction as a substitute for this working-tool. But they are entirely different; the twenty-four-inch gage is one of the working-tools of an Entered Apprentice, and requires to have the twenty-four inches marked upon its surface; the rule is one of the working-tools of a Past Master, and is without the twenty-four divisions. The rule is appropriated to the Past or Present Master, because, by its assistance, he is enabled to lay down on the Trestle-Board the designs for the Craft to use.

**RULE OF THE TEMPLARS.** The code of regulations for the government of the Knights Templar, called their Rule, was drawn up by Saint Bernard, and by him submitted to Pope Honorius II and the Council of Troyes, by both of whom it was approved. It is still in existence, and consists of seventy-two articles, partly monastic and partly military in character, the former being formed upon the Rule of the Benedictines. The first articles of the Rule are ecclesiastical in design, and require from the Knights a strict adherence to their religious duties. Article twenty defines the costume to be worn by the Brotherhood. The professed soldiers were to wear a white costume, and the serving Brethren were prohibited from wearing anything but a black or brown cassock. The Rule is very particular in reference to the fit and shape of the dress of the Knights, so as to secure uniformity. The Brethren are forbidden to receive and open letters from their friends without first submitting them to the inspection of their superiors. The pastime of hawking is prohibited, but the nobler costume, like the devil, goes about continually roaring, seeking whom he may devour. Article fifty-five relates to the reception of married members, who are required to bequeath the greater portion of their property to the Order. The fifty-eighth article regulates the reception of aspirants, or secular persons, who are not to be received immediately on their application into the Order, but are required first to submit to an examination as to sincerity and fitness. The seventy-second article, partly monastic and partly military in design, and requiring from the Knights uniformity. The Brethren are forbidden to receive and open letters from their friends without first submitting them to the inspection of their superiors. The pastime of hawking is prohibited, but the nobler costume, like the devil, goes about continually roaring, seeking whom he may devour. Article fifty-five relates to the reception of married members, who are required to bequeath the greater portion of their property to the Order. The fifty-eighth article regulates the reception of aspirants, or secular persons, who are not to be received immediately on their application into the society, but are required first to submit to an examination as to sincerity and fitness. The seventy-second article, partly monastic and partly military in design, and requiring from the Knights uniformity. The Brethren are forbidden to receive and open letters from their friends without first submitting them to the inspection of their superiors. The pastime of hawking is prohibited, but the nobler costume, like the devil, goes about continually roaring, seeking whom he may devour.

**RULES.** Obedience to constituted authority has always been inculcated by the laws of Freemasonry. Thus, in the installation charges as prefixed to the Constitutions of the Grand Lodge of England, the incoming Master is required to promise "to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations."

**RUSSIA.** Captain John Phillips was appointed in 1731 Provincial Grand Master of Russia by Lord Lovel, Grand Master of England (Constitutions, 1735, page 194) but it does not follow that there were any Lodges in Russia at that time. General Lord James Keith arrived in Russia in 1728 and he probably founded the Lodge there of which he became Worshipful Master, and in 1740 he was appointed Provincial Grand Master. However, the first notice that we have of Lodges meeting openly is that of Silence, established at St. Petersburg, and the North Star at Riga, both in 1750. Thory says that Freemasonry made little progress in Russia until 1763 when the Empress Catherine II declared herself Protectress of the Order. The Rite of Melesino was introduced by a Greek of that name in 1765, and there were also the York, Swedish and Strict Observance Rites practised by Lodges. Twelve of these Lodges united and formed the National Grand Lodge on September 3, 1776. There was also a Swedish Provincial Grand Lodge in 1779. For a time Freemasonry flourished but about the year 1794 the Empress alarmed at the political condition of France, persuaded that members of some Lodges were opposed to the Government, withdrew her protection from the Order. She did not direct the Lodges to close but most of them ceased to meet. The few that continued to work were under police supervision and languished, holding their communications only at long intervals. Paul I, 1797, instigated by the Jesuits whom he had recalled, forbade the meetings of secret societies and especially in Masonic Lodges. Johann V. Boeber, Counselor of State and Director of the School of Cadets at St. Petersburg, obtained an audience of the Emperor in 1803 and succeeded in removing his prejudices against Freemasonry. The edict was revoked, the Emperor himself was initiated in one of the revived Lodges, and the Grand Orient of all the Russias was established, of which Brother Boeber was deservedly elected Grand Master (Acta Latomorum I, page 218).

Pelican Lodge was revived in 1804 as Alexander of the Crowned Pelican and divided into three parts and elected a Grand Master. Internal dissensions, however, were the cause of its downfall. Another Grand Lodge, Astrea, controlled the first three Degrees and by 1815 claimed jurisdiction over 24 Lodges. A Grand Chapter was set up to control the remaining degrees in 1818, and there was also a Provincial Grand Body working under the Swedish System. A curious incident brought to an end Freemasonry in Russia. The Emperor Alexander, instigated in part it is said by the political condition of Poland, received at this time two communications, one from Egor Andrevich Kushelev of the Grand Lodge Astrea, and the other from a Prussian Freemason, Count Gaugwitz, the latter heartily in favor of closing all the Lodges, both agreeing that the spirit of the times would not permit of secret organizations, and therefore on August 1, 1822, an Imperial Edict
decreed the closing of all secret societies (Transactions, Quatuor Coronati Lodge, volume xxxviii, pages 35-50). The order was quietly obeyed by the Freemasons of Russia (see Doctor Mackey’s revised History of Freemasonry, also Freemasonry in Russia, Dr. Ernest Friedrichs, Berlin, 1904, and Berno, 1908).

A prominent member of the group of Russian Masonic Bodies on the Continent, exiles from Russia, has prepared for us some particulars of the development of Russian Freemasonry from which we make the following extract:

There is a well-established tradition that the first Russian Freemason was Peter the Great, and that he was initiated by Sir Christopher Wren in an English Lodge at Amsterdam. There are, however, no documents to prove this. The history of Russian Freemasonry may be divided into three periods.

First, 1731-71. Membership confined to foreigners residing in Russia; a few officers, the guard, and a few statesmen. The tendency is mystical and the influence negligible.

Second, 1772-94. There are three Masonic Bodies at work: 1. Velagoune’s group at St. Petersburg. Work; self preservation, moral uplift, struggle against the ideas of Voltaire. This organization disappears about 1780. 2. Swedish Rite at St. Petersburg headed by Prince Gagarine as Grand Master. This Body Unites with the preceding one and shares its fate. 3. The National Grand Lodge at Moscow, lead by Nievickoff and Schwarz working under a strong influence of the Moscow Rosy Cross Fraternity and of the Order of the Martinists. This group exercised a powerful influence during this period and for the future in Russian Freemasonry, and was a potent and intellectual factor in contemporary society. This group chiefly engaged in educational and charitable work and carried these on freely until it fell under the general ban on Freemasonry imposed by Catherine II in 1794.

Third, 1801-22. An irregular Russian Grand Lodge named Vladimir to Order which in 1810 became subject to Swedish Jurisdiction. This Grand Lodge had little influence but counted many prominent persons amongst its members.

As a reaction against the influence of higher Degrees there was founded in 1814 at Paris, under the auspices of the Grand Orient of France and out of the federation of five military Lodges, a New Grand Lodge Astrea. At the end of the Napoleonic Wars and with the return of the army to Russia this Masonic Body grew to the extent of having forty Lodges under their jurisdiction. These Lodges under French influence turned their attention to politics, and ended their career in the turmoil of the attempted Revolution in December, 1825.

During the whole of the nineteenth century, Russian Freemasonry if not dormant was at least hidden and entirely negligible. The revival of interest in spiritual matters which coincided with the beginning of the twentieth century brought about a revival of interest in Freemasonry. A few prominent Russian intellectuals joined French Lodges. Professor Bajenoff joined at Paris the Scottish Rite Lodge Les Amis Reunis. Paul Jablochkov, world-famous electrician, founded the Lodge Cosmoa under the Ancient Accepted Scottish Rite at Paris where in 1906 about fifteen Russian publicists joined French Lodges. These Brethren on their return to Russia organized two Lodges, one in St. Petersburg the Polarn Star, and a Lodge at Moscow. These Lodges were instituted with great ceremony in May, 1908, by two representatives of the Grand Orient of France and up to 1909 six Lodges were organized. There was an interval in their activity over police restrictions and then these Lodges were reopened in 1911, working under the Grand Orient of France, and with practically no ritual and having an avowedly political aim in view, namely, that of the overthrow of autocracy. There was what was known as a Supreme Council, an exclusively administrative Body whose members were elected for three years. This organization had no regularity and enjoyed no recognition abroad. In 1913 and 1914 the organization nevertheless had about forty-two Lodges chiefly composed of members of the cadet party. The first Revolution in March, 1917 is said to have been inspired and operated from these Lodges and all the members of Kerensky’s Government belonged to them. After the Bolshevik Revolution most members of these Lodges emigrated, and after a long inactivity they were successful in forming under the auspices of the Grand Orient of France a new Polar Star Lodge at Paris. Four other Lodges working in Russia have been organized under the Grand Lodge of France, and there is also a Lodge of Perfection and a Rose Croix Chapter working in Russia at Paris and the rituals of the Ancient and Accepted Scottish Rite under the Supreme Council.

The volume of the Sacred Law is always on the altar at the meetings of these four Lodges and the work is said to be usually a study of the deeper meanings of Freemasonry. The four Craft Lodges work with a committee which in fact represents what the Brethren believe to be the future Grand Lodge of Russia. The Supreme Council has sanctioned a temporary committee in the higher Degrees which represents the nucleus of the future Supreme Council for Russia of the Ancient and Accepted Scottish Rite. On February 10, 1927, a Russian Consistory, called Russia, was formed.

Russian Brethren have freely written upon Freemasonry. Brother Boris Telepneff has published pamphlets on Freemasonry in Russia, Rosicrucians in Russia, Some Aspects of Russian Freemasonry during the Reign of Emperor Alexander I (Transactions, Quatuor Coronati Lodge, volume xxxviii, page 6) and essays as in the Masonic Record, 1925.

RUSSIA, SECRET SOCIETIES OF. First, the Skopzis, founded about 1740, by Seliwanoff, on the ruins of an anterior sect, the Chlysty, which was originated by a peasant named Philipoff, in the seventeenth century. The Skopzis practised self-mutilation and other horrors. They were rich, and abundant throughout Russia and in Bulgaria. Second, the Montainists, who declared that they have a “living Christ,” a “living Mother of God,” a “living Holy Spirit,” and twelve “living Apostles.” Their ceremonies were peculiar and but little resembling those of Freemasonry. A society of Martinists has had some vogue and other imported Rites have been instituted.
S. The Hebrew letter is ש, Samech. The nineteenth letter in the English alphabet. Its numerical value is 60. The sacred application to the Deity is in the name Samech, צפח, Upholder, the Latin Fulcereus or Firmas. The Hebrew letter Shin, a tooth, from its formation, ש, is of the numerical value of 300.

SAADH. One of a certain Indian sect, who have embraced Christianity, and who in some respects resemble the Quakers in their doctrine and mode of life. Sometimes written Saud.

SABAISM. The worship of the sun, moon, and stars, the הושענ והש Sabaoth heated, meaning Lord of Hosts, a very usual appellation for the Most High in the prophetic books, especially in Isaiah, Jeremiah, Zechariah, and Malachi, but not found in the Pentateuch.

SABBATICAL. Hebrew word, Sabbath, meaning the Burden, the Latin Onus. The name of the sixth step of the mystic ladder of Kadosh of the Ancient and Accepted Scottish Rite. Sometimes spelled Sabbath.

SABBATH. In the lecture of the Second or Fellow Craft’s Degree, it is said, In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

SABIANISM. See Sabaism.

SACELLUM. A walled enclosure without roof. An ornamental chapel within a church.

SACELTIL. In the Rose Croix instructions, saccloth is a symbol of grief and humiliation for the loss of that which it is the object of the Degree to recover.

SACRED ASYLUM OF HIGH MASONRY. In the Institutes, Statutes, and Regulations, signed by Adington, Chancellor, which are given in the Recueil des Actes du Suprême Conseil du France, or Collection of the Acts of the Supreme Council of France, as a sequence to the Constitutions of 1762, this title is given to any subordinate Body of the Scottish Rite. Thus in Article XVI: “At the time of the installation of a Sacred Asylum of High Masonry, the members composing it shall all make and sign their pledge of obedience to the Institutes, Statutes, and General Regulations of High Masonry.” In this document the Rite is always called High Masonry, and any Body, whether a Lodge of Perfection, a Chapter of Rose Croix, or a Council of Kadosh, is styled a Sacred Asylum.

SACRED LAW. The first Tables of Stone, or Commandments, which were delivered to Moses on Mount Sinai, are referred to in a preface to the Mishna, bearing this tradition:

God not only delivered the Law to Moses on Mount Sinai, but the explanation of it likewise. When Moses came down from the Mount and entered into his tent, Aaron went to visit him, and Moses acquainted Aaron with the Laws he had received from God, together with the explanation of them. After this Aaron placed himself on the right hand of Moses, and Eleazar and Ithamar, the sons of Aaron, were admitted, to whom Moses repeated what he had just before told to Aaron. These being seated, the one on the right hand, the other on the left hand of Moses, the seventy elders of Israel, who compose the Sanhedrim, came in, and Moses again declared the same laws to them, as he had done before to Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aaron heard four times what Moses had been taught by God upon Mount Sinai, Eleazar and Ithamar three times, the seventy elders twice, and the people once. Moses afterward reduced the laws which he had received into writing, but not the explanation of them. These he thought it sufficient to trust to the memories of the above-mentioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age.

The Sacred Law is repeated in the instructions of the Fourteenth Degree, Ancient and Accepted Scottish Rite.

SACRED LODGE. In the lectures according to the English system, we find the following definition of the Sacred Lodge, the symbol has not been preserved in the American instructions: Over the Sacred Lodge presided Solomon, the greatest of kings, and the wisest of men; Hiram, the great and learned King of Tyre; and Hiram Abif, the widow’s son, of the tribe of Naphtali. It was held in the bowels of the sacred Mount Moriah, under the part whereon was erected the Holy of Holies. On this mount it was where Abraham confirmed his faith by his readiness to offer up his only son, Isaac. Here it was where David offered that acceptable sacrifice on the threshing-floor of Araunah by which the anger of the Lord was appeased, and the plague stayed from his people. Here it was where the Lord delivered to David, in a dream, the plan of the glorious Temple, afterward erected by our noble Grand Master, King Solomon. And lastly, here it was where he declared he would establish his sacred name and word, which should never pass away; and for these reasons this was justly styled the Sacred Lodge.

SACRIFICANT. The French is Sacrifiant. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis (Saint Louis of the Reunited Friends) at Calais.

SACRIFICER. In French, the word is Sacrificateur. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis (Saint Louis of the Reunited Friends) at Calais.

SACRIFICE, ALTAR OF. See Altar.

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SACRIFICER. In French, the word is Sacrificateur.

1. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis (Saint Louis of the Reunited Friends) at Calais.

2. A Degree in the collection of Pyron.
SADDA. Persian Sadder, meaning the hundred gates. A work in the Persian tongue, being a summary of the Avesta, or sacred books.

SADDUCEES. Sometimes Zeduk'im. A Sect called from its founder Sadoc, or Zadok (see Second Samuel viii, 17, xv, 24; First Kings i, 34), who lived about 250 B.C. They denied the resurrection, a future state, and the existence of angels. The Sadducees are often mentioned in the New Testament, the Talmud, and the Midrash. The tenets of the Sadducees are noticed as contrasted with those of the Pharisees. While Jesus condemned the Sadducees and Pharisees, he is nowhere found criticizing the acts, words, or doctrines of the third sect of the Jews, the Essenes; wherefore, it has been strongly favored that Jesus was himself one of the last-named sect, who in many excellent qualities resembled Freemasons. The Sadducees were the most conservative of forces, the Pharisees more advanced in the later thoughts and tendencies. The Gospels throw an interesting and significant light upon these circumstances and their effects in that era.

SADLER, HENRY. Born 1840, died 1911. One of the most painstaking, patient, and persevering of Masonic students. He was initiated in 1862 in the Lodge of Justice No. 147, being at the time an A.B. in the Mercantile Marine. He became W. M. of this Lodge in 1872. In 1882 he was a founder and first Master of the Walsingham Lodge, No. 2148; in 1886 he was exalted to the Royal Arch Degree in the Royal York Chapter, No. 7; in 1872 he joined the Temperance Chapter, No. 169, and became its First Principal in 1880. In 1879 he was appointed Grand Tiler of the Grand Lodge of England, and enabled him to hold a general council, and gave it the name of Assembly, and was thereat himself as Grand Master and helped to make Masons and gave them good charges.

We have another tradition on the same subject; for in a little work published about 1764, at London, under the title of The Complete Free Mason or Multa Paucis for the Lovers of Secrets, we find the following statement (page 47) in reference to the Masonic character and position of Saint Alban:

In the following (the third) century, Gordian sent many architects over—into England—who constituted themselves into Lodges, and instructed the Craftsmen in the true principles of Freemasonry; and a few years later, Carausius was made emperor of the British Isles, and being a great lover of art and science, appointed Albans Grand Master of Masons, who employed the Fraternity in building the palace of Verulam, or St. Albans.

Both of these statements are simply legends, or traditions of the not unusual character, in which historical facts are destroyed by legendary additions. The fact that Saint Alban lived at Verulam may be true—most probably is so. It is another fact that a splendid Episcopal palace was built there, whether in the time of Saint Alban or not is not so certain; but the affirmative has been assumed; and hence it easily followed that, if built in his time, he must have superintended the building of the edifice. He would, of course, employ the workmen, give them his patronage, and, to some extent, by his superior abilities, direct their labors. Nothing was easier, then, than to make him, after all this, a Grand Master. The assumption that Saint Alban built the palace at Verulam was very natural, because the true builder's name was lost—supposing it to have been so—Saint Alban was there ready to take his place, Verulam having been his birthplace.

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The increase of pay for labor and the annual congregation of the Freemasons in a General Assembly, having been subsequent events, the exact date of whose first occurrence has been lost, by a process common in the development of traditions, they were readily transferred to the same era as the building of the palace at Verulam. It is not even necessary to suppose, by way of explanation, as Preston does, that Saint Alban was a celebrated architect, and a real encourager of able workmen. The whole of the tradition is worked out of these simple facts: that architecture began to be encouraged in England about the third century; that Saint Alban lived at that time at Verulam; that a palace was erected there, and some subsequent period, in the same place; and in the lapse of
SAINT of time, Verulam, Saint Alban, and the Freemasons became mingled together in one tradition. The inquiring student of history will neither assert nor deny that Saint Alban built the palace of Verulam. He will be content with taking him as the representative of that builder, if he was not the builder himself; and he will thus recognize the proto-martyr as the type of what is supposed to have been the Freemasonry of his age, or, perhaps, only of the age in which the tradition received its form.

ST. ALBANS, EARL OF. Anderson (Constitutions, 1738, page 101) says, and after him, Preston, that a General Assembly of the Craft was held on December 27, 1663, by Henry Jermyn, Earl of St. Albans, Grand Master, who appointed Sir John Denham his Deputy, and Sir Christopher Wren and John Webb his Wardens. Several useful regulations were made at this assembly, known as the Regulations of 1663. These regulations are given by Anderson and by Preston, and also in the Roberts Manuscript, with the addition of the oath of secrecy. The Roberts Manuscript says that the assembly was held on the 8th of December.

SAINT ALBAN'S REGULATIONS. The regulations said to have been made by Saint Alban for the government of the Craft are referred to by Doctor Anderson, in his second edition (page 57), and afterward by Brother Preston (see Saint Alban).

SAINT AMPHIBALUS. The ecclesiastical legend is that Saint Amphibalus came to England and converted Saint Alban, who was the great patron of Freemasonry. The Old Constitutions do not speak of him, except the Cooke Manuscript, which has the following passage (line 602): "And sone after that came Seynt Adhabell into Englond, and he convertyd Seynt Albon to Cristendome"; where, evidently, Saint Adhabell is meant for Saint Amphibalus. But amphibalus is the Latin name of a cloak worn by priests over their garments; and Godfrey Higgins (Celtic Druids, page 201) has argued that there was no such saint, but that the Sanctus Amphibalus was merely the holy cloak brought by Saint Augustine to England. His connection with the history of the origin of Freemasonry in England is, therefore, accepting the reasoning of Godfrey Higgins, altogether apocryphal.

SAINT ANDREW. Brother of Saint Peter and one of the twelve Apostles. He is held in high reverence by the Scotch, Swedes, and Russians. Tradition says he was crucified on a cross shaped thus, X. Orders of knighthood have been established in his name (see Knight of Saint Andrew).

SAINT ANDREW, KNIGHT OF. See Knight of Saint Andrew.

SAINT ANDREW'S DAY. November 30, was adopted by the Grand Lodge of Scotland as the day of its Annual Communication.

SAINT ANTHONY. An Order taking its rise from the life and habits of Saint Anthony, the hermit, who died about 357. His disciples, called Anchorites, near Ethiopia, lived in austerity and solitariness in the desert, until John, Emperor of Ethiopia, in 370, created them a religious order of knighthood, and bestowed privileges upon them under the title of Saint Anthony, who was made patron of the empire. They established monasteries, adopted a black habit, and wore a blue cross in the shape of a Tau. The vow of the Order embraced chastity, defense of the Christian faith, to guard the empire, obey their superiors, and go to war when and wheresoever commanded. Marriage required a license. There were two classes—combatants and non-combatants—the second class being composed of those too old for military duty. Yet ere they retired they were required to serve three years against Arabian pirates, three against the Turks, and three against the Moors.

The ancient monastery is in the deserts of Thebais, surrounded by an oval wall five hundred paces in circumference and forty feet in height. It is entered by ropes let down from the watch-house, the crane being turned by monks. By age, the cells, which are four by five by seven feet, have been reduced from three hundred to forty. Advantage had been taken of one of nature's curiosities in obtaining abundant water from a riven rock, which is reached through a subterranean passage of fifty paces, extending beyond the walls. In France, Italy, and Spain there are ecclesiastical and military organizations styled Knights of Saint Anthony, who wear a plain cross, the principals a double cross. The chief seat is at Vienna. In the Abbey rest the remains of Saint Anthony.

SAINT AUGUSTINE. Saint Augustine, or Saint Austin, was sent with forty monks into England, about the end of the sixth century, to evangelize the country. Lenning says that, according to a tradition, he placed himself at the head of the Corporations of Builders, and was recognized as their Grand Master.
No such tradition, nor, indeed, even the name of Saint Augustine, is to be found in any of the Old Constitutions which contain the Legend of the Craft.

SAINT BERNARD. Saint Bernard of Clairvaux was one of the most eminent names of the Church in the Middle Ages. In 1128 he was present at the Council of Troyes, where, through his influence, the Order of Knights Templar was confirmed; and he himself is said to have composed the Rule or Constitution by which they were afterward governed. Throughout his life he was distinguished for his warm attachment to the Templars, and "rarely," says Burnes (Sketch of the Knights Templar, page 12), "wrote a letter to the Holy Land, in which he did not praise them, and recommend them to the favor and protection of the great." To his influence, untried exerted in their behalf, has always been attributed the rapid increase of the Order in wealth and popularity.

SAINT CLAIR CHARTERS. In the Advocates' Library, of Edinburgh, is a manuscript entitled Hay's Memoirs, which is, says Lawrie, "a collection of several things relating to the historical account of the most famed families of Scotland. Done by Richard Augustine Hay, Canon Regular of Sainte Genevieve of Paris, Prior of Sainte Pierremont, etc., Anno Domini 1700." Among this collection are two manuscripts, supposed to have been copied from the originals by Canon Hay, and which are known to Masonic scholars as the Saint Clair Charters. These copies, which it seems were alone known in the eighteenth century, were first published by Lawrie, in his History of Freemasonry, where they constitute Appendices I and II. But it appears that the originals have since been discovered, and they have been printed by Brother W. J. Hughan, in his Unpublished Records of the Craft, with the following introductory account of them by Brother D. Murray Lyon:

These manuscripts were several years ago accidentally discovered by David Lang, Esq., of the Signet Library, who gave them to the late Brother Aytoun, Professor of Belles-Lettres in the University of Edinburgh, in exchange for some antique documents he had. The Professor presented them to the Grand Lodge of Scotland, in whose repositories they now are. There can be no doubt of their identity as originals. We have compared several of the signatures with autographs in other manuscripts of the time. The Charters are in scrolls of paper—the one 15 by 11½ inches, the other 26 by 11½ inches,—and for their better preservation have been affixed to cloth. The calligraphy is beautiful; and though the edges of the paper have been frayed, and holes worn in one or two places where the sheets had been folded, there is no difficulty in supplying the few words that have been obliterated, and making out the whole of the text. About three inches in depth at the bottom of No. 1, in the right-hand corner, is entirely wanting, which may have contained some signatures in addition to those given. The left hand bottom corner of No. 2 has been similarly torn, and the same remark with regard to signatures may apply to it. The first document is a letter of jurisdiction, probably of a date 1600, and the second document, probably May 1, 1628.

However difficult it may be to decide as to the precise date of these Charters, there are no Masonic manuscripts whose claim to authenticity is more indisputable; for the statements which they contain tally not only with the uniformly accepted traditions of Scotch Freemasonry, but with the written records of the Grand Lodge of Scotland, both of which show the intimate connection that existed between the Freemasons of that kingdom and the once powerful but now extinct family of Saint Clair.

SAINT CLAIR, WILLIAM. The Saint Clairs of Roslin, or, as it is often spelled, of Rosslyn, held for more than three hundred years an intimate connection with the history of Freemasonry in Scotland. William Saint Clair, Earl of Orkney and Caithness, was, in 1441, appointed by King James II the Patron and Protector of the Freemasons of Scotland, and the office was made hereditary in his family. Charles Mackie says of him (Freemason, May, 1851, page 106) that he was considered one of the best and greatest Masons of the age. He planned the construction of a most magnificent collegiate church at his palace of Roslin, of which, however, only the chancel and part of the transept were completed. To take part in this design, he invited the most skilful Freemasons from foreign countries; and in order that they might be conveniently lodged and carry on the work with ease and despatch, he ordered them to erect the neighboring town of Roslin, and gave to each of the most worthy a house and lands. After his death, which occurred about 1480, the office of hereditary Patron was transmitted to his descendants, who, says Lawrie (History of Freemasonry, page 100), "held their principal annual meetings at Kilwinning."

The prerogative of nominating the office-bearers of the Craft, which had always been exercised by the kings of Scotland, appears to have been neglected by James VI after his accession to the throne of England. Hence the Freemasons, finding themselves embarrased for want of a Protector, about the year 1600, if that be the real date of the first of the Saint Clair Manuscripts, appointed William Saint Clair of Roslin, for himself and his heirs, their "Patrons and Judges." After presiding over the Order for many years, says Lawrie, William Saint Clair went to Ireland, and in 1630 a second Charter was issued, granting to his son, Sir William Saint Clair, the same power with which his father had been invested. This Charter having been signed by the Masters and Wardens of the principal Lodges of Scotland, Sir William Saint Clair assumed the active administration of the affairs of the Craft, and appointed his Deputies and Wardens, as had been customary with his ancestors. For more than a century after this renewal of the compact between the Laird of Roslin and the Freemasons of Scotland, the Craft continued to flourish under the successive heads of the family.

But in the year 1736, William Saint Clair, to whom the Hereditary Protectorship had descended in due course of succession, having no children of his own, became anxious that the office of Grand Master should not become vacant at his death. Accordingly, he assembled the members of the Lodges of Edinburgh and its vicinity, and represented to them the good effects that would accrue to them if they should in future have at their head a Grand Master of their own choice, and declared his intention to resign into the hands of the Craft his hereditary right to the
office. It was agreed by the assembly that all the Lodges of Scotland should be summoned to appear by themselves, or proxies, on the approaching Saint Andrew's Day, at Edinburgh, to take the necessary steps for the election of a Grand Master.

In compliance with the call, the representatives of thirty-two Lodges met at Edinburgh on the 30th of November, 1736, when William Saint Clair tendered the following resignation of his hereditary office:

I, William Saint Clair, of Roslin, Esq., taking into my consideration that the Masons in Scotland did, by several deeds, constitute William and Sir William Saint Clairs of Roslin, my ancestors and their heirs, to be their patrons, protectors, judges, or masters, and that my holding or claiming any such jurisdiction, right, or privilege might be prejudicial to the Craft and vocation of Masonry, whereof I am a member; and I, being desirous to advance and promote the good and utility of the said Craft of Masonry to the utmost of my power, do therefore hereby, by my heirs, renounce, quit, claim, overgive, and discharge all right, claim, or pretence that I, or my heirs, had, have, or any ways may have, pretend to, or claim to be, patron, protector, judge, or master of the Masons in Scotland, in virtue of any deed or other grant or charter made by any of the kings of Scotland to and in favor of the said William and Sir William Saint Clairs of Roslin, my predecessors, or any other manner or way whatsoever, for now and ever; and I bind and oblige me and my heirs to warraid this present renunciation and discharge at all hands. And I consent to the registration hereof in the books of council and session, or any other judges' books competent, therein to remain for preservation.

Then follows the usual formal and technical termination of a deed (Lawrie's History of Freemasonry, page 148).

The deed of resignation having been accepted, the Grand Lodge proceeded to the election of its office-bearers, when William Saint Clair, as was to be expected, was unanimously chosen as Grand Master; an office which, however, he held but for one year, being succeeded in 1737 by the Earl of Cromarty. He lived, however, for more than half a century afterward, and died in January, 1778, in the seventy-eighth year of his age.

The Grand Lodge of Scotland was not unmindful of his services to the Craft, and on the announcement of his death a funeral Lodge was convened, when four hundred Brethren, dressed in deep mourning, being present, Sir William Forbes, who was then the Grand Master, delivered an impressive address, in the course of which he paid the following tribute to the character of Saint Clair. After alluding to his voluntary resignation of his high office for the good of the Order, he added: "His zeal, however, to promote the welfare of our Society was not confined to this single instance; for he continued almost to the very close of his life, on all occasions where his influence or his example could prevail, to extend the spirit of Masonry and to increase the number of the Brethren. To these more conspicuous and public parts of his character I am happy to be able to add, that he possessed in an eminent degree the virtues of a benevolent and good heart—virtues which ought ever to be the distinguishing marks of a true brother" (Lawrie's History of Freemasonry, page 224).

Brother Charles Mackie, in the London Freemasons Quarterly Review (1831, page 167), thus describes the last days of this venerable patron of the Order:

"William Saint Clair of Roslin, the last of that noble family, was one of the most remarkable personages of his time; although stripped of his paternal title and possessions, he walked abroad respected and revered. He moved in the first society; and if he did not carry the purse, he was stamped with the impress of nobility. He did not require a cubit to be added to his stature, for he was considered the stateliest man of his age."

The preceding account by Doctor Mackey of the connection of the Saint Clairs with Scotch Freemasonry is based almost entirely on Lawrie's History of Freemasonry, 1804, but a later and more critical writer—D. Murray Lyon (History of the Lodge of Edinburgh, 1873, page 3)—considers the statement that James II invested the Earl of Orkney and Caithness with the dignity of Grand Master and subsequently made the office hereditary to be "altogether apocryphal." The real fact appears to be, continues Brother Hawkins, that the Operative Masons of Scotland by the Saint Clair Charters did confer upon the Saint Clair family the office of Patron and Protector of the Craft, and that William Saint Clair was made a Freemason in 1735 in order to resign this office, and in return for such apparent magnanimity to be elected in 1736 the first Grand Master of Scotland.

SAINT CLAIR, WILLIAM OF ROSLIN. First Grand Master Mason of Scotland, elected, in 1736 when the Grand Lodge of Scotland was formed, an office he held for one year only. A good deal of discussion has been had pro and con as to the validity of two old documents known as the Saint Clair Charters, one dated about 1601 and one 1628, in which documents the statement is made that the Operative Masons of Scotland had conferred upon the family of Saint Clair of Roslin the honor of being recognized as Patron and Protector of the Craft. In 1736 when a first Grand Master was to be chosen for the Scottish Grand Lodge, William Saint Clair was made a Freemason in the Lodge Canongate Kilwinning and he also formally resigned all claim to be Patron and Protector of the Freemasons in Scotland on November 80 of the same year at a meeting held at Edinburgh. William Saint Clair died in 1778.

SAINT CONSTANTINE, ORDER OF. Presumed to have been founded by the Emperor Isaac Angelus Comnenus, in 1190.
and that of Hayti, inhabited by blacks. In each of these a Masonic obedience was organized. The Grand Lodge of Hayti was charged with irregularity in its formation, and was not recognized by the Grand Lodges of the United States. It has been, however, by those of Europe generally, and a representative from it was accredited at the Congress of Paris, held in 1855. Freemasonry was revived in Dominica, Rebold says, in the above mentioned work, in 1822; other authorities say in 1855. A Grand Lodge was organized at the City of St. Domingo, December 11, 1858. Dominican Freemasonry has been established under the Ancient and Accepted Scottish Rite, and the National Grand Orient of the Dominican Republic divided into four sections, namely, a Grand Lodge, Grand Chapter General, Grand Consistory General, and Supreme Council. The last body was not recognized by the Mother Council at Charleston, since its establishment, which is in violation of the Scottish Constitutions, which prescribes one Supreme Council only for all the West India Islands.

SAINTE CROIX, EMANUEL JOSEPH GUILHEM DE CLERMONT-LODEV EE DE. A French antiquary, and member of the Institute, who was born at Mormoiron, in 1746, and died in 1809. His work, published in two volumes in 1784, and entitled Recherches Historiques et Critiques sur les Mystères du Paganisme, or Historical and Critical Studies on the Mysteries of Paganism, is one of the most valuable and instructive essays that we have in any language on the ancient mysteries—those religious associations whose history and design so closely connect them with Freemasonry. The later editions were enriched by the valuable notes of Silvestre de Tracy.

SAINT GEORGE'S DAY. The twenty-third of April. Being the Patron Saint of England, his festival is celebrated by the Grand Lodge. The Constitution requires that "there shall be a Grand Masonic festival annually on the Wednesday next following Saint George's Day."

ST. GERMAIN. A town in France, about ten miles from Paris, where James II established his Court after his expulsion from England, and where he died. Doctor Oliver says (Historical Landmarks ii, page 28), and the statement has been repeatedly made by others, that the followers of the dethroned monarch who accompanied him in his exile, carried Freemasonry into France, and laid the foundation of that system of innovation which subsequently threw the Order into confusion by the establishment of a new Degree, which they called the Chevalier Maçon Ecossais, and which they worked in the Lodge of Saint Germain.

But Doctor Oliver has here antedated history. James II died in 1701, and Freemasonry was not introduced into France from England until 1725. The exiled House of Stuart undoubtedly made use of Freemasonry as an instrument to aid in their attempted restoration; but their connection with the Institution must have been after the time of James II, and most probably under the auspices of his grandson, the Young Pretender, Charles Edward.

SAINT GERMAIN, THE COUNT OF. Also known as Count de Bellamura in Venice; as the Chevalier de Schoning at Pisa; as Chevalier Well done at Milan; and at Genoa as Count Soltikow. authentic record of his origin. First heard of in Europe as the Count de Saint Germain, in 1759. Introduced into French society and became popular in Paris. Handsome, able musician, especially upon the violin, expert magician, inveterate gambler, accomplished linguist, and the most reasonable account is that he was the natural son of an Italian princess, born about 1710, at San Germino, Savoy. This account gives his father as a local tax-collector, Rotondo. Some accounts give his birthplace at Letmeritz, in Bohemia; he was pronounced an Al satian Jew named Simon Wolff by the Marquis de Creqy. Some place him as the Marquis de Betmar, born in Portugal, others state he was a Spanish Jesuit, named Aymar. Frederick II of Prussia named him "a man no one has ever been able to make out." He laid claim to the highest rank of Freemasonry, the Order being at that time strong in France, claiming also that he was over five hundred years of age, had been born in Chaldea, possessed the secrets of the Egyptian sages, master of the art of transmutation of metals, which he said he had learnt in Hindustan, that he could produce pure diamonds by the artificial crystallization of pure carbon. His familiarity with modern history and the politics of the time were startling and he made a remarkable prophecy in the case of King Louis XV. His advertised attainments were of a character to win him renown and he became an intimate of Frederick the Great, remaining long at his Court. He was concerned in the conspiracies at St. Petersburg in 1762. He went to Germany, 1774, later traveled in Italy and Denmark, founded the Society of Saint Jackin which was afterwards known as the Saint Joachim. In 1783 he declared that he was weary of immortality and resigned it at Eckernförde, in Schleswigs.

ST. HELENA. An island in the South Atlantic Ocean. Lodges have been chartered from time to time by English authority at James Town, St. Helena. Several early ones became extinct and the first to be successful was St. Helena Lodge, warranted on April 6, 1843. Its original papers were lost or destroyed within two years and a duplicate Charter was granted on May 3, 1845.

SAINT JOHN, FAVORITE BROTHER OF. See Lodge of Saint John.

SAINT JOHN, LODGE OF. See Lodge of Saint John.

SAINT JOHN OF JERUSALEM, KNIGHT OF. See Knight of Saint John of Jerusalem.

SAINT JOHN'S MASONRY. The Constitutions of the Grand Lodge of Scotland (1848, chapter ii) declare that that Body "practises and recognizes no degrees of Masonry but those of Apprentice, Fellow Craft, and Master Mason denominated Saint John's Masonry."

SAINT JOHN'S ORDER. In a system of Freemasonry which Doctor Oliver says (Mirror for the Johannites, page 58) was "used, as it is confidently affirmed, in the fourteenth century" (but it is doubtful if it could be traced farther back than the early part of the seventeenth), this appellation occurs in the obligation:

That you will always keep, guard, and conceal,
And from this time you never will reveal,
Either to M. M., F. C., or Apprentice,
Of Saint John's Order, what our grand intent is.
The same title of Joannis Ordo is given in the document of uncertain date known as the Charter of Cologne.

SAINT JOHN THE ALMONER. The son of the King of Cyprus, and born in that island in the sixth century. He was elected Patriarch of Alexandria, and has been canonized by both the Greek and Roman churches, his festival among the former occurring on the 11th of November, and among the latter on the 23d of January. Bazot (Manuel du Franc-Maçon, page 144) thinks that it is this saint, and not Saint John the Evangelist or Saint John the Baptist, who is meant as the true patron of our Order. "He quit his country and the hope of a throne," says this author, "to go to Jerusalem, that he might generously aid and assist the knights and pilgrims. He founded a hospital and organized a fraternity to attend upon sick and wounded Christians, and to bestow pecuniary aid upon the pilgrims who visited the Holy Sepulcher. Saint John, who was worthy to become the patron of a society whose only object is charity, exposed his life a thousand times in the cause of virtue. Neither war, nor pestilence, nor the fury of the infidels, could deter him from pursuits of benevolence. But death, at length, arrested him in the midst of his labors. Yet he left the example of his virtues to the Brethren, who have made it their duty to endeavor to imitate them. Rome canonized him under the name of Saint John the Almoner, or Saint John of Jerusalem; and the Freemasons—whose temples, overthrown by the barbarians, he had caused to be rebuilt—selected him with one accord as their patron."

Doctor Oliver, however (Mirror for the Johannite Masons, page 39), very properly shows the error of appropriating the patronage of Freemasonry to this saint, since the festivals of the Order are June 24th and December 27th, while those of Saint John the Almoner are January 23d and November 11th. He has, however, been selected as the patron of the Masonic Order of the Templars, and their Commanderies are dedicated to his honor on account of his charity to the poor, whom he called his Masters, because he owed them all service, and on account of his establishment of hospitals for the succor of pilgrims in the East.

SAINT JOHN THE BAPTIST. One of the Patron Saints of Freemasonry, and at one time, indeed, the only one, the name of Saint John the Evangelist having been introduced subsequent to the sixteenth century. His festival occurs on the 24th of June, and is very generally celebrated by the Masonic Fraternity. Dalcho (Ahiman Rezon, page 150) says that "the stern integrity of Saint John the Baptist, which induced him to forego every minor consideration in discharging the obligations he owed to God; the unshaken firmness with which he met martyrdom rather than betray his duty to his Master; his steady removal of vice, and continued preaching of repentance and virtue, make him a fit patron of the Masonic institution." The Charter of Cologne says: "We celebrate, annually, the memory of Saint John, the Forerunner of Christ and the Patron of our Community." The Knights Hospitaler also dedicated their Order to him; and the ancient expression of our instructions, which speaks of a "Lodge of the Holy Saint John of Jerusalem," probably refers to the same saint.

Krause, in his Kunsturkunden (pages 296 to 305), gives abundant historical proofs that the earliest Freemasons adopted Saint John the Baptist, and not Saint John the Evangelist as their patron. It is worthy of note that the Grand Lodge of England was revived on Saint John the Baptist's Day, in 1717 (Constitutions, 1738, page 109), and that the Annual Feast was kept on that day until 1725, when it was held for the first time on the Festival of the Evangelist (see page 119 of the above edition). Lawrie says (History of Freemasonry, page 152) that the Scottish Freemasons always kept the festival of the Baptist until 1737, when the Grand Lodge changed the time of the annual election to Saint Andrew's Day.

SAINT JOHN THE EVANGELIST. One of the Patron Saints of Freemasonry, whose festival is celebrated on the 27th of December. His constant adoration, in his Epistles, to the cultivation of brotherly love, and the mystical nature of his Apocalyptic visions, have been, perhaps, the principal reasons for the veneration paid to him by the Craft. Notwithstanding a well-known tradition, all documentary evidence shows that the connection of the name of the Evangelist with the Masonic Order is to be dated long after the sixteenth century, before which time Saint John the Baptist was exclusively the patron saint of Freemasonry. The two are, however, now always united, for reasons set forth in the article on the Dedication of Lodges, which see.

SAINT LEGIER. See Aldworth, Mrs.

SAINT MARTIN, LOUIS CLAUDE. A mystical writer and Masonic leader of considerable reputation in the eighteenth century, and the founder of the Rite of Martinism. He was born at Amboise, in France, on January 18, 1743, being descended from a family distinguished in the military service of the kingdom. Saint Martin when a youth made great progress in his studies, and became the master of several ancient and modern languages. After leaving school, he entered the army, in accordance with the custom of his family, becoming a member of the regiment of Foix. But after six years of service, he retired from a profession which he found uncongenial with his fondness for metaphysical pursuits. He then traveled in Switzerland, Germany, England, and Italy, and finally retired to Lyons, where he remained for three years in a state of almost absolute seclusion, known to but few persons, and pursuing his philosophic studies. He then repaired to Paris, where, notwithstanding the tumultuous scenes of the revolution which was working around, he remained unmoved by the terrible events of the day, and intent only on the prosecution of his theosophic studies. Attracted by the mystical systems of Boehme and Swedenborg, he became himself a mystic of no mean pretensions, and attracted around him a crowd of disciples, who were content, as they said, to hear, without understanding the teachings of their leader.

In 1775 appeared his first and most important work, entitled Des Erreurs et de la Vérité, où les Hommes rappelés au principe universel de la Science, or Some Errors and Truth, where Men recall the Universal Principle of Knowledge. This work, which contained an exposition of the ideology of Saint Martin, acquired for its author, by its unintelligible transcendentalism, the title of the Kant of Germany. Saint Martin had
published this work under the pseudonym of the Unknown Philosopher, le Philosophe inconnu; whence he was subsequently known by this name, which was also assumed by some of his Masonic adherents; and even a Degree bearing that title was invented and inserted in the Rite of Philalethes. The treatise Des Erreurs et de la Vérité was in fact made a sort of textbook by the Philaleths, and highly recommended by the Order of the Initiated Knights and Brothers of Asia, whose system was in fact a compound of theosophy and mysticism. It was so popular, that between 1775 and 1784 it had been through five editions.

Saint Martin, in the commencement of his Masonic career, attached himself to Martinez Paschalis, of whom he was one of the most prominent disciples. But he subsequently attempted a reform of the system of Paschalis, and established what he called a Rectified Rite, but which is better known as the Rite or system of Martinism, which consisted of ten Degrees. It was itself subsequently reformed, and, being reduced to seven Degrees, was introduced into some of the Lodges of Germany under the name of the Reformed Ecosism of Saint Martin.

The theosophic doctrines of Saint Martin were introduced into the Masonic Lodges of Russia by Count Gabrianko and Admiral Pleshcheyeff, and became popular. Under them the Martinist Lodges of Russia became distinguished not only for their Masonic and religious spirit—although too much tinged with the mysticism of Jacob Boehme and their founder—but for an active zeal in practical works of charity of both a private and public character.

The character of Saint Martin has been much mistaken, especially by Masonic writers. Those who, like Voltaire, have derided his metaphysical theories, seem to have forgotten the excellence of his private character, his kindness of heart, his amiable manners, and his varied and extensive erudition. Nor should it be forgotten that the true object of all his Masonic labors was to introduce into the Lodges of France a spirit of pure religion. His theory of the origin of Freemasonry is not, however, based on any historical research, and is of no value for he believed that it was an emanation of the Divinity, and was to be traced to the very beginning of the world.

SAINT NICIAISE. A considerable sensation was produced in Masonic circles by the appearance at Frankfurt, in 1755, of a work entitled Saint Niciaise, oder eine Sammlung merkwürdiger Mästerverich Briefe, für Freimästner und die es nicht, Saint Niciaise, or a Collection of curious Masonic papers for Freemasons and others. A second edition was issued in 1786. Its title-page asserts it to be a translation from the French, but it was really written by Doctor Starck. It professes to contain the letters of a French Freemason who was traveling on account of Freemasonry, and having learned the mode of work in England and Germany, had become dissatisfied with both, and had retired into a cloister in France. It was really intended, although Starck had abandoned Freemasonry, to defend his system of Spiritual Templarism, in opposition to that of the Baron Von Hund. Accordingly, it was answered in 1786 by Von Sprengesisen, who was an ardent friend and admirer of Von Hund, in a work entitled Anti Saint Niciaise, which was immediately followed by two other essays by the same author, entitled Archimedes, and Scala Algebraica Economica. These three works have become exceedingly rare.

SAINT PAUL'S CHURCH. As Saint Paul's, the Cathedral Church of London, was rebuilt by Sir Christopher Wren—who is called (in the Book of Constitutions, 1738, page 107) the Grand Master of Freemasons—and some writers have advanced the theory that Freemasonry took its origin at the construction of that edifice. In the Fourth Degree of Fessler's Rite—which is occupied in the critical examination of the various theories on the origin of Freemasonry—among the seven sources that are considered, the building of Saint Paul's Church is one. Nicolai does not positively assert the theory; but he thinks it not an improbable one, and believes that a new system of symbols was at that time invented. It is said that there was, before the revival in 1717, an old Lodge of Saint Paul's; and it is reasonable to suppose that the Operative Masons engaged upon the building were united with the architects and men of other professions in the formation of a Lodge, under the regulation which no longer restricted the Institution to Operative Masonry. But there is no authentic historical evidence that Freemasonry first took its rise at the building of Saint Paul's Church.

SAINTS JOHN. The Holy Saints John, so frequently mentioned in the instructions of Symbolic Freemasonry, are Saint John the Baptist and Saint John the Evangelist, which see. The original dedication of Lodges was to the Holy Saint John, meaning the Baptist.

SAINTS JOHN, FESTIVALS OF. See Festivals.

SAINT VICTOR, LOUIS GUILLEMAIN DE. A French Masonic writer, who published, in 1781, a work in Adonhiramite Masonry, entitled Receuil Précieux de la Maçonnerie Adonhiramite, or Choice Collection of Adonhiramite Masonry. This volume contained the instructions of the first four Degrees, and was followed, in 1787, by another, which contained the higher degrees of the Rite. If Saint Victor was not the inventor of this Rite, he at least modified and established it as a working system, and, by his writings and his labors, gave to it whatever popularity it had at the time possessed. Subsequent to the publication of his Receuil Précieux, he wrote his Origine de la Maçonnerie Adonhiramite, a learned and interesting work, in which he seeks to trace the source of the Masonic initiation to the Mysteries of the Egyptian Priesthood.

SAKINAT. The Divine Presence. The Shekinah, which see.

SAKTI. The female energy of Brahma, of Vishnu, or especially of Siva. This lascivious worship was inculcated in the Tantra meaning Instrument of Faith, a Sanskrit work, found under various forms, and regarded by its numerous Brahmanical and other followers as a fifth Veda.

SALAAM. The name of the Arabic form of salutation, which is by bowing the head and bringing the extended arms forward from the sides until the thumbs touch, the palms being down.

SALADIN. More properly Salah-ed-din, Yussuf ibn Ayub, the Sultan of Egypt and Syria, in the time of Richard Coeur-de-Lion, and the founder of the Ayubite dynasty. As the great Moslem hero of the Third Crusade, and the beau-ideal of Moslem chivalry, he is one of the most imposing characters pre-
sented to us by the history of that period. Born at Takreit, 1157; died at Damascus, 1193. In his manhood he had entered the service of Nourreddin. He became Grand Vizier of the Fatimite Calif, and received the title of the Victorious Prince. At Nourreddin's death, Salah-ed-din combated the succession and became the Sultan of Syria and Egypt. For ten succeeding years he was in petty warfare with the Christians, until at Tiberias, in 1187, the Christians were terribly punished for plundering a wealthy caravan on its way to Mecca. The King of Jerusalem, two Grand Masters, and many warriors were taken captive, Jerusalem stormed, and many fortifications reduced. This roused Western Europe; the Kings of France and England, with a mighty host, soon made their appearance; they captured Acre in 1191, and Richard Coeur-de-Lion, with an invading force, twice defeated the Sultan, and obtained a treaty in 1192, by which the coast from Jaffa to Tyre was yielded to the Christians.

Salah-ed-din becomes a prominent character in two of the Consistorial Degrees of the Ancient and Accepted Scottish Rite, mainly exemplifying the universality of Freemasonry.

Brother Lessing has in his dramatic poem, Nathan the Wise, presented a most romantic and edifying character in an Eastern Monarch of this kind to illustrate Masonic toleration.

SALFI, FRANCESCO. An Italian philosopher and litterateur, who was born at Cozenza, in Calabria, January 1, 1759, and died at Passy, near Paris, September, 1832. He was at one time Professor of History and Philosophy at Milan. He was a prolific writer, and the author of many works on history and political economy. He published, also, several poems and dramas, and received, in 1811, the prize given by the Lodge at Leghorn for a Masonic essay upon the utility of the Craft and its relation to philanthropy and morals, and entitled Della utilità della Francia Massoneria sotto il rapporto filantropico e morale.

SALIX. A significant word in the advanced Degrees, invented, most probably, at first for the system of the Council of Emperors of the East and West, and transferred to the Ancient and Accepted Scottish Rite. It is derived to the Ancient and Eastern Sibylline Pyramids, and which were appropriated to the initiations in the Ancient Mysteries of India.

SALT. In the Helvetian or Swiss instructions, salt is added to corn, wine, and oil as one of the elements of consecration, because it is a symbol of the wisdom and learning which should characterize a Freemason's Lodge. When the foundation-stone of a Lodge is laid, the Helvetian ceremonial directs that it shall be sprinkled with salt, and this formula be used: "May this undertaking, contrived by wisdom, be executed in strength and adorned with beauty, so that it may be a house where peace, harmony, and brotherly love shall perpetually reign." This is but carrying out the ancient instructions of Leviticus (ii, 13), "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt." Significant as are the references in the Bible to salt, as the rubbing of salt on the newborn child (Ezekiel xi, 4); the allusions in Mark (ix, 50), "For every one shall be salted with fire and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another;" the burnt offerings of Ezekiel (xiii, 24) were sprinkled with salt, "And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord;" the "covenant of salt for ever before the Lord unto thee and to thy seed with thee" of Numbers (xviii, 19) and again in Second Chronicles (xii, 5), these are all reminders of the ancient importance of salt, the symbol of pledged affiliation, as in the weighty and warning utterance of Jesus in Matthew (v, 13) "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Salt to the ancient world was pronounced a substance dear to the gods (Plato, Timaeus) and to break bread and eat salt at a meal with others were symbols of pledged faith and loyalty.

SALUTATION. Lenning says, that in accordance with the usage of the Operative Masons, it was formerly the custom for a strange Brother, when he visited a Lodge, to bring to it such a salutation as this: "From the Right Worshipful Brethren and Fellows of a Right Worshipful and Holy Lodge of Saint John." The English salutation, at the middle of the eighteenth century, was: "From the Right Worshipful Brothers and Fellows of the Right Worshipful and Holy Lodge of Saint John, from whence I come and greet you thrice heartily well." The custom has become obsolete, although there is an allusion to it in the answer to the question, "Whence come you?" in the modern catechism of the Entered Apprentice's Degree. But Lenning is incorrect in saying that the salutation went out of use after the introduction of Certificates. The salutation was, as has been seen, in use in the eighteenth century, and Doctor Mackey noted that Certificates were required as far back at least as the year 1683.

SALUTEM. The Latin word for Health and used as a greeting. When the Romans wrote friendly letters, they prefixed the letter S as the initial of
Temple, were an idolatrous race, and as such abhorred the account of his lineage, and prove himself to have been an assistant in the pious work of rebuilding the Temple, rent to the Jews. When they asked permission to assist in the pious work of rebuilding the second region from which they emigrated. The Samaritans, of course the idolatrous creed and practices of the people, were conquered by the Assyrians under Shalmaneser, who carried the greater part of the inhabitants into captivity, and introduced colonies in their place from Babylon, Cultah, Ava, Hamath, and Sepharvaim. These colonists, who carried the sacred Freemasons, who celebrated their Ancient Mysteries of Samothracia, and whence came they and their gods Cabiri? (see Cabiric Mysteries).

SAMARIA. A city situated near the center of Palestine, and built by Omri, King of Israel, about 925 B.C. It was the metropolis of the Kingdom of Israel, or of the Ten Tribes, and was, during the exile, peopled by many Pagan foreigners sent to supply the place of the deported inhabitants. Hence it became a seat of idolatry, and was frequently denounced by the prophets. (see Samaritans).

SAMARITAN, GOOD. See Good Samaritan.

SAMARITANS. The Samaritans were originally the descendants of the ten revolted tribes who had chosen Samaria for their metropolis. Subsequently, the Samaritans were conquered by the Assyrians under Shalmaneser, who carried the greater part of them into captivity, and introduced colonies in their place from Babylon, Cultah, Ava, Hamath, and Sepharvaim. These colonists, who assumed the name of Samaritans, brought with them of course the idolatrous creed and practices of the region from which they emigrated. The Samaritans, therefore, at the time of the rebuilding of the second Temple, were an idolatrous race, and as such abhorrent to the Jews. When they asked permission to assist in the pious work of rebuilding the Temple, Zerubbabel, with the rest of the leaders, replied, "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus, the king of Persia, has commanded us."

Hence it was that, to avoid the possibility of these idolatrous Samaritans polluting the holy work by their co-operation, Zerubbabel found it necessary to demand of every one who offered himself as an assistant in the undertaking that he should give an accurate account of his lineage, and prove himself to have been a descendant, which no Samaritan could be, of those faithful Giblumites who worked at the building of the first Temple.
There are several other romances of which this wonderful vessel, invested with the most marvelous properties, is the subject. The *Quest of the San Graal* very forcibly reminds us of the *Search for the Lost Word*. The symbolism is precisely the same—the loss and the recovery being but the lesson of death and eternal life—so that the San Graal in the Arthurian Myth, and the Lost Word in the Masonic Legend, seem to be identical in object and design. Hence it is not surprising that a French writer, De Caumont, should have said (Bulletin Monument, page 129) that "the poets of the twelfth and fourteenth centuries, who composed the romances of the Round Table made Joseph of Arimathea the chief of a military and religious Freemasonry."

There is a considerable literature attached to the history of this romance written about the famous talisman. Even the name has been subjected frequently, as Doctor Mackey points out, to various interpretations. Probably the most of these commentators today accept the first word as a mutilated form from the Latin meaning holy. The text compiled and translated by Sir Thomas Malory, and the one mentioned as the Quest of the Holy Grail, from the French Quèlle du Saint Grail. Malory himself, by the way, was also much of a puzzle, Sir Sidney Lee (Dictionary of National Biography) admits he could find no one of that name to meet the conditions. But Professor S. L. Kittredge in his inquiry, Who was Sir Thomas Malory? Harvard Studies and Notes (1898, volume vi) identifies him with a Warwickshire, England, gentleman who died on March 14, 1470.

Professor W. W. Skeat in the preface to Joseph of Arimathie, published by the Early English Text Society, traces the word grail through the older French *graille* as *grail* throughout the French Quèlle du Saint Grail. Malory himself, by the way, being also much of a puzzle, Sir Sidney Lee (Dictionary of National Biography) admits he could find no one of that name to meet the conditions. But Professor S. L. Kittredge in his inquiry, Who was Sir Thomas Malory? Harvard Studies and Notes (1898, volume vi) identifies him with a Warwickshire, England, gentleman who died on March 14, 1470.

SANHEDRIN. The highest judicial tribunal among the Jews. It consisted of seventy-two persons besides the High Priest. It is supposed to have originated with Moses, who instituted a Council of Seventy on the occasion of a rebellion of the Israelites in the wilderness. The room in which the Sanhedrin met was a rotunda, half of which was built without the Temple and half within, the latter part being in which the judges sat. The Nasi, or Prince, who was generally the High Priest, sat on a throne at the end of the hall; his Deputy, called Ab-beth-din, at his right hand; and the Subdeputy, or Chacan, at his left; the other senators being ranged in order on each side. Most of the members of this Council were Priests or Levites, though men in private stations of life were not excluded.

According to the English system of the Royal Arch, a Chapter of Royal Arch Masons represents the Sanhedrin, and therefore it is a rule that it shall never consist of more than seventy-two members, although a smaller number is competent to transact any business. This theory is an erroneous one, for in the time of Zerubbabel there was no Sanhedrin. That tribunal having been first established after the Macedonian conquest. The place in the Temple where the Sanhedrin met was called Gabbatha, or the Pavement; it was a room whose floor was formed of ornamental square stones, and it is from this that the Masonic idea has probably arisen that the floor of the Lodge is a tessellated or mosaic pavement.

SAN SALVADOR. The capital of the Republic of Salvador, Central America. Freemasonry was brought into this state quite early, but in 1882 it was suppressed. On March 5, 1882, Rafael Zaldwar, President of the Republic, organized the Brethren into a Lodge, Excelsior No. 17, chartered by the Grand Orient of Central America. Another, Caridad y Constancia (Charity and Constancy) No. 18, was opened at Tecla.

On July 14, 1908, the Grand Lodge Cuscatlan de San Salvador was formed by three Lodges, Excelsior, Fuerza y Materia, and Manazan. It was recognized in 1917 by the Grand Lodge of New York. Brother Street, however, in 1922 report, writes:—"It has discredited itself very much in the eyes of the regular Jurisdictions by the readiness with which it recognizes the irregular bodies."

SANTO DOMINGO. See Saint Domingo.

SAPICOLE, THE. Thory (Acta Latomorum i, page 339) says that a Degree by this name is cited in the nomenclature of Fustier, and is also found in the collection of Viany.

SAPPHIRE. The Hebrew word, מַכְלָה, sometimes pronounced sap-peer. The second stone in the second row of the High Priest's breastplate, and was appropriated to the Tribe of Naphtali. The Chief Priest of the Egyptians wore round his neck an image of truth and justice made of sapphire.

SARACENS. Although originally only an Arab tribe, the word Saracen was afterward applied to all the Arabs who embraced the tenets of Mohammed. The Crusaders especially designated as Saracens those Mohammedans who had invaded Europe, and whose possessions of the Holy Land gave rise not only to the Crusades, but to the organization of the military and religious orders of Templars and Hospitalers, whose continual wars with the Saracens constitute the most important chapters of the history of those times.

SARDINIA. Freemasonry was introduced into this kingdom in 1737 (Rebold, History of Three Grand Lodges, page 686).

SARDIUS. Hebrew. מַכְלָה, Odem. The first stone in the first row of the High Priest's breastplate. It is a species of carnelian of a blood-red color, and was appropriated to the Tribe of Reuben.

SARSENA. A pretended exposition of Freemasonry, published at Baumberg, Germany, in 1816, under the title of Sarsena, or the Perfect Architect, created a great sensation at the time among the initiated and the profane. It professed to contain the history of the origin of the Order, and the various opinions upon what it should be, "faithfully described by a true and perfect Brother, and extracted from the papers which he left behind him." Like all other expositions, it contained, as Gidicke remarks, very little that was true, and of that which was true nothing that had not been said before.

SASH. An old regulation noted by Doctor Mackey on the subject of wearing sashes in a procession is in the following words: "None but officers, who must always be Master Masons, are permitted to wear..."
sashes; and this decoration is only for particular officers.” In the United States the wearing of the sash appears, very properly, to be confined to the Worshipful Master, as a distinctive badge of his office.

The sash is worn by the Companions of the Royal Arch Degree, and is of a scarlet color, with the words **Holiness to the Lord** inscribed upon it. These were the words placed upon the miter of the High Priest of the Jews.

In the Ancient and Accepted Scottish Rite, the white sash is a decoration of the Thirty-third Degree. A decree of the Supreme Council of the Southern Jurisdiction confines its use to honorary members, while active members wore the collar.

The sash, or scarf, is analogous to the Zennar, or sacred cord, which was placed upon the candidate in the initiation into the mysteries of India, and which every Brahman was compelled to wear. This cord was woven with great solemnity, and being put upon the left shoulder, passed over to the right side and hung down as low as the fingers could reach.

**SASKATCHEWAN.** The Brethren of the Province of Saskatchewan assembled at Regina on the 10th day of August, 1906, and formally resolved themselves into the Grand Lodge of Saskatchewan. Twenty-five Lodges out of twenty-eight in the Province were represented. Brother H. H. Campkin was elected Grand Master and was installed by Brother McKenzie, Grand Master of Manitoba.

**SASTRA.** One of the sacred books of the Hindu law.

**SAT B’HAI, ROYAL ORIENTAL ORDER OF THE.** Said to have originated in India, and so named after a bird held sacred by the Hindus, whose flight, invariably in sevens, has obtained for the Society the appellation of the Seven Brethren, hence the name. It embosoms seven Degrees—Arch Censor, Arch Courier, Arch Minister, Arch Herald, Arch Scribe, Arch Auditor, and Arch Mute. It promises overmuch. The satrap, and Arch Mute. It promises overmuch. The

**SATRA.** The title given by the Greek writers to the Persian Governors of Provinces before Alexander’s conquest. It is from the Persian word *Satrap,* which means “one who is in command.”

We also find the name among the worthies of the Old King’s Arms Lodge, No. 28. A portrait of him by Highmore, the celebrated painter, is in existence, mezzotinto copies of which are not uncommon (see also a paper “Mr. Anthony Sayer, gentleman,” by Brother J. Walters Hobbs, *Transactions, Quatuor Coronati Lodge,* 1924, volume xxvii, page 218). The *Freemason,* June 6, 1925, says of Brother Sayer:

We also find the name among the worthies of the Old King’s Arms Lodge, No. 28, London, England, the name of that somewhat elusive character, Anthony Sayer, the first Grand Master of England, about whom less definite information is known than of any of his successors in that high office. After serving the office of Grand Master in 1717, he, like George Payne, descended, in 1719, to the Chair of Grand Warden. His name appears among the lists of members of the Lodge which met at the Queen’s Head in Knave’s Acre, in Wardour Street, for the years 1723, 1725, and 1730, which Lodge stands as No. 11 on the Engraved List in the Library of Grand Lodge, and is now known as the Lodge of Fortitude and Old Cumberland, No. 12. It is now known that he became Tyler of the Old King’s Arms Lodge in 1733. It is also known that he received assistance from the Charity Fund of Grand Lodge in 1730 and again in 1741, and the Minute Books of the Old King’s Arms Lodge reveal the fact that he received assistance from their funds in 1736 and 1740. According to a notice in the *London Evening Post* of January 16, 1742, ten days after the election of his successor of Tyler, he passed away a few days prior to that date, evidently in good Masonic odour since the funeral cortège set out from the Shakespeare’s Head Tavern, in Covent Garden, then the meeting-place of the Stewards’ Lodge, followed by a great number of members of the Ancient and Honourable Society of Freemasons “of the best quality,”
the body being "decently interred in Covent Garden Church." According to the Church Register the funeral took place on January 5, 1742.

SCALD Miserables. A name given to a set of persons who, in 1741, formed a mock procession in derision of the Freemasons. Sir John Hawkins, speaking (in his *Life of Johnson*, page 336) of Paul Whitehead, says:

In concert with one Carey, a surgeon, he planned and exhibited a procession along the Strand of persons on foot and on horseback, dressed for the occasion, carrying mock ensigns and the symbols of Freemasonry; the design of which was to expose to laughter the insignia and ceremonies of that mysterious Institution; and it was not until thirty years afterward that the Fraternity recovered from the disgrace which so ludicrous a representation had brought on it.

The incorrectness of this last statement will be evident to all who are acquainted with the successful progress made by Freemasonry between the years 1741 and 1771, during which time Sir John Hawkins thinks that it was languishing under the blow dealt by the mock procession of the Scald Miserables.

A better and fuller account is contained in the *London Daily Post*, March 20, 1741.

Yesterday, some mock Freemasons marched through Pall Mall and the Strand as far as Temple Bar in procession; first went fellows on jackasses, with cows' horns in their hands; then a kettle-drummer on a jackass, having two butter firkins for kettle-drums; then followed two carts drawn by jackasses, having in them the stewards with several badges of their Order; then came a mourning-coach drawn by six horses, each of a different color and size, in which were the Grand Master and Wardens; the whole attended by a vast mob. They stayed without Temple Bar till the Masons came by, and paid their compliments to them, who returned the same with an agreeable humor that possibly disappointed the witty contriver of this mock scene, whose misfortune is that, though he has some wit, his subjects are generally so ill chosen that he loses by it as many friends as other people of more judgment gain.

April 27th, being the day of the Annual Feast, "a number of shoe-cleaners, chimney-sweepers, etc., on foot and in carts, with ridiculous pageants carried before them, went in procession to Temple Bar, by way of jest on the Freemasons." A few days afterward, says the same journal, "several of the Mock Masons were taken up by the constable empowered to impress men for his Majesty's service, and confined until they can be examined by the Justices."

Hone remarks (Ancient Mysteries, page 242), it was very common to indulge in satirical pageants, which were accommodated to the amusement of the vulgar, and he mentions this procession as one of the kind. A plate of the mock procession was engraved by A. Benoist, a drawing-master, under the title of A Geometrical View of the Grand Procession of the Scaldis Miserables, as they were drawn up over against Somerset House in the Strand, on the 27th day of April, Anno 1742. Of this plate there is a copy in Clavel's Histoire Pittoresque. With the original plate Clavel's Histoire Pittoresque. With the original plate Benoist published a key, as follows, which perfectly agrees with the copy of the plate in Clavel:

1. The Grand Sword-Bearer, or Tyler, carrying the Sward of State, a present of Ishmael Abiff to old Hyram, King of the Saracens, to his Grace of Wattin, Grand Master of the Holy Lodge of Saint John of Jerusalem in Clerkenwell.
2. Tylers or Guarders.
4. The Stewards, in three Gutt-carts drawn by Asses.
5. Two famous Pillars.
6. Three great Lights: the Sun, Hieroglyphical, to rule the Day; the Moon, Emblematical, to rule the Night; a Master Mason, Political, to rule his Lodge.
7. The Entered Prentice's Token.
8. The letter G, famous in Masonry for differenting the Fellow Craft's Lodges from that of Princes.
9. The Funeral of a Grand Master according to the Rites of the Order, with the Fifteen loving Brethren.
10. A Master Mason's Lodge.
12. Two Trophies; one being that of a Black-shoe Boy and a Sink Boy, the other that of a Chimney-Sweeper.
13. The Equipage of the Grand Master, all the Attendents wearing Mystical Jewels.

The historical mock procession of the Scald Miserables was, it thus appears, that which occurred on April 27, and not the preceding one of March 20, which may have been only afeeler, and having been well received by the populace might have been an encouragement for its repetition. But it was not so popular with the higher classes, who felt a respect for Freemasonry, and were unwilling to see an indignity put upon it. A writer in the London Freemasons Magazine (1858, i, page 875) says: "The contrivers of the mock procession were at that time said to be Paul Whitehead, Esq., and his intimate friend (whose real Christian name was Esquire) Carey, of Pall Mall, surgeon to Frederick, Prince of Wales. The city officers did not suffer this procession to go through Temple Bar, the common report then being that its real interest was to afford the annual procession of the Freemasons. The Prince was so much offended at this piece of ridicule, that he immediately removed Carey from the office he held under him."

Captain George Smith (Use and Abuse of Freemasonry, page 78) says that "about this time (1742) an order was issued to discontinue all public processions on feast days, on account of a mock procession which had been planned, at a considerable expense, by some prejudiced persons, with a view to ridicule these public cavalcades." Smith is not altogether consistent.

There is no doubt that the ultimate effect of the mock procession was to put an end to what was called the March of Procession on the Feast Day, but that effect did not show itself until 1747, in which year it was resolved that it should in future be discontinued (see Constitutions, 1756, page 248. On the subject of these mock processions there is an article by Dr. W. J. Chetwode Crawley, Transactions, Quarter Coronati Lodge, volume xviii).

SCALES, PAIR OF. "Let me be weighed in an even balance," said Job, "that God may know mine integrity"; and Solomon says that "a false balance is abomination to the Lord, but a just weight is His delight." So we find that among the ancients a balance, or pair of scales, was a well-known recognized symbol of a strict observation of justice and fair dealing. This symbolism is also recognized in Freemasonry, and hence in the Degree of Princes of Jerusalem, the duty of which is to administer justice in the inferior Degrees, a pair of scales is the most important symbol.

SCALLOP-SHELL. The scallop-shell, the staff, and sandals form a part of the costume of a Masonic Knight Templar in his character as a Pilgrim Penitent. Shakespeare makes Ophelia sing—
And how shall I my true love know
From any other one?
O, by his scaplo-shell and staff,
And by his sandal shoon.

The scallop-shell was in the Middle Ages the recognized badge of a pilgrim; so much so, that Doctor Clarke (Travels ii, page 538) has been led to say: "It is not easy to account for the origin of the shell as a badge worn by the pilgrims, but it decidedly refers to much earlier Oriental customs than the journeys of Christians to the Holy Land, and its history will probably be found in the mythology of eastern nations." He is right as to the question of antiquity, for the shell was an ancient symbol of the Syrian goddess Astarte, Venus Pelagia, or Venus rising from the sea. But it is doubtful whether its use by pilgrims is to be traced to so old or so Pagan an authority. Strictly, the scallop-shell was the badge of pilgrims visiting the shrine of Saint James of Compostella, and hence it is called by naturalists the pecten Jacobaeus—the comb shell of Saint James. Fuller (Church History ii, page 228) says: "All pilgrims that visit Saint James of Compostella in Spain returned thence osbiti conchis, 'all beshelled about' on their clothes, as a religious donative there bestowed upon them."

Pilgrims were, in fact, in medieval times distinguished by the peculiar badge which they wore, as designating the shrine which they had visited. Thus pilgrims from Rome wore the keys, those from Saint James the scallop-shell, and those from the Holy Land palm branches, whence such a pilgrim was sometimes called a palmer. But this distinction was not always rigidly adhered to, and pilgrims from Palestine frequently wore the shell. At first the shell was sewn on the cloak, but afterward transferred to the hat; and while, in the beginning, the badge was not assumed until the pilgrimage was accomplished, eventually pilgrims began to wear it as soon as they had taken their vow of pilgrimage, and before they had commenced their journey.

Both of these changes have been adopted in the Templar ceremonies. The pilgrim, although symbolically making his pilgrimage to the Holy Sepulcher in Palestine, adopts the shell more properly belonging to the pilgrimage to Compostella; and adopts it, too, not after his visit to the shrine, but as soon as he has assumed the character of a pilgrim, which, it will be seen from what has been said, is historically correct, and in accordance with the later practise of medieval pilgrims.

SCARAB. From the Latin Scarabaeus, a beetle, the ancient Egyptian symbol usually combining representations of the sacred insect with a pellet suggesting the sun, the whole sacred to the sun-god. Sometimes the venerated beetle as a living soul is shown with outstretched wings or with the horned head of a ram. Scarabs are often inscribed with mottoes or other similar lettering.

SCARLET. See red.

SCENIC REPRESENTATIONS. In the Ancient Mysteries scenic representations were employed to illustrate the doctrines of the resurrection, which it was their object to inculcate. Thus the allegory of the initiation was more deeply impressed, by being brought vividly to the sight as well as to the mind of the aspirant. Thus, too, in the religious mysteries of the Middle Ages, the moral lessons of Scripture were dramatized for the benefit of the people who beheld them. The Christian virtues and graces often assumed the form of personages in these religious plays, and fortitude, prudence, temperance, and justice appeared before the spectators as living and acting beings, inculcating by their actions and by the plot of the drama those lessons which would not have been so well received or so thoroughly understood, if given merely in a didactic form. The advantage of these scenic representations, consecrated by antiquity and tested by long experience, is well exemplified in the ritual of the Third Degree of Freemasonry, where the dramatization of the great legend gives to the initiation a singular force and beauty. It is surprising therefore, that the English system never adopted, or if adopted, speedily discarded, the drama of the Third Degree, but gives only in the form of a narrative what the American system more wisely and more usefully presents by living action. Throughout the United States, in every State excepting Pennsylvania, the initiation into the Third Degree constitutes a scenic representation. The latter State preserves the didactic method of the English system. The ceremonies on the Continent of Europe pursue the same scenic form of initiation, and in Doctor Mackey's opinion it is therefore most probable that this was the ancient usage, and that the present English arrangement of this feature is of comparatively recent date (see Ritual).

SCEPTER. An ensign of sovereign authority, and hence carried in several of the advanced Degrees by officers who represent kings.

SCHAW MANUSCRIPT. This is a code of laws for the government of the Operative Masons of Scotland, drawn up by William Schaw, the Master of the Work to James VI. It bears the following title: "The Statutis and Ordinanceis to be obseruit be all the Maister-Maissounis within this realme sett down be William Schaw, Maister of Wark to his Maiestie and generall Wardene of the said Craft, with the consent of the Maisteris after speeifeit." As will be perceived by this title, it is in the Scottish dialect. It is written on paper, and dated XXVIII December, 1508, Although containing substantially the general regulations which are to be found in the English manuscripts, it differs materially from them in many particulars. Masters, Fellow Crafts, and Apprentices are spoken of, but simply as gradations of rank, not as Degrees, and the word Lodge or Lodge is constantly used to define the place of meeting. The government of the Lodge was vested in the Warden, Deacons, and Masters, and then the Fellow-Crafts and Apprentices were to obey. The highest officer of the Craft is called the General Warden. The Manuscript is in possession of the Lodge of Edinburgh, but has several times been published—first in the Laws and Constitutions of the Grand Lodge of Scotland, in 1848 then in the American edition of that work, published by Doctor Robert Morris, in the ninth volume of the Universal Masonic Library; afterward by W. A. Laurie, in 1859, in his History of Freemasonry and the Grand Lodge of Scotland; D. Murray Lyon in History of the Lodge of Edinburgh gives a transcript and the last part in facsimile, and, by W. J. Hughan, in his Unpublished Records of the Craft, and in Doctor...
Mackey's revised *History of Freemasonry* the Scotch Manuscript has extended treatment in comparison with the various codes of English origin.

**SCHAW, WILLIAM.** A name which is intimately connected with the history of Freemasonry in Scotland. For the particulars of his life, we are principally indebted to the writer, said to have been Sir David Brewster, *Lyons History of Lodge of Edinburgh*, page 55, of Appendix Q. 2, in the Constitutions, 1818, of the Grand Lodge of Scotland. William Schaw was born in the year 1559, and was probably a son of Schaw of Sauchie, in the Shire of Clackmannan. He appears from an early period of life to have been connected with the royal household. In proof of this we may refer to his signature attached to the original parchment deed of the National Covenant, which was signed by King James VI and his household at Holyrood Palace January 28, 1580-1, old style, it not being until an Act of the Privy Council in Scotland, 1599, made January 1 New Year’s Day, from 1600. In 1584, Schaw became successor to Sir Robert Drummond of Carnock, as Master of Works. This high official appointment placed under his superintendence all the royal buildings and palaces in Scotland; and in the Treasurer’s accounts of a subsequent period various sums are entered as having been paid to him in connection with these buildings for improvements, repairs, and additions. Thus, in September, 1585, the sum of £315 was paid “to William Schaw, his Majestie’s Master of Work, for the reparation and mending of the Castell of Strielung,” and in May, 1590, £400, by his Majesty’s precept, was “delivered to William Schaw, the Master of Work, for reparation of the house of Dunfermling, before the Queen’s Majestie passing thaire.”

Sir James Melville, in his *Memoirs*, mentions that, being appointed to receive the three Danish Ambassadors who came to Scotland in 1585, with overtures for an alliance with one of the daughters of Frederick II, he requested the King that two other persons might be joined with him, and for this purpose he named Schaw and James Meldrum, of Seggie, one of the Lords of Session. It further appears that Schaw had been employed in various missions to France. He accompanied James VI to Denmark in the winter of 1589, previous to the King’s marriage with the Princess Anna of Denmark, which was celebrated at Upslo, in Norway, on the 23d of November. The King and his attendants remained during the winter season in Denmark, but Schaw returned to Scotland on the 16th of March, 1589-90, for the purpose of making the necessary arrangements for the reception of the King and his wedding-party. Schaw brought with him a paper subscribed by the King, containing the “Ordour set down by his Majestie to be effectuat be his Hienes Secreit Counsil, and preparit agane his Majestie’s returne in Scotland,” dated in February, 1589-90.

The King and his royal bride arrived in Leith on the 1st of May, and remained there six days, in a building called the *King’s Work*, until the Palace of Holyrood was prepared for their reception. Extensive alterations had evidently been made at this time at Holyrood, as a Warrant was issued by the Provost and Council of Edinburgh to deliver to William Schaw, Master of Work, the sum of £1000, “restand of the last taxation of £20,000” granted by the Royal Burroughs in Scotland, the sum to be expended “in biggin and repairing of this Hienes Palice of Halyrud-house,” 14th March, 1589–90. Subsequent payments to Schaw occur in the Treasurer’s accounts for broad scarlet cloth and other stuff for “burde claythes and coverings to forms and windows bayth in the Kirk and Palace of Halyrud-house.” On this occasion various sums were also paid by a precept from the King for dresses, etc., to the ministers and others connected with the royal household. At this time William Schaw, Master of Wark, received £133 6s. 8d. The Queen was crowned on the 17th of May, and two days following she made her first public entrance into Edinburgh. The inscription on Schaw’s monument states that he was, in addition to his office of Master of the Works, *Sacris ceremoniis praepositus* and *Reginae Quaestor*, which Monteith has translated as *Sacrist and Queen’s Chamberlain*. This appointment of Chamberlain evinces the high regard in which the Queen held him; but there can be no doubt that the former words relate to his holding the office of General Warden of the ceremonies of the Masonic Craft, an office analogous to that of Substitute Grand Master as now existing in the Grand Lodge of Scotland.

William Schaw died April 18, 1602, and was buried in the Abbey Church of Dunfermline, where a monument was erected to his memory by his grateful mistress, the Queen. On this monument is his name and monogram cut in a marble slab, which, tradition says, was executed by his own hand, and containing his Freemason’s Mark, and an inscription in Latin, in which he is described as one imbued with every liberal art and science, most skilful in architecture, and in labors and business not only unwearied and indefatigable, but ever assiduous and energetic. No man appears, from the records, to have lived with more of the commendation, or died with more of the regret of others, than this old Scottish Freemason.

**SCHISMATIC.** Thorly (*History of the Foundation of the Grand Orient*) thus calls the Brethren who, expelled by the Grand Lodge of France, had formed in the year 1772, a rival Body under the name of the National Assembly. Any Body of Freemasons separating from the legal obedience, and establishing a new one not authorized by the laws of Freemasonry—such, for instance, as the Saint John’s Grand Lodge in New York—is properly schismatic.

**SCHISMS.** This, which was originally an ecclesiastical term, and signifies, as Milton defines it, “a rent or division in the church when it comes to the separation of congregations,” is unfortunately not unknown in Masonic history. It is in Masonic, as in canon law, a withdrawing from recognized authority, and setting up some other authority in its place. The first schism recorded after the revival of 1717, was that of the Duke of Wharton, who, in 1722, caused himself to be irregularly nominated and elected Grand Master. His ambition is assigned in the Book of Constitutions as the cause, and his authority was disowned “by all those,” says Anderson, “that would countenance irregularities.” But the breach was healed by Grand Master Montague, who, resigning his claim to the chair, caused Wharton to be regularly elected and installed (see Constitutions, 1738, page 114).
The second schism in England was when Brother Preston and others in 1779 formed the Grand Lodge of England South of the River Trent owing to a dispute with the Grand Lodge of the Moderns, which continued for ten years (see Preston). In France, although irregular Lodges began to be instituted as early as 1756, the first active schism is to be dated from 1761, when the dancing-master Lacorne, whom the respectable Freemasons refused to recognize as the substitute of De Clermont, the Grand Master, formed, with his adherents, an independent and rival Grand Lodge; the members of which, however, became reconciled to the legal Grand Lodge the next year, and again became schismatic in 1765. In fact, from 1761 until the organization of the Grand Orient in 1772, the history of Freemasonry in France is but a history of schisms.

But in Germany, in consequence of the Germanic principle of Masonic law that two or more controlling Bodies may exist at the same time and in the same place with concurrent and coextensive jurisdiction, it is legally impossible that there ever should be a schism. A Lodge or any number of Lodges may withdraw from the parent stock and assume the standing and prerogatives of a mother Lodge with powers of constitution or an independent Grand Lodge, and its regularity would be indisputable, according to the German interpretation of the law of territorial jurisdiction. Such an act of withdrawal would be a secession, but not a schism.

On the other hand, in the United States of America, there have been several instances of Masonic schism. Thus, in Massachusetts, by the establishment in 1752 of the Saint Andrew's Grand Lodge; in South Carolina, by the formation of the Grand Lodge of York Masons in 1757; in Louisiana, in 1849, by the formation of the Grand Lodge of Ancient York Masons; and in New York, by the establishment in 1823 of the city and county Grand Lodges; and in 1849 by the formation of the Body known as the Philip's Grand Lodge. In all of these instances a reconciliation eventually took place; nor is it probable that schisms will often occur, because the principle of exclusive territorial jurisdiction has been now so well settled and so universally recognized, that no seceding or schismatic Body can expect to receive the countenance or support of any of the Grand Lodges of the Union.

There are these essential points of difference between ecclesiastical and Masonic schism; the former, once occurring, generally remains perpetual. Reconciliation with a parent church is seldom effected. The schisms of Calvin and Luther at the time of the Reformation led to the formation of the Protestant Churches, who can never be expected to unite with the Roman Church, from which they separated. The Quakers, the Baptists, the Methodists, and other sects which seceded from the Church of England, have formed permanent religious organizations, between whom and the parent body from which they separated there is a breach which will probably never be healed. But all Masonic schisms, as experience has shown, have been temporary in their duration, and sometimes very short-lived among sincere Brethren. The spirit of Masonic Brotherhood which continues to pervade both parties, always leads, sooner or later, to a reconciliation and a reunion; concessions are mutually made, and compromises effected, by which the schismatic Body is again merged in the parent association from which it had seceded. Another difference is this, a religious schismatic body is not necessarily an illegal one, nor does it always profess a system of false doctrine. "A schism," says Milton, "may happen to a true church, as well as to a false." But a Masonic schism is always illegal; it violates the law of exclusive jurisdiction; and a schismatic Body cannot be recognized as possessing any of the rights or prerogatives which belong alone to the supreme dogmatic Masonic power of the State.

SCHOOLS

SCHOOLS

SCHLEY, WINFIELD SCOTT. American Admiral, born October 9, 1839, and died in 1911. On July 3, 1898, Admiral Cervera's fleet was destroyed at Santiago by the American fleet under the command of Admiral Sampson and Admiral Schley. Admiral Schley was a Thirty-third Degree Freemason (see New Age, July, 1924).

SCHNEIDER, JOHANN AUGUST. A zealous and learned Freemason of Altenburg, in Germany, where he was born May 22, 1755, and died August 13, 1816. Besides contributing many valuable articles to various Masonic journals, he was the compiler of the Constitutions-Buch of the Lodge Archimedes zu den drei Reissbretten, or Archimedes of the Three Tracing-boards, at Altenburg, in which he had been initiated, and of which he was a member; an important but scarce work, containing a history of Freemasonry, and other valuable essays.

SCHOOLS. None of the charities of Freemasonry have been more important or more worthy of approbation than those which have been directed to the establishment of schools for the education of the orphan children of Freemasons; and it is a very proud feature of the Order, that institutions of this kind are to be found in every country where Freemasonry has made a lodgment as an organized society. In England, the Royal Freemasons Girls School was established in 1788. In 1798, a similar one for boys was founded. At a very early period charity schools were erected by the Lodges in Germany, Denmark, and Sweden. The Freemasons of Holland instituted a school for the blind in 1808. In the United States much attention has been paid to this subject and particularly in the promotion of the Public Schools. In 1842, the Grand Lodge of Missouri instituted a Masonic college, and the example was followed by several other Grand Lodges. But colleges have been found too unwieldy and complicated in their management for a successful experiment, and the scheme has generally been abandoned. But there are numerous schools in the United States which are supported in whole or in part by Masonic Lodges.

SCHOOLS OF THE PROPHETS. Doctor Oliver (Historical Landmarks ii, page 374) speaks of "the secret institution of the Nabillum" as existing in the time of Solomon, and says they were established by Samuel "to counteract the progress of the Spurious Freemasonry which was introduced into Palestine before his time." This claim of a Masonic character for these institutions has been gratuitously assumed by the venerable author. He referred to the well-known Schools of the Prophets, which were first organized by Samuel, which lasted from his time to the closing of
the canon of the Old Testament. They were scattered all over Palestine, and consisted of scholars who devoted themselves to the study of both the written and the oral law, to the religious rites, and to the interpretation of Scripture. Their teaching of what they had learned was public, not secret, nor did they in any way resemble, as Doctor Oliver suggests, the Masonic Lodges of the later day. They were, in their organization, rather like our modern theological colleges, though their range of studies was very different.

SCHOR-LABAN. The Hebrew שֵׁלַח, the Latin Albus Bos, meaning White Ox, or morally, Innocence or Candor. Sometimes written, as in the old French manuscripts, Charlaban. The name of the second step of the Mystic Ladder of Kadosh of the Ancient and Accepted Scottish Rite.

SCHREPPER, JOHANN GEORG. The keeper of a coffee-house in Leipsic, where, having obtained a quantity of Masonic, Rosicrucian, and magical books, he opened, in 1768, what he called a Scottish Lodge, and pretended that he had been commissioned by Masonic superiors to destroy the system of Strict Observance, whose adherents he abused and openly insulted. He boasted that he alone possessed the great secret of Freemasonry, and that nearly all the German Freemasons were utterly ignorant of anything about it except its external forms. He declared that he was an Anointed Priest, having power over spirits, who were compelled to appear at his will and obey his commands, by which means he became acquainted not only with the past and the present, but even with the future.

It was in thus pretending to evoke spirits that his Freemasonry principally consisted. Many persons became his dupes; and although they soon discovered the imposture, shame at being themselves deceived prevented them from revealing the truth to others, and thus his initiations continued for a considerable period, and he was enabled to make some money, the only real object of his system. He has himself asserted, in a letter to a Prussian clergyman, that he was an emissary of the Jesuits; but of the truth of this we have only his own unreliable testimony. He left Leipsic at one time and traveled abroad, leaving his Deputy to act for him during his absence. On his return he asserted that he was the natural son of one of the French princes, and assumed the title of Baron Von Steinbach.

But at length there was an end to his practises of jugglery. Seeing that he was beginning to be detected, fearing exposure, and embarrassed by debt, he invited some of his disciples to accompany him to a wood near Leipsic called the Rosenthal, where, on the morning of October 8, 1774, having retired to a little distance from the crowd, he blew out his brains with a pistol. Clavel has thought it worth while to preserve the memory of this incident by inserting a engraving representing the scene in his Histoire Pittoresque de la Franc-Masonnerie (page 183). Schrepper had much lower cunning but was devoid of education. Lenning sums up his character in saying that he was one of the coarsest and most impudent swindlers who ever chose the Masonic Brotherhood for his stage of action.

SCHROEDER, FRIEDRICH JOSEPH WILHELM. A Doctor and Professor of Pharmacology in Marburg; was born at Bielefeld, in Prussia, March 19, 1733, and died October 27, 1778. Of an infirm constitution from his youth, he still further impaired his bodily health and his mental faculties by his devotion to chemical, alchemical, and theosophic pursuits. He established at Marburg, in 1766, a Chapter of True and Ancient Rose Croix Masons, and in 1779 he organized in a Lodge of Sarreburg a School or Rite, founded on Magic, Theosophy, and Alchemy, which consisted of seven Degrees, four advanced Degrees founded on these occult sciences being superadded to the original three Symbolic Degrees. This Rite, called the Rectified Rose Croix, was only practised by two Lodges under the Constitution of the Grand Lodge of Hamburg, Clavel (Histoire Pittoresque, or Picturesque History, page 183) calls him the Cagliostro of Germany, because it was in his school that the Italian charlatan learned his first lessons of magic and theosophy. Doctor Oliver, misunderstanding Clavel, styles him an adventurer (Historical Landmarks ii, page 710). But it is perhaps more just that we should attribute to him a diseased imagination and misdirected studies than a bad heart or impure practices. He must not be confounded with Fried. Ludwig Schroeder, who was a man of a very different character.

SCHROEDER, FRIEDRICH LUDWIG. An actor and a dramatic and Masonic writer, born at Schwerin, November 3, 1744, and died near Hamburg, September 3, 1816. He commenced life as an actor at Vienna, and was so distinguished in his profession that Hoffmann says "he was incontestably the greatest actor that Germany ever had, and equally eminent in tragedy and comedy." As an active, zealous Freemason, he acquired a high character. Bode himself, a well-known Freemason, was his intimate friend. Through his influence, he was initiated into Freemasonry, in 1774, in the Lodge Emanuel zur Mainzblume. He soon after, himself, established a new Lodge working in the system of Zimmendorf, but which did not long remain in existence. Schroeder then went to Vienna, where he remained until 1755, when he returned to Hamburg. On his return, he was elected by his old friends the Master of the Lodge Emanuel, which office he retained until 1799. In 1794 he was elected Deputy Grand Master of the English Provincial Grand Lodge of Lower Saxony, and in 1814, in the seventieth year of his life, he was induced to accept the Grand Mastership.

It was after his election, in 1787, as Master of the Lodge Emanuel at Hamburg, that he first resolved to devote himself to a thorough reformation of the Masonic system, which had been much corrupted on the continent by the invention of almost innumerable advanced Degrees, many of which found their origin in the fantasies often credited to Alchemy, Rosicrucianism, and Hermetic Philosophy. It is to this resolution, thoroughly executed, that we owe the Masonic scheme known as Schroeder's Rite, which, whatever may be its defects in the estimation of others, has become very popular among many German Freemasons. He started out with the theory that, as Freemasonry had proceeded from England to the Continent, in the English Book of Constitutions and the Primitive English Ritual we must look for the pure unadulterated fountain of Freemasonry.

He accordingly selected the well-known English Exposition entitled Jachin and Boaz as presenting, in
his opinion, the best formula of the old initiation. He therefore translated it into the German language, and, remodeling it, presented it to the Provincial Grand Lodge in 1801, by whom it was accepted and established. It was soon after accepted by many other German Lodges on account of its simplicity. The system of Schroeder thus adopted consisted of the three Degrees of Ancient Craft Masonry, all the higher Degrees being rejected. But Schroeder found it necessary to enlarge his system, so as to give to Brethren who desired it an opportunity of further investigation into the philosophy of Masonry. He, therefore, established an Engebund, or Select Historical Union, which should be composed entirely of Master Masons, who were to be engaged in the study of the different systems and Degrees of Freemasonry. The Hamburg Lodges constituted the Mutterbund, or Central Body, to which all the other Lodges were to be united by correspondence.

Of this system, the error seems to be that, by going back to a primitive ritual, which recognizes nothing higher than the Master's Degree, it rejects all the developments that have resulted from the labors of the philosophic minds of a century. Doubtless in the advanced degrees of the eighteenth century there was an abundance of chaff, but there was also much nourishing wheat. Schroeder, with the former, has thrown away the latter. He has committed the logical blunder of arguing from the abuse against the use. His system, however, has some merit, and is still practised by the Grand Lodge of Hamburg.

**SCHROEDER'S RITE.** See Schroeder, Friedrich Joseph Wilhelm.

**SCHROEDER'S SYSTEM.** See Schroeder, Friedrich Ludwig.

**SCHULTZ, EDWARD T.** Born August 23, 1827; died March 11, 1913, at Baltimore, Maryland. Initiated on June 3, 1854, in Concordia Lodge No. 13, and for five years was elected Master. He became Senior Grand Warden of Maryland in 1884. From 1890 to 1887 he was engaged upon an authoritative work, The History of Freemasonry in Maryland. For twenty-six years he wrote the reports on Foreign Correspondence of the Grand Lodge of Maryland and for thirty-six years also prepared similar reports for the Grand Chapter of his State. He was totally blind for more than fifteen years and his industry and sacrifice in bringing to a successful issue his many literary labors were truly splendid achievements.

**SCIENCES, LIBERAL.** See Liberal Arts and Sciences.

**SCIENTIFIC MASONIC ASSOCIATION.** The German title is Scientifischer Freimaurer Bund. A society founded in 1803 by Fessler, Mossdorf, Fischer, and other distinguished Freemasons, the object being, by the united efforts of its members, to draw up, with the greatest accuracy and care, and from the most authentic sources, a full and complete history of Freemasonry, of its origin and objects, from its first formation to the present day, and also of the various systems or methods of working that have been introduced into the Craft. Such history, together with the evidence upon which it was founded, was to be communicated to worthy and zealous Brethren. The members had no peculiar ritual, clothing, or ceremonies; neither were they subjected to any fresh obli-

**SCOTLAND.** The tradition of the Scotch Freemasons is that Freemasonry was introduced into Scotland by the architects who built the Abbey of Kilwinning; and the village of that name bears, therefore, the same relation to Scotch Freemasonry that the city of York does to English. "That Freemasonry was introduced into Scotland," says Laurie (History, page 99) "by those architects who built the Abbey of Kilwinning, is manifest not only from those authentic documents by which the Kilwinning Lodge has been traced back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration."

In Sir John Sinclair's Statistical Account of Scotland, the same statement is made in the following words: "A number of Freemasons came from the Continent to build a monastery there, and with them an architect or Master Mason to superintend and carry on the work. This architect resided at Kilwinning, and being a good and true Mason, intimately acquainted with all the arts and parts of Masonry known on the continent, was chosen Master of the meetings of the Brethren all over Scotland. He gave rules for the conduct of the Brethren at these meetings, and decided finally in appeals from all the other meetings or Lodges in Scotland." His statement amounts to about this: that the Brethren assembled at Kilwinning elected a Grand Master, as we should now call him, for Scotland, and that the Lodge of Kilwinning became the Mother Lodge, a title which it has always assumed. Manuscripts preserved in the Advocates Library of Edinburgh, which were first published by Laurie, furnish further records of the early progress of Freemasonry in Scotland.

It is said that in the reign of James II, the office of Grand Patron of Scotland was granted to William Saint Clair, Earl of Orkney and Caithness and Baron of Roslin, "his heirs and successors," by the King's Charter. But, in 1736, the Saint Clair who then exercised the Grand Mastership, "taking into consideration that his holding or claiming any such jurisdiction, right, or privilege might be prejudicial to the Craft and vocation of Masonry," renounced his claims, and empowered the Freemasons to choose their Grand Master. The consequence of this act of resignation was the immediate organization of the Grand Lodge of Scotland, over whom, for obvious reasons, the hereditary Grand Master or Patron was unanimously called to preside.
East Window of Melrose Abbey, Scotland

Immortalized by our Brother Sir Walter Scott in the Lay of the Last Minstrel—a ruined structure of splendid design and charming craftsmanship exhibiting even in decay the characteristic skill of the Masons centuries ago.
Brother A. M. Mackay, Past Master and Historian, Lodge Saint David sends us this information of old customs. In the early days of “Canongate Kilwinning from Leith,” now Lodge Saint David, Edinburgh, number 36, it was the usual custom to confer Degrees at Special or Emergency Meetings, and to reserve the Monthly Meetings for the transaction of ordinary business and—more especially—for the resolution and entertainment of Deputations from the Sister Lodges in and about the town. On these occasions the evening was devoted to “Harmony.” The following Minute of the Monthly Meeting held in April 1740 is not only typical of others of the period, but is also of more than usual interest in the references it contains to matters Masonic and Military:

Canongate Kilwinning from Leith 9th April 1740.
Year of Masonry 5740.

The Right Worshipful being necessarily absent, The Senior Warden Brother Collin Mitchell assumed the Chair, Brother Calender appointed Senior Warden, Brother Aitkine Junior Warden. Then the Lodge being met and duly formed conform to adjournment, Wee were upon this occasion Visited from the following Lodges, from Leith Kilwinning by Brother Dickson, from Canongate Leith, Leith and Canongate by Br Hail and Brother Smith. It was moved by Brother Aitkine, Junior Warden pro tempore that Brother David Buchanan his health should be drunk, whom wee had in the last MUNDAYS news to have been the man who first govt in at the Iron port of Portobello when taken, and did place the British Colours there, which was unanimously agreed to by the Lodge, and his health drunk with three Claps and three Hussa’s. Thereafter the Right Worshipful toasted and drunk the usewall healths upon this occasion, and the Lodge was closed by their proper officers, and adjourned till the fourteen day of May One thousand Seven hundred and forty years.

ARCH SMART. Master COLLIN MITCHELL S:W:

The episode referred to in the Minute is obviously an incident in the war declared in October 1739, between the forces of George II, and of Philip V of Spain. In those days news was necessarily the speed slowly, and it was only on March 13, 1740, that word reached England of a victory achieved in the previous November.

Additional interest attaches to the Minute quoted in respect that it acquaints us with the form in toast drinking which obtained in the Lodge. The “three Claps and three Hussa’s” constitute the earliest known record in Scottish Freemasonry of a custom which bears a curious resemblance to a form of “Masonic Firing” not known to the Fraternity at the present time (see also Squaremen, Corporation of).

SCOTLAND, ROYAL ORDER OF. See Royal Order of Scotland.

SCOTT, CAPTAIN ROBERT FALCON. Explorer, born 1868 at Outlands, Devonport, England. Initiated into Freemasonry at the beginning of the twentieth century in Drury Lane Lodge, No. 2127, London, England, and received his Master Mason Degree in Saint Alban’s Lodge, Christchurch, New Zealand, on his return from the National Antarctic Expedition of 1901-4 which he commanded. In 1910 he headed the British Antarctic Expedition and reached the South Pole on January 18, 1912. Brother Scott and the four men who accompanied him perished on the return trip (see Drury Lane Lodge, No. 2127, Its Founding and Record from 1838 to 1918, by E. T. Pryor, page 5).


SCOTT, JONATHAN. Published Pocket Companion and History of Freemasonry, 1754, London.

SCOTT, WALTER. Famous novelist and poet. Initiated at thirty years of age. Born at the College Wynd, Edinburgh, Scotland, August 15, 1771, and educated at the High School. Previous to entering the University in November, 1783 he spent some weeks at Kelso attending daily the Public Schools. At fifteen he was indentured an apprentice to his father, an attorney. On December 16, 1799, he was appointed to the Sheriffdom of Selkirkshire. At an emergency meeting held on Monday, March 2, 1801, Walter Scott was Initiated, Passed and Raised in Lodge Saint David, No. 36, Edinburgh. The father and the son of Brother Scott were Freemasons, the former Initiated in Lodge Saint David, January, 1754, the latter in Lodge Canongate Kilwinning No. 2, November 29, 1826. June 4, 1816, Scott, in the presence of the Provincial Grand Master of the District, the most Noble the Marquis of Lothian, laid the foundation of a new Lodge-room at Selkirk and was elected an Honorary Member of the Lodge there, Saint John, now No. 32, on the Grand Lodge roll. Scott was announced as a Baronet in the Gazette on April 1, 1820, the first Baronet made by King George IV. The reference to the Oblong Square of the tournament field in his romance Ivanhoe is familiar, and the Lay of the Last Minstrel by Scott is inscribed to the Earl of Dalkeith, a member of the same Lodge and then Grand Master. Scott was in 1823 offered the Grand Mastership of the Royal Grand Conclave of Knights Templar of Scotland. He declined because of his “age and health not permitting me to undertake the duties which whether civil or charitable, a person undertaking such an office ought to be in readiness to perform when called upon.” His reasons are all the more impressive when referred to his noble diligence in satisfying a debt not wholly his own, a labor that surely shortened his life. The failure of the printing house of Ballentyne & Company occurred in 1826. Scott’s liabilities as a partner amounted to nearly 150,000 pounds. Determined that all his creditors should be paid, he refused to be a party to a compromise or to accept any discharge. He pledged himself to devote the whole labor of his subsequent life to the payment of his debts and he fulfilled this promise. In the course of four years his literary works yielded nearly 70,000 pounds and ultimately his creditors received every penny of their claims. He paid, indeed. In February, 1830, he had an apoplectic seizure and never thoroughly recovered. After another severe shock in April, 1831, he was persuaded to abandon literary work. He died at Abbotsford, on September 21, 1832, in his sixty-second year. Five days later the remains of Sir Walter Scott were laid in the sepulcher of his ancestors in the old Abbey of Dryburgh. (These details furnished by the late Brother A. M. Mackay, Past Master, Lodge Saint David. See also Treasury of Masonic Thought, George M. Martin-John W. Callaghan, 1924, page 93.)
Sir and Very Worshipful Brother:

The kindness you have honored me with during my stay in Paris and the express permission you have accorded me to write to you on my arrival in the Islands of America, authorize me to take that liberty. After much difficulty, with accidents and misfortunes too long to be detailed to you, I limit myself to render only an account to you of the substance of my Masonic conduct and to acquaint you briefly with all the operations that I have undertaken on this subject for the good and prosperity of the Order in general. Therefore I am bold, Sir, to inform you with all the satisfaction and joy of a truly Masonic heart having a deep sense of the Royal Art who has lingered on for a long time, bending before ravages, to arise again today with new glory and new vigor. Journeys made by me into various cities of France, my sojourn in England after capture, and that one made to Jamaica for the same reasons, have detained me fourteen months before my arrival at San Domingo where I set foot on land at St. Mark the twentieth of the month of January 1765. During these travels I had the benefit of visiting all the regular and constituted Lodges to be encountered in the places where I have sojourned. Their respectful submission, and the ardent desire that they have shown me to be recognized as such by our Grand, very Worshipful and Sovereign Lodge at Paris, assured me that they will neglect nothing to merit that favor, in scrupulously observing the laws, rules and statutes, that she shall condescend to order for them. I have had the consolation of seeing that a like spirit governs them; that friendship, concord and peace, direct them and that hope fortifies them in the glorious choice that our very dear, very worshipful, very sublime and most serene Grand Master, the Prince of Clermont, has made of your illustrious person as his Substitute General in the Order. All these Lodges, Sir, hope that guided by your wise instructions they will approach the Sanctuary of Virtue, center of the structure that we raise to the Eternal, or (as so many rays') framing our sentiments and our pledges, of which border each Mason forms a point in the circumference, that circular chain comprising links without number, into which harmony and union mold them effectively as one and where is seen neither the beginning nor the end. They hope, Sir, that you would kindly receive their humble petitions not to be comprised in the reform and to see themselves registered among your cherished daughters to the end of enjoying the rights and privileges of all good Masons and to relish a just title to the delight of the fraternity. At the beginning of 1772 I was taken at sea and brought a prisoner by the enemy of the State into London where I received all the comforts and enjoyed the courtesies and benefits that a Mason may hope for in like circumstances, especially when so well recommended as I have been by you. I have often had the delight to work with the Very Worshipful brother, the Count of Ferrest, Viscount of Tamworth, Grand Master and protector of all the Lodges under English control. I have in open Lodge placed before him the patents that you had the courtesy of granting me, to which he has attached his approval, congratulating me and favoring me with the title of member of all the Lodges of England and Jamaica, where I have received in that respect all the assistance of which I had need up to my departure for San Domingo. What was a delightful surprise for me, Sir, on my arrival at St. Mark to find in that city a Worshipful Scottish Lodge constituted by that of Bordeaux which I had created in 1745. I found it as well organized as the Symbolic Lodge so that I believe it my duty to give the same information to you for their merit and by our Very Worshipful Mother Lodge of Paris of being placed among the number of her cherished daughters that they have received with all the possible confidence and recognition; similarly with their daughter the Perfect Union Lodge of Port-au-Prince, I actually am charging myself with their respectful petitions that I have taken the liberty of addressing to you and for you by the way to pass these on to Bordeaux. In regard to the Worshipful Scottish and Symbolic Lodges of the Cayes, of the Vaches Island, under the title of Concord, of which I have already justly offered praises to you, I hope that they will profit on the first opportunity to render themselves worthy of the same favor. As to the Worshipful Scottish Lodge of Cape Francois which I
Scottish established in 1748 and the Symbolic Lodge of Fort Dauphin their daughter, under the title of the Double Alliance, I hope to make a trip into that part of the Island to acquit myself of my mission with exactness and make you circumstantially a report in detail of their work and their Masonic conduct. ¶I have observed, Sir and Very Worshipful Brother, with edification in the constitutions sent to Symbolic Lodges by the Worshipful Scottish Lodges their mothers, that all the articles of regulation inserted there are truly Masonic, tending to establish order, peace and concord; but these articles among them have no methodical order, these without injury to good morals do not fail to weary the memory and are embarrassing in quotation of such articles where the number is found nearly always different in various Lodges. ¶In some Lodges I have seen articles of their Constitutions binding the members to the limit, articles cumbersome to bear and these I believe are innovations. ¶Such Lodges conducted and directed by the spirit of obedience and submission, and pledged by an obligation that they have taken blindly on all the articles in general of their particular constitution dare not transgress any of these articles to which they are in this way subject; but to avoid the abuse that might result from like innovations and especially arouse the dislike of some Masons equally zealous, I shall venture, Sir, to advise you that I esteem it to be for the good of the Order that it please you to charge me with Masonic freedom to observe solely the one and only rule of the Sovereign and Grand Lodge of Paris and by your authority release them purely and fully of the obligations they have taken for all other regulations and special articles, in order that seeing their scrupulous consciences relieved of the fact that certain obligations taken and given, frequently by the hard necessity of having a constitution in form at whatever price, obliging and engaging themselves previously, formally and with all solemnity, in all the articles of your general law. ¶There, Sir and Very Worshipful Brother, is the fruit of my feeble labors, too happy if I may merit (by my zeal and by my study) your approbation and the friendship of all my brothers; but I may say with truth that all our American Lodges comport themselves with every decency and possible regularity, and particularly that of Port-au-Prince that I have the pleasure of seeing directly under my eyes by our brother Worshipful Master Texier, Grand Scottish Knight Mason, or by our Past Master Brother Rouzier, Grand Scottish Knight Mason, both rigid observers of our laws and of distinguished merit; they have charged the Brother Lartigue, one of our cherished members, as bearer of a duplicate to put in your own hands in the fear that their first message might not reach you up to now; and as the Brother Lartigue after having concluded his business at Paris should promptly return to the Islands, I beg you, Sir, to kindly indicate to him the joy of your conveyance for taking your orders, and to assure you that all who thus may come here or whatever thing that you may be pleased to require, will be put on the rank of the signal favors that you have honored me with up to this date. ¶Certain journeys that I am obliged to make in several quarters of the Island will take me away for some time from Port-au-Prince, in such case if you will do me the honor of writing me and if responding favorably to the Masonic desires which guide me and direct my actions, I pray you, Sir, of addressing your packet under cover to M. Texier, merchant at Port-au-Prince, the most zealous of Masons and in whom I have every confidence. ¶There will be two or three years yet for me to wind up my business in the colony and return to France; I await, Sir, this blessed moment with impatience; but I cannot wish that with more ardor, however, or I would convince you perfectly that I am with the most profound respect by all the Sacred Numbers and Mysteries which are known to us, Sir and Very Worshipful Brother, Your very humble, very faithful and very respectful brother,

Voter très humble, très fidèle,

Et les respectueux fideles.

Et les respectueux fideles.

M. Morin

Port-au-Prince,
21 juin 1769

Above is a translation of the original letter, preserved in the Archives of the Grand Lodge of the Ukraine, from Etienne (Stephen) Morin to Chaillou de Jonville of France, and communicated by Brother N. Choumitzky to the Compte Rendu (Official Report) 1917-8 of Saint Claudius Lodge No. 21, at Paris, of the National, Independent and Regular Grand Lodge of France. Reference to “reform” alludes to differences existing in the Craft of France, and “Ferrest” is probably meant for “Ferrers,” Grand Master of the Moderns.
SCOTTISH

We are accustomed to use indiscriminately the word Scotch or Scottish to signify something relating to Scotland. Thus we say the Scotch Rite or the Scottish Rite; the latter is, however, more frequently used by Masonic writers. This has been objected to by some purists because the final syllable ish has in general the signification of diminution or approximation, as in brockish, saltish, and similar words. But ish in Scottish is not a sign of diminution, but is derived, as in English, Danish, Swedish, etc., from the German termination ische. The word is used by the best writers.

SCOTTISH DEGREES. The advanced Degrees so frequently credited to Ramsay, under the name of the Irish Degrees, were subsequently called Scottish Degrees in reference to that theory of the promulgation of Freemasonry derived from Scotland (see Irish Chapters).

SCOTTISH MASTER. See Ecossais.

SCOTTISH RITE. Some authorities call this the Ancient and Accepted Rite, but as the Latin Constitutions of the Order designate it as the Antiquus Scoticus Ritus Acceptus, or the Ancient and Accepted Scottish Rite, that title has now been very generally adopted as the correct name of the Rite. Although one of the youngest of the Masonic Rites, having been established not earlier than the year 1801, it is at this day most popular and the most extensively diffused. Supreme Councils or governing Bodies of the Rite are to be found in almost every civilized country of the world, and in many of them it is the only Masonic Obedience. The history of its organization is briefly this: In 1758, a Body was organized at Paris called the Council of Emperors of the East and West. This Council organized a Rite called the Rite of Perfection, which consisted of twenty-five Degrees, the highest of which was Sublime Prince of the Royal Secret.

In 1761, this Council granted a Patent or Deputation to Stephen Morin, authorizing him to propagate the Rite in the Western Continent, whither he was about to repair. In the same year, Morin arrived at the City of Santo Domingo, where he commenced the dissemination of the Rite, and appointed many Inspectors, both for the West Indies and for the United States. Among others, he conferred the Degrees on Moses M. Hayes, with a power of appointing others when necessary. Hayes accordingly appointed Isaac Da Costa Deputy Inspector-General for South Carolina, who in 1783 introduced the Rite into that State by the establishment of a Grand Lodge of Perfection in Charleston. Other Inspectors were subsequently appointed, and in 1801 a Supreme Council was opened in Charleston by John Mitchell and Frederick Dalcho.

There is abundant evidence in the Archives of the Supreme Council that up to that time the twenty-five Degrees of the Rite of Perfection were alone recognized. But suddenly, with the organization of the Supreme Council, there arose a new Rite, fabricated by the adoption of eight more of the continental advanced Degrees, so as to make the Thirty-third and not the Twenty-fifth Degree the summit of the Rite.

The Rite consists of thirty-three Degrees, which are divided into six sections, each section being under an appropriate Jurisdiction, and are as follows:

I. SYMBOLIC LODGE
1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.

These are sometimes called the Blue or Symbolic Degrees. They are not conferred by the Scottish Rite in England, Scotland, Ireland, or in the United States, because the Supreme Councils refrain from exercising jurisdiction through respect to the older authority in those countries of the York and American Rite.

II. LODGE OF PERFECTION
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Building.
9. Elu, or Elected Knight, of the Nine.
10. Illustrious Elect, or Elu, of the Fifteen.
11. Sublime Knight Elect, or Elu, of the Twelve.
13. Knight of the Ninth Arch, or Royal Arch of Solomon.
14. Grand Elect, Perfect and Sublime Mason, or Perfect Elu.

III. CHAPTER OF ROSE CROIX
15. Knight of the East.
17. Knight of the East and West.
18. Prince Rose Croix.

IV. COUNCIL OF KADOSH
21. Noachite, or Prussian Knight.
22. Knight of the Royal Ax, or Prince of Libanus.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Knight of the Brazen Serpent.
27. Knight Commander of the Temple.
28. Knight of the Sun, or Prince Adept.
29. Grand Scottish Knight of Saint Andrew.

V. CONSISTORY OF SUBLIME PRINCES OR MASTERS, OF THE ROYAL SECRET
31. Inspector Inquisitor Commander.
32. Sublime Prince of the Royal Secret.

VI. SUPREME COUNCIL

The classification of the above Degrees is as they are arranged in the Southern Jurisdiction. In the Northern Masonic Jurisdiction the Consistory grades begin at Grand Pontiff, the nineteenth, and include the thirty-second, Sublime Prince of the Royal Secret, and the Council of Princes of Jerusalem governs the fifteenth and sixteenth grades. Several of the titles of the Degrees vary in their use by the Supreme Councils but the above table covers most of these variations. The Southern Jurisdiction for example omits the word Grand from the names of the twelfth, fourteenth, nineteenth, twentieth and twenty-ninth grades, and also uses Elu instead of the other designations, omits Commander from the thirty-first, and specifies Master in the thirty-second.

A full account of the Rite is in Doctor Mackey's revised History of Freemasonry but numerous details under individual headings are in the present work (see Educational Foundations).
Sofer, or Scribe in the earlier Scriptures, was a kind of learned man, and Doctor of the Laws, who expounded the system, and is the representative of Haggai. The Soferim or Scribes of the later Hebrews from the time of Ezra. These were members of the Great Synod, and their position and duties are those of Secretaries. The American Scribe is the Third Principal. The Scribes, according to the English system, appear to be analogous to the Soferim or Scribes of the later Hebrews from the time of Ezra. These were members of the Great Synod, and were literary men, who occupied themselves in the preservation of the letter of the Scriptures and the development of its spirit.

SCIENTIFIC FOUNDATIONS. See Educational Foundations.

SCOTTISH TEMPLARS. See Templars of Scotland.

SCOTTISH TRINITARIANS. See Prince of Mercy.

SCRIBE. The Scribe is the third officer in a Royal Arch Chapter, according to the American system, and is the representative of Haggai. The Sofer, or Scribe in the earlier Scriptures, was a kind of military secretary; but in the latter he was a learned man, and Doctor of the Laws, who expounded them to the people. Thus Artaxerxes calls Ezra the priest, "a Scribe of the law of the God of heaven." Horne says that the Scribe was the King's Secretary of State, who registered all acts and decrees. It is in this sense that Haggai is called the Scribe in Royal Arch Masonry. In the English system of Royal Arch Masonry there are two Scribes, who represent Ezra and Nehemiah, and whose position and duties are those of Secretaries. The American Scribe is the Third Principal. The Scribes, according to the English system, appear to be analogous to the Soferim or Scribes of the later Hebrews from the time of Ezra. These were members of the Great Synod, and were literary men, who occupied themselves in the preservation of the letter of the Scriptures and the development of its spirit.

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SCIENTIFIC FOUNDATIONS. See Educational Foundations.
masters, which were once embodied in the ancient lectures of Freemasonry. In them the sacrifices of the Israelites to Moloch were fully described, and a tradition, belonging to the Third Degree, informs us that Hiram Abif did much to extirpate this idolatrous worship from the religious system of Tyre.

The sixth chapter of Second Chronicles, which contains the prayer of King Solomon at the dedication of the Temple, was also used at one time for the Third Degree. Perhaps, however, this was with less fitness than any other of the passages quoted, since the events commemorated in the Third Degree took place at a somewhat earlier period than the dedication. Such a passage might more appropriately be annexed to the ceremonials of the Most Excellent Master as practised in the United States.

At present the usage in England differs in respect to the choice of passages from that adopted in the United States of America. There the Bible is opened, in the First Degree, at Ruth iv, 7: “Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel.”

In the Second Degree the passage is opened at Judges xii, 6: “Then said they unto him, Say now Shibboleth: and he said Sibboleth; for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand.”

Let not the reader hastily assume that there is but one meaning to be given these figures. The suggestion is offered that the reference may be taken as readily for two thousand and forty as forty-two thousand. We must not overlook the probable size of the population nor for that matter, the tendency in the East for exuberance of expression.

In the Third Degree the passage is opened at First Kings vii, 13 and 14: “And King Solomon sent and fetched Hiram out of Tyre. He was a widow’s son of the Tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work.”

While from the force of habit, as well as from the extrinsic excellence of the passages themselves, the American Freemason will, perhaps, prefer the selections made in the Lodges of the United States, especially for the First and Third Degrees, he at the same time will not fail to admire the taste and ingenuity of the English Brethren in the selections that they have made. In the Second Degree the passage from Judges is undoubtedly preferable to that used in the United States.

In conclusion it may be observed, that to give these passages due Masonic importance it is essential that they should be covered by the Square and Compasses. The Bible, square, and compasses are significant symbols of Freemasonry. They are said to allude to the peculiar characteristics of our ancient Grand Masters. The Bible is emblematic of the wisdom of King Solomon; the Square, of the power of Hiram; and the Compasses, of the skill of the Chief Builder. Some Masonic writers have still further spiritualized these symbols by supposing them to symbolize the wisdom, truth, and justice of the Great Architect of the Universe. In any view they become instructive and inseparably connected portions of the true Masonic Ritual, which, to be understood, must be studied together (see Bible).

SCROLL. The written portion of the Jewish Law, read at stated periods before the congregation, and preserved in the Synagogue with great security.

SCYTHE. In the classic mythology, the scythe was one of the attributes of Saturn, the god of time, because that deity is said to have taught men the use of the implement in agriculture. But Saturn was also the god of time; and in modern iconography Time is allegorized under the figure of an old man, with white hair and beard, two large wings at his back, an hour-glass in one hand and a scythe in the other. It is in its cutting and destructive quality that the scythe is here referred to. Time is thus the great mower who reaps his harvest of men. Freemasonry has adopted this symbolism, and in the Third Degree the scythe is described as an emblem of time, which cuts the brittle thread of life and makes havoc among the human race.

SEA AND FIELD LODGES. The Grand Lodge of England has warranted three Naval Lodges as follows:

One on board His Majesty’s ship the Vanguard. This Lodge was warranted in 1760 and is now known as the London Lodge No. 108, it having removed to that city in 1768.

Another Lodge was warranted in 1762 on board the ship Prince at Plymouth. This Lodge was removed in 1764 on board the ship Guadaloupe (see Royal Somerset House and Inverness Lodge). Later on this Lodge was again moved to Somerset House in 1766.

A Lodge, warranted in 1768 on the ship known as Canceaux at Quebec, was erased in 1792.

A petition for a fourth Sea Lodge to be known as Naval Kilwinning and to be held on board the Ardent was made in 1810 to the Grand Lodge of Scotland, which petition was refused. There seems to be no question as to Dunckerley being responsible for the formation of the first two of the Sea Lodges here listed although he had nothing to do with the third (see Thomas Dunckerley, Henry Sadler, London, 1891, pages 68–73; also Military Lodges).

SEAL. A stamp on which letters and a device are carved for the purpose of making an impression, and also the wax or paper on which the impression is made. Lord Coke defines a seal to be an impression on wax, sigillum est cera impressa, and wax was originally the legal material of a seal. Many old Masonic Diplomas and Charters are still in existence, where the seal consists of a circular tin box filled with wax, on which the seal is impressed, the box being attached by a ribbon to the parchment. But now the seal is placed generally on a piece of circular paper. The form of a seal is circular; oval seals were formerly appropriated to ecclesiastical dignitaries and religious houses, and the shape alluded to the old Christian symbol of the Vesica Piscis.

No Masonic document is valid unless it has appended to it the seal of the Lodge or Grand Lodge. Foreign Grand Lodges never recognize the transactions of subordinate Lodges out of their Jurisdictions, if the standing of the Lodges is not guaranteed by
the seal of the Grand Lodge and the signatures of the proper officers.

SEAL OF SOLOMON. The Seal of Solomon or the Shield of David, for under both names the same thing was denoted, is a hexagonal figure consisting of two interlaced triangles, thus forming the outlines of a six-pointed star. Upon it was inscribed one of the sacred names of God, from which inscription it was supposed principally to derive its talismanic powers. These powers were very extensive, for it was believed that it would extinguish fire, prevent wounds in a conflict, and perform many other wonders. The Jews called it the Shield of David in reference to the protection which it gave to its possessors. But to the other Orientalists it was more familiarly known as the Seal of Solomon. Among these imaginative people, there was a very prevalent belief in the magical character of the King of Israel. He was esteemed rather as a great magician than as a great monarch, and by the signet which he wore, on which this talismanic seal was engraved, he is supposed to have accomplished the most extraordinary actions, and by it to have enjoined in his service the labors of the genii for the construction of his celebrated Temple.

Robinson Crusoe and the Thousand and One Nights are two books which every child has read, and which no man or woman ever forgets. In the latter are two books which every child has read, and which no man or woman ever forgets. In the latter are many allusions to Solomon's Seal. Especially is there a story of an unlucky fisherman who fished up in his net a bottle secured by a leaden stopper, on which this seal was impressed. On opening it, a fierce Afrite, or evil genii, came forth, who gave account of the cause of his imprisonment. "Solomon," said he, "the son of David, exhorted me to embrace the faith and submit to his authority; but I refused; upon which he called for this bottle, and confined me in it, and closed it upon me with the leaden stopper and stamped it his seal, with the great name of God engraved upon it. Then he gave the vessel to one of the genii, who submitted to him, with orders to cast me into the sea." Of all talismans, there is none, except, perhaps, the cross, which was so generally prevalent among the ancients as this Seal of Solomon or Shield of David. It has been found in the cave of Elephanta, in India, accompanying the image of the Deity, and many other places celebrated in the Brahanical and the Buddhist religions. Hay, in an exploration into Western Barbary, found it in the harem of a Moor, and in a Jewish synagogue, where it was suspended in front of the recess in which the sacred rolls were deposited. In fact, the interlaced triangles or Seal of Solomon may be considered as par excellence, by merit, the great Oriental talisman.

In time, with the progress of the new religion, it ceased to be invested with a magical reputation, although the Hermetic philosophers of the Middle Ages did employ it as one of their mystical symbols; but true to the theory that superstitions may be repudiated, but never will be forgotten, it was adopted by the Christians as one of the emblems of their faith, but with varying interpretations. The two triangles were said sometimes to be symbols of fire and water, sometimes of prayer and remission, sometimes of creation and redemption, or of life and death, or of resurrection and judgment. But at length the ecclesiologists seem to have settled on the idea that the figure should be considered as representing the two natures of our Lord—His Divine and His human nature.

Thus we find the Seal of Solomon dispersed all over Europe, in medallions, made at a very early period, on the breasts of the recumbent effigies of the dead as they lie in their tombs, and more especially in churches, where it is presented to us either carved on the walls or painted in the windows. Everywhere in Europe, and now in the United States, where ecclesiastical architecture is beginning at length to find a development of taste, is this old Eastern talisman to be found doing its work as a Christian emblem. The spirit of the old talismanic faith is gone, but the form remains, to be nourished by us as the natural hommage of the present to the past.

Among the old Cabalistic Hebrews, the Seal of Solomon was, as a talisman, of course deemed to be a sure preventive against the danger of fire. The more modern Jews, still believing in its talismanic virtues, placed it as a safeguard on their houses and on other buildings, because they were especially liable to the danger of fire. The common people, seeing this figure affixed always to brew-houses, mistook it for a sign, and in time, in Upper Germany, the hexagon, or Seal of Solomon, was adopted by German innkeepers as the sign of a beer house, just as the chequer have been adopted in England, though with a different history, as the sign of a tavern (see Magic Squares).

SEALS, BOOK OF THE SEVEN. "And I saw," says Saint John (Apocalypse or Revelation v, 1), "in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals." The seal denotes that which is secret, and seven is the number of perfection; hence the Book of the Seven Seals is a symbol of that knowledge which is profoundly secured from all unhallowed search. In reference to the passage quoted, the Book of the Seven Seals is adopted as a symbol in the Apocalyptic degree of the Knights of the East and West, the seventeenth of the Ancient and Accepted Scottish Rite.

SEALS, KEEPER OF THE. An officer who has charge of the seal or seals of the Lodge. It is found in some of the advanced degrees and in Continental Lodges, but not recognized in the York or American Rites. In German Lodges he is called Stiegelbevahrer, and in French, Garde des Sceaux.

SEARCH FOR TRUTH. This is the object of all Freemasonry and it is pursued from the first to the last step of initiation. The Apprentice begins it seeking for the light which is symbolized by the Word, itself only a symbol of Truth. As a Fellow Craft he continues the search, still asking for more light. And the Master Mason, thinking that he has reached it, obtains only its substitute; for the True Word, Divine Truth, dwells not in the first temple of our earthly life, but can be found only in the second temple of the eternal life.

There is a beautiful allegory of the great Milton, who thus describes the search after truth:
Truth came into the world with her Divine Master, and was a perfect shape and glorious to look upon. But when He ascended, and His apostles after Him were laid asleep, there straight arose a wicked race of deceivers, who, as the story goes of the Egyptian Typhon, with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely frame into a thousand pieces, and scattered them to the four winds of heaven. Ever since that time the friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down, gathering up limb by limb still as they could find them.

**SECEDERS.** During the anti-Masonic excitement in the United States of America, which gave rise to the Anti-Masonic Party, many Freemasons, fearing the loss of popularity, or governed by an erroneous view of the character of Freemasonry, withdrew from the Order, and took a part in the political and religious opposition to it. These men called themselves, and were recognized by the title of, *seceders* or *seceding Masons*.

**SECOND TEMPLE.** See Temple of Zerubbabel.

**SECRECY AND SILENCE.** These virtues constitute the very essence of all Masonic character; they are the safeguard of the Institution, giving to it all its security and perpetuity, and are enforced by frequent admonitions in all the Degrees, from the lowest to the highest. The Entered Apprentice begins his Masonic career by learning the duty of secrecy and silence. Hence it is appropriate that in that Degree which is the consummation of initiation, in which the whole cycle of Masonic science is completed, the abstruse machinery of symbolism should be employed to impress the same important virtues on the mind of the neophyte or newcomer. The same principles of secrecy and silence existed in all the ancient Mysteries and systems of worship. When Aristotle was asked what thing appeared to him to be most difficult of performance, he replied, “To be secret and silent.”

“If we turn our eyes back to antiquity,” says Calcott (*Candid Disquisition*, page 50), “we shall find that the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Harpocrates, to whom they paid peculiar honour and veneration, who was represented with the right hand placed near the heart, and the left down by his side, covered with a skin before, looking up limb by limb still as they could find them.

Apuleius, who was an initiate in the Mysteries of Isis, says: “By no peril will I ever be compelled to disclose to the uninitiated the things that I have had intrusted to me on condition of silence.”

Lobeck, in his *Aglaophamus*, has collected several examples of, the reluctance with which the ancients approached a mystical subject, and the manner in which they shrank from divulging any explanation or fable which had been related to them at the Mysteries, under the seal of secrecy and silence.

Lastly, in the school of Pythagoras, these lessons were taught by the sage to his disciples. A novitiate of five years was imposed upon each pupil, which period was to be passed in total silence, and in religious and philosophical contemplation. And at length, when he was admitted to full fellowship in the society, an oath of secrecy was administered to him on the sacred tetractys, which was equivalent to the Jewish Tetragrammaton.

Silence and secrecy are called “the cardinal virtues of a Select Master,” in the Ninth or Select Master’s Degree of the American Rite.

Among the Egyptians the sign of silence was made by pressing the index finger of the right hand on the lips. It was thus that they represented Harpocrates, the god of silence, whose statue was placed at the entrance of all temples of Isis and Serapis, to indicate that silence and secrecy were to be preserved as to all that occurred within.

**SECRETARIES GUILD OF FREEMASONRY FOR NORTH AMERICA.** See the Masonic Grand Secretaries Guild.

**SECRETARY.** The recording and corresponding officer of a Lodge. It is his duty to keep a just and true record of all things proper to be written, to receive all moneys that are due the Lodge, and to pay them over to the Treasurer. The jewel of his office is a pen, and his position in Lodges of the United States is on the left of the Worshipful Master in front, but in English Lodges he is usually found with the Treasurer at the right, in the North.

**SECRETARY-GENERAL OF THE HOLY EMPIRE.** The title given to the Secretary of the Supreme Council of the Ancient and Accepted Scottish Rite.

**SECRETARY, GRAND.** See Grand Secretary.

**SECRET DOCTRINE.** The secret doctrine of the Jews was, according to Steinschneider, nothing else than a system of metaphysics founded on the Commentaries on the Law and the legends of the Talmudists. Of this secret doctrine, Maimonides says: “Beware that you take not these words of the wise men in their literal signification, for this would be to degrade and sometimes to contradict the sacred doctrine. Search rather for the hidden sense; and if you cannot find the kernel, let the shell alone, and confess that you cannot understand it.” All mystical societies, and even liberal philosophers, were, to a comparatively recent period, accustomed to veil the true meaning of their instructions in intentional obscurity, lest the unlearned and uninstructed should be offended. The Ancient Mysteries had their secret doctrine; so had the school of Pythagoras, and the sect of the Gnostics. The Alchemists, as Hitchcock has clearly shown, gave a secret and spiritual meaning to their jargon about the Transmutation of Metals, the Elixir of Life, and the Philosopher’s Stone. Freemasonry alone has no secret doctrine. Its philosophy is open to the world. Its modes of recognition by which it secures identification, and its rites and ceremonies which are its method of instruction, alone are secret. All men may know the tenets of the Masonic Creed.

**SECRET MASTER.** The Fourth Degree in the Ancient and Accepted Scottish Rite, and the first of what are called the *Ineffable Degrees*. It refers to those circumstances which occurred at the Temple when Solomon repaired to the building for the purpose of supplying the loss of its illustrious builder by the appointment of seven experts, among whom were to be divided the labors which heretofore had been entrusted to one gigantic mind. The lecture elaborately explains the mystical meaning of the sacred things which were contained in the Sanctum Sanctorum, or Holy of Holies. The Lodge is hung with
black curtains strewed with tears, symbolic of grief. There should be eighty-one lights, distributed by nine times nine; but this number is often dispensed with, and three times three substituted. Later instructions reduce them to eight.

There are but two presiding officers—a Master, styled Puissant, and representing King Solomon, and an Inspector, representing Adoniram, the son of Aba, who had the inspection of the workmen on Mount Lebanon, and who is said to have been the first Secret Master. Solomon is seated in the east, clothed in mourning robes lined with ermine, holding a scepter in his hand, and decorated with a blue sash from the right shoulder to the left hip, from which is suspended a triangle of gold. Before him is placed a triangular altar, on which is deposited a wreath of laurel and olive leaves.

Adoniram, called Venerable Inspector, is seated in the west, but without any implement of office, in commemoration of the fact that the works were suspended at the time of the institution of this Degree. He is decorated with a triangular white collar, bordered with black, from which is suspended an ivory key, with the letter Z engraved thereon, which constitutes the collar, and jewel of the Degree. These decorations are worn by all the Brethren. The apron is white edged with black and with black strings; the flap blue, with an open eye thereon embroidered in gold. The modern instruction prescribes that two branches of olive and laurel crossing each other shall be on the middle of the apron.

SECRET MONITOR. An honorary or side Degree once commonly conferred in the United States. The communication of it was not accompanied, it is true, with any impressive ceremonies, but it inculcates a lesson of unfaltering friendship which the prospect of danger could not appall, and the hour of adversity could not betray. It is, in fact, devoted to the practical elucidation of the Masonic virtue of Brotherly Love. In conferring it, those passages of Scripture which are contained in the twentieth chapter of the First Book of Samuel, from the sixteenth to the twenty-third, and from the thirty-fifth to the forty-second verses inclusive, are usually considered as appropriate. It may be conferred on a worthy Master Mason by any Brother who is in possession of its Ritual. There was in Holland, in 1778, a secret Masonic society called the Order of Jonathan and David, which was probably much the same as this American Degree. Kloss in his Catalogue, of 1844, gives the title of a book published in that year at Amsterdam which gives its statutes and formulary of reception.

The Grand Recorder W. C. Spratling, of London, England, where a Grand Council of the Order of the Secret Monitor was formed on June 17, 1887, has furnished information from which the following notes have been prepared.

He has found that the Order of the Secret Monitor is developed from a still more ancient Degree known as the Brotherhood of David and Jonathan, and is at least as old as Freemasonry itself, its principles and watch-words being found on the examples set by the two Hebrew Princes, as recorded in the history and traditions of the Jews. He points out that it is often forgotten that the Israelites, slaves in Egypt for more than four hundred years, absorbed much of the ancient lore of their taskmasters who long before Jewish history begins, were already an ancient race in an advanced state of civilization. They indeed trace their mysteries as a heritage from a still more ancient people who overran Asia Minor long before the dawn of written history.

Brother Spratling says that Statutes covering such a Body as the above are on record in Amsterdam having the date of 1773 and indicating that the organization had been founded three years earlier. Further traces of this brotherhood of David and Jonathan are found in 1778 but the working of the Degree seems to have had its development in the United States where it was carried by immigrants to New Amsterdam and from thence it spread through the Republic in a very simple form and capable of considerable variation. However, the prevailing ceremonies were adopted and then somewhat adapted for English use by the Grand Council in that country. The Degree had been communicated to any Master Mason with little ceremony at any time or place. In this way it was communicated to the following Brethren at or about the dates mentioned:

1840—Dr. Issachar Zacharie in California.
1845—Colonel Shedwell E. Clerke, in Malta.
1845—James Lewis Thomas, in St. Vincent, the West Indies.
1865—Charles Fitzgerald Matier, by an American passing through London.

Three Degrees have been prepared for use in England. The Council of Allied Masonic Degrees in the United States and the similar Body in England have also worked the Secret Monitor, but independently.

SECRET OF THE SECRETS, THE. A Degree cited in the nomenclature of Fustier.

SECRET SOCIETIES. Secret societies may be divided into two classes:

First, those whose secrecy consists in nothing more than methods by which the members are enabled to recognize each other; and in certain doctrines, symbols, or instructions which can be obtained only after a process of initiation, and under the promise that they shall be made known to none who have not submitted to the same initiation; but which, with the exception of these particulars, have no reservations from the public.

Second, those societies which, in addition to their secret modes of recognition and secret doctrine, add an entire secrecy as to the object of their association, the times and places of their meeting, and even the very names of their members.

To the first of these classes belong all those moral or religious secret associations which have existed from the earliest times. Such were the Ancient Mysteries, whose object was, by their initiations, to cultivate a purer worship than the popular one; such, too, the schools of the old philosophers, like Pythagoras and Plato, who in their esoteric instructions taught a higher doctrine than that which they communicated to their esoteric scholars. Such, also, are the modern secret societies which have adopted an exclusive form only that they may restrict the social enjoyment which it is their object to cultivate, or the system of benevolence for which they are organized, to the persons who are united with them by the tie of a
common covenant, and the possession of a common knowledge.

Such, lastly, is Freemasonry, which is a secret society only as respects its signs, a few of its legends and traditions, and its method of inculcating its mystical philosophy, but which, as to everything else—its design, its object, its moral and religious tenets, and the great doctrine which it teaches—is as open a society as if it met on the highways beneath the sun of day, and not within the well-guarded portals of a Lodge.

To the second class of secret societies belong those which sprung up first in the Middle Ages, like the Vehmgericht of Westphalia, formed for the secret but certain punishment of criminals; and in the eighteenth century those political societies like the Carbonari, which have been organized at revolutionary periods to resist the oppression or overthrow the despotism of tyrannical governments. It is evident that these two classes of secret societies are entirely different in character; but it has been the great error of writers like Barruel and Robison, who have attacked Freemasonry on the ground of its being a secret association that they utterly confounded the two classes.

An interesting discussion on this subject took place in 1848, in the National Assembly of France, during the consideration of those articles of the law by which secret societies were prohibited. A part of this discussion is worth preserving, and is in the following words:

_Bloote:_ I should like to have someone define what is meant by a secret society.

_Coquerel:_ Those are secret societies which have made none of the declarations prescribed by law.

_Paulin Gillon:_ I would ask if Freemasonry is also to be suppressed?

_Flocon:_ I begin by declaring that, under a republican government, every secret society having for its object a change of the form of such government ought to be severely dealt with. Secret societies may be directed against the sovereignty of the people; and this is the reason why I ask for their suppression; but, from the want of a precise definition, I would not desire to strike, as secret societies, assemblies that are perfectly innocent. All my life, until the 24th of February, have I lived in secret societies. Now I desire them no more. Yes, we have spent our life in conspiracies, and we had the right to do so; for we lived under a government which did not derive its sanctions from the people. To-day I declare that under a republican government, and with universal suffrage, it is a crime to belong to such an association.

_Coquerel:_ As to Freemasonry, your Committee has decided that it is not a secret society. A society may have a secret, and yet not be a secret society. I have not the honor of being a Freemason.

_The President:_ The thirteenth article has been amended, and decided that a secret society is one which seeks to conceal its existence and its objects.

Secret societies, whose members take any oath binding them to engage in mutiny or sedition, or disturb the peace, or whose members and officers are concealed from society at large have been declared unlawful in various countries, England adopting measures to that end in 1799, 1817 and 1846, but on these occasions specific exemption was made of Masonic Lodges.

On the Continent of Europe the Carbonari has been confused by some authorities with Freemasonry, or, at least, assumed to be a sort of political branch of it though this is, of course, far from the understanding of our institution possessed by those within the fold.

The Carbonari was founded in Naples by the Republicans in 1808 to destroy French rule in Italy. The King of Naples in 1814 soon found the armed Carbonari useful as a means of driving Murat, a Freemason, out of the country. Later on the organization assisted the Austrians also to drive out the French and, gathering numbers up to what is claimed to be half a million members, spread into France and other countries. Other secret societies found on the Continent and active in various countries are the Camorra and the Mafia. These secret societies need only to be mentioned here because the Roman Catholic Church has united Freemasonry with such political organizations in its condemnation (see Sedition Act, Politics, Carbonari, Camorra, and Mafia).

SECRET VAULT. See Vault, Secret.

SECTARIANISM. Freemasonry repudiates all sectarianism, and recognizes the tenets of no sect as preferable to those of any other, requiring in its followers assent only to those dogmas of the universal religion which teach the existence of God and the resurrection to eternal life (see Toleration).

SECULAR LODGES. The epithet Secular has sometimes, but very incorrectly, been applied to Subordinate Lodges to distinguish them from Grand Lodges. In such a connection the word is unmeaning, or, what is worse, is a term bearing a meaning entirely different from that which was intended by the writer. "Secular," says Richardson, "is used as distinguished from eternal, and equivalent to temporal; pertaining to temporal things, things of this world; worldly; also opposed to spiritual, to holy." Every other orthoepist gives substantially the same definition. It is then evident, from this definition, that the word secular may be applied to all Masonic Bodies, but not to one class of them in contradistinction to another. All Masonic Lodges are secular, because they are worldly, and not spiritual or holy institutions. But a subordinate Lodge is no more secular than a Grand Lodge.

SEDITION ACT. On July 12, 1799, the British Parliament alarmed at the progress of revolutionary principles enacted a law commonly known as the Sedition Act, for the suppression of secret societies. But the true principles of Freemasonry were so well understood by the legislators of Great Britain many of whom were members of the Order, that the following clause was inserted in the Act:

And whereas, certain Societies have been long accustomed to be held in this Kingdom, under the denomination of Lodges of Freemasons, the meetings whereof have been in a great measure directed to charitable purposes, be it therefore enacted, that nothing in this Act shall extend to the meetings of any such society or Lodge which shall, before the passing of this Act, have been usually held under the said denomination, and in conformity to the rules prevailing among the said Societies of Freemasons.

SEEING. One of the five human senses, whose importance is treated of in the Fellow Craft's Degree. By sight, things at a distance are, as it were, brought near, and obstacles of space overcome. So in Freemasonry, by a judicious use of this sense, in modes which none but Freemasons comprehend, men distant from each other in language, in religion, and in
politics, are brought near, and the impediments of birth and prejudice are overthrown. But, in the natural world, sight cannot be exercised without the necessary assistance of light, for in darkness we are unable to see. So in Freemasonry, the peculiar advantages of Masonic sight require, for their enjoyment, the blessing of Masonic light. Illuminated by its divine rays, the Freemason sees where others are blind; and that which to the profane is but the darkness of ignorance, is to the initiated filled with the light of knowledge and understanding.

SEEKERS. The French word is Chercheurs. The First Degree of the Order of Initiated Knights and Brothers of Asia.

SEFIDD SCHAMAGAN. A secret Moslem Society, called also the Candidati, from being clothed in white. They taught that the wicked would be reabsorbed into the Divine Creator. The Chief was known as the Veiled Prophet (see Gi'otto).

SEJJIN. The Arabic register of all the wicked, also the title of the residence of Eblis.

SELAHU ALEIKUM, ES. The Arabic salutation of Peace be with you; which meets with the response Aleikum es Selaam. These expressions are prominently in use by ancient Arabic Associations (see Selaam).

SELECT MASTER. The Ninth Degree in the American Rite, and the last of the two conferred in a Council of Royal and Select Masters. Its officers are a Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Treasurer, Recorder, Captain of the Guards, Conductor of the Council, and Steward. The first three represent the three Grand Masters at the building of Solomon's Temple. The symbolic colors are black and red, the former significant of secrecy, silence, and darkness; the latter of fervency and zeal. A Council is supposed to consist of neither more nor less than twenty-seven; but a smaller number, if not less than nine, is competent to proceed to work or business. The candidate, when initiated, is said to be "chosen as a Select Master." The historical object of the Degree is to commemorate the deposit of an important secret or treasure which, after the preliminary preparations, is said to have been made by Hiram Abif (see Selaam).

A controversy has sometimes arisen among ritualists as to whether the Degree of Select Master should precede or follow that of Royal Master in the order of conferring. But the arrangement now existing, by which the Royal Master is made the First and the Select Master the Second Degree of Cryptic Masonry, has been very generally accepted, and this for the best of reasons. It is true that the circumstances referred to in the Degree of Royal Master occurred during a period of time which lies between the death of the Chief Builder of the Temple and the completion of the edifice, while those referred to in the Degree of Select Master occurred anterior to the Builder's death. Hence, in the order of time, the events commemorated in the Select Master's Degree took place anterior to those which are related in the Degree of Royal Master; although in Masonic sequence the latter Degree is conferred before the former. This apparent anachronism is, however, reconciled by the explanation that the secrets of the Select Master's Degree were not brought to light until long after the existence of the Royal Master's Degree had been known and recognized.

In other words, to speak only from the traditional point of view, Select Masters had been designated, had performed the task for which they had been selected, and had closed their labors, without ever being openly recognized as a class in the Temple of Solomon. The business in which they were engaged was a secret one. Their occupation and their very existence, according to the legend, were unknown to the great body of the Craft in the first Temple. The Royal Master's Degree, on the contrary, as there was no reason for concealment, was publicly conferred and acknowledged during the latter part of the construction of the Temple of Solomon; whereas the Degree of Select Master, and the important incidents on which it was founded, are not supposed to have been revealed to the Craft until the building of the Temple of Zerubbabel. Hence the Royal Master's Degree should always be conferred anterior to that of the Select Master.

The proper jurisdiction under which these Degrees should be placed, whether under Chapters and to be conferred preparatory to the Royal Arch Degree or under Councils and to be conferred after it, has excited discussion. The former usage has prevailed in Maryland and Virginia, but the latter in all the other States. There is no doubt that these degrees belonged originally to the Ancient and Accepted Scottish Rite, and were conferred, as honorary Degrees by the Inspectors of that Rite. This authority and jurisdiction the Supreme Council for the Southern Jurisdiction of the Rite continued to claim until the year 1870; although, through negligence, the Councils of Royal and Select Masters in some of the States had been placed under the control of independent Jurisdictions called Grand Councils. Like all usurped authority, however, this claim of the State Grand Councils does not seem to have ever been universally admitted or to have been very firmly established.

Repeated attempts have been made to take the Degrees out of the hands of the Councils and to place them in the Chapters, there to be conferred preparatory to the Royal Arch. The General Grand Chapter, in the Triennial Session of 1847, adopted a resolution granting this permission to all Chapters in States where no Grand Councils exist. But, seeing the manifest injustice and inexpediency of such a measure, at the following session of 1850 it refused to take any action on the subject of these Degrees. In 1853 it disclaimed all control over them, and forbade the Chapters under its jurisdiction to confer them. As far as regards the interference of the Ancient and Accepted Scottish Rite, that question was set at rest in 1870 by the Mother Council, which at its session at Baltimore, formally relinquished all further control over them.

SEMELIUS. An officer in the Sixth Degree of the Modern French Rite, known as the Grand Master of Despatches.

SEMESTER. The mot de semestre, or semi-annual word, is used only in France. Every six months a secret word is communicated by the Grand Orient to
all the Lodges under its jurisdiction. This custom was introduced October 28, 1773, during the Grand Mastership of the Duke of Chartres, to enable him the better to control the Lodges, and to afford the members a means whereby they could recognize the members who were not constant in their attendance, and also those Freemasons who either belonged to an unrecognized Rite, or who were not affiliated with any Lodge. The Chapters of the advanced Degrees receive a word annually from the Grand Orient for the same purpose. This, with the password, is given to the Tiler on entering the Temple.

**SENIOR DEACON.** See Deacon.

**SENIOR ENTERED APPRENTICE.** In the ritual of the early part of the eighteenth century the Senior and Junior Entered Apprentices acted in the place of the Deacons, which offices were then unknown. The Senior Entered Apprentice was placed in the south, and his duty there was "to hear and receive instructions, and to welcome strange Brethren" (see Junior Entered Apprentice).

**SENIOR WARDEN.** The second officer in a Symbolic Lodge. He presides over the Craft during the hours of labor, as the Junior does during the hours of refreshment, and in the absence of the Master he performs the duty of that officer (see Wardens).

**SENSORS, FIVE.** See Five Senses.

**SENSORS, SEVEN.** See Man.

**SENTINEL.** An officer in a Royal Arch Chapter, in a council of Knights of the Red Cross, and in a Commandery of Knights Templar, whose duties are similar to those of a Warden of a Lodge, he acting as the deputy of the presiding officer. The title is derived from the old German *senne*, meaning house, and *schalk*, servant. The Seneschals in the Middle Ages were the lieutenants of the Dukes and other great feudalatories, and took charge of the castles of their masters during their absence.

**SEPHERA.** See Deacon.

**SEPULCHER.** The spirit of gratitude has from the earliest period led men to venerate the tombs in which have been deposited the remains of their benefactors. In all of the ancient religions there were sacred tombs to which worship was paid. The tombs of the prophets, preserved by the Israelites, gave testimony to their reverence for the memory of these holy personages. After the advent of Christianity, the same sentiment of devotion led the pilgrims to visit the Holy Land, that they might kneel at what was believed to be the sepulcher of their Lord. In many of the churches of the Middle Ages there was a particular place near the altar called the *Sepulcher*, which was used at Easter for the performance of solemn rites commemorative of the Savior's resurrection. This custom still prevails in some of the churches on the Continent. In Templar Freemasonry, which is professedly a Christian system, the sepulcher forms a part of the arrangements of a Commandery. In England, the sepulcher is within the Asylum, and in front of the Eminent Commander. In the United States of America it is placed without; and the scenic representation observed in every well-regulated and properly arranged Commandery furnishes a most impressive and pathetic ceremony.

**SEPULCHER KNIGHT OF THE HOLY.** See Knight of the Holy Sepulcher.

**SERAH.** The Hebrew word סֵפֶרֶךְ. The singular form of the word is *Seraph*, signifying *burning*, *fiery*. Celestial beings in attendance upon Jehovah, mentioned by Isaiah (vi, 2-7). Similar to the Cherubim, having the human form, face, voice, two hands, and two feet, but six wings, with four of which they cover their faces and feet—as a sign of reverence—while with two they fly. Their specific office is to sing the praises of the Holy One, and convey messages from heaven to earth.

**SERAPHIM.** The Hebrew word סֵפֶרֶךְ. The singular form of the word is *Seraph*, signifying *burning*, *fiery*. Celestial beings in attendance upon Jehovah, mentioned by Isaiah (vi, 2-7). Similar to the Cherubim, having the human form, face, voice, two hands, and two feet, but six wings, with four of which they cover their faces and feet—as a sign of reverence—while with two they fly. Their specific office is to sing the praises of the Holy One, and convey messages from heaven to earth.

**SEPTENARY.** The number Seven, which see.

**SEPULCHER.** The spirit of gratitude has from the earliest period led men to venerate the tombs in which have been deposited the remains of their benefactors. In all of the ancient religions there were sacred tombs to which worship was paid. The tombs of the prophets, preserved by the Israelites, gave testimony to their reverence for the memory of these holy personages. After the advent of Christianity, the same sentiment of devotion led the pilgrims to visit the Holy Land, that they might kneel at what was believed to be the sepulcher of their Lord. In many of the churches of the Middle Ages there was a particular place near the altar called the *Sepulcher*, which was used at Easter for the performance of solemn rites commemorative of the Savior's resurrection. This custom still prevails in some of the churches on the Continent. In Templar Freemasonry, which is professedly a Christian system, the sepulcher forms a part of the arrangements of a Commandery. In England, the sepulcher is within the Asylum, and in front of the Eminent Commander. In the United States of America it is placed without; and the scenic representation observed in every well-regulated and properly arranged Commandery furnishes a most impressive and pathetic ceremony.

**SEPULCHER KNIGHT OF THE HOLY.** See Knight of the Holy Sepulcher.

**SERAPHIM.** The Hebrew word סֵפֶרֶךְ. The singular form of the word is *Seraph*, signifying *burning*, *fiery*. Celestial beings in attendance upon Jehovah, mentioned by Isaiah (vi, 2-7). Similar to the Cherubim, having the human form, face, voice, two hands, and two feet, but six wings, with four of which they cover their faces and feet—as a sign of reverence—while with two they fly. Their specific office is to sing the praises of the Holy One, and convey messages from heaven to earth.

**SERAPHIM ORDER OF.** A Swedish Rite, instituted in 1394, revived in 1748. The number of knights, exclusive of the royal family, was twenty-four.

**SERAPIS, MYSTERIES OF.** See Egyptian Mysteries.

**SERMONS, MASONIC.** Sermons on Masonic subjects, and delivered in churches before Masonic Bodies or on Masonic festivals, are peculiar to the British and the American Freemasons. Neither the French nor German, nor, indeed, any continental literature of Freemasonry, supplies us with any examples. The first Masonic sermon of which we have any knowledge, from its publication, was "A General Charge to Masons, delivered at Christ Church, in Boston, on the 27th of December, 1749, by the Rev. Charles Brockwell, A.M., published at the request of the Grand Officers and Brethren there." It was, however, not printed at Boston, Massachusetts, where it was delivered, but was first published in the Freemasons' Pocket Companion for 1754. Brockwell was chaplain of the English troops stationed at Boston. But in the United States of America, at least, the custom of delivering sermons on Saint John's day prevailed many years before. In Doctor Mackey's History of Freemasonry in South Carolina (pages 15-20) will be found the authentic evidence that the Lodges in Charleston attended Divine Service on
December 27, 1738, and for several years after, on each of which occasions it is to be presumed that a sermon was preached. In 1742 it is distinctly stated, from a contemporary gazette, that “both Lodges proceeded regularly, with the ensigns of their Order and music before them, to church, where they heard a very learned sermon from their Brother, the Rev. Mr. Durand.”

The first Masonic sermon we have recorded here eloquently paid tribute to the virtues taught among the Craftsmen and after the centuries of years is stimulating reading. A copy of it by Brother Dudley Wright was reprinted in the New Age Magazine, October, 1924. This sermon was preached at Boston, Massachusetts, by Brother Rev. Charles Brockwell, M.A., one of the Chaplains of King George II. The sermon is entitled Brotherly Love Recommended, and it was preached before the “Ancient and Honorable Society of Free and Accepted Masons” in Christ Church, Boston. It was published “at the request of the Society” and on the flyleaf is the following official Minute:

In the Grand Lodge, held at the Exchange Tavern in Boston on Wednesday, 27th December, 1749.

Agreed

That the thanks of the Ancient and Honorable Society be given to our Brother the Rev. Mr. Charles Brockwell, for his sermon preached this day before the said society and that the Brother Right Worshipful Hugh M'Daniel, Brother Henry Price and Brother Aston request a copy of the same to be printed by the society.

Charles Pelham, Secretary.

The sermon is dedicated to the Brethren as follows:

To the Right Worshipful Thomas Oxnard, Esquire, Provincial Grand Master of North America; Mr. Hugh McDaniel, Deputy Grand Master, Mr. Benjamin Hallowel, Mr. John Box, Grand Wardens, and others, the Worshipful Brothers and Fellows of the Ancient and Honorable Society of Free and Accepted Masons, this sermon, preached and published at your request, is dedicated by their most affectionate Brother and humble servant, Charles Brockwell.

The text chosen was First Thessalonicans iv, 9: “But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another,” and in the course of his discourse, Brother Brockwell said:

The principal intention in forming societies is undoubtedly uniting men in the stricter bonds of love, for, men, considered as social creatures, must derive their happiness from each other; every man being designed for his society subsists and upon these depend its wisdom, strength, and friendship. He who neither contrives mischief against others, nor suspects any against himself, has his mind always at rest, and his faculties rejoice in harmony and proportion.

Brotherly love, relief, and truth oblige us not only to be compassionate and benevolent, but to demonstrate that these are liable to no censure. Has not every Society some peculiarities which are not to be revealed to men of different communities? But some among us behave not so well as might be expected; we fear this is too true, and are heartily sorry for it. But it might be inferred by parity of reason that the misconduct of a Christian is argument against Christianity, a conclusion which, I premise, no man will allow. Let us accordingly serve and obey each other, for our Brother the Rev. Mr. Charles Brockwell, Mr. John Box, Grand Wardens, and others, the Regular Grand Master of North America; Mr. Hugh M'Daniel, Deputy Grand Master, Mr. Benjamin Hallowel, Mr. John Box, Grand Wardens, and others, the

This article bears the imprint Boston, Printed and Sold by G. Rogers, next to the Prison in Queen Street. The poem, published in 1750, had an introduction addressed To the Reader as follows:

Courteous and Loving Reader.

I thought it necessary to acquaint thee with three things, which thou wilt, perhaps, be inquisitive about. First, Why thou hast not had the following entertainments sooner. Secondly, Why it now appears abroad without sheltering itself under the name of some powerful patron. And, Thirdly, Why I have given myself the title of this poor sheet might retire for protection. Thirdly, the title by a Great Number of People who Actually Saw the Same with Their Own Eyes. By Me, the Hon'ble B. B. Esq.

For though this Society is, perhaps, the only one in the world that ever gave itself those pompous epithets, yet it is allowed to be the standard of Antiquity and Honour. Of Antiquity—as it can boast an Era many years higher than that of the
world. Of Honour—as it is invested with that distin-
guishing Badge, which is, at this day, the glory of the
Greatest Potentates on earth. And if so, I see no reason
why I should not submit to it as a standard of propriety too.

I am, Loving Reader, with the Greatest Humility,

The Hon'ble B. B. Esq.

The full text of this quaint and interesting old
poem follows:

Oh Muse, renowned for story-telling
Fair Clio, leave thy airy dwelling.
Now while the streams like marble stand
Held fast by winter’s icy hand;
Now, while the hills are clothed in snow;
Now while the keen north west winds blow
From the bleak fields and chilling air
Unto the warmer hearth repair;
Where friends in cheerful circle meet,
In social conversation sit.

Come, Goddess, and our ears regale
With a diverting Christmas tale.
Oh come, and in thy verse declare
Thou, to perpetuate their glory,
With a diverting Christmas tale.

Free Masons, so the story goes,
Have two saints for their patrons chose,
And both Saint Johns, one the Baptist,
And the other the Evangelist.
The Baptist had the Lodge which stood
Whilom by Jordan’s ancient flood.
The Lodges now are in their place
To house of ale from house of God.

And how the parson told his tale;
How they returned, in manner odd,
To house of God from house of ale,
And that each saint should have his day.
To show the world they mean fair play,
And that each saint should have his day.

The Masons by procession
Having already honored one,
(Thou, to perpetuate their glory,
Clio, did’st then relate the story.)
To show the world they mean fair play,
And that each saint should have his day.
Now ordered store of belly-timber
'Gainst twenty-seventh of December.

For that’s the day of Saint John’s feast
Fixst by the holy Roman priest,
They then in mode religious chose
Their Brother of the roll and rose
With a diverting Christmas tale.

The sermon to commence:
He from the sacred eminence
Must first explain and then apply
The Masons by procession
Having already honored one,
(Thou, to perpetuate their glory,
Clio, did’st then relate the story.)
To show the world they mean fair play,
And that each saint should have his day.
Now ordered store of belly-timber
'Gainst twenty-seventh of December.

And how the parson told his tale;
How they returned, in manner odd,
To house of God from house of ale,
And that each saint should have his day.
To show the world they mean fair play,
And that each saint should have his day.

Those who with razor bright and keen,
And careful hand, each morn are seen
Devoting to Saint Nicholas
The manly honors of the face.

He from the sacred eminence
Must first explain and then apply
The duties of Free Masonry.

At length in scarlet apron drest,
Forth rushed the morning of the fest,
And now the bells in steeple play,
Hark, ding, dong, bell, they chime away,
Until, with solemn toll and steady,
The great bell tolls—the parson’s ready.

Masons at church! Strange auditory!
And yet we have as strange a story,
For saints, as history attests,
Have preached to fishes, birds and beasts,
Yea stones so hard: tho’ strange, ’tis true,
For saints, as history attests,
Have preached to fishes, birds and beasts,
Yea stones so hard: tho’ strange, ’tis true,

The crowd attending gaze around,
And awful silence reigns profound,
Till from the seat which he’d sat an—on
Uprose and thus began the parson.

Right Worshipful, at your command
Obedient I in Rostra stand;
It proper is and fit to show
Unto the crowds that gape below,
And wonder much, and well they may,
What on this occasion I can say,
Why in the church are met together,
Especially so in such cold weather,
Such folk as never did appear,
So overfond of being there.

Know then, my friends, without more pother,
That these are Masons, I’m a Brother,
Masons, said I?—Yes Masons Free,
Their deeds and title both agree.
While other sects fall out and fight
About a trifling mode or rite,
We firm on Love cemented stand,
We in our friendly arms enfold,
And twist the suffocating string
Of Friendship, with its double bond.

The Scotch and eke New England saint,
Addressed them thus—‘My brother asses.’
As ecclesiastic writers say,
Those who with razor bright and keen,
And careful hand, each morn are seen
Devoting to Saint Nicholas
The manly honors of the face.

Him too who works, Ah! cruel deed,
Who’ve Crispin for their patron chose,
To outward shape or inward mind.

We all agree, both wet and dry,
What on this occasion I can say,
While other sects fall out and fight
About a trifling mode or rite,
We firm on Love cemented stand,
We in our friendly arms enfold,
And twist the suffocating string
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Masons, said I?—Yes Masons Free,
Their deeds and title both agree.
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Him too who works, Ah! cruel deed,
Who’ve Crispin for their patron chose,
To outward shape or inward mind.

We all agree, both wet and dry,
What on this occasion I can say,
While other sects fall out and fight
About a trifling mode or rite,
We firm on Love cemented stand,
We in our friendly arms enfold,
And twist the suffocating string
Of Friendship, with its double bond.
Ashamed he hides himself, nor draws Achilles tarry'd in his tent;
At home, at least, if not in bed,
A conquering sword in harlot's cause.

So when the Greeks 'gainst the Trojans went,
He wisely caught a cold and stayed
Would from all parts collect a mob,
And so the geese descend, from gab'ling

For, foreseeing that the job
Pallas forbade him to appear,
But no Right Worshipful was there,

When she, from tippling eastern streams,
Of river, leads his geese to drink,
So stalks before the fleecy fold,

Three with their white sticks next are seen,
One on each side and one between;
Pump L—w—— marches on the right,

Three with their white sticks next are seen,
One on each side and one between;
Pump L—w—— marches on the right,
Round as a hoop, as bottle tight,

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Round as a hoop, as bottle tight,
of the ship mentioned in the article in this work headed *Clothed, Rea*—"probably Mr. John Rea, who kept in Butler's Row in 1748—he was a ship commander," Rowe—"John Rowe was a merchant, an importer, kept on Belcher's Warf in 1744, he lived on Essex Street in 1760."

The Latin phrase, from Horace, thirtieth line of poem, means *And to know all things is not permitted*.

Brother Briggs gives *L-w-s* as meaning Lewis Twiner, *P-e as Pue, A-n for Doctor Ashton, apothecary at Boston about 1738, died in 1776 aged 74, L-ke for Luke Vardy who kept the Royal Exchange Tavern at Boston in 1733, and *F-k for Francis Johannott*, a distiller and prominent member of the Sons of Liberty, who died in 1775. Stone's was a well-known Tavern. The various Saints mentioned in the text Antonio, Crispin, Nicholas, Catherine, are the patrons of sailors, shoemakers, barbers, and ropemakers (see also *Clothed, and Regalia*).

Brockwell's, however, is the first of these early sermons which has had the good fortune to be embalmed in type. But though first printed, it was not the first delivered. In 1750, John Entick, afterward the editor of an edition of Anderson's *Constitutions*, delivered a sermon at Walbrook, England, entitled *The Free and Accepted Mason Described*. The text on this occasion was from Acts xxvii, 22, and had some significance in reference to the popular character of the Order. "But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." Entick preached several other sermons, which were printed. From that time, both in England and the United States of America, the sermon became a very usual part of the public celebration of a Masonic festival. One preached at Newcastle-upon-Tyne, in 1775, is in its very title a sermon of itself: "The Basis of Freemasonry displayed; or, an Attempt to show that the general Principles of true Religion, genuine Virtue, and sound Morality are the noble Foundations on which this renowned Society is established: Being a Sermon preached in Newcastle, on the Festival of Saint John the Evangelist, 1775, by Brother Robert Green."

In 1799, the Rev. Jethro Inwood published a volume of *Sermons, in which are expressed and enforced the religious, moral, and political virtues of Freemasonry, preached upon several occasions before the Provincial Grand Officers and other Brethren in the Counties of Kent and Essex*. In 1849 Brother Spencer published an edition of this work, enriched by the valuable notes of Doctor Oliver. In 1801 the Rev. Thaddeus Mason Harris, Grand Chaplain of the Grand Lodge and Grand Chapter of Massachusetts, published at Charlestown, Massachusetts, a volume of *Discourses delivered on Public Occasions, illustrating the Principles, displaying the Tendency, and vindicating the Design of Freemasonry*. This work has also been annotated in a new edition by Doctor Oliver, and republished in his *Golden Remains of Early Masonic Writers*. During this nineteenth century there has been an abundance of single sermons preached and published, but for a long period no other collected volume of any by one and the same author has been given to the public since those of Doctor Harris. Yet the fact that annually in Great Britain and America hundreds of sermons in praise or in defense of Freemasonry are delivered from Christian pulpits, is a valuable testimony given by the clergy to the purity of the Institution.

There is a famous medal in existence bearing a message of such dignity and force that it has well been called a Masonic sermon and is known by that name on the Continent of Europe. A splendid specimen of this medal with its forty-one beautiful lines of engraving is in the possession of Brother Thomas T. Thorp of Leicester, England, where it was examined for the purpose of description here. This is a bronze medal representing on one side a serpent biting a file and having around the border the words *La Mac. vivra, Dieu le veut. Gr.: Or.: de Belgique 5538*, meaning *Masonry will live, God wills it. Grand Orient of Belgium, 5538*. This medal was struck in consequence of an interdict pronounced against the Masonic Order by the Roman Catholic Archbishop of Mechlin in December, 1838, which however had no effect unless to increase the prosperity of the Fraternity and to revive the loyalty of those whose interest had waned. The inscription on the reverse of this medal is known as the Masonic Sermon. Here it is:

Masonic conduct is to adore the Grand Architect of the Universe:
Love thy neighbor: do no evil: do good: suffer man to speak:
The character most acceptable to the Grand Architect of the Universe consists of good morals and to the practice of all the virtues:
Do good for the love of goodness itself alone:
Ever keep thy soul in a state so pure as to appear worthily before the presence of the Grand Architect, who is God:
Love the good, succor the weak, fly from the wicked, but hate no one:
Speak seriously with the great, and prudently with thy equals, sincerely with thy friends, pleasantly with the little ones, tender with the poor:
Do not flatter thy Brother, that is treason:
If thy Brother flatter thee, beware that he doth not corrupt thee:
Listen always to the voice of conscience:
Be a father to the poor: each sigh drawn from them by thy practice of all the virtues:
Be content in all places, at all times, and with all things:
Be a father to the poor: each sigh drawn from them by thy practice of all the virtues:
Love thy neighbor: do no evil: do good: suffer man to speak:
The worship most acceptable to the Grand Architect of the Universe who searches his friend: aim to give him good principles rather than elegant manners, that he may have enlightening:
If thou blushes at thy condition it is pride: consider that it is not the position which honors or degrades him:
Do good for the love of goodness itself alone:
Respect the stranger on his journey and assist him: his:
Listen always to the voice of conscience:
Be a father to the poor: each sigh drawn from them by thy:
Love thy neighbor: do no evil: do good: suffer man to speak:
Be content in all places, at all times, and with all things:
Be a father to the poor: each sigh drawn from them by thy practice of all the virtues:
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SERPENT. As a symbol, the serpent obtained a prominent place in all the ancient initiations and religions. Among the Egyptians it was the symbol of Divine Wisdom when extended at length, and the serpent with his tail in his mouth was an emblem of eternity. The winged globe and serpent symbolized their triune deity. In the ritual of Zoroaster, the serpent was a symbol of the universe. In China, the ring between two serpents was the symbol of the world governed by the power and wisdom of the Creator. The same device is several times repeated on the Isiac Table. Godfrey Higgins (Anacalypsis i, page 521) says that, from the faculty which the serpent possessed of renewing itself, without the process of generations as to outward appearance, by annually casting its skin, it became, like the Phenix, the emblem of eternity; but he denies that it ever represented, even in Genesis, the evil principle.

Faber's theory of the symbolism of the serpent, as set forth in his work on the Origin of Pagan Idolatry, is ingenious. He says that the ancients in part derived their idea of the serpent from the first tempter, and hence it was a hieroglyphic of the evil principle. But as the deluge was thought to have emanated from the evil principle, the serpent thus became a symbol of the deluge. He also represented the good principle; an idea borrowed from the winged Seraphim which was blended with the Cherubim who guarded the tree of life—the Seraphim and Cherubim being sometimes considered as identical; and besides, in Hebrew, שׁנָָם means both a serpent and a pole. But as the good principle was always male and female, then the Serpent represented the Great Father, Adam or Noah, and the female serpent represented the ark or world, the microcosm and the macrocosm. Hence the serpent represented the perpetually renovated world, and as such was used in all the Mysteries.

Doctor Oliver brings his peculiar views to the interpretation, and says that in Christian Freemasonry the serpent is an emblem of the fall and the subsequent redemption of man. In Ancient Craft Masonry, however, the serpent does not occur as a symbol. In the Templar and in the Philosophic Degrees—such as the Knight of the Brazen Serpent, where the serpent is combined with the cross—it is evidently a symbol of Christ; and thus the symbolism of these Degrees is closely connected with that of the Rose Croix.

SERPENT AND CROSS. A symbol used in the Degrees of Knights Templar and Knight of the Brazen Serpent. The cross is a tau cross \( \Upsilon \), and the serpent is twined around. Its origin is found in Numbers xxi, 9, where it is said, “Moses made a serpent of brass, and put it upon a pole.” The Hebrew word פֶּן, Nes, here translated a pole, literally means a standard, or something elevated on high as a signal, and may be represented by a cross as well as by a pole. Indeed, Justin Martyr calls it a cross.

SERPENT, KNIGHT OF THE BRAZEN. See Knight of the Brazen Serpent.

SERPENT WORSHIP. In ancient times, the serpent was an object of adoration in almost all nations. It was, in fact, one of the earliest deviations from the true system, and in almost all the ancient rites we find some allusion to the serpent. It was worshipped in India, Egypt, Phenicia, Babylonia, Greece, and Italy. Indeed, so widely was this worship distributed, presenting everywhere so many similar features, that it is not surprising that it has been regarded by some writers as the primitive religion of man. And so long did it continue, that in the Sect of Ophites—from the Greek word ὁφής, meaning a serpent, it became one of the earliest heresies of the church. In some nations, as the Egyptians, the serpent was the representative of the good principle; but in most of them it was the emblem of the evil principle.

SERVIA, or SERBIA. Formerly a kingdom of the Balkan Peninsula, in southeastern Europe, now combined with Montenegro, Bosnia, Herzegovina, Dalmatia, Croatia, Slavonia, Slovenia, and Voyvodina to form Jugoslavia (see Austria Hungary and Czecho-Slovakia). Two Lodges warranted by the Grand Orient of Italy were working in Belgrade in 1885. A governing body for Servia was opened in 1912 at a Convention beginning on May 10 and lasting for thirteen days. In 1914 it controlled four Lodges whose membership totalled less than 100 in all.

SERVING BRETHREN. Freemasons whose duty it is to serve the Lodge as Tilers, waiters at the Lodge table, and to perform other menial services, are called in European Lodges Serving Brethren. They are not known in the United States of America, but were long recognized as a distinct class in England and on the Continent. In 1738 the Grand Lodge of England adopted a regulation for their initiation, which, slightly modified, is still in force. By it every Lodge is empowered to initiate without charge Serving Brethren, who cannot, however, become members of the Lodge, although they may join another. In military Lodges private soldiers may be received as Serving Brethren. On the Continent, at one time, a separate and preliminary form of reception, with peculiar signs, etc., was appropriated to those who were initiated as Serving Brethren, and they were not permitted to advance beyond the first Degree; which, however, worked no inconvenience, as all the business and refreshment of the Lodges were done at that time in the Entered Apprentice's Degree. The regulation for admitting Serving Brethren arose from the custom of Lodges meeting at taverns; and as at that period labor and refreshment were intermixed, the waiters for the tavern were sometimes required to enter the room while the Lodge was in session, and hence it became necessary to qualify them for such service by making them Freemasons. In France they are called Frères Servants; in Germany, Dienenden Brüder.

The Knights Templar had a class called Serving Brothers, who were not, however, introduced into the Order until it had greatly increased in wealth and numbers. The form of their reception varied very slightly from that of the Knights; but their habit was different, being black. They were designated for the performance of various services inside or outside of the Order. Many rich and well-born men belonged to this class. They were permitted to take part in the election of a Grand Master. The Treasurer of the Order was always a Serving Brother. Of these Serving Brothers there were two kinds: Servants at Arms and Artificers. The former were the
most highly esteemed; the latter being considered a very inferior class, except the Armillers, who were held, on account of the importance of their occupation, in higher estimation.

SETH. It is a theory of some Masonic writers that the principles of the Pure or Primitive Freemasonry were preserved in the race of Seth, which had always kept separate from that of Cain, but that after the Flood they became corrupted by a secession of a portion of the Sethites, who established the Spurious Freemasonry of the Gentiles. This theory has been very extensively advanced by Doctor Oliver in all his works. The pillars erected by Seth to preserve the principles of the arts and sciences are mentioned by Josephus. But although the Old Constitutions speak of Seth, they ascribe the erection of these pillars to the children of Lamech. But in the advanced Degrees of Freemasonry the erection is attributed to Enoch (see Enoch).

SETHOS. In 1731, the Abbé Terrasson published at Paris a work entitled Sethos histoire ou vie tirée des monuments, anecdotes de l'ancienne Egypte. It has passed through a great many editions and has been translated into German and English. This work is a romantic history, life taken from the monuments, anecdotes of ancient Egypt. Under the form of fiction it contains an admirable description of the initiation into the ancient Egyptian Mysteries. The labors and researches of Terrasson have been very freely used by Lenoir, Clavel, Oliver, and other writers on the ancient initiations.

SETTING-MAUL. A wooden hammer used by Operative Masons to set the stones in their proper positions. It is in Speculative Freemasonry a symbol, in the Third Degree, reminding us of the death of the builder of the Temple, which is said to have been effected by this instrument. In some Lodges it is improperly used by the Master as his gavel, from which it totally differs in form and in symbolic signification. The gavel is a symbol of order and decorum; the setting-maul, of death by violence.

SETTING SUN. It was the duty of the Senior Wardens to pay and dismiss the Craft at the close of day, when the sun sinks in the West; so now the Senior Warden is said in the Lodge to represent the setting sun.

SEVEN. In every system of antiquity there is a frequent reference to this number, showing that the veneration for it proceeded from some common cause. It is equally a sacred number in the Gentile as in the Christian religion. Doctor Oliver says that this can scarcely be ascribed to any event, except it be the institution of the Sabbath. Godfrey Higgins thinks that the peculiar circumstance, perhaps accidental, of the number of the days of the week coinciding exactly with the number of the planetary bodies probably procured for it its character of sanctity. The Pythagoreans called it a perfect number, because it was made up of three and four, the triangle and the square, which are the two perfect figures. They called it also a virgin number, and without mother, comparing it to Minerva, who was a motherless virgin, because it cannot by multiplication produce any number within ten, as twice two does four, and three times three does nine; nor can any two numbers, by their multiplication, produce it.

It is singular to observe the important part occupied by the number seven in all the ancient systems. There were, for instance, seven ancient planets, seven Pleiades, and seven Hyades; seven altars burned continually before the god Mithras; the Arabs had seven holy temples; the Hindus supposed the world to be enclosed within the compass of seven peninsulas; the Goths had seven deities, namely, the Sun, the Moon, Tuisco, Woden, Thor, Friga, and Seatur, from whose names are derived our days of the week; in the Persian Mysteries were seven spacious caverns, through which the aspirant had to pass; in the Gothic Mysteries, the candidate met with seven obstructions, which were called the Road of the Seven Stages; and, finally, sacrifices were always considered as most efficacious when the victims were seven in number.

Much of the Jewish liturgy was governed by this number, and the etymology of the word shows its sacred import, for the radical meaning of the Hebrew word יָשָׁב, yeshab, is, says Parkhurst, sufficiency or fulness. The Hebrew idea, therefore, like the Pythagorean, is that of perfection. To both the seven was a perfect number. Again: יָשָׁב, means to swear, because oaths were confirmed either by seven witnesses, or by seven victims offered in sacrifice, as we read in the Covenant of Abraham and Abimelech (Genesis xxi, 28). Hence, there is a frequent recurrence to this number in the Scriptural history. The Sabbath was the seventh day; Noah received seven days' notice of the commencement of the deluge, and was commanded to select clean beasts and fowls by sevens; seven persons accompanied him into the ark; the ark rested on Mount Ararat in the seventh month; the intervals between despatching the dove were, each time, seven days; the walls of Jericho were encompassed seven days by seven priests, bearing seven rams' horns; Solomon was seven years building the Temple, which was dedicated in the seventh month, and the festival lasted seven days; the candlestick in the tabernacle consisted of seven branches; and, finally, the tower of Babel was said to have been elevated seven stories before the dispersion.

Seven is a sacred number in Masonic symbolism. It has always been so. In the earliest instructions of the eighteenth century it was said that a Lodge required seven to make it perfect; but the only explanation to be found in any of those ceremonies of the sacredness of the number is the seven liberal arts and sciences, which, according to the old Legend of the Craft, were the foundation of Freemasonry. In modern ritualism the symbolism of seven has been transferred from the First to the Second Degree, and there it is made to refer only to the seven steps of the Winding Stairs; but the symbolic seven is to be found diffused in a hundred ways over the whole Masonic system.

The sun was naturally the great central planet of the ancient seven, and is ever represented as the central light of the seven in the branched candlestick. Of the days of the week one was known as Sol's day, or Sunday, and as the Sun was the son of Saturn, he was ushered in by his father Saturn, or Saturday, whom he superseded. The Jews got their Sabbath from the Babylonians about 700 B.C. (Ancient Faiths, page 863) also see Philo Judaeus, Josephus, and
Clement of Alexandria, while Sol’s day dates from time immemorial, and was always a sacred one. In a phallic sense, when the sun has been in conjunction with the moon, he only leaves Luna after impregnation, and as Forlong, in his Rivers of Life, expresses it, “the young sun is that faint globe we so often see in the arms of the new moon,” which is in gestation with the sun.

The occult meaning of the word Mi-mi perhaps is here revealed, as mentioned in First Kings (xvii, 27), being defined ‘Firewater.’ Mi is the name of the sun, and as well signifies gold. It is designated in the musical scale, and is also the name of fire in Burmese, Siamese, and cognates tongues, as mentioned by Forlong in treating of the Early Faiths of Western Asia (volume ii. page 65).

Next to the sun in beauty and splendor the moon leads all the hosts of heaven. And the Occidental, as well as the Oriental, nations were strongly moved in their imaginations by the awful majesty, the solemn silence, and the grandeur of that brilliant body progressing nightly through the starry vault: from the distant plains of India to ancient Egypt, and even those far-off lands where the Incas ruled, altars were erected to the worship of the Moon. On every seventh day the moon assumed a new phase, which gave rise to festivals to Luna being correspondingly celebrated; the day so set apart was known as Moon-day, or the second day of the week, that following Sun-day. “The Moon, whose phases marked and appointed their holy days” (Cicero, Tusculan Disputations, book i, chapter 28). In the Hebrew, Syrian, Persian, Phenician, Chaldean, and Saxon, the word Seven signifies full or complete, and every seventh day after the first quarter the moon is complete in its change. In all countries the moon is best known under the beautiful figure of the unveiling Queen of Heaven.

The eminent professor of music, Carl Bergstein, in connection herewith, furnishes the information that Guido Aretinus, Monk, in the eleventh century, the great reformer of music, invented the staff, several keys, and the names ut, re, mi, fa, sol, la, si; they being taken from a prayer to Saint John to protect the voice, running thus:

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Ut queant laxis
Resonare fibris
Mira, gestorum
Labii reatum,
Sancte Johannes.
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The literal translation of which would be rendered: For that (or to enable) with expanded breast Thy servants are able to sing the praise of Thy Deeds, forgive the polluted lips the sins uttered.

The syllable ut has since been changed for the more satisfactory do.

In the year 1562 there was printed at Leipzic a work entitled Heptalogium Virgilii Salsburgensis, in honor of the number Seven. It consists of seven parts, each embracing seven divisions. In 1624 appeared in London a curious work on the subject of numbers, bearing the following title: The Secret of Numbers according to Theological, Arithmetical, Geometrical, and Harmonical Computation; drawn for the better part, out of those Ancients, as well as Neoteriques. Pleasing to read, profitable to understand, opening themselves to the capacities of both learned and unlearned; being no other than a key to lead men to any doctrinal knowledge whatsoever. In the ninth chapter the author has given many notable opinions from learned men, to prove the excellency of the number Seven. “First, it neither begets nor is begotten, according to the saying of Philo. Some numbers, indeed, within the compass of ten, beget, but are not begotten; and that is the unarie. Others are begotten, but beget not, as the octonarie. Only the septenaries have a prerogative above them all, they neither beget nor are they begotten. This is its first divinity or perfection. Secondly, this is a harmonical number, and the well and fountain of that fair and lovely Sigamma, because it includeth within itself all manner of harmony. Thirdly, it is a theological number, consisting of perfection. Fourthly, because of its compositure; for it is compounded of the first two perfect numbers equal and unequal, three and four; for the number two, consisting of repeated unity, which is no number, is not perfect. Now every one of these being excellent of themselves, as hath been demonstrated,
how can this number be but far more excellent, consisting of them all, and participating, as it were, of all their excellent virtues?"

Hippocrates says that the septenary number, by its occult virtue, tends to the accomplishment of all things, is the dispenser of life and fountain of all its changes; and, like Shakespeare, he divides the life of man into seven ages. In seven months a child may be born and live, and not before. Anciently a child was not named before seven days, not being accounted fully to have life before that periodical day. The teeth spring out in the seventh month, and are renewed in the seventh year, when infancy is changed into childhood. At thrice seven years the faculties are developed, manhood commences, and we become legally competent to all civil acts; at four times seven man is in full possession of his strength; at five times seven he is fit for the business of the world; at six times seven he becomes grave and wise, or never; at seven times seven he is in his apogee, and thus revealed the murder of Polydorus to the patient sentinel to watch it. The parent bird, finding it impossible to break the vessel with her bill so as to gain access to the young one, flew to the desert, and returned with the miraculous worm, which, by means of its blood, soon penetrated the prison of glass, and liberated the chick. By a repetition of the process, the King of Israel at length acquired a sufficiency of

SEVEN YEARS. In the Tracing-Board of the Seventeenth Degree, or Knight of the East and West, is the representation of a man clothed in a white robe, with a golden girdle round his waist, his right hand extended, and surrounded with seven stars. The Seventeenth is an apocalyptic Degree, and this symbol is taken from the passage in Revelation (i, 16), "and he had in his right hand seven stars." It is a symbol of the seven churches of Asia.

SEVENTY YEARS OF CAPTIVITY. This period must be computed from the defeat of the Egyptians at Carchemish, in the same year that the prophecy was given, when Nebuchadnezzar reduced the neighboring nations of Syria and Palestine, as well as Jerusalem, under his subjection. At the end of seventy years, on the accession of Cyrus, an end was put to the Babylonish monarchy.

SHADDAI, EL. One of the names of God in Hebrew. In Exodus vi, 3, the word translated God Almighty is, in the original, Shaddai; it is therefore the name by which he was known to the Israelites before he communicated the Tetragrammaton to Moses. The word has been credited to a root meaning to overthrow, and signifies All-powerful, Omnipotent. The prefix El is usually understood as the Ruler or Mighty One, but may have mainly a poetical use when compounded as here with a word of even greater power.

SHAKESPEARE, WILLIAM. Famous playwright and poet, born at Stratford-on-Avon, England, on April 23 or 23, 1564; died, April 23, 1616, at Stratford. Brother Henry F. Evans has in the Rob Morris Bulletin of Denver, March, 1918, collected a number of items from the writings of Shakespeare having some bearing on words and phrases common among Freemasons. An article, "Was William Shakespeare a Freemason," by Robert I. Clegg, appeared in the Builder, February, 1919, examined among many others certain references to the letter G. in Richard III i, 1; the grip and whisper, King John iv, 2; the North for darkness and for evil, Henry VI v, 3, Henry IV ii, 4, Merry Wives of Windsor ii, 2; the plant that discovered the grave and thus revealed the murder of Polydorus to the patient seeker, Aeneas, is in Virgil, book iii, 22, and in Macbeth iii, 4, we have similar testimony that murderer will out though stones must move and trees speak. These at least show the age of various ritualistic expressions and the advisability of carefully weighing past usefulness before making changes as is sometimes advised with what is now not so familiar in common usage as formerly.

SHALAL SHALOM ABI. A Hebrew phrase, אֲלֵי הַשָּׁלוֹם אֲבִי, Diripuit pacem patri. A covered word in the Fifteenth Degree of the Ancient and Accepted Scottish Rite.

SHALASH ESRIM. A Hebrew expression, שָׁלַשׁ עֵשִׁם, meaning twenty-three, and refers to a day in the month Adar, noted in the Sixteenth Degree of the Ancient and Accepted Scottish Rite.

SHAMIR. King Solomon is said, in a Rabbinical legend, to have used the worm Shamir as an instrument for building the Temple. The legend is that Moses engraved the names of the twelve tribes on the stones of the breastplate by means of the blood of the worm Shamir, whose solvent power was so great that it could corrode the hardest substances. When Solomon was about to build the Temple of stones without the use of any metallic implement, he was desirous of obtaining this potent blood; but the knowledge of the source whence Moses had derived it had been lost by the lapse of time. Solomon enclosed the chick of a bird, either an ostrich or a hoopoe, in a crystal vessel, and placed a sentinel to watch it. The parent bird, finding it impossible to break the vessel with her bill so as to gain access to the young one, flew to the desert, and returned with the miraculous worm, which, by means of its blood, soon penetrated the prison of glass, and liberated the chick. By a repetition of the process, the King of Israel at length acquired a sufficiency of
the dissolving blood to enable him to work upon the stones of the Temple.

It is supposed that the legend is based on a corruption of the word Smiris, the Greek for emery, which was used by the antique engravers in their works and medallions, and that the name Shamir is merely the Hebrew form of the Greek word.

SHARP INSTRUMENT. The emblematic use of a sharp instrument, as indicated in the instructions of the First Degree, is intended to be represented by a warlike weapon, the old rituals call it "a warlike instrument," such as a dagger or sword. The use of the point of a pair of compasses, as is sometimes improperly done, is an erroneous application of the symbol, which should not be tolerated in a properly conducted Lodge. The compasses are, besides, a symbol peculiar to the Third Degree.

SHASTER. Hindu word meaning instruction. Any book held more or less sacred among the Hindus, whether included in the Srutis or not. The Great Shasters comprise the Vedas, the Upavedas, and the Vedangas, with their appended works of learning, including the Puranas, the Ramayana, and the Mahabharata (see Puranas, Ramayana, and Mahabharata).

SHASTRAS. The sacred book of the Hindus, which contains the dogmas of their religion and the ceremonies of their worship. It is a commentary on the Vedas, and consists of three parts: the moral law, the rites and ceremonies of the religion, and the distribution of the people into tribes. To the Hindu Freemason it would be the Greater Light and his Book of the Law, as the Bible is to his Christian Brother.

SHEBA, QUEEN OF. In the Books of Kings and Chronicles (see First Kings x, 1–13, and Second Chronicles ix, 1–12), we are told that "when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." Sheba, or Saba, is supposed to have been a province of Arabia Felix, situated to the south of Jerusalem. The Queen, whose visit is thus described, is spoken of nowhere else in Scripture. But the Jews and the Arabs, who gave her the name of Balkis, relate many traditions concerning her. The Masonic one will be found under the words Admiration, Sign of, which see.

SHEBAT. The Hebrew word שבט. The fifth month of the Hebrew civil year, and corresponding with the months January and February, beginning with the new moon of the former.

SHEKEL. In the Fourth or Mark Master's Degree, it is said that the value of a Mark is "a Jewish half-shekler of silver, or twenty-five cents in the currency of this country." The shekel of silver was a weight of great antiquity among the Jews, its value being about a half-dollar. In the time of Solomon, as well as long before and long after, until the Babylonish exile, the Hebrews had no regularly stamped money, but generally used in traffic a currency which consisted of un coined shekels, which they weighed out to one another. The earliest specimens of the coined shekel which we know are of the coinage of Simon Maccabeus, issued about the year 144 B.C. Of these, we generally find on the obverse the sacred pot of manna, with the inscription, Shekel Israel, in the old Samaritan character; on the reverse, the rod of Aaron, having three buds, with the inscription, Jerusalem Kadoshah, or Jerusalem the Holy, in a similar character.

SHEKINAH. The Hebrew word שקיינה, derived from Shakan, meaning to dwell. A term applied by the Jews, especially in the Targums, to the divine glory which dwelt in the tabernacle and the Temple, and which was manifested by a visible cloud resting over the mercy-seat in the Holy of Holies. It first appeared over the Ark when Moses consecrated the Tabernacle; and was afterward, upon the consecration of the Temple by Solomon, translated thither, where it remained until the destruction of that building.

The Shekinah disappeared after the destruction of the first Temple, and was not present in the second.

Christie, in his learned treatise on the Worship of the Elements, says that "the loss of the Shekinah, that visible sign of the presence of the Deity, induced an early respect for solar light as its substitute." Now there is much that is significative of Masonic history in this brief sentence. The sun still remains as a prominent symbol in the Masonic system. It has been derived by the Masons from those old sun-worshippers. But the idea of Masonic light is very different from their idea of solar light. The Shekinah was the symbol of the Divine glory; but the true glory of divinity is Truth, and Divine Truth is therefore the Shekinah of Freemasonry. This is symbolized by light, which is no longer used by us as a "substitute" for the Shekinah, or the Divine glory, but as its symbol—the physical expression of its essence.

SHELEM LECKA. The password of the Order of Felicity. It is of Arabic root, signifying, Peace be with you! (see Selamu Aleikum).

SHEM. ש. The Name. The Jews in their sacred rites often designated God by the word Name, but they applied it only to him in his most exalted character as expressed by the Tetragrammaton, JEHOVAH. To none of the other titles of God, such as El, Eheyeh, or Adonai, do they apply the word. Thus, Shemchah Kadosh, Thy name is holy, means Thy name Jehovah is holy. To the Name thus exalted, in its reference to the Tetragrammaton, they applied many epithets, among which are the following used by the Talmudists, שמן אתรง, Sham shal arbang, the name of four, i.e., four letters; שמע נואים, Shem hajukad, the appropriated name, i.e., appropriated solely to God. שם יוחנן, Shem haggadol, the great name,
and שֵׁם הַקָּדוֹדֶשׁ, Shem hakkadosh, the holy name. To the Jew, as to the Freemason, this great and holy name was the symbol of all Divine truth. The Name was the true name, and therefore it symbolized and represented the true God.

SHEM, HAM, JAPHETH. The three sons of Noah, who assisted him in the construction of the Ark of Safety, and hence they became significant words in the Royal Arch Degree according to the American system. The interpolation of *Adoniram* in the place of one of these names, which is sometimes met with, is a blunder of some modern ritual maker.

SHEM HAMPHORASH. A Hebrew expression, *שֵׁם הַמְּפָרוֹשׁ*, meaning the *Separated Name*. The Tetragrammaton is so called because, as Maimonides, in the *More Nebukim, Guide of the Perplexed*, says, all the names of God are derived from his works except the Tetragrammaton, which is called the *separated name*, because it is derived from the substance of the Creator, in which there is no participation of any other thing. That is to say, this name indicates the self-existent essence of God, which is something altogether within Himself, and separate from His works.

SHEMITIC. One of the three historical divisions of religion—the other two being the Turanian and the Aryan—and embraces Mosaism, Christianity, the Eddaic Code, and Moslemism.

SHERIFF. According to Brother Preston, the sheriff of a County possessed, before the Revival of 1717, a power later confined to Grand Masters. He says (Illustrations, page 182) that "A sufficient number of Masons met together within a certain district, with the consent of the Sheriff or chief magistrate of the place, were empowered, at this time, to make Masons, and practise the rites of Masonry without a warrant of Constitution."

This is confirmed by the following passage in the Cooke Manuscript (lines 901-12): "When the masters and fellows be forewarned, and are come to such congregations, if need be, the Sheriff of the Country, or the Mayor of the City, or Aldermen of the Town in which such Congregation is holden, shall be fellow and sociate to the master of the congregation in help of him against rebels and (for the) upbearing the right of the realm."

SHERMAH, INSECT. See Insect Shermah.

SHERMAN, ROGER. One of the signers of the Declaration of Independence, born at Newton, Massachusetts, April 19, 1721; died in New Haven, Connecticut, July 23, 1793. Was Judge, Superior Court, Connecticut, 1766; Treasurer, Yale University, 1784; United States Senator, 1791; member, Committee Drafting Declaration of Independence and Articles of Federation. He was made a Freemason just prior to the breaking out of the American Revolution (see New Age, April, 1924, and Masonic Presidents, Vice-Presidents and Signers, by William L. Boyden).

SHESHA. The seven-headed serpent floating in the cosmical ocean, upon which the throne of Brahma rested.

SHETHARBOZNAI. See Tatnai.

SHEWBPREAD. The twelve loaves which were placed upon a table in the sanctuary of the Temple, and which were called the *shewbread* or bread of the presence, are represented among the paraphernalia of a Lodge of Perfection in the Ancient and Accepted Scottish Rite. Bahr (*Symbolik*) says that the shewbread was a symbol of the bread of life—of the eternal life by which we are brought into the presence of God and know Him; an interpretation that is equally applicable to the Masonic symbolism.

SHIBBOLETH. The Hebrew word שְׁבֹבֵלָה. The word which the Gileadites under Jephthah made use of as a test at the passages of the river Jordan after a victory over the Ephraimites. The word has two meanings in Hebrew: First, an ear of corn; and, second, a stream of water. As the Ephraimites were desirous of crossing the river, it is probable that this second meaning suggested it to the Gileadites as an appropriate test word on the occasion. The proper sound of the first letter of this word is ш, a harsh breathing which is exceedingly difficult to be pronounced by persons whose vocal organs have not been accustomed to it. Such was the case with the Ephraimites, who substituted for the aspiration the hissing sound of s. Their organs of voice were incapable of the aspiration, and therefore, as the record has it, they "could not frame to pronounce it right."

The learned Burder remarks (*Oriental Customs* ii, page 782) that in Arabia the difference of pronunciation among persons of various districts is much greater than in most other places, and such as easily accounts for the circumstance mentioned in the passage of Judges. Hutchinson (*Spirit of Masonry*, page 182), speaking of this word, rather fancifully derives it from the Greek σῆμα, *I revere*, and κῆςμα, a stone, and, therefore, he says *symbolos*, Stibolithon, Colo Lapidem, implies that they—the Freemasons—retain and keep inviolate their obligations, as the *Juramentum per Jovem Lapidem*, the most obligatory oath held among the heathen."

It may be remarked that in the instructions of the Fellow Craft's Degree, where the story of the Ephraimites is introduced, and where Shibboleth is symbolically interpreted as meaning plenty, the word *waterford* is sometimes used incorrectly, instead of *waterfall*. Shibboleth means a *flood of water*, a rapid stream, not a ford. In Psalm lix, 3, the word is used in this exact sense. וַשְּבֹבֵלָה, Shibboleth shetafatus, meaning the flood has overwhelmed me. And, besides, a *waterfall* is an emblem of plenty, because it indicates an abundance of water; while a *waterford*, for the converse reason, is, if any symbol at all, a symbol of scarcity.

This explanation by Doctor Mackey has been criticized, the first comment being that the passage of Scripture cited here contains no allusion whatever to a waterfall. Of course it does refer to "the passages of the Jordan" which were certainly waterfords. At these places the test was made to ascertain whether those who came to cross were Ephraimites. Further comment made is that Doctor Mackey seems to have based his opinion on the assumption that the symbol of plenty referred to an abundance of water, and it is urged as opposing this conclusion that an abundance of water is nowhere else a Masonic suggestion of plenty, while corn is so employed in speech. The further point is made that if the reference were to the quantity of water the reasoning is not conclusive.
A running stream may have as much water at a ford as at a fall. All the running water must pass the ford as well as at the cataract. The water at the ford may be more shallow, but there is just as much of it. Indeed, it often happens that a fall does not extend entirely across a river, so that the quantity passing over it may not be equal to that at the ford. For this reason it is claimed a waterfall is not a symbol of plenty any more than a waterford. This reasoning is said to be strengthened by consideration of the Hebrew meaning of *Shibboleth*. One authority gives two meanings, an *ear of corn* and a *stream*. The first is translated oftener.

These suggestions have much value for us, and we may add that the references by Doctor Mackey to water, are as with all his comments, very much to the point. Water in some form is essential to life. The fertility of the ground depends upon the use of water. The scarcity of water gives importance to the use of water. The scarcity of water gives importance to the use of the word as a symbol. The rainfall in Palestine was limited and uncertain, and the rivers few, and of very limited use. A waterfall became a symbol of abundance while a waterford indicated the scarcity of water in the river, permitting its passage. The two are not the same thing by any means in their allusions. They do suggest, as Brother Mackey pointed out, the difference between scarcity and abundance. If we consider the reference by Brother Mackey in this light, we see the force of his reasoning very clearly. It is true that the same body of water may at one place widen out and be shallow and then it is crossed at that point by easy passage, while at another place the same amount of water may tumble over a rock and form a waterfall. If we start out by supposing the same amount of water is falling in each case, we get the understanding of the critic, but this was not Doctor Mackey’s argument. He was thinking of that abundance of water which tumbles plentifully over a precipice, and comparing it with a river which is almost dry and permits easy passage, the one indicating plenty and the other scarcity.

Let it not be forgotten that nowadays we look upon the slaughter of the Ephraimites somewhat differently than formerly. We are told that at that time there fell forty and two thousand. This was once generally understood as meaning forty-two thousand, but it is today usually accepted as two thousand and forty only.

The pronunciation of the word *Shibboleth* is usually with the stress on the first syllable, the *i* short, and the *o* obscure as in the word *theory*. Doctor Young’s *Analytical Concordance* puts the stress on the first syllable and gives the *o* as obscure in sound, but he also places on record an alternative pronunciation in which the *o* is marked long. Another authority, *Concise Dictionary of Hebrew and Chaldee Terms in the Bible*, Hunt and Eaton, 1894, puts the stress on the second syllable with the *o* long. Here the word is traced to a Hebrew one, pronounced *shou’bel*, from a root meaning *to flow*, and therefore *shibboleth* as meaning a stream that is *flowing*, an ear of corn *growing out*, and by analogy a *flood*; an ear of corn is given as *sub-bo’leth*, with the *o* long. But a careful search among English Bibles including the *Jewish Encyclopedia* unearthed no alternative pronunciations. However, the Fonolexika Langenscheidt, *Hebrew-

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**SHIELD**

The shape of the shield worn by the knight in the Middle Ages varied according to the caprice of the wearer, but generally it was large at the top and gradually diminished to a point, being made of wood and covered with leather, and on the outside was seen the escutcheon or representation of the armorial bearings of the owner. The shield, with all the other parts of the armor worn by the knights except the gauntlets, has been discontinued by the modern Masonic Knights. Doctor Oliver thinks that in some of the military initiations, as in those of the Scandinavian mysteries, the shield was substituted for the apron. An old heraldic writer, quoted by Sloane-Evans (*Grammar of British Heraldry*, paga...
Thus gives the symbolic import of the shield: "Like as the shield served in the battle for a safeguard of the body of soldiers against wounds, even so in time of peace, the same being hanged up, did defend the owner against the malevolent detractions of the envious."

SHIELD OF DAVID. Two interlaced triangles, more commonly known as the Seal of Solomon, and considered by the ancient Jews as a talisman of great efficacy (see Seal of Solomon). Because the shield was, in battle a protection, like a talisman, to the person, the Hebrews used the same word, מגן, to signify both a shield and a talisman. Gaffarel says, in his Curiositates Inauditae (London, 1650, page 133), "The Hebrew word Maghen signifies a scutcheon, or any other thing noted with Hebrew characters, the virtue whereof is like to that of a scutcheon." After showing that the shield was never an image, because the Mosaic law forbade the making of graven images, he adds: "Maghen, therefore, signifies properly any piece of paper or other like matter marked or noted with certain characters drawn from the Tetragrammaton, or Great Name of four letters, or from any other." The most usual form of the Shield of David was to place in the center of the two triangles, and at the intersecting points, the Hebrew word אֲגָלָה, Agla, which was compounded of the initials of the words of the sentence, בְּעָלְמָה יְהַבָּא אָדָם, Atah Gibor Lalam Adonai, meaning Thou art strong in the eternal God. Thus constructed, the Shield of David was supposed to be a preservative against all sorts of dangers (see Magic Squares).

SHINTO. The national worship of the Japanese, and the word signifies the path of the gods. It is ancient and is analogous to nature worship with ancestor worship.

SHINTOISM. From Shin, meaning god or gods, and to, the way. The ancient religion of Japan, and founded on the worship of ancestors and nature. It acknowledges a Supreme Creator and numerous subordinate gods called Kami, many of whom are the apothecoses of emperors and great men. It believes in the immortality of the soul, and in its ritual uses symbols, such as the mirror—which is the symbol of an unsoiled life—and lustrations symbolic of moral purification. Like the early Grecian mythology, Shintoism has deified natural objects, such as the sun, the air, earth, fire, water, lightning, thunder, etc. It is a system much mixed up with the philosophy of Confucius and with myths and legends.

About the sixth century, 522, Buddhism came by way of Korea from China to Japan and thereafter continued side by side with Shintoism for three hundred years when the two were united in the doctrine of Ryobu-Shinto, the Dual Shinto. From the ninth century the two grew together intimately until the middle of the seventeenth century when a determined effort was made to return to the pure Shinto of the Kojiki. The Record of Antiquity, the Kojiki, and the Record of Japan, the Nikongos, both completed in the eighth century, are the sacred books of Shinto and contain picturesque accounts of prehistoric events. Such ethics as are taught by them and their adherents may be briefly expressed as the advice to follow the pure impulses of one's heart. Buddhism for a time suffered temporary eclipse by the later reaction toward primitive Shintoism but was too deeply planted for complete uprooting. Slowly Buddhism regained much of its former prominence.

SHOCK. A striking of hands and feet, so as to produce a sudden noise. There is a ceremony called the shock, which was in use in the reception of an Apprentice in Freemasonry in the beginning of the nineteenth century, and is still used by some Lodges in what is called the Shock of Entrance, and by all in the Shock of Enlightenment. Of the first shock as well as of the second, there are evident traces in some of the earlier rituals of the eighteenth century, and there is no doubt that it was an ancient ceremony, the gradual disuse of which is an innovation (see Shock of Entrance and Shock of Enlightenment).

SHOCK OF ENLIGHTENMENT. A ceremony used in all the Degrees of Symbolic Freemasonry. By it we seek to symbolize the idea of the birth of material light, by the representation of the circumstances that accompanied it, and their references to the birth of intellectual or Masonic light. The one is the type of the other; and therefore the illumination of the candidate is given with a ceremony that may be supposed to imitate the primal illumination of the universe—most feebly, it is true, and yet not altogether without impressiveness. The Shock of Enlightenment is, then, a symbol of the change which is now taking place in the intellectual condition of the candidate. It is the symbol of the birth of intellectual light and the dispersion of intellectual darkness.

SHOCK OF ENTRANCE. A ceremony formerly used on the admission of an Entered Apprentice, but becoming obsolete. In the old initiations, the same word signified to die and to be initiated, because, in the initiation, the lesson of death and the resurrection to eternal life was the dogma inculcated. In the initiation of an Apprentice in Freemasonry the same lesson begins to be taught, and the initiate, entering upon a new life and new duties, disrupting old ties and forming new ones, passes into a new birth. This is, or ought to be, necessarily accompanied by some ceremony which should symbolically represent this great moral change. Hence the impression of this idea is
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made by the symbolism of the shock at the entrance of the candidate.

The shock of entrance is then the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Freemasonry. It is the symbol of the agonies of the first death and of the throes of the new birth.

SHOE. Among the ancient Israelites, the shoe was made use of in several significant ways. To put off the shoes, imported reverence, and was done in the presence of God, or on entering the dwelling of a superior. To unloose one's shoe and give it to another was the way of confirming a contract. Thus we read in the Book of Ruth, that Boaz having proposed to the nearest kinsman of Ruth to exercise his legal right by redeeming the land of Naomi, which was offered for sale, and marrying her daughter-in-law, the kinsman, being unable to do so, resigned his right of purchase to Boaz; and the narrative goes on to say (Ruth iv, 7 and 8), "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe." The reference to the shoe in the First Degree is therefore really as a symbol of a Covenant to be entered into. In the Third Degree the symbolism is altogether different. For an explanation of it, see Discalcation.

SHOLKAIN. A Hebrew compound word, שולקון, meaning close-guarded captive. Stolkin, mentioned in the Ninth and other Degrees of the Ancient and Accepted Scottish Rite.

SHOVEL. An instrument used to remove rubbish. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to remove the rubbish of passions and prejudices, that he may be fitted, when he thus escapes from the captivity of sin, for the search and the reception of Eternal Truth and Wisdom.

SHRINE. Doctor Oliver says that the shrine is the place where the secrets of the Royal Arch are deposited. The word is not so used in the United States of America, nor does it seem properly applicable according to the legend of the Degree. The word is frequently applied to the Ancient Arabic Order, Nobles of the Mystic Shrine.

The Shrine, as is for brevity the familiar name applied to the Ancient Arabic Order Nobles of the Mystic Shrine, has an origin about which the various writers upon the subject have not agreed. The point on which there is general agreement is that the real work of preparing a Ritual and organizing a Temple in the City of New York and four years later organizing what was first known as the "Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America," was done by Dr. Walter M. Fleming, ably assisted by Nobles Charles T. McClennachan and a few others (see History of the Imperial Council, Nobles of the Mystic Shrine, W. B. Melish, Preston Belvin, James McGee, George S. Meredith, Fred D. Schram, Committee on History, Cincinnati, 1919, page 14, also see Doctor Mackey's revised History of Freemasonry, pages 1973 to 1983). Noble Fleming and his associates purposely gave the Ritual an alluring mysticism presented in Oriental style. So much is this in evidence that even those active in the Shrine from the earlier years found difficulty in saying with precision how much or how little confidence should be placed in any claims made for an exclusively foreign origin of the institution. We submit some of the statements. From these the reader may determine whether the Shrine was from the far East, or of near New York, or Oriental in dress and American by birth. The history is discussed in Mecca, the Parent Temple, 1894, a book "compiled and collated" by Noble Dr. Walter M. Fleming and Noble William S. Paterson. Brother Fleming was the first Grand Imperial Potentate. Grand in the titles was discarded by the Imperial Council in 1887. The name of the Temple at New York was Gotham and was changed when it was decided that all Temples should have an Arabic or Egyptian title, when Mecca was chosen. Noble Paterson was the first Recorder of Mecca Temple, serving for twenty-five years, and was also Recorder of the Imperial Council, 1876-89. Pages 12 to 14 of the above work state, "The Order of the Nobles of the Mystic Shrine was instituted by the Mohammedan Khalif Alee (whose name be praised!), the cousin-german and son-in-law of the Prophet Mohammed (God favor and preserve him!), in the year of the Hegira 25 (a.d. 644) at Mecca, in Arabia, as an Inquisition or Vigilance Committee, to dispense justice and execute punishment upon criminals who escaped their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations."

Brothers Fleming and Paterson say also: "The Order of the Nobles of the Mystic Shrine in America does not advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere, and hence the secret of its profound grasp on the intellect and heart of all cultured people. The Ritual now in use is a translation from the original Arabic, found preserved in the Archives of the Order at Aleppo, Syria, whence it was brought, in 1860, to London, England, by Rizk Allah Hassoon Effendee, who was the author of several important works in Arabic, one of which was a matrical version of the Book of Job. His History of Islam offended the Turkish Government because of its humanitarian principles, and he was forced to leave his native country. He was a ripe scholar in Arabic poetry and the general literature of the age, and his improvements in the direction of certain parts of the Ritual of the Shrine are of great beauty and value." They add that in 1698 a "learned Orientalist, Luigi Marracci," was initiated into "our Order of Nobles," and translated the Ritual into Italian, and "in making the present version the translator has had the benefit of the work of Alnasafi, of Marracci, and of Hassoon. The rendering is literal where the idiom permitted, except where a local reference required the substitution of American for Oriental names of cities. The work was perfected in August, 1870, under the supervision of Dr. Walter M. Fleming, Thirty-third Degree, Sovereign Grand Inspector General, Ancient Accepted Scottish Rite, and Past Commander of Columbian Commandery, No. 1, Knights Templar, New York,
who received his instructions and authority from Rizk Allah Hassoon Effendee, who had competent jurisdiction for America."

The History of 1894 by Brothers Fleming and Paterson deals with William J. Florence, the famous actor. A long letter from Brother Florence written in 1882 tells of a visit by him in August, 1870, at Marseilles, France, to a Hall near the Grand Hôtel de l'Univers where there was a meeting of Bohkara Shrine Temple presided over by Yusef Churi Bey, of the Persian Consulate. Brother Florence says: "I need not describe the work of the Temple any further than to say that the intention is to enact a drama very much like our own, which had for its object the same lesson, and there can be no better or more zealous workers in a good cause than those French brothers who celebrated the Mysteries at Marseilles on that evening. My duties prevented a sufficiently long stay in Marseilles to witness a second performance and I therefore begged Yusef Bey to allow me to have a copy of the Ritual and Laws, which I received on the day I sailed for Algiers. In Algiers the Shrine of the Mogribins was in full operation, meeting each week on Friday evening. Abu Mohammed Baki was the Shayk, and among the members were nearly every one of the many consuls, vice-consuls, and other diplomats of the port, many of the most noted merchants and bankers, and not a few of the learned and gifted Mohammedans, who are passionately fond of perpetuating ancient customs which increase their social pleasures. The costumes and furniture of the Shrine in Algiers were gorgeous in silk, wool and fine linen, decorated with embroidery in gold, silver and colors, and the sword, spears, and other articles used by the guards and officers in the work were genuine steel, many of which had been in actual service in the field of battle." A few months before Brother Florence died, Grand Secretary Parvin of Iowa submitted to him a newspaper clipping that said among other things that he was initiated at Cairo. In reply the famous actor wrote: "The points in the paper are mainly correct. I was the first to introduce the Order in America. Doctor Fleming amplified and perfected the work."

A letter written by Doctor Fleming is in the History by Noble Paterson and himself. He says: "Mr. Florence was entertained as a Mason at Marseilles, in Bohkara Temple of the Arabic Bektash. He at this time simply witnessed the opening session of the exoteric ceremonies which characterize the politico-religious Order of Bektash of Oriental Europe. A monitory, historic and explanatory manuscript he also received there. It did not embrace the esoteric inner Temple exemplification or obligation, nor the Unwritten Law which is never imparted to any one except from mouth to ear. Shortly afterwards, Mr. Florence was similarly favored in Algiers and Aleppo. Through letters and commendations he finally secured the manuscript monitor, history and descriptive matters, from which sprang the Order in this country. It was in Algiers and Aleppo that he was received into the Inner Temple under the domain of the Crescent, and first became possessor of the esoteric work, the unwritten law, and the Shayk's obligation. Subsequently he visited Cairo, Egypt, and was admitted, and collected more of Oriental history and the manuscript of Memorial Ceremonials. But Mr. Florence was never fully recognized or possessed of authority until long after his return to America. All he possessed was a disconnected series of sheets in Arabic and French, with some marginal memoranda made by himself from verbal elucidation in Aleppo. Through Professor Albert L. Rawson, these, with others received afterwards through correspondence abroad, comprised the translations from which the Order started here. Mr. Florence and myself received authority to introduce the Order in America."

Brother James McGee in his Early History of the Ancient Arabic Order of the Nobles of the Mystic Shrine in North America tells a different story. Published in 1918 this pamphlet says that with the object of bringing the Order to the notice of the Masonic Fraternity, the founder felt the same necessity, as did those who have founded other secret fraternal orders, of giving it the flavor of mysticism and antiquity to secure a standing and success. Brother Fleming wanted the Order to be Arabic by birth but American by adoption, having a broad toleration, "He who holds a belief in a Supreme or Most High is never questioned as to any definition of that belief." In this connection examine the dialogue between the Angel and the Student on page 208 of Francis S. Salturs' book Honey and Gall, published by J. E. Lippincott & Company, at Philadelphia, 1875, a copy of which was owned by Doctor Fleming and preserved by his family. This work has some significant marginal notes written by Doctor Fleming showing that his manuscript of the ceremonies was influenced by this poem. The lines in question are:

**ANGEL**

Believest thou? . . .

**STUDENT**

. . . In what?

**ANGEL**

In powers supreme that fix and shape thy lot,
That either wound or kill, sustain, create,
That rule thy doings, and command thy fate?

**STUDENT**

Spirit! A sacrilege thou mayest suspect.
But hark thee! All religions I respect
As good and worthy,—but believe in none.
The bronze-skinned savage who adores the sun,
And bows before the flamenX eye in fear
Should not be scoffed at, if his voice sincere
In simple wordings swelleth out in prayer
To one that warms and feeds him by its glare.
The Parsees kneeling to their God of Fire,
Ascend with cheerful steps a blazing pyre
Would not be scoffed at, if his voice sincere
In simple wordings swelleth out in prayer
To one that warms and feeds him by its glare.
The Parsees kneeling to their God of Fire,
Ascend with cheerful steps a blazing pyre,

**ANGEL**

A glorious tribute, age cannot efface—
The sumptuous mosques, marvels of Eastern art,
The censors swinging with their perfumes sweet,
The stately Imans robed in white and blue,
The struts and splendors of the Orient's rites,
The pageants, jewelled costumes, countless lights,
The wailing dervishes with sandalled feet,

**STUDENT**

The bronze-skinned savage who adores the sun,
And bows before the flamenX eye in fear
Should not be scoffed at, if his voice sincere
In simple wordings swelleth out in prayer
To one that warms and feeds him by its glare.
The Parsees kneeling to their God of Fire,

**ANGEL**

To perish faithful—girt with strong belief.

**STUDENT**

... In what?

Do they not merit for their martyred grief
Cannot a noble heart in Greek or Turk
In breast of Jew as well as Christian lurk?
The Parsees kneeling to their God of Fire,

**ANGEL**

And bows before the flamenX eye in fear
Should not be scoffed at, if his voice sincere
In simple wordings swelleth out in prayer
To one that warms and feeds him by its glare.
The Parsees kneeling to their God of Fire,

**STUDENT**

To perish faithful—girt with strong belief.

Do they not merit for their martyred grief

**ANGEL**

As consolation for their worldly fears?

**STUDENT**

To perish faithful—girt with strong belief.

Do they not merit for their martyred grief

**ANGEL**

A glorious tribute, age cannot efface—
The sumptuous mosques, marvels of Eastern art,
The censors swinging with their perfumes sweet,
The stately Imans robed in white and blue,
The struts and splendors of the Orient's rites,
The pageants, jewelled costumes, countless lights,
The wailing dervishes with sandalled feet,

**STUDENT**

The Parsees kneeling to their God of Fire,
Ascend with cheerful steps a blazing pyre,
The zains, defenders, eunuchs, retinue, Steel, gold and glory, pomp immense.
Does not this speak to eye, to soul, to sense, Persuading all as loud as musical drones, "Allah is great, Mahomet's love stones."

Doctor Fleming has a note substituting the word Arab for Jew in the above text, and two additional lines were added by him in his copy of Saltus' book. These are:

Stir thy lethargy—
Go forth, expiate thy sins.

Brother Fleming had traveled throughout Europe, the Orient, and America. Democratic, congenial, a sportsman, ever at home with kindred spirits, a constant student, he had a book in hand up to his last moments. Possessing a keen retentive memory, he was the best of entertainers, having a fund of recitations and he attracted a host of friends. Through miscellaneous literary work he developed into form his conception of the Order of the Mystic Shrine as a relaxation from the serious labor necessary in the portrayal by himself and his fellow members of the many characters in the Degrees of the Ancient and Accepted Scottish Rite of Freemasonry. The foundation of the Shrine was laid in that Rite. On Sunday, April 21, 1867, Aurora Grata Lodge of Perfection of the Minutes say. There were present Illustrious Florence who was "about to depart for Europe," as the Brother Fleming brought back moni-

Brother Charles A. Brockaway, Past Potentate of Kismet Temple, and Historian of the Aurora Grata Bodies says: "Brother Florence brought back moni-
torial, historical and explanatory manuscripts and communicated the secret of the Order to Dr. Walter M. Fleming of Aurora Grata Consistory, who was empowered to introduce and establish the Order in America. It was determined to confer the Order only on Freemasons and on the 16th of June, 1871 (Brother McGee puts the date in September of the following year), four Knights Templar and seven members of Aurora Grata Consistory, Thirty-second Degree, were made acquainted with the secrets of the Order by Doctor Fleming and Brother Florence. It was decided to engage in the establishment of the Order, and on the 26th of September, 1872, the organization was effectuated and officers elected. Nine of the thirteen founders of the Mystic Shrine in the United States were members of the Aurora Grata Bodies" (see One Hundred Years of Aurora Grata, Charles A. Brockaway, Brooklyn, 1908, page 48).

William J. Florence, Walter M. Fleming, Charles T. McClennenachan, Daniel Sickels, John W. Simons, George W. Millar, William S. Paterson, John A. Moore and James S. Chappelle were the nine mem-
bers mentioned above. The first thirty Nobles of the Mystic Shrine were officially listed and numbered as follows: 1, Walter Millard Fleming; 2, William Jermyn Florence; 3, Sherwood C. Campbell; 4, James S. Chappelle; 5, Oswald M. d'Aubigne; 6, Edward Eddy; 7, Charles T. McClennenachan; 8, George W. Millar; 9, John A. Moore; 10, Albert P. Moriarity; 11, William S. Paterson; 12, Daniel Sickels; 13, John W. Simons; 14, Benson Sherwood; 15, Charles Aikman; 16, William V. Alexander; 17, John E. Bendix; 18, William Blanchard; 19, Benjamin F. Brady; 20, John F. Collins; 21, Edward du Laurans; 22, Edward Martin Luther Ehlers; 23, Peter Forrester; 24, William Fowler; 25, William T. Hardenbrook; 26, Philip Lenhart; 27, Joseph M. Levey; 28, James McGee; 29, Charles T. Murrat; 30, William D. May.

Brother Fleming was working early in the seventies upon the Ritual. He joined the Consistory in May, 1871, and in March, 1872, became a member of Columbian Commandery. He conferred with an able ritualist and Masonic student, Charles T. McClennenachan, and Brother McGee says they agreed to decorate the Shrine Ritual with the glamour of Eastern mysticism and color. The new organization became an adjunct to the York as well as the Scottish Rite. A candidate must be a Thirty-second Degree Freemason or a Knights Templar.

Doctor Fleming was the physician and friend of Brother Florence. Fleming and McClennenachan, according to Noble James McGee, considered how the Order could gain the quickest success. Florence consented to the use of his name. Fleming drew upon his imagination and wrote up Florence in his visits to the imaginary Shrine Temples of foreign lands in "regal splendor," as he termed it, and his "comminglings" with the Nobility of the Order abroad, bestowing upon his congenial patient and chum many honors (see Early History of the Ancient Arabic Order of the Nobles of the Mystic Shrine in North America, James McGee, New York, 1918, page 9). While less romantic, this the more recent account of the Order has gained ground though the story lacks the picturesque qualities of the days when on paper at least relations with Shrine Temples of the East were presumably maintained and the advertising of a welcome to visiting Nobles was printed regularly in Arabic in the columns of a New York publication.

Mecca Temple was organized in 1872. The following officers were elected, there being thirteen members of the Temple, of whom eleven were present. Florence and Campbell were absent: Walter M. Fleming, Potentate; Charles T. McClennenachan, Chief Rabbah; John A. Moore, Assistant Rabbah; William S. Paterson, Recorder; Edward Eddy, High Priest; James S. Chappelle, Treasurer; George W. Millar, Oriental Guide; and Oswald M. d'Aubigne, Captain of the Guard.

The Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America was organized on June 6, 1876. The following were officers of the Imperial Grand—Grand as a title was dropped later—Council for three years: Walter M. Fleming, New York, Grand Potentate; George F. Loder, Rochester, New York,
Deputy Grand Potentate; Philip F. Lenhart, Brooklyn; Grand Chief Rabban; Edward M. L. Ehlers, New York City, Grand Assistant Chief Rabban; William H. Whiting, Rochester, New York, High Priest and Prophet; Samuel R. Carter, Rochester, New York, Oriental Guide; Aaron L. Northrup, New York City, Grand Treasurer; William S. Paterson, New York City, Grand Recorder; Albert P. Moriarty, New York City, Grand Financial Secretary; John L. Stettinarius, Cincinnati, Ohio, Grand First Ceremonial Master; Benson Sherwood, New York City, Grand Second Ceremonial Master; Samuel Harper, Pittsburgh, Grand Marshal; Frank Bascom, Montpelier, Vermont, Grand Captain of the Guards; and George Scott, Paterson, New Jersey, Grand Outer Guard.

Brother Fleming was born at Portland, Maine, June 13, 1838, and died at Mount Vernon, New York, on September 9, 1913; McClenachan was born at Washington, District of Columbia, on April 13, 1829, and died on December 19, 1896; Florence was born at Albany, New York, on July 26, 1831, and died at Philadelphia on November 19, 1891; Paterson was a Scotchman, born at Haddington on March 6, 1844, coming to the United States at three years of age, and died in New York City on May 21, 1913. Brief Masonic biographies are given in the Early History by Noble McGee of Nobles Fleming, Florence, McClenachan, Paterson, and Sam Briggs, the latter succeeding Noble Fleming as Imperial Potentate at the Cleveland session of 1886. Noble Briggs as the first Potentate of Al Koran Temple of Cleveland, Ohio, is credited highly by Brother McGee for the fine staging of the ceremonies in the early days. Dumas Temple of Rochester is credited by him on page 17 of his History with the first complete rendition of the ceremonial work, but the History of the Imperial Council (page 167), assigns this honor to Al Koran Temple.

Important articles of Shrine interest were published in the Builder, 1916 (pages 157, 242, 286, and 350), the last giving a list of the Masonic connections of Noble Florence whose affiliation with Freemasonry had been mistakenly questioned. William Winter, the historian of the American stage, has a chapter of eulogy upon Florence in his Wallet of Time. He is bountiful of praise in verse and prose, stating of Florence that he was “in art admirable; in life gentle; he was widely known, and he was known only to be loved.” Again, he claims of Florence that “Heaven were lonely but for souls like this.” We must not too readily exclude from the credit of truly active work for the Shrine this gracious personality, “Billy” Florence.

At the suggestion of Brother W. Freeland Kendrick, a resolution was offered at the meeting of the Imperial Council at Indianapolis in 1919 by Brother Philip D. Gordon, proposing the establishment of a home for friendless, orphaned, and crippled children, to be supported by the Nobles of the Mystic Shrine of North America. The matter was laid over until the meeting of 1920 at Portland, Oregon, when Brother Kendrick personally presented the matter in his annual address as Imperial Potentate. At this time a resolution was adopted authorizing the establishment of a hospital to be supported on an annual per capita basis and to be known as the Shrine Hospital for Crippled Children. An assessment of $2.00 per capita was levied upon the entire membership and a Committee of Seven was to be appointed to select a site and secure plans and specifications. Provision was also made for additional assessments to be levied annually for the support of the institution.

After the Portland session Imperial Potentate Ellis L. Garretson appointed the following Committee and called its first meeting at St. Louis on October 30, 1920: Sam P. Cochran, Hella Temple; Philip D. Gordon, Karnak Temple, Frederic W. Keator, Afifi Temple; W. Freeland Kendrick, Lu Lu Temple; Oscar M. Lanstrum, Algeria Temple; John D. McGilvray, Islam Temple; John A. Morrison, Kismet Temple. At the St. Louis meeting Noble Cochran was appointed chairman and Noble Morrison elected secretary. A resolution was adopted providing for the incorporation of the hospital work under the title “The Shriners’ Charity Foundation.” The word “charity” was afterward eliminated and the official title became “Shriners’ Hospitals for Crippled Children.”

Up to this time but one large hospital centrally located was contemplated, but at the next session in Des Moines, 1921, the report of the Committee was convincing that no one hospital would meet the needs. The Imperial Council adopted a resolution providing for the election of a Board of Trustees to be incorporated and vested with authority to select and purchase sites in various parts of the Jurisdiction of the Imperial Council. A unanimous vote was cast for the following Trustees: Nobles Sam P. Cochran, W. Freeland Kendrick, Philip D. Sardinha, Frederic W. Keator, Oscar M. Lanstrum, John D. McGilvray and Forrest Adair. Organization was perfected at once by the election of Noble Cochran, chairman; W. Freeland Kendrick, vice chairman; and Forrest Adair, secretary. Two changes in the Board resulted from deaths. Noble Gordon was succeeded by Noble Arthur W. Chapman of Khartum Temple, appointed by Imperial Potentate McCandless in 1923, and Noble Keator was succeeded by Noble James R. Watt, of Cyprus Temple, appointed by Imperial Potentate Dykeman, in 1924. At the 1924 session in Kansas City the Imperial Council added its first four officers as ex-officio members. They were James E. Chandler, Imperial Potentate; James C. Burger, Deputy Imperial Potentate; David W. Crosland, Imperial Chief Rabban, and Clarence M. Dunbar, Imperial Assistant Rabban. Trustees whose terms had expired were re-elected. The next meeting of the Board of Trustees was held in Atlanta, in September, 1921, all members attending. It was here that the board received the advice and co-operation of three distinguished orthopedic surgeons: Robert B. Osgood, of Boston; A. McKenzie Forbes, of Montreal, and Michael Hoke, of Atlanta. From their willingness to assist in the work and give the board the benefit of their skill and experience there grew the Advisory Board of Orthopedic Surgeons, who devote a great deal of time, without remuneration, to the Shrine institutions.

In the spring of 1925, with the opening late in February of the hospitals at Montreal, Canada, and Springfield, Massachusetts, there were seven regular hospitals in the series, besides four mobile units, the total capacity being five hundred beds, which meant
that two thousand bed-patients a year can be given surgical treatment and hospital care. The Philadelphia Hospital was then well under way, the contracts having been let the previous Fall, and the bids for the Chicago Hospital were opened by the Board of Trustees in March. The first child admitted for surgical treatment by a Shriners’ surgeon was a patient at Shreveport, Louisiana, in September, 1922. The hospital building was not then completed but an old structure on the property was used temporarily. The new fifty-bed institution was dedicated in April, 1923. Twin Cities Hospital, in the corporate limits of Minneapolis but on the St. Paul side of the river, opened in March, 1923, with a capacity of sixty beds. San Francisco Hospital opened in June, 1923, with a capacity of fifty beds. Portland, Oregon, Hospital opened in January, 1924, with a capacity of fifty beds. St. Louis Hospital opened in April, 1924, and dedicated on June 1 with a capacity of one hundred beds. Springfield and Montreal Hospitals, of fifty beds each, opened in February, 1925. Sites were selected in 1924 for the hospitals in Philadelphia and Chicago and were donated by Lu Lu and Medinah Temples. The Shriners’ hospitals and mobile units are open to every crippled child, without restriction as to race or religion, subject to the following requirements: The parents or guardians must be financially unable to pay for its treatment. The child must not be over fourteen years of age, of normal mentality, and there must be reasonable hope of materially improving the child’s condition through orthopedic surgery.

SHRINER OATH OF ALLEGIANCE. See Flag Ceremony.

SIDE DEGREES. There are certain Masonic Degrees, which, not being placed in the regular routine of the acknowledged Degrees, are not recognized as a part of Ancient Freemasonry, but receive the name of Honorary or Side Degrees. They constitute no part of the regular ritual, and are not taken under the specific control of either Grand Lodges, Grand Chapters, or any other of the legal, Administrative Bodies of the Institution. Although a few of them are very old, the greater number are of a comparatively modern origin, and are generally supposed to have been indebted for their invention to the ingenuity of either Grand Lecturers, or other distinguished Freemasons.

Their history and ceremonies are often interesting, and so far as we have been made acquainted with them, their tendency, when they are properly conferred, is always moral. They are not given in Lodges or Chapters, but at private meetings of the Brethren or companions possessing them, informally and temporarily called for the sole purpose of conferring them. These temporary assemblies owe no allegiance to any supreme, controlling Body, except so far as they are composed of Master or Royal Arch Masons, and when the business of conferring the Degrees is accomplished, they are dissolved at once, not to meet again, except under similar circumstances and for a similar purpose.

Some of them are conferred on Master Masons, some on Royal Arch Masons, and some only on Knights Templar. There is another class which females, connected by certain ties of relationship with the Fraternity, are permitted to receive; and this fact, in some measure, assimilates these Degrees to the Freemasonry of Adoption, or Female Freemasonry, which is practised in France and some other European countries, although there are important points of difference between them. These female Side Degrees have received the name of Androgynous Degrees, from two Greek words signifying man and woman, and are thus called to indicate the participation in them by both sexes.

The principal Side Degrees that have been practised in the United States of America are as follows:

1. Secret Monitor.
2. Knight of the Three Kings.
4. Mason’s Wife and Daughter.
5. Ark and Dove.
7. Knight and Heroine of Jericho.
8. Good Samaritan.

SIERRA LEONE. The Grand Lodges of England and Scotland each have three Lodges in Sierra Leone, on the west coast of Africa.

SIGHT, MAKING MASONS AT. The prerogative of the Grand Master to make Freemasons at the pleasure of the Prince and Princess Royal of Prussia, at full length, which were presented to their Majesties about three years ago, are ordered to be placed in the Royal Palace of Windsor.

A few days since, their Graces the Dukes of Richmond and Montague, accompanied by several Gentlemen, rode over all Free and Accepted Masons, according to Ancient Custom, formed a Lodge upon the Top of a Hill near the Duke of Richmond’s Seat, at Goodwood in Sussex, and made the Right Hon. the Lord Baltimore a Free and Accepted Mason.

Lieutenant Colonel Lee, of Brigadier Barnell’s Regiment is appointed Masonic Item as it appeared in the Leeds Mercury, an English Newspaper, April 7-14, 1730.

sight is described as the eighth landmark of the Order. It is a technical term, which may be defined to be the power to initiate, pass, and raise candidates, by the Grand Master, in a Lodge of Emergency, or, as it is called in the Book of Constitutions, an Occasional Lodge, specially convened by him, and consisting of such Master Masons as he may call together for that purpose only; the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished, and the Brethren have been dismissed by the Grand Master.

The following item appeared in the Leeds Mercury, April 7 to 14, 1730, and bore the heading, London.

A few days since, their Graces the Dukes of Richmond and Montague, accompanied by several Gentlemen, who were all Free and Accepted Masons, according to Ancient Custom, formed a Lodge upon the Top of a Hill near the Duke of Richmond’s Seat, at Goodwood in Sussex, and made the Right Hon. the Lord Baltimore a Free and Accepted Mason.

It is but right to say that this doctrine is not universally received as established law by the Craft. Brother Mackey did not think, however, that it was ever disputed until within a comparatively recent period. It is true that Brother Cole (Freemasons Library, book 51), as far back as 1817, remarked in reference to the custom in the United States that it was “a great stretch of power, not recognized, or at least, he believed, not practised in this country.” But the qualifying phrases in this sentence, clearly show that he was by no means certain that he was
correct in denying the recognition of the right. Brother Cole, however, would hardly be considered as competent authority on a question of Masonic law, as he was evidently unacquainted with the Book of Constitutions, and does not quote or refer to it throughout his voluminous work.

In that Book of Constitutions, however, several instances are furnished of the exercise of this right by various Grand Masters.

In 1731, Lord Lovell being Grand Master, he "formed an Occasional Lodge at Houghton Hall, Sir Robert Walpole's House in Norfolk," and there made the Duke of Lorraine, afterward Emperor of Germany, and the Duke of Newcastle, Master Masons.

We do not quote the case of the initiation, passing and raising of Frederick, Prince of Wales, in 1737, which was done in "an Occasional Lodge," over which Doctor Desaguliers presided, because, as Desaguliers was not the Grand Master, nor even, as has been incorrectly stated by the New York Committee of Correspondence, Deputy Grand Master, but only a Past Grand Master, it cannot be called a making at sight. He most probably acted under the Dispensation of the Grand Master, who at that time was the Earl of Darnley.

But in 1766, Lord Blaney, who was then Grand Master, convened "an Occasional Lodge," and initiated, passed, and raised the Duke of Gloucester.

Again in 1767, John Salter, the Deputy, then acting as Grand Master, convened "an Occasional Lodge," and conferred the three Degrees on the Duke of Cumberland.

In 1787, the Prince of Wales was made a Freemason "at an Occasional Lodge convened," says Brother Preston, "for the purpose at the Star and Garter, Pall Mall, over which the Duke of Cumberland—Grand Master—presided in person."

It has been said, however, by those who deny the existence of this prerogative, that these Occasional Lodges were only Special Communications of the Grand Lodge, and the "makin"gs are thus supposed to have taken place under the authority of that body, and not of the Grand Master. The facts, however, do not sustain this position. Throughout the Book of Constitutions, other meetings, whether regular or special, are distinctly recorded as meetings of the Grand Lodge; while these Occasional Lodges appear only to have been convened by the Grand Master for the purpose of making Freemasons.

Besides, in many instances the Lodge was held at a different place from that of the Grand Lodge, and the officers were not, with the exception of the Grand Master, the officers of the Grand Lodge. Thus the Occasional Lodge which initiated the Duke of Lorraine was held at the residence of Sir Robert Walpole, in Norfolk, while the Grand Lodge always met in London. In 1766, the Grand Lodge held its communications at the Crown and Anchor, but the Occasional Lodge, which in the same year conferred the Degrees on the Duke of Gloucester, was convened at the Horn Tavern. In the following year, the Lodge which initiated the Duke of Cumberland was convened at the Thatched House Tavern, the Grand Lodge continuing to meet at the Crown and Anchor.

But Doctor Mackey also held that a conclusive argument à fortiori, a stronger reason, may be drawn from the dispensing power of the Grand Master, which has never been denied. No one ever has doubted, or can doubt, the inherent right of the Grand Master to constitute Lodges by Dispensation, and in these Lodges, so constituted, Freemasons may be legally entered, passed, and raised. This is done every day. Seven Master Masons applying to the Grand Master, he grants them a Dispensation, under authority of which they proceed to open and hold a Lodge, and to make Freemasons. This Lodge is, however, admitted to be the mere creature of the Grand Master, for it is in his power at any time to revoke the Dispensation he had granted, and thus to dissolve the Lodge.

But if the Grand Master has the power thus to enable others to confer the Degrees and make Freemasons, by his individual authority out of his presence, are we not permitted to argue à fortiori, all the more, that he has also the right of congregating seven Brethren and causing a Freemason to be made in his sight? Can he delegate a power to others which he does not himself possess? And is his calling together an Occasional Lodge, and making, with the assistance of the Brethren thus assembled, a Freemason "at sight," that is to say, in his presence, any thing more or less than the exercise of his dispensing power for the establishment of a Lodge under Dispensation, for a temporary period and for a special purpose. The purpose having been effected, and the Freemason having been made, he revokes his Dispensation, and the Lodge is dismissed. If we assumed any other ground than this, we should be compelled to say that though the Grand Master might authorize others to make Freemasons when he was absent, he could not do it himself when present.

The form of the expression "making Masons at sight" is borrowed from Laurence Dermott, the Grand Secretary of the Atholl Grand Lodge; "making Masons in an Occasional Lodge" is the phrase used by Anderson and his subsequent editors. Brother Dermott (Ahiman Rezon), commenting on the thirteenth of the old regulations, which prescribes that Fellow Crafts and Master Masons cannot be made in a private Lodge except by the Dispensation of the Grand Master, says: "This is a very ancient regulation, but seldom put in practice, new Masons being generally made at private Lodges; however, the Right Worshipful Grand Master has full power and authority to make, or cause to be made, in his worship's presence, Free and Accepted Masons at sight, and such making is good. But they cannot be made out of his worship's presence without a written Dispensation for that purpose. Nor can his worship oblige any warranted Lodge to receive the person so made, if the members should declare against him or them; but in such case the Right Worshipful Grand Master may grant them a Warrant and form them into a new Lodge."

But the fact that Brother Dermott uses the phrase does not militate against the existence of the prerogative, nor weaken the argument in its favor. For, in the first place, he is not quoted as authority; and secondly, it is very possible that he did not invent the expression, but found it already existing as a technical phrase generally used by the Craft, although not to be found in the Book of Constitutions. The form
there used is "making Masons in an Occasional Lodge," which, as we have already said, is of the same significance.

The mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other Freemasons, convenes a Lodge, and without any previous probation, but on sight of the candidate, confers the Degrees upon him, after which he dissolves the Lodge and dismisses the Brethren.

This custom of making Freemasons at sight has been practised by many Grand Lodges in the United States of America, but is becoming less usual, and some Grand Lodges have prohibited it by a constitutional enactment. A few noted cases may be mentioned: John Wanamaker, at Philadelphia; former Vice-President Charles W. Fairbanks, at Indianapolis, Indiana; Rear-Admiral Winfield Scott Schley, at Washington, District of Columbia; and when William Howard Taft was President-Elect, he was made a Freemason "at-sight" on February, 1909, at Cincinnati, by the Grand Master of Ohio.

A valuable historical account of Making Masons at Sight was contributed to the New Age, March, 1925, by Brother William L. Boyden, Librarian at Washington, District of Columbia, and when William Howard Taft was President-Elect, he was made a Freemason "at-sight" on February, 1909, at Cincinnati, by the Grand Master of Ohio.

SIGN. Signs constitute that universal language of which the commentator on the Leland Manuscript says that "it is a thing rather to be wished than hoped for." It is evident, however, that such a substitute for a universal language has always existed among mankind. There are certain expressions of ideas which, by an implied common consent, are familiar even to the most barbarous tribes. An extension forward of the open hands will be understood at once by an Australian savage or an American Indian as a gesture betokening peace, while the idea of war or dislike would be as readily conveyed to either of them by a repulsive gesture of the same hands. These are not however, what constitute the signs of Freemasonry. It is evident that every secret society must have some conventional mode of distinguishing strangers from those who are its members, and Freemasonry, in this respect, must have followed the universal custom of adopting such modes of recognition.

The Abbé Granddier (Essais Historiques et Topographiques, page 422) says that when Josse Dotzinger, as architect of the Cathedral of Strassburg, formed, in 1452, all the Master Masons in Germany into one body, "he gave them a word and a particular sign by which they might recognize those who were of their Confraternity." Martene, who wrote a treatise on the ancient rites of the monks (De Antiquis Monachorum ritibus), says that, at the Monastery of Hirschau, where many Masons were incorporated as Lay Brethren, one of the officers of the monastery was called the Master of the Works; and the Masons under him had a sign which he describes as pugnam super pugnam pone vicissim quasi simules constructores marum; that is, they placed alternately fist upon fist, as if imitating the builders of walls. He also says, and other writers confirm the statement, that in the Middle Ages the monks had a system of signs by which they were enabled to recognize the members of their different Orders.

Plautus, too, alludes to this custom in one of his plays (Miles Gloriosus iv, 2) when he says:

Cedo signum, si horunc Baccharum est.
Give me the sign, if you are one of these Bacchantes.

SIGNET. A ring on which there is an impression of a device is called a signet. They were far more common among the ancients than they are among the moderns, although they are still used by many persons. Formerly, as is the custom at this day in the East, letters were never signed by the persons who sent them; and their authenticity depended solely on the impression of the signets which were attached to them.

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The signets of the ancients were generally sculptured with religious symbols or the heads of their deities. The sphinx and the sacred beetle were favorite signets among the Egyptians. The former was adopted from that people by the Roman Emperor Augustus. The Babylonians followed the same custom, and many of their signets, remaining to this day, exhibit beautifully sculptured images of Baal-Berth and other Chaldean deities.

The impression from the signet-ring of a King gave the authority of a Royal Decree to any document to which it was affixed; and hence the delivery or transfer of the signet to anyone made him, for the time the representative of the King, and gave him the power of using the royal name.

**SIGNET OF TRUTH.** The signet of Zerubbabel, used in the instructions of the Royal Arch Degree, is also there called the *Signet of Truth*, to indicate that the neophyte who brings it to the Grand Council is in search of Divine Truth, and to give to him the promise that he will by its power speedily obtain his reward in the possession of that for which he is seeking. The Signet of Truth is presented to the aspirant to assure him that he is advancing in his progress to the attainment of truth, and that he is thus invested with the power to pursue the search.

**SIGNET OF ZERUBBABEL.** This is used in the American instructions of the Royal Arch Degree. It refers to a passage of Haggai (ii, 23) where God has promised that he will make Zerubbabel His signet. It has the same symbolic meaning as is given to its synonym the *Signet of Truth*, because Zerubbabel, as the head of the second Temple, was the symbol of the searcher after truth. But something may be said of the incorrect form in which it is found in many Chapters. At least from the time when Cross presented an engraving of this signet in his *Hieroglyphic Chart*, and perhaps from a much earlier period, for he may possibly have only perpetuated the blunder, it has been represented in some Chapters by a triangular plate of metal. Now, an unattached plate of metal, in any shape whatsoever, is about as correct a representation of metal. Now, an unattached plate of metal, in any shape whatsoever, is about as correct a representation of the King, and gave him the power of using the royal name.

**SIGN OF ASSENT.** Brother Henry F. Berry, M.A., of the Public Record Office in Ireland, discovered among the papers of Archbishop Ussher, preserved in the Library of Trinity College, Dublin, a complete code of manual signs used by the Victorine Canons at Saint Thomas’s Abbey, Dublin. The Latin code contains the following item:

Pro signo annuendi, leva manum moderate et move non inversam sed ut exterior superficies sit sursum.

For the sign of assent, lift the hand moderately, and move it, not inverted, but so that the outer surface may be upwards.

The above code is published in the Journal of the Royal Society of Antiquaries of Ireland, part ii, 1892.

**SIGN OF DISTRESS.** This is probably one of the original modes of recognition adopted at the revival period, if not before. It is to be found in the earliest ceremonies extant of the eighteenth century, and its connection with the legend of the Third Degree makes it evident that it probably belongs to that Degree. The Craft in the Eighteenth Century called it sometimes the *Master’s Clap*, and sometimes the Grand Sign, which latter name has been adopted by the Freemasons of the Nineteenth Century, who call it the Grand Hailing Sign, to indicate its use in hailing or calling a Brother whose assistance may be needed. The true form of the sign has unfortunately been changed by carelessness or ignorance from the ancient one, which is still preserved in Great Britain and on the Continent of Europe. It is impossible to be explicit; but it may be remarked, that looking to its traditional origin, the sign is a defensive one, first made in an hour of attack, to give protection to the person. This is perfectly represented by the European and English form, but utterly misrepresented by the American. The German Rite of Schroeder attempted some years ago to induce the Craft to transfer this sign from the Third to the First Degree. As this would have been an evident innovation, and would have contradicted the ritualistic history of its origin and meaning, the attempt was not successful.

**SIJEL, AL.** The Recording Angel of Islam.

**SILENCE.** See Secrecy and Silence.

**SILENT BROTHERHOOD.** Dwellers in the Priories of Cluny and Hirsan in the eleventh century were placed under rigid discipline as to speech. Those of Cluny were the first to adopt the system of signs for daily intercommunication, which system, by consent or permissal, granted after application through three special messengers from the Priory of Hirsan, was adopted by that Priory in all its elaborateness, and indeed enlarged and perfected by the well-known Abbot William. The doctrine of a perfect silence in such extensive communities became noteworthy in history. These earnest and devoted men, under strong discipline, as Conversi or barbatii frares, Returned or Bearded Brethren, were encouraged in the Abbeys of the Middle Ages. Their labors were conducted in companies of ten each, under Deans of the Monastery, who were in turn instructed by Wardens and Superiors.

**SILOAM INSCRIPTION.** An inscription accidentally discovered in 1880 by a native pupil of Schick,
a German architect, who had long settled in Jerusalem. It is chiseled in the rock that forms the southern wall of the channel which opens out upon the ancient Pool of Siloam, and is partly concealed by the water. The modern Pool includes the older reservoir, supplied with water by an excavated tunnel, 1708 yards long, communicating with the Spring of the Virgin, which is cut through the ridge that forms the southern part of the Temple Hill. The Pool is on the opposite side of the ridge, at the mouth of the Tyropoeon Cheesemakers valley, which was filled with rubbish, and largely built over.

The inscription is on an artificial tablet in the rock, about nineteen feet from the opening upon the Pool. The first intelligible copy was made by Prof. A. H. Sayce, whose admirable little work, called Fresh Light from the Ancient Monuments, gives full details.

Doctor Guthe, in March, 1881, made a complete facsimile copy of the six lines, which read thus:

(Behold) the excavation! now this is the history of the excavation. While the excavators were still lifting up the pick and the shovels, and while there were yet three cubits to (excavate, there was heard) the voice of one man calling to his neighbor, for there was an excess in the rock on the right hand (and on the left). And after that on the day of excavating, the excavators had struck pick against pick, one against the other, the waters flowed from the spring to the pool for a distance of 1200 cubits. And (part) of a cubit was the height of the rock over the head of the excavators.

The engineering skill must have been considerable, as the work was tortuous, and yet the excavators met with which the valley is filled; and "among this rubbish inhabited. The Tyropoeon valley itself must be the Valley of the Cheesemakers, probably lie the relics of the same ground as the ancient one; the latter stood entirely on the rising ground to the east of the Tyropoeon valley, which was filled with rubbish, and largely built over.

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The modern city of Jerusalem occupies very little of the same ground as the ancient one; the latter stood entirely on the rising ground to the east of the Tyropoeon valley, the northern portion of which is at present occupied by the Mosque of Omar, while the southern portion is uninhabited. The Tyropoeon valley itself must be the Valley of the Sons of Hinnom, where the idolaters of Jerusalem were struck down on the day of the second of September, in the year 709. It is the place where the Israelites of Jerusalem burnt their children in the fire to Moloch. It must be in the southern cliff of this valley that the tombs of the kings are situated," they being buried under the rubbish with which the valley is filled; and "among this rubbish must be remains of the city and temple destroyed by Nebuchadnezzar. Here, as well as in the now obliterated Valley of the Cheesemakers, probably lie the relics of the dynasty of David.

Hebrew inscriptions of an early date have hitherto long been sought for in vain. Seals and fragmentary inscriptions have heretofore been discovered. Several of these seals have been found in Babylonia and Mesopotamia, and are regarded as memorials of the Jewish exiles; but the Schick discovery gives us a writing certainly as old as the time of Isaiah.

SILVER AND GOLD. When Saint Peter healed the lame man whom he met at the gate Beautiful of the Temple, he said to him "Silver and gold have I none; but such as I have give I thee" (Acts iii, 6); and he bestowed on him the gift of health. When the pious pilgrim begged his way, through all the perils of a distant journey, to knead at the Holy Sepulcher, in his passage through poor and inhospitable regions, a crust of bread and a draft of water were often the only alms that he received. This has been symbolized in the ceremony of reception of a Knight Templar, and in it the words of Saint Peter have been preserved, to be applied to the allegorical pilgrimage there represented.

SILVER CORD. In the beautiful and affecting description of the body of man suffering under the infirmities of old age given in the twelfth chapter of Ecclesiastes, we find the expression "or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Doctor Clarke thus explains these beautiful metaphors. The silver cord is the spinal marrow; its loosening is the cessation of all nervous sensibility; the golden bowl is the brain, which is rendered unfit to perform its functions by the approach of death; the pitcher means the great vein which carries the blood to the right ventricle of the heart, here called the fountain; by the wheel is meant the great artery which receives the blood from the left ventricle of the heart, here designated as the cistern. This collection of metaphors is a part of the Scripture reading in the Third Degree, and forms an appropriate introduction to those sublime ceremonies whose object is to teach symbolically the resurrection and life eternal.

SIMONS, JOHN W. A tactful and active force in the Saint Johns Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in the State of New York independently formed about 1837, and headed by Harry C. Atwood, Master of York Lodge No. 367 of New York City. This was united with the old Grand Lodge of New York on December 27, 1850, by a public procession on Saint John's Day and suitable ceremonies at Tripler Hall. Brother Simons was noted for his knowledge of Masonic Jurisprudence and was also Grand Master of his State in 1861 (see History of Freemasonry in the State of New York, Ossian Lang, 1922, pages 134, 146).

SIMORGH. A monstrous griffin, guardian of the Persian mysteries.

SINAJ. A mountain of Arabia between the horns of the Red Sea. It is the place where Moses received the Law from Jehovah, and where he was directed to construct the Tabernacle. Hence, says Lenning, the Scottish Freemasons make Mount Sinai a symbol of truth. Of the advanced Degrees, the Twenty-third and Twenty-fourth of the Ancient and Accepted Scottish Rite, or the Chief and Prince of the Tabernacle, refer in their instructions to this mountain and the Tabernacle there constructed.

SIR. This is the distinctive title given to the possessor of the Degrees of Masonic Knighthood, and is borrowed from the heraldic usage. The word knight is sometimes interposed between the title and the personal name, as, for example, Sir Knight John Smith. English knights are in the habit of using the word fraer, or brother, a usage which in some extent is being adopted in the United States of America. English Knights Templar have been led to the abandonment of the title Sir because legal enactments made the use of titles not granted by the Crown unlawful. But there is no such law in America. The addition of Sir
to the names of all Knights is accounted, says Ash-
mole, "parcel of their style." The use of it is as old,
certainly, as the time of Edward I, and it is supposed
to be a contraction of the old French Sire, meaning
Seigneur, or Lord.

SIRAT, AS OR AL. See Al-Sirat.

SIROC. The Hebrew word נר. A significant
word, formerly used in the Order of High Priesthood
in the United States of America. It signifies a shoe-
latchet, and refers to the declaration of Abraham to
Melchizedek, that of the goods which had been cap-
tured he would "not take from a thread even to a shoe-
latchet" (Genesis xiv, 23), that is, nothing even of
the slightest value. The introduction of this word
into some of the lower Capitular Degrees was an
error of the ritualists.

SISTER LODGES. Lodges are so called which
are in the same Masonic Jurisdiction, and owe obedi-
ence to the same Grand Lodge.

SISTERS BY ADOPTION. In the Lodges of the
French Adoptive Rite this is the title by which the
female members are designated. The female mem-
bers of all androgynous, both sexes, Degrees are Sis-
ters, as the male members are Brethren.

SISTERS OF THE GILD. The attempt of some
writers to maintain that women were admitted into
the Medieval Confraternities of Freemasons fails to
be substantiated for want of sufficient proof. The
entire spirit of the Old Constitutions indicates that
none but men, under the titles of Brethren and fel-
lovs, were admitted into these Masonic Gilds; and
the first Code of Charges adopted at the Revival in
1717, declares that "the persons admitted members
of a Lodge must be good and true men ... no
women, etc."

The opinion that women were originally admitted
into the Masonic Gild, as it is asserted that they
were into some of the others, is based upon the fact
that, in what is called the York Manuscript, No. 4,
date as affixed to the Roll is 1693, we find the
following words: "The one of the elders taking the
Booke, and that hee or shee that is to be made mason
shall lay their hands theron, and the charge shall be
given."

But in the Alnwick Manuscript, which is inserted as
a Preface to the Records of the Lodge at Alnwick,
beginning September 29, 1701, and which manu-
script was therefore probably at least contemporary
with that of York, we find the corresponding passage
in the following words, "Then shall one of the most
ancient of them all hold a book that he or they may
lay his or their hands upon the said Book," etc.

Again in the Grand Lodge Manuscript, No. 1, whose
date is 1583, we meet with the same regulation in
Latin thus: Tunc unus es senioribus teneat librum et
ille vel illi apposuerit manus sub librum et tunc
praecipua deberet legiri. This was no doubt the original
form of which the writer of the York Manuscript
gives a translation, and either through ignorance or
clerical carelessness, the ille vel illi, instead of he or
they, has been translated he or she.

Besides, the whole tenor of the Charges in the
York Manuscript clearly shows that they were in-
tended for men only. A woman could scarcely have
been required to swear that she "would not take her
fellow's wife in villainy," nor make anyone a Free-
mason unless "he has his right limbs as a man ought
to have."

It cannot be admitted on the authority of a mis-
translation of a single letter, by which an e was taken
for an i, thus changing ille into illa, or he into she,
that the Masonic Gild admitted women into a Craft
whose labors were to hew heavy stones and to ascend
tall scaffolds. Such never could have been the case in
Operative Masonry.

There is, however, abundant evidence that in the
other Gilds, or Livery Companies of England, women
or sisters were admitted to the freedom of the com-
pany. Herbert (History of the Livery Companies xi,
page 83) thinks that the custom was borrowed, on
the constitution of the Companies, by Edward III
from the Ecclesiastical or Religious Gilds, which were
often composed of both sexes. But there does not
seem to be any evidence that the usage was extended
to the Building Corporations or Freemasons Gilds.
A woman might be a female grocer or haberdasher,
but she could hardly perform the duties of a female
builder.

SIT LUX ET LUX FUIT. A motto frequently
used in Freemasonry, although sometimes written,
Lux fiat et Lux fit, signifying Let there be light, and
there was light (Genesis i, 3); the strict translation
from the Hebrew continues, "And the Lord took care
of the light, that it was useful, and He divided the
light from the darkness."

SITUATION OF THE LODGE. A Lodge is, or
ought to be, always situated due East and West, for
reasons which are detailed in the articles on East
and Orientation, which see.

SIVAN. The Hebrew word ישון. The ninth month
of the Hebrew civil year, corresponding with the
months May and June, beginning with the new moon
of the former.

SIX LIGHTS. The six lights of Symbolic Free-
masonry are divided into the Greater and Lesser
Lights, which see. In the American system of the
Royal Arch there is no symbol of the kind, but in the
English system there are six lights—three lesser and
greater—placed in the form of two interlaced triangles.
The three lesser represent the Patriarchal, Mosaic, and
Christian Dispensations; the three greater the Creative,
Preservative, and Destructive Power of God. The four lesser triangles, formed by
the intersection of the two great triangles, are emble-
matic of the four Degrees of Ancient Craft Masonry.

SIX PERIODS. The Grand Architects' Six Pe-
riods constituted a part of the old Prestonian lec-
ture in the Fellow Craft's Degree. It referred to the
six days of creation, the six periods being the six
days. It no longer forms a part of the lecture as
modified by Doctor Hemming in England, although
Brother Oliver devotes a chapter in his Historical
Landmarks to this subject. It was probably at one
time taught in the United States of America before
Brother Webb modified and abridged the Prestonian
lectures, for Hardie gives the Six Periods in full in
his Monitor, which was published in 1818. The Webb
lecture, practised in the United States, comprehends
the whole subject of the Six Periods, which make a
closely printed page in Brown's Master Key, in
these few words: "In six days God created the heav-
en and the earth, and rested upon the seventh day;


the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.”

**SKELLETON.** A symbol of death. The ancient Egyptians often introduced a skeleton in their feasts to remind the revelers of the transitory nature of their enjoyments, and to teach them that in the midst of life we are in death. As such an admonitory symbol it has been used in some of the advanced Degrees (see Skull).

**SKIRRET.** In the English system the Skirret is one of the working-tools of a Master Mason. It is an implement which acts on a center-pin, whence a line is drawn,chalked, and struck to mark out the ground for the foundation of the intended structure. Symbolically, it points to us that straight and un-deviating line of conduct laid down for our pursuits in the volume of the Sacred Law. The Skirret is not used in the American system.

**SKULL.** The skull as a symbol is not used in Freemasonry except in Masonic Templarism, where it is a symbol of mortality. Among the Articles of Accusation sent by the Pope to the Bishops and Papal Commissaries upon which to examine the Knights Templar, those from the forty-second to the fifty-seventh refer to the human skull, Cranium humanum, which the Templars were accused of using in their reception, and worshiping as an idol. It is possible that the Old Templars made use of the skull in their ceremony of reception; but Modern Templars will readily acquit their predecessors of the crime of idolatry, and find in their use of a skull a symbolic design (see Baphomet).

Of this symbol of mortality, the skull, much has been written and when found of suitable service quoted with effect at Masonic meetings. About 1860 Brother J. S. Parvin of Iowa received a copy of a poem entitled *Lines to a Skeleton* as printed in a newspaper published at Glasgow, Scotland. He was struck with its beauty and used it in his Knight Templar work, he at that time being Eminent Commander of the local Commandery. A similar experience befel Brother Eugene S. Elliott of Wisconsin, Grand Commander of the local Commandery. He quoted the poem as above described and it soon became very popular and is still generally used. The skull has been written remain unknown.”

Hoyt’s *New Cyclopedia of Practical Quotations*, 1922 (page 407), credits the ode to Anna Jane Vardill (Mrs. James Niven) and it did appear in the *European Magazine*, November, 1816, signed with the initial “V.” But Brother Hunt points out that the poetess denied the authorship and the coincidence of the initials is the only thing to connect her with the poem. The subject came up frequently in *Notes and Queries*, London, and was credited to Miss Vardill but has been claimed for J. D. Gorman and Robert Philip, the latter in 1826. The lines are listed as anonymous in Edith Granger’s *Index to Poetry and Recitations*, Chicago, 1904, McClurg.

**Behold this ruin, 'twas a skull**
Once of ethereal spirit full.
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.

**What beauteous visions filled this spot,**
What dreams of pleasure long forgot?
Nor hope, nor joy, nor love, nor fear,
Have left one trace on record here.

**Beneath this mouldering canopy**
Once shone the bright and busy eye:
But start not at the dismal void—
If social love that eye employed.

**If with no lawless fire it gleamed,**
But through the dew of kindness beamed;
That eye shall be forever bright
When stars and sun are sunk in night.

**Within this hollow cavern hung**
The ready, swift, and tuneful tongue;
If falsehood's honey it disdained,
And when it could not praise was chained.

**If bold in Virtue's cause it spoke,**
Yet gentle concord never broke—
This silent tongue shall plead for thee
When Time unveils Eternity.

**Say, did these fingers delve the mine,**
Or with the envied rubies shine?
To hew the rock or wear a gem
Can little now avail to them.

**But if the page of truth they sought,**
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth and Fame.

**Avalia it whether bare or shod**
These feet the paths of duty trod?
If from the bowers of Ease they fled.
To seek Affliction's humble shed.

**If Grandeur's guilty bribe they spumed,**
Yet gentle concord never broke—
These feet with angel wings shall vie,
And tread the palace of the sky.
There is an earlier poem of 1808 by Lord Byron on the skull. He tells of it in his conversations with Medwin: "The gardener in digging discovered a skull that had probably belonged to some jolly friar or monk of the abbey (Newstead Abbey) about the time it was demonastred. Observing it to be of giant size and in a perfect state of preservation, a strange fancy seized me of having it sent and mounted as a drinking cup. I accordingly sent it to town, and it returned with a very high polish, and of a mottled colour like tortoise shell."

Start not—nor deem my spirit fled:
In me behold the only skull,
From which, unlike a living head, Whatever flows is never dull.
I lived, I loved, I quaff'd, like thee:
I died: let earth my bones resign:
Fill up—thou canst not injure me;
The worm hath fouler lips than thine.
Better to hold the sparkling grape,
Than nurse the earth-worm's slimy brood;
And circle in the goblet's shape.
The drink of Gods, than reptile's food.

Where once my wit, perchance, hath shone,
What world of others let me shine:
And when, alas! our brains are gone,
What nobler substitute than wine?
Quaff while thou canst; another race,
When thou and thine like me are sped,
May rescue thee from earth's embrace,
And rhyme and revel with the dead.

Why not? since through life's little day
Our heads such sad effects produce;
Our brains such sad effects produce;
Redeem'd from worms and wasting clay,
This chance is theirs, to be of use.

SKULL AND CROSS-BONES. They are a symbol of mortality and death, and are so used by heralds in funeral achievements. As the means of inciting the mind to the contemplation of the most solemn subjects, the skull and cross-bones are used in the Chamber of Reflection in the French and Scottish Rites, and in all those Degrees where that Chamber constitutes a part of the preliminary ceremonies of initiation.

SLADE, ALEXANDER. On the title page of a 32-page pamphlet, The Free Mason Examin'd, published at London, England, 1754, the author is given as "Alexander Slade, Late Master of Three Regular Constituted Lodges, In the City of Norwich." Careful search among the archives failed to find a Brother who by the year 1754 had occupied the chair of three Norwich (England) Lodges. The pamphlet was reprinted in facsimile by the Lodge of Research, No. 2429, Leicester, 1926-7, with comments by Brother Thorp suggesting several possibilities: first, that this curious production is what it claims to be—an account of some Lodge ceremonies of that time; second, perhaps published to ridicule the claims made to a remote antiquity by the Grand Lodge of the Antients; third, a misleading parody upon certain Masonic work of that period, and fourth, an outright invention prompted by pure greed, there being a lively demand for such information, Prichard's pamphlet of 1730 having four editions in a month and nearly twenty by 1754. Six editions of Slade's work were published, four in 1754, the others bear no date, and copies of all are rare.

SLANDER. Inwood, in his sermon on Union Amongst Masons, says: "To defame our Brother, or suffer him to be defamed, without interesting ourselves for the preservation of his name and character, there is scarcely the shadow of an excuse to be formed. Defamation is always wicked. Slander and evil speaking are the pests of civil society, are the disgrace of every degree of religious profession, are the poisonous bane of all brotherly love."

SLAVE. See Free Born.

SLIP. This technical expression in American Freemasonry, but commonly confined to the Western States, and not generally used, is of comparatively recent origin; and both the action and the word probably sprang up, with a few other innovations, intended as especial methods of precaution, about the time of the anti-Masonic excitement.

SLOANE MANUSCRIPTS. There are three copies of the Old Constitutions which bear this name. All of them were found in the British Museum among the heterogeneous collection of papers which were once the property of Sir Hans Sloane.

The first Sloane Manuscript, which is known in the Museum as No. 3848, is one of the most complete of the copies extant of the Old Constitutions. At the end of it, the date is certified by the following subcription: finis p. me Eduardus Sankey decimo sexto die Octobris Anno Domini 1646. It was published for the first time, from an exact transcript of the original, by Brother Hughan in his Old Charges of the British Freemasons.

The second Sloane Manuscript is known in the British Museum as No. 3323. It is in a large folio volume of three hundred and twenty-eight leaves, on the fly-leaf of which Sir Hans Sloane has written, "Loose papers of mine Concerning Curiosities." There are many manuscripts by different hands. The Masonic one is subscribed thus with the date and name of the writer, Haec scripta fuerunt p. me Thomam Martin, 1659, and this fixes the date. It consists of three leaves of paper six inches by seven and a half, is written in a small, neat hand, and endorsed Free Masonry. It was first published, in 1871, by Brother Hughan in his Masonic Sketches and Reprints. The Rev. Brother A. F. A. Woodford thinks this an "indifferent copy of the former one." But this seems unlikely. The entire omission of the Legend of the Craft from the time of Lamech to the building of the Temple, including the important Legend of Euclid, all of which is given in full in the other manuscript, No. 3848, together with a great many verbal discrepancies, and a total difference in the eighteenth charge, would lead one to suppose that the former manuscript never was seen, or at least copied, by the writer of the latter. On the whole, it is, from this very omission, one of the least valuable of the copies of the Old Constitutions.

The third Sloane Manuscript is really one of the most interesting and valuable of those that have been heretofore discovered. A portion of it, a small por-
tion, was inserted by Findel in his History of Freemasonry; but the whole has been since published in the Voice of Masonry, a periodical printed at Chicago in 1872. The number of the manuscript in the British Museum is 3329, and Brother Hughan places its date at from 1640-1700; but he says that Messrs. Bond and Sims, of the British Museum, agree in stating that it is "probably of the beginning of the eighteenth century." But the Rev. Brother Woodford mentions a great authority, Wallbran, on manuscripts who declares it to be 'previous to the middle of the seventeenth century.' Findel thinks it originated at the end of the seventeenth century, and "that it was found among the papers which Doctor Plot left behind him on his death, and was one of the sources whence his communications on Freemasonry were derived." It is not a copy of the Old Constitutions, in which respect it differs from all the other manuscripts, but is a description of the ritual of the Society of Free Operative Masons at the period when it was written. This it is that makes it so valuable a contribution to the history of Freemasonry, and renders it so important that its precise date should be fixed.

SMARAGDINE, TABLET OF HERMES. The foundation of Hermetic knowledge, by an unknown author. Translated in the Oedipus Aegyptiacus.

SMITH, GEORGE. Captain George Smith was a Freemason of some distinction during the latter part of the eighteenth century. Although born in England, he at an early age entered the military service of Prussia, being connected with noble families of that kingdom. During his residence on the Continent it appears that he was initiated in one of the German Lodges. On his return to England he was appointed Inspector of the Royal Military Academy at Woolwich, and published, in 1779, a Universal Military Dictionary, and, in 1783, a Bibliotheca Militaris.

Brother Smith devoted much attention to Masonic studies, and is said to have been a good workman in the Royal Military Lodge at Woolwich, of which he was for four years the Master. During his Mastership the Lodge had, on one occasion, been opened in the King's Bench prison, and some persons who were confined there were initiated. For this the Master and Brethren were censured, and the Grand Lodge declared that "it is inconsistent with the principles of Masonry for any Freemason's Lodge to be held, for the purpose of making, passing, or raising Masons, in any prison or place of confinement" (see Constitutions, 1784, page 349). Brother Smith was appointed by the Duke of Manchester, in 1778, Provincial Grand Master of Kent, and on that occasion delivered his Inaugural Charge before the Lodge of Friendship at Dover. He also drew up a Code of Laws for the government of the Province, which was published in 1781. In 1780 he was appointed Junior Grand Warden of the Grand Lodge; but objections having been made by Heseltine, the Grand Secretary, between whom and himself there was no very kind feeling, on the ground that no one could hold two offices in the Grand Lodge, Smith resigned at the next Quarterly Communication. As at the time of his appointment there was really no law forbidding the holding of two offices, its impropriety was so manifest, that the Grand Lodge adopted a regulation (Constitutions, 1784, page 336) that "it is incompatible with the laws of this society for any Brother to hold more than one office in the Grand Lodge at the same time."

Captain Smith, in 1783, published a work entitled The Use and Abuse of Freemasonry: a work of the greatest utility to the Brethren of the Society, to Mankind in general, and to the Ladies in particular. The interest to the ladies consists in some twenty pages, in which he gives the "Ancient and Modern reasons why the ladies have never been admitted into the Society of Freemasons," a section the omission of which would scarcely have diminished the value of the work or the reputation of the author.

The work of Brother Smith would not at the present day, in the advanced progress of Masonic knowledge, enhance the reputation of its writer. But at the time when it appeared, there was a great dearth of Masonic literature—Anderson, Calcott, Hutchinson, and Preston being the only authors of any repute that had as yet written on the subject of Freemasonry. There was much historical information contained within its pages, and some few suggestive thoughts on the symbolism and philosophy of the Order. To the Craft of that day the book was therefore necessary and useful. Nothing, indeed, proves the necessity of such a work more than the fact that the Grand Lodge refused its sanction to the publication on the general ground of opposition to Masonic literature.

Noorthouck (Constitutions, 1784, page 347), in commenting on the refusal of a sanction, says:

No particular objection being stated against the above-mentioned work, the natural conclusion is, that a sanction was refused on the general principle that, considering the flourishing state of our Lodges, where regular instruction and suitable exercises are ever ready for all Brethren who zealously aspire to improve in masonic knowledge, new publications are unnecessary on a subject which books cannot teach. Indeed, the temptations to authorship have effected a strange revolution of sentiments since the year 1720, when even ancient manuscripts were destroyed, to prevent their appearance in a printed Book of Constitutions! for the principal materials in this very work was taken from so much dreaded, have since been retaliated in a variety of forms, to give consequence to fanciful productions that might have been safely withheld, without sensible injury, either to the Fraternity or to the literary reputation of the writers.

To dispel such darkness almost any sort of book should have been acceptable. The work was published without the sanction, and the Craft being wiser than their representatives in the Grand Lodge, the edition was speedily exhausted. In 1785 Captain Smith was expelled from the Society for "uttering an instrument purporting to be a certificate of the Grand Lodge recommending two distressed Brethren." Doctor Oliver ( Revelations of a Square, page 215) describes Captain Smith as a man "plain in speech and manners, but honourable and upright in his dealings, and an active and zealous Mason." It is probable that he died about the end of the eighteenth or the beginning of the nineteenth century.


SMITITEN BUILDER. The old lectures used to say: "The veil of the Temple is rent, the builder is smitten, and we are raised from the tomb of transgression." Brother Hutchinson, and after him
The name is most probably derived from the Greek Ὑστόριος, wisdom; and Malcolm states that they also bore the name of philosophers, in which we may readily detect the word philosophers. He says also: “The Mohammedan Sofis have endeavored to connect their mystic faith with the doctrine of their prophet, who, they assert, was himself an accomplished Sofi.”

The principal Sofi writers are familiar with the opinions of Aristotle and Plato, and their most important works abound with quotations from the latter. Sir John Malcolm compares the school of Sofism with that of Pythagoras. It is evident that there is a great similarity between Sofism and Gnosticism, and all the features of the Sofic initiation remind us very forcibly of those of the Masonic. The object of the system is the attainment of Truth, and the novice is invited “to embark on the sea of doubt,” that is, to commence his investigations, which are to end in its discovery.

There are four stages or degrees of initiation: the first is merely preliminary, and the initiate is required to observe the ordinary rites and ceremonies of religion for the sake of the vulgar, who do not understand their esoteric meaning. In the Second Degree he is said to enter the pale of Sofism, and exchanges these external rites for a spiritual worship. The Third Degree is that of Wisdom, and he who reaches it is supposed to have attained supernatural knowledge, and to be equal to the angels. The Fourth and last degree is called Truth, for he has now reached it, and has become completely united with Deity. They have, says Malcolm, secrets and mysteries in every stage or degree which are never revealed to the profane, and to reveal which would be a crime of the deepest turpitude.

The tenets of the sect, so far as they are made known to the world, are, according to Sir William Jones (Asiatic Researches ii, page 62), “that nothing exists absolutely but God; that the human soul is an emanation of His essence, and, though divided for a time from its heavenly source, will be finally reunited with it; that the highest possible happiness will arise from its reunion; and that the chief good of mankind in this transitory world consists in as perfect a union with the Eternal Spirit as the incumbrances of a mortal frame will allow.” It is evident that an investigation of the true system of these Eastern mysteries must be an interesting subject of inquiry to the student of Freemasonry; for Godfrey Higgins is hardly too enthusiastic in supposing them to be the ancient Freemasons of Mohammedanism. His views are thus expressed in the second volume of his Analectae (page 301): a wonderful work—wonderful for the vast and varied learning that it exhibits; but still more so for the bold and strange theories which, however untenable, are defended with all the powers of a more than ordinary intellect. “The circumstances,” he says, “of the gradation of ranks, the initiation, and the head of the Order in Persia being called Grand Master, raise a presumption that the Sofis were, in reality, the Order of Masons.”

Without subscribing at once to the theory of Godfrey Higgins, we may well be surprised at the coincidences existing between the customs and the dogmas of the Sofis and those of the Freemasons, and we would naturally be curious to investigate the
causes of the close communication which existed at various times during the Crusades between this Mohammedan sect of philosophers and the Christian Order of Templars. C. W. King, in his learned treatise on the Gnostics, seems to entertain a similar idea of this connection between the Templars and the Sofi. He says that,

Inasmuch as these Sofi were composed exclusively of the learned amongst the Persians and Syrians, and learning at that time meant little more than a proficiency in medicine and astrology, the two points that brought the Eastern sages into amicable contact with their barbarous invaders from the West, it is easy to see how the latter may have imbibed the secret doctrines simultaneously with the science of those who were their instructors in all matters pertaining to science and art. The Sofi doctrine involved the grand idea of one universal creed, which could be secretly held under any profession of an outward faith; and in fact took virtually the same view of religious systems as that in which the ancient philosophers had regarded such matters.

SOFTAS. Students in the universities of Islam.

SO HELP ME GOD. The usual obsecration or imprecation affixed in modern times to oaths, and meaning, May God so help me as I keep this vow.

SOJO urner. See Principal Sojourner.

SOJOURNERS, NATIONAL. See National Sojourners.

SOLDIERS OF CHRIST. Milites Christi is the title by which Saint Bernard addressed his exhortations to the Knights Templar. They are also called by a more complete Latin title in some of the old documents, Militia Templi Salomonis, meaning The Chivalry of the Temple of Solomon; but their ancient systems as that in which the ancient philosophers had regarded such matters.

SOLI SANC TISSIMO SACRUM. Latin, meaning Sacred to the most holy Sun. Mentioned in the documents, Militia Templi Salomonis, meaning The Rule of the poor Chivalry of the Temple of Solomon; but their ancient systems as that in which the ancient philosophers had regarded such matters.

SOLOMON. In writing the life of King Solomon from a Masonic point of view, it is impossible to omit a reference to the legends which have been preserved in the Masonic system. But the writer, who, with this preliminary notice, embodies them in his sketch of the career of the wise King of Israel, is by no means to be held responsible for a belief in their authenticity. It is the business of the Masonic biographer to relate all that has been handed down by tradition in connection with the life of Solomon; it will be the duty of the severer critic to seek to separate out of all these materials that which is historical from that which is merely mythical, and to assign to the former all that is valuable as fact, and to the latter all that is equally valuable as symbolism.

But it must constantly be kept in mind that the chronology of early Jewish history is obscure. Periods given in the books of Moses are in round numbers and seem based only on tradition. Only when the biblical dates can be checked by external means, as for example by the records of Assyria, may definite dates be accepted with any certainty. Such is the conclusion of the Dictionary of Dates (Nelson's Encyclopedic Library).

Solomon, the King of Israel, the son of David and Bathsheba, ascended the throne of his kingdom 989 years after the creation of the world, and 1015 years before the Christian era. He was then only twenty years of age, but the youthful monarch is said to have commenced his reign with the decision of a legal question of some difficulty, in which he exhibited the first promise of that wise judgment for which he was ever afterward distinguished.

One of the great objects of Solomon's life, and the one which most intimately connects him with the history of the Masonic institution, was the erection of a temple to Jehovah. This, too, had been a favorite design of his father David. For this purpose, that monarch, long before his death, had numbered the workmen whom he found in his kingdom; had appointed the overseers of the work, the hewers of stones, and the bearers of burdens; had prepared a great quantity of brass, iron, and cedar; and had amassed an immense treasure with which to support the enterprise. But on consulting with the Prophet Nathan, he learned from that holy man, that although the pious intention was pleasing to God, yet that he would not be permitted to carry it into execution, and the divine prohibition was proclaimed in these emphatic words: "Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight." The task was, therefore, reserved for the more peaceful Solomon.

Hence, when David was about to die, he charged Solomon to build the Temple of God as soon as he should have received the kingdom. He also gave him directions in relation to the construction of the edifice, and put into his possession the money, amounting to ten thousand talents of gold and ten times that amount of silver, which he had collected and laid aside for defraying the expense. Solomon had scarcely ascended the throne of Israel, when he prepared to carry into execution the pious designs of his predecessor. For this purpose, however, he found it necessary to seek the assistance of Hiram, King of Tyre, the ancient friend and ally of his father. The Tyrians and Sidonians, the subjects of Hiram, had long been distinguished for their great architectural skill; and, in fact, many of them, as the members of a mystic operative society, the Fraternity of Dionysian Artificers, had long monopolized the profession of building in Asia Minor. The Jews, on the contrary, were rather more eminent for their military valor than for their knowledge of the arts of peace, and hence King Solomon at once conceived the necessity of invoking the aid of these foreign architects, if he expected to complete the edifice he was about to erect, either in a reasonable time or with the splendor and magnificence appropriate to the sacred object for which it was intended. For this purpose he addressed the following letter to King Hiram:

Know thou that my father would have built a temple to God, but was hindered by wars and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute. But I give thanks to God for the peace I, at present, enjoy, and on that account I am at leisure, and design to build a house to God, for God foretold to my father, that such a house should be built by me; wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon, to cut down timber, for the Sidonians are more skilful than our people in cutting of wood. As for wages to the hewers of wood, I will pay whatever price thou shalt determine.
Hiram, mindful of the former amity and alliance that had existed between himself and David, was disposed to extend the friendship he had felt for the father to the son, and replied, therefore, to the letter of Solomon in the following epistle:

It is fit to bless God that he hath committed thy father's government to thee, who art a wise man endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about: for when, by my subjects, I have cut down many and large trees of cedar and cypress wood, I will send them to sea, and will order my subjects to make floats of them, and to sail to what places soever of thy country thou shalt desire, and leave them there, after which thy subjects may carry them to Jerusalem. But do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island.

Hiram lost no time in fulfilling the promise of assistance which he had thus given; and accordingly we are informed that Solomon received thirty-three thousand six hundred workmen from Tyre, besides a sufficient quantity of timber and stone to construct the edifice which he was about to erect. Hiram sent him, also, a far more important gift than either men or materials, in the person of an able architect, "a curious and cunning workman, whose skill and experience were to be exercised in superintending the labors of the craft, and in adorning and beautifying the building. Of this personage, whose name was also Hiram, and who plays so important a part in the Masonic tradition informs us, by the wise and prudent counsels of Hiram, King of Tyre, and Hiram Abif, who, with himself, constituted at that time the three Grand Masters of the Craft, Solomon made every arrangement in the disposition and government of the workmen, in the payment of their wages, and in the maintenance of concord and harmony which should insure despatch in the execution and success in the result. To Hiram Abif was entrusted the general superintendence of the building, while subordinate stations were assigned to other eminent artists, whose names and offices have been handed down in the traditions of the Order.

In short, the utmost perfection of human wisdom was displayed by this enlightened monarch in the disposition of everything that related to the construction of the stupendous edifice. Men of the most comprehensive minds, imbued with the greatest share of zeal and fervency, and inspired with the strongest fidelity to his interests, were employed as masters to instruct and superintend the workmen; while those who labored in inferior stations were excited to enthusiasm by the promise of promotion and reward. The Temple was at length finished in the month Bul, answering to our November, in the year of the world 3000, being a little more than seven years from its commencement.

As soon as the magnificent edifice was completed, and fit for the sacred purposes for which it was intended, King Solomon determined to celebrate the consummation of his labors in the most solemn manner. For this purpose he directed the Ark to be brought from the king's house, where it had been placed by King David, and to be deposited with impressive ceremonies in the holy of holies, beneath the expanded wings of the cherubim. This important event is commemorated in the beautiful ritual of the Most Excellent Master's Degree. Our traditions inform us, that when the Temple was completed, Solomon assembled all the heads of the Tribes, the Elders and Chiefs of Israel to bring the Ark up out of Zion, where King David had deposited it in a tabernacle until a more fitting place should have been built for its reception. This duty, therefore, the Levites now performed, and delivered the Ark of the Covenant into the hands of the Priests, who fixed it in its place in the center of the Holy of Holies.

Here the immediate and personal connection of King Solomon with the Craft begins to draw to a conclusion. It is true, that he subsequently employed those worthy Freemasons, whom the traditions say, at the completion and dedication of the Temple, he had received and acknowledged as Most Excellent Masters, in the erection of a magnificent palace and other edifices, but in process of time he fell into the most grievous errors; abandoned the path of truth; encouraged the idolatrous rites of Spurious Freemasonry; and, induced by the persuasions of those foreign wives and concubines whom he had espoused in his later days, he erected a fame for the celebration of these heathen mysteries, on one of the hills that overlooked the very spot where, in his youth, he had consecrated a temple to the one true God. It is, however, believed that before his death he deeply repented of this temporary aberration from virtue, and in the emphatic expression, "Vanity of vanities! all is vanity" (Ecclesiastes i, 2), he is supposed to have acknowledged that in his own experience he had discovered that falsehood and sensuality, however they may give pleasure for a season, will, in the end, produce the bitter fruits of remorse and sorrow.

That King Solomon was the wisest monarch that swayed the scepter of Israel, has been the unanimous opinion of posterity. So much was he beyond the age in which he flourished, in the attainments of science, that the Jewish and Arabic writers have attributed to him a thorough knowledge of the secrets of magic, by whose incantations they suppose him to have been capable of calling spirits and demons to his assistance; and the Talmudists and Mohammedan doctors record many fanciful legends of his exploits in controlling these ministers of darkness. As a naturalist, he is said to have written a work on animals of no ordinary character, which has, however, perished; while his qualifications as a poet were demonstrated by more than a thousand poems which he composed, of which his epithalamium on his marriage with an Egyptian princess and the Book of Ecclesiastes alone remain. He has given us in his Proverbs an opportunity of forming a favorable opinion of his preten-
testify his profound abilities as a sovereign and statesman. After a reign of forty years he died, and with him expired the glory and the power of the ancient Hebrew Empire.

SOLOMON, HOUSE OF. Lord Bacon composed, in his New Atlantis, an apologue, in which he describes the Island of Bensalem—that is, Island of the Sons of Peace—and on it an edifice called the House of Solomon, where there was to be a confraternity of philosophers devoted to the acquisition of knowledge. Nicolai thought that out of this subsequently arose the society of Freemasons, which was, he supposes, established by Elias Ashmole and his friends (see Nicolai).

SOLOMON, TEMPLE OF. See Temple of Solomon.

SOLSTICES. The days on which the sun reaches his greatest northern and southern declination, which are June 21 and December 22. Near these days are those in which the Christian church commemorates Saint John the Baptist and Saint John the Evangelist, who have been selected as the patron saints of Freemasonry for reasons which are explained in the article on the Dedication of a Lodge, which see.

SOMALILAND. Sometimes called the Eastern Horn of Africa, south of the Gulf of Aden in the Indian Ocean. Of the three districts, British, Italian, and French Somaliland, the last possesses a Lodge. It was erected at Jibuti under the Grand Lodge of France.

SONGS OF FREEMASONRY. The song formed in early times a very striking feature in what may be called the domestic manners of the Masonic Institution. Nor has the custom of festive entertainments been yet abandoned. In the beginning of the eighteenth century songs were deemed of so much importance that they were added to the Books of Constitutions in Great Britain and on the Continent, a custom which was followed in America, where all the early Monitors contain an abundant supply of lyrical poetry. In the Constitutions published in 1723, we find the well-known Entered Apprentice's song, written by Matthew Birkhead, which still retains its popularity among Freemasons, which was, he supposes, established by Elias Ashmole and his friends (see Nicolai).

In those days the word refreshment had a practical meaning, and the Lodge was often called from labor to refreshment; for while the Brethren were forbidden to behave "ludicrously or jestingly while the Lodge is engaged in what is serious or solemn," they were permitted, when work was over, "to enjoy themselves with innocent mirth."

The custom of singing songs peculiarly appropriate to the Craft at the Lodge meetings, when the grave business was over, was speedily introduced into France and Germany, in which countries a large number of Masonic songs were written and adopted, to be sung by the German and French Freemasons at their Table Lodges, which corresponded to the refreshments of their English Brethren. The lyrical literature of Freemasonry has, in consequence of this custom, assumed no inconsiderable magnitude; as an evidence of which it may be stated that Kloss, in his Bibliography of Freemasonry, gives a catalogue—by no means a perfect one—of two hundred and thirteen Masonic song-books published between the years 1734 and 1837, in the English, German, French, Danish, and Polish languages.

The Freemasons of the present day have not abandoned the usage of singing at their festive meetings after the Lodge is closed; but the old songs of Freemasonry are passing into oblivion, and we seldom hear any of them, except sometimes the never-to-be forgotten Apprentice's Song of Matthew Birkhead. Modern taste and culture reject the rude but hearty stanzas of the old song-makers, and the more artistic and pathetic productions of Mackay, and Cooke, and Morris, and Dibdin, and Wesley, and other writers of that class, have taken their place.

Some of these songs cannot be strictly called Masonic, yet the covert allusions here and there of their authors, whether intentional or accidental, have caused them to be adopted by the Craft and placed among their minstrelsy. Thus the well-known ballad of Tubal Cain, by Charles Mackay, always has an inspiring effect when sung at a Lodge banquet, because of the reference to this old worker in metals, whom the Freemasons fondly consider as one of the mythical founders of their Order; although the song itself has in its words or its ideas no connection whatever with Freemasonry. The first two verses are as follows:
Old Tubal Cain was a man of might,
In the days when the earth was young;
By the force red light of his furnace bright
The strokes of his hammer rung;
And he lifted high his brawny hand
On the iron glowing clear.
Till the sparks rushed out in scarlet showers,
As he fashioned the sword and spear;
And he sang, "Hurrah for my handiwork!
Hurrah for the spear and sword!
Hurrah for the hand that shall wield them well.
For he shall be king and lord!"

To Tubal Cain came many a one,
As he wrought by his roaring fire,
And each one prayed for a strong steel blade,
As the crown of his desire;
And he made them weapons sharp and strong,
Till they shouted loud for glee,
And gave him gifts of pearl and gold,
And spoils of the forest free:
And they sang, "Hurrah for Tubal Cain,
Who hath given us strength anew!
Hurrah for the smith! Hurrah for the fire!
And hurrah for the metal true!"

Brother Burns's Auld Lang Syne is another production not verbally Masonic, which has met with the universal favor of the Craft, because the warmfrac tion not verbally Masonic, which has met with the great Scotchman's invocation to part in love and kindness. But Robert Burns has also sung much of our Masonic poets which are taking the place of the older and coarser songs of our predecessors. It is often sung with fine effect at the Table Lodges of literary curriculum of the Institution. At first they were all festive in character and often coarse in style, with little or no pretension to poetic excellence. Now they are festive, but refined; or sacred, and used on occasions of public solemnity; or mythical, and constituting a part of the ceremonies of the different Degrees. But they all have a character of poetic art which is far above the mediocrity so emphatically condemned by Horace (see Poetry of Freemasonry).

SON OF A FREEMASON. The son of a Free mason is called a Louveteau, and is entitled to certain privileges, for which see Louveteau and Lewis.

SON OF HIRAM. A mixed tradition states that Aynon was a son of Hiram Abif, and was appointed master of the workmen who hewed the cedars and shaped the timber for the temple, and was recognized for his geometrical knowledge and skill as an engraver (see Aynon).

SONS OF LIGHT. The science of Freemasonry often has received the title of Lux, or Light, to indicate that mental and moral illumination is the object of the Institution. Hence Freemasons are often called Sons of Light.

SONS OF THE PROPHETS. We repeatedly meet in the Old Testament with references to the Beni Hanabiiim, or Sons of the Prophets. These were the disciples of the prophets, or wise men of Israel, who underwent a course of esoteric instruction in the secret institutions of the Nabiim, or prophets, just as the disciples of the Magi did in Persia, or of Pythag oras in Greece. "These sons of the prophets," says Stehelin (Rabbinical Literature i, page 16), "were their disciples, brought up under their tuition and care, and therefore their masters or instructors were called their fathers."

SONS OF THE WIDOW. This is a title often given to Freemasons in allusion to Hiriam the Builder, who was "a widow's son, of the tribe of Naphtali."

By the advocates of the theory that Freemasonry originated with the exiled House of Stuart, and was organized as a secret institution for the purpose of re-establishing that house on the throne of Great Britain, the phrase has been applied as if referring to the adherents of Queen Henrietta, the widow of Charles I. The name is also applied to a society of the third century (see Widow, Sons of, also Widow's Son).

SOPHISIENS, SACRED ORDER OF. Founded at Paris, early nineteenth century, by Cavalier de Trie, Master of the Lodge Freres Artistes and had three Degrees and a short life.

SORBONNE. A college of theological professors in Paris, who exercised a great influence over religious opinion in France during the sixteenth, seventeenth, and greater part of the eighteenth centuries. The bigotry and intolerance for which they were remarkable made them the untiring persecutors of Freemasonry. In the year 1748 they published a Letter and Consultation on the Society of Freemasons, in which they declared that it was an illegal association, and that the meetings of its members should be prohibited. This was republished in 1764, at Paris, by the Freemasons, with a reply, in the form of an appendix, by De la Tierce, and again in 1766, at Berlin, with another reply by a writer under the assumed name of Jarhetti.

SORROW LODGE. It is the custom among Freemasons on the Continent of Europe to hold special Lodges at stated periods, for the purpose of commemorating the virtues and deploping the loss of their departed members, and other distinguished worthies of the Fraternity who have died. These are called Funer al or Sorrow Lodges. In Germany they are held annually; in France at longer intervals. In the United States of America the custom has been introduced by the Ancient and Accepted Scottish Rite, whose Sorrow Lodge Ritual is peculiarly beautiful and impressive, and the usage has been adopted by many Lodges of the American Rite. On these occasions the Lodge is clothed in the habiliments of mourning and decorated with the emblems of death, solemn music is played, funereal dirges are chanted, and eulogies on the life, character, and Masonic virtues of the deceased are delivered.

SOTER. A Greek appellation implying Saviour.

SOUL OF NATURE. A platonic expression, more properly the Anima Mundi, that has been adopted into the English Royal Arch system to designate the
SOUTH

Sacred Delta, or Triangle, which Dunckerley, in his lecture, considered as the symbol of the Trinity. "So highly," says the modern lecture, "indeed did the ancients esteem the figure, that it became among them an object of worship as the great principle of animated existence, to which they gave the name of God because it represented the animal, mineral, and vegetable creation. They also distinguished it by an appellation which, in the Egyptian language, signifies the Soul of Nature." Doctor Oliver (Jurisprudence, page 446) warmly protests against the introduction of this expression as an unwarrantable innovation, borrowed most probably from the Rite of the Philalethes. It has not been introduced into the American system.

SOUTH. When the sun is at his meridian height, his invigorating rays are darted from the south. When the sun rises in the East, we are called to labor; when he sets in the West, our daily toil is over; but when he reaches the South, the hour is high twelve, and we are summoned to refreshment. In Freemasonry, the South is represented by the Junior Warden and by the Corinthian column, because it is said to be the place of beauty.

SOUTH AUSTRALIA. A state in the Commonwealth of Australia. Friendship Lodge at Adelaide introduced Freemasonry to South Australia in 1834. The ceremony, at which the President of the Legislative Council and the Chief Justice of the Colony were initiated, was held in London.

In 1844 the first Scotch Lodge was opened and eleven years later an Irish Body was chartered. Provincial Grand Lodges were formed in Scotland in 1846, England 1848, and Ireland 1860.

In 1858 it was feared that a few of the Lodges were about to annex authority over the rest. Brother H. M. Addison thereupon called a Convention which met April 16, 1884. Twenty-eight Lodges sent delegates and the Grand Lodge of South Australia was opened in due form, with Chief Justice the Hon. S. J. Way as President of the Legislature. Almost all the Brethren supported the new Grand Lodge, indeed only one Lodge, the Duke of Leinster No. 363 remained wholeheartedly faithful to its early authority (see Grand Lodge).

SOUTH CAROLINA. Solomon's Lodge was warranted in 1735 by the Grand Master of England and organized at Charleston on October 28, the following year. John Hammerton was appointed Provincial Grand Master by the Earl of Loudoun in 1736, but in 1881 the Grand Council was reorganized and duly became a constituent of the General Grand Council.

In 1830 Templarism had died down to such an extent that for over eleven years no work was done. It revived in 1841, but owing to the Civil War relapsed again until December, 1865, when Sir Albert G. Mackey became Eminent Commander. Encampments at Columbia, Georgetown and Beaufort had disappeared for the time being, but after a time enthusiasm awakened and on March 25, 1907, representatives of South Carolina, No. 1; Columbia, No. 2, and Lafayette, No. 3, formed a Grand Encampment in 1826 which was represented the same year in the General Grand Encampment. In 1830 Templarism had died down to such an extent that for over eleven years no work was done. It revived in 1841, but owing to the Civil War relapsed again until December, 1865, when Sir Albert G. Mackey became Eminent Commander. Encampments at Columbia, Georgetown and Beaufort had disappeared for the time being, but after a time enthusiasm awakened and on March 25, 1907, representatives of South Carolina, No. 1; Columbia, No. 2; Spartanbury, No. 3, and Greenville, No. 4, met and instituted the Grand Commandery of South Carolina according to a Warrant issued on March 15, 1907.

In the City of Charleston Delta Lodge of Perfection, No. 1, was granted a Charter by the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, March 23, 1868; Buist Chapter of Rose Croix on May 10, 1871; Bethlehem Council of Kadosh on February 20, 1907, and Dalcho Consistory, No. 1, on June 9, 1911.

SOUTH DAKOTA. When the Territory was divided in 1890 the Grand Lodge of Dakota became known as the Grand Lodge of South Dakota, and among its Lodges was the one which had been the first to be formed in Dakota, namely, Saint John's Lodge, chartered on June 3, 1863.

In the same way it was decided to organize two Grand Chapters, one for North and one for South Dakota. All the Chapters located in the latter State met on January 6, 1890, at Yankton to discuss the question, and the Grand Chapter of South Dakota was constituted in Ample Form. Representatives from Yankton, No. 1; Aberdeen, No. 14; Mitchell, No. 16; Brookings, No. 18; Orient, No. 19, and Rabboni, No. 23, were present at this meeting.

In 1808 a temporary union between the two Grand Lodges took place but not until 1817 were they united under the name "Grand Lodge of Ancient Freemasons."

On February 1, 1803, the Grand Chapter of New York granted a Warrant to Carolina Chapter at Charleston. The Grand Chapter for South Carolina was instituted May 29, 1812, and was represented at the Convocations of the General Grand Chapter held in 1826, 1829, 1844, and 1859. The Grand Chapter has always paid allegiance to the General Grand Chapter and has firmly resisted any suggestion that it should be independent.

Nine Councils of Royal and Select Masons were established by Charters from the Supreme Council of the Southern Jurisdiction, Ancient and Accepted Scottish Rite, during the years 1858-9. In 1860 the Supreme Council relinquished its authority and a Grand Council was constituted on February 15. In 1880 the Degrees relinquished its authority and a Grand Council was constituted in 1881 the Grand Council was reorganized and duly became a constituent of the General Grand Council.

A Certificate of Membership still in existence, dated March 3, 1782, proves that South Carolina Commandery, No. 1, of Charleston was constituted at an early date. The first Warrant was destroyed by fire in 1843 and the Encampment petitioned for renewed authority. A Dispensation was therefore issued by the Grand Encampment on May 17, 1843. South Carolina, No. 1; Columbia, No. 2, and Lafayette, No. 3, formed a Grand Encampment in 1826 which was represented the same year in the General Grand Encampment. In 1830 Templarism had died down to such an extent that for over eleven years no work was done. It revived in 1841, but owing to the Civil War relapsed again until December, 1865, when Sir Albert G. Mackey became Eminent Commander. Encampments at Columbia, Georgetown and Beaufort had disappeared for the time being, but after a time enthusiasm awakened and on March 25, 1907, representatives of South Carolina, No. 1; Columbia, No. 2; Spartanbury, No. 3, and Greenville, No. 4, met and instituted the Grand Commandery of South Carolina according to a Warrant issued on March 15, 1907.

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On April 11, 1891, the Officers of the General Grand Council granted a Dispensation to Alpha, No. 1, at Sioux Falls, and a Charter was issued on July 21, 1891. A meeting of representatives of the chartered Councils in South Dakota was held on June 9, 1916, at which Companion Andrew P. Swanson, Past General Grand Master, presided. Officers were installed and the new Grand Council constituted.

Dakota, No. 1, was the first Commandery to be established in Dakota. It may also be considered the first Commandery in South Dakota, since it was located in that District. With Cyrene, No. 2; De Molay, No. 3, and Fargo, No. 5. Dakota, No. 1, organized on May 14, 1884, the Grand Commandery of South Dakota, which later changed its name to that of Grand Commandery of South Dakota.

A Consistory of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, was established at Yankton by Charter dated December 22, 1888. Robert de Bruce, No. 1, a Council of Kadosh, was chartered on March 10, 1887; Mackey, No. 1, a Chapter of Rose Croix, on February 27, 1882, and Alpha, No. 1, a Lodge of Perfection, on February 8, 1882.

SOVEREIGN. An epithet applied to certain Degrees which were invested with supreme power over inferior ones; as, Sovereign Prince of Rose Croix, which is the highest Degree of the French Rite and of some other Rites, and Sovereign Inspector-General, which is the controlling Degree of the Ancient and Accepted Scottish Rite. Some Degrees, originally Sovereign in the Rites in which they were first established, in being transferred to other Rites, have lost their sovereign character, but still improperly retain the name. Thus the Rose Croix Degree of the Scottish Rite, which is there only the Eighteenth, and subordinate to the Thirty-third Degree of Supreme Council, still retains everywhere, except in the Southern Jurisdiction of the United States, the title of Sovereign Prince of Rose Croix.

The expression Sovereign of Sovereigns was a title once used for the presiding officer of a Consistory (see Doctor Mackey's revised History of Freemasonry, page 1891) and a similar title was also applied to members of Supreme Councils, Sovereigns of Masonry, in the circular letter sent out by the Supreme Council at Charleston, December 4, 1802 (reprinted fully in above History, pages 1871–5).

SOVEREIGN COMMANDER OF THE TEMPLE. The French expression is Souverain Commandeur du Temple. Stylized in the more recent instructions of the Southern Supreme Council Knight Commander of the Temple. This is the Twenty-seventh Degree of the Ancient and Accepted Scottish Rite. The presiding officer is styled Most Illustrious and Most Valiant, the Wardens are called Most Sovereign Commanders, and the Knights Sovereign Commanders. The place of meeting is called a Court. The apron is flesh-colored, lined and edged with black, with a Teutonic cross encircled by a wreath of laurel and a key beneath, all inscribed in black upon the flap. The scarf is red bordered with black, hanging from the right shoulder to the left hip, and suspended a Teutonic cross in enameled gold. The jewel is a triangle of gold, on which is engraved the Ineffable Name in Hebrew. It is suspended from a white collar bound with red and embroidered with four Teutonic crosses.

Vassal, Ragon, and Clavel are mistaken in connecting this Degree with the Knights Templar, with which Order its own ritual declares that it is not to be confounded. It is without a lecture. Vassal expresses the following opinion of this Degree: "The twenty-seventh degree does not deserve to be classed in the Scottish Rite as a degree, since it contains neither symbols nor allegories that connect it with initiation. It deserves still less to be ranked among the philosophic degrees. I imagine that it has been intercalated only to supply an hiatus, and as a memorial of an Order once justly celebrated." It is also the Forty-fourth Degree of the Rite of Mizraim.

SOVEREIGN GRAND INSPECTOR-GENERAL. The Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite. The Latin Constitutions of 1786 call it Tertius et trigesimus et sublimissimus gradus, that is, the Thirty-third and Most Sublime Degree; and it is styled the Protector and Conservator of the Order. The same Constitutions, in Articles I and II, say:

The Thirty-third Degree confers on those Freemasons who are legitimately invested with it, the quality, title, privilege, and authority of Sovereign, Supremorum, Grand Inspectors-General of the Order. The peculiar duty of their mission is to teach and enlighten the Brethren; to preserve charity, union, and fraternal love among them; to maintain regularity in the works of each Degree, and to take care that it is preserved by others; to cause the dogmas, doctrines, institutes, constitutions, statutes, and regulations of the Order to be reverently regarded, and to preserve and defend them on every occasion; and, finally, everywhere to occupy themselves in works of peace and mercy.

The Body in which the members of this Degree assemble is called a Supreme Council. The symbolic color of the Degree is white, denoting purity. The distinctive insignia are a sash, collar, jewel, Teutonic cross, decoration, and ring.

The sash is a broad, white watered ribbon, bordered with gold, bearing on the front a triangle of gold glittering with rays of gold, which has in the center the numerals 33, with a sword of silver, directed from above, on each side of the triangle, pointing to its center. The sash, worn from the right shoulder to the left hip, ends in a point, and is fringed...
with gold, having at the junction a circular band of scarlet and green containing the jewel of the Order.

The collar is of white watered ribbon fringed with gold, having the rayed triangle at its point and the swords at the sides. By a regulation of the Southern Supreme Council of the United States, the collar has been worn by the active, and the sash by the honorary, members of the Council.

The emblem is a black double-headed eagle, with golden beaks and talons, holding in the latter a sword of gold, and crowned with the golden crown of Prussia.

The red Teutonic cross is affixed to the left side of the breast.

The decoration rests upon a Teutonic cross. It is a nine-pointed star, namely, one formed by three triangles of gold one upon the other, and interlaced from the lower part of the left side to the upper part of the right a sword extends, and in the opposite direction is a hand of, as it is called, Justice. In the center is the shield of the Order, azure (blue), charged with an eagle like that on the banner, having on the dexter (right) side a Balance or (gold), and on the sinister (left) side a Compass of the second, united with a Square of the second. Around the whole shield runs a band of the first, with the Latin inscription, of the second, Ordo ab Chao, meaning Order out of Disorder, which band is enclosed by two circles, formed by two Serpents of the second, each biting his own tail. Of the smaller triangles that are formed by the intersection of the greater ones, those nine that are nearest the band are of crimson color, and each of them has one of the letters that compose the word S. A. P. I. E. N. T. I. A., or Wisdom.

The ring is a triple one, like three small rings, each one-eighth of an inch wide, side by side, and having on the inside a delta surrounding the figures 33, and inscribed with the wearer’s name, the letters S.: G.: I.: G.:, and the motto of the Order, Deus meumque Jus, meaning God and my right. It has been worn on the fourth finger of the right hand but in 1923 provision was made that the Thirty-third Degree ring should be worn on the little finger of the left hand in the Southern Jurisdiction. The ring is worn on the third finger of the left hand in the Northern Jurisdiction of the United States of America (see Ring).

Until the year 1801, the Thirty-third Degree was unknown. Until then the highest Degree of the Rite, introduced into America by Stephen Morin, was the Sublime Prince of the Royal Secret, or the Twenty-fifth of the Rite established by the Emperors of the East and West. The administrative heads of the Order were styled Grand Inspectors-General and Deputy Inspectors-General; but these were titles of Disorder, which band is enclosed by two circles, formed by two Serpents of the second, each biting his own tail. Of the smaller triangles that are formed by the intersection of the greater ones, those nine that are nearest the band are of crimson color, and each of them has one of the letters that compose the word S. A. P. I. E. N. T. I. A., or Wisdom.

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What was probably the first active Masonic Lodge in Spain was held at a French Hotel in Madrid on February 15, 1728, and was summoned by Philip, Duke of Wharton. This was also the first Lodge to be warranted abroad by the Grand Lodge of England. Saint John of Jerusalem Lodge, Number 51, was chartered at Gibraltar on March 9, 1729, and two years later Capt. James Cummerford was appointed Provincial Grand Master for Andalusia.

Llorente says (History of the Inquisition, page 525) that in 1741 Philip V issued a Royal Ordinance against the Freemasons, and, in consequence, many were arrested and sent to the galleys. The members of the Lodge at Madrid were especially treated by the Inquisition with great severity. All the members were arrested, and eight of them sent to the galleys. In 1751, Ferdinand VI, instigated by the Inquisitor Joseph Torrubia, published a Decree forbidding the assemblies of Freemasons, and declaring that all violators of it should be treated as persons guilty of high treason. In that year, Pope Benedict XIV had renewed the Bull of Clement XII. In 1793, the Cardinal Vicar caused a Decree of Death to be pronounced against all Freemasons. Notwithstanding these persecutions of the Church and the State, Freemasonry continued to be cultivated in Spain; but the meetings of the Lodges were held with great caution and secrecy.

From 1728 onwards although Freemasonry suffered much persecution it grew strong amid dangers and in 1809 a Grand Orient of Spain was actually founded at Madrid in the dungeons of the Inquisition. Not until the Revolution of 1868 could Freemasonry be practised openly in the country.

But the York Rite, which had been formerly practised, appears now to have been abandoned, and the National Grand Lodge just alluded to was constituted by three Lodges of the Scottish Rite which, during that year, had been established at Madrid. From that time the Freemasonry of Spain has been that of the Ancient and Accepted Scottish Rite. Clavel says (Picturesque History, page 253) that

In 1810, the Marquis de Clermont-Tonnere, member of the Supreme Council of France, created, near the National Grand Lodge, of the Scottish Rite in Spain, a Grand Consistory of the Thirty-second Degree; and, in 1811, the Count de Grasse added to this a Supreme Council of the Thirty-third Degree, which immediately organized the National Grand Lodge under the title of Grand Orient of Spain and the Indies. The overthrow of French domination dispersed, in 1813, most of the Spanish Freemasons, and caused the suspension of Masonic work in that country.

Ferdinand VII having succeeded to the throne, 1814, restored the Inquisition with all its oppressive prerogatives, proscribed Freemasonry, and forbade the meetings of the Lodges. It was not until 1829 that the Grand Orient of Spain recovered its activity, and in 1821 we find a Supreme Council in actual existence, the history of whose organization was thus given, in 1870, to Brother A. G. Goodall, the Representative of the Supreme Council of the Northern Masonic Jurisdiction of the United States:

The parties now claiming to be a Supreme Council assert that the Count de Tilly, by authority from his cousin, De Grasse Tilly, constituted a Supreme Council, Ancient Accepted Rite, at Seville, in 1807; but in consequence of a revolution, in which Tilly was a prominent actor, the Grand Body was removed to Aranjuez, where, on the 21st of September, 1808, the officers were duly installed; Sauv德拉 as Sovereign Grand Commander, Ad Vitam, or for life; Count de Tilly, Lieutenant Grand Commander; Carlos de Rossa, Grand Treasurer; Jovellanos, Grand Chancellor; Quintana, Grand Secretary; Pelagos, Captain of Guard. On the death of Tilly and Sauv德拉, Badilla became Sovereign Grand Commander; and under his administration the Supreme Council was united with the Grand Orient of Spain at Granada, in 1817, under the title of Supreme Council, National Grand Orient of Spain.

On the death of Ferdinand VII in 1853, the persecutions against the Freemasons ceased, because, in the civil war that ensued, the priests lost much of their power. Between 1845 and 1849, according to Findel (History, page 584), several Lodges were founded and a Grand Orient established, which appears to have exercised powers up to at least 1848. But subsequently, during the reign of Queen Isabella, Freemasonry again fell into decadence. It has, however, revived, and many Lodges continued in existence who formerly were under the jurisdiction of the Grand Orient of Portugal.

Nowadays there are several independent Masonic Bodies in Spain and it is almost impossible to trace their history and their present status. However, the Annuaire reports the Grand Lodge of Spain, formerly Catalonia-Baleares, to have been founded in 1885, and that the Grand Orient of Spain at Madrid had decided at an Assembly held on October 21-4, 1922, to dissolve and form the following Bodies: Grand Lodge of Northeastern Spain (comprising Catalonia, Navarre, Baleares, and Aragon), Grand Lodge of the Levant (Valence, Murcia, Cuenca, and Ferrol), Grand Lodge of Northwestern Spain (Galicia, Asturias, Leon), Grand Lodge of Middle Spain (Andalusia, Canaries, Northern Africa), Grand Lodge of Central Spain (Castille, Estremadure, Vascongadas), Grand Lodge of Porto Rico, and the Grand Lodge of the Philippines. The last two projects must not be confused with the properly authorized Bodies already at work in these islands. But the Grand Orient of Spain has not respected jurisdictional boundaries and even before the above ambitious undertaking, had attempted a Regional Grand Lodge of North America, which was promptly denounced and vigorously condemned by the regular Grand Lodges of the United States.

SPARTACUS. The characteristic name assumed by Adam Weishaupt, the founder of the Order of the Illuminati.

SPECULATIVE. The word Speculative is used by Freemasons in its primary sense as symbolic, or theoretical, when opposed to Operative. The Matthew Coole Manuscript transcribed about 1400 a.d. from an earlier original, makes use of the word in this technical connection, and its adoption by Anderson in his version of the Old Charges, 1725 a.d., is one of the proofs that this Manuscript was under his hand when compiling the Book of Constitutions. Otherwise he would have substituted for Speculative and Operative the Scottish terms Geomatic and Domatic, just as he used Fellow Craft and Cowan.

Domatic is derived from the Latin word Domus, which signifies a house. It therefore means of or belonging to a house. Its Masonic meaning is transparent from its usage in former times. When a body
of Freemasons who were also Operative Masons, applied for a Charter to found a Lodge, as was the case with the petitioners for Ayr Kilwinning in 1765, they designated themselves Domestic Masons. On the other hand, members of Lodges who were not Operative Masons—Nobles, Lairds, etc.—were styled Geometric Masons, a term derived from the Greek word γεωμετρία, the land or soil, and therefore intended to show that they were landed proprietors or men in some way or another connected with agriculture. This was evidently the idea the word was meant to express at first but it was by and by applied to all Freemasons who were not Operative Masons, and who were in those days styled "Gentlemen Masons." So says Brother D. Murray Lyon, of the Grand Lodge of Scotland, in his History of Mother Kilwinning. But this will hardly hold water; it may pass with the bastard Latin Domesticus, but no one sufficiently acquainted with Greek to know that γεωμετρία meant the Earth, could tolerate the meaningless termination φυσικός. Judging by linguistic analogues, Geometric should be a corruption of Geometric, due to the sharp sound of the short e in Lowland Scottish aided by the jingling assonance of Domestic (see Domatic).

Similarly, the word Cowan is first met with amongst Scottish Operative Masons applied with contempt to a Dry-Diker, that is, a spurious Freemason who builds walls without cement. Its etymology is uncertain and the far-fetched derivations from κωκός, a dog, or from κωκός, cow, a listening person, that is, an eavesdropper, must be dismissed as inconsistent with philological principles. In the present writer's opinion the most likely derivation is that which connects it with the French Coëlon or Coyon, a man of no account, a wretch. If so, it adds another to the list of low French words embedded in Lowland Scottish, during the medieval intercourse of the two countries, for the curious derivation of the French word and its Romance cognates from Latin Coleus, Greek κολεύς (see Cowan).

The above notes are by Brother W. J. Chetwode Crawley (Caementaria Hibernica, Fasciculus 1, page 6).

**SPECULATIVE FREEMASONRY.** The lectures of the Symbolic Degrees instruct the neophyte in the difference between the Operative and the Speculative divisions of Freemasonry. They tell him that "we work in Speculative Masonry, but our ancient Brethren wrought in both Operative and Speculative." The distinction between an Operative Art and a Speculative Science is, therefore, familiar to all Freemasons from their early instructions.

To the Freemason, this Operative Art has been symbolized in that intellectual deduction from which has been correctly called Speculative Freemasonry. At one time each was an integral part of one undivided system. Not that the period ever existed when every Operative Mason was acquainted with, or initiated into, the Speculative Science. Even now, there are thousands of skilful artisans who know as little of that as they do of the Hebrew language which was spoken by its founder. But Operative Masonry was, in the inception of our history, and is, in some measure, even now, the skeleton upon which was strung the living muscles and tendons and nerves of the Speculative system. It was the block of marble, rude and unpolished it may have been, from which was sculptured the life-breathing statue.

Speculative Masonry, which is but another name for Freemasonry in its modern acceptation, may be briefly defined as the scientific application and the religious consecration of the rules and principles, the language, the implements, and materials of Operative Masonry to the veneration of God, the purification of the heart, and the inculcation of the dogmas of a religious philosophy.

Speculative Masonry, or Freemasonry, is then a system of ethics, and must therefore, like all other ethical systems, have its distinctive doctrines. These may be divided into three classes, namely, the Moral, the Religious, and the Philosophical.

1. The Moral Doctrines. These are dependent on, and spring out of, its character as a social institution. Hence among its numerous definitions is one that declares it to be "a science of morality," and morality is said to be, symbolically, one of the precious jewels of a Master Mason.

Freemasonry is, in its most patent and prominent sense, that which most readily and forcibly attracts the attention of the uninitiated, a fraternity, an association of men bound together by a peculiar tie; and therefore it is essential, to its successful existence, that it should, as it does, inculcate, at the very threshold of its teachings, obligation of kindness, man's duty to his neighbor. "There are three great duties," says the Charge given to an Entered Apprentice, "which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself." And the duty to our neighbor is said to be that we should act upon the square, and do unto him as we wish that he should do unto ourselves.

The object, then, of Freemasonry, in this moral point of view, is to carry out to their fullest practical extent those lessons of mutual love and mutual aid that are essential to the very idea of a brotherhood. There is a socialism in Freemasonry from which spring all Masonic virtues—not that modern project exhibited in a community of goods, which, although it may have been practised by the primitive Chris¬

ians, is found to be uncongenial with the independent spirit of the present age—but a community of sentiment, of principle, of design, which gives to Freemasonry all its social, and hence its moral, character. As the old song tells us:

That virtue had not left mankind,
Her social maxims prove,
For stamp'd upon the Mason's mind
Are unity and love.

Thus the moral design of Freemasonry, based upon its social character, is to make men better to each other; to cultivate brotherly love, and to inculcate the practise of all those virtues which are essential to the perpetuation of a brotherhood. A Freemason is bound, say the Old Charges, to obey the moral law, and of this law the very keystone is the divine precept—the Golden Rule of our Lord—to do unto others as we would that they should do unto us. To relieve the distressed, to give good counsel to the erring, to speak well of the absent, to observe temperance in the indulgence of appetite, to bear evil with fortitude, to be prudent in life and conversation, and to dis-
pense justice to all men, are duties that are inculcated on every Freemason by the moral doctrines of his Order.

These doctrines of morality are not of recent origin. They are taught in all the Old Constitutions of the Craft, as the parchment records of the fifteenth, sixteenth, and seventeenth centuries show, even when the Institution was Operative in its organization, and long before the speculative element was made its predominating characteristic. Thus those Old Charges tell us, almost all of them in the same words, that Freemasons "shall be true, each one to other, that is to say, to every Mason of the science of Masonry that are Masons allowed, ye shall doe to them as ye would that they should doe unto you."

2. The Religious Doctrines of Freemasonry are very simple and self-evident. They are darkened by no perplexities of sectarian theology, but stand out in the broad light, intelligible and acceptable by all minds, for they ask only for a belief in God and in the immortality of the soul. He who denies these tenets can be no Freemason, for the religious doctrines of the Institution significantly impress them in every part of its instructions. The neophyte no sooner crosses the threshold of the Lodge, but he is called upon to recognize, as his first duty, an entire trust in the superintending care and love of the Supreme Being, and the series of initiations into Symbolic Freemasonry terminate by revealing the awful symbol of a life after death and an entrance upon immortality.

Now this and the former class of doctrines are intimately connected and mutually dependent. For we must first know and feel the universal fatherhood of God before we can rightly appreciate the universal brotherhood of man. Hence the Old Records already alluded to, which show us what was the condition of the Craft in the Middle Ages, exhibit an eminently religious spirit. These ancient Constitutions always begin with a pious invocation to the Trinity, and sometimes to the saints, and they tell us that "the first charge is that a Mason shall be true to God and holy Church, and use no error nor heresy." And the Charges published in 1723, which professes to be a compilation made from those older records, prescribe that a Freemason, while left to his particular opinions, must be of that "religion in which all men agree," that is to say, the religion which teaches the existence of God and an eternal life.

3. The Philosophical Doctrines of Freemasonry are scarcely less important, although they are less generally understood than either of the preceding classes. The object of these philosophical doctrines is very different from that of either the moral or the religious. For the moral and religious doctrines of the Order are intended to make men virtuous, while its philosophical doctrines are designed to make them zealous Freemasons. He who knows nothing of the philosophy of Freemasonry will be apt to become in time lukewarm and indifferent, but he who devotes himself to its contemplation will feel an ever-increasing ardor in the study. Now these philosophical doctrines are developed in that symbolism which is the especial characteristic of Masonic teaching, and relate altogether to the lost and recovered word, the search after divine truth, the manner and time of its discovery, and the reward that awaits the faithful and successful searcher. Such a philosophy far surpasses the abstract quiddities of metaphysicians. It brings us into close relation to the profound thought of the ancient world, and makes us familiar with every subject of mental science that lies within the grasp of the human intellect. So that, in conclusion, we find that the moral, religious, and philosophical doctrines of Freemasonry respectively relate to the social, the eternal, and the intellectual progress of man.

Finally, it must be observed that while the old Operative Institution, which was the cradle and forerunner of the Speculative, as we now have it, taught abundantly in its Constitutions the moral and religious doctrines of which we have been treating, it makes no reference to the philosophical doctrines. That our Operative predecessors were well acquainted with the science of symbolism is evident from the architectural ornaments of the buildings which they erected; but they do not seem to have applied its principles to any great extent to the elucidation of their moral and religious teachings; at least, we find nothing said of this symbolic philosophy in the Old Records that are extant. And whether the Operative Masons were reticent on this subject from choice or from ignorance, we may lay it down as an axiom, not easily to be controverted, that the philosophical doctrines of the Order are altogether a development of the system for which we are indebted solely to Speculative Freemasonry.

SPENCER MANUSCRIPT. A manuscript copy of the Old Charges of the date of 1726, which belonged to the late Brother Richard Spencer and was sold in 1875 to Enoch T. Carson, of Cincinnati, Ohio, and with his library, after Brother Carson's death, became the property of the Grand Lodge of Massachusetts through the generosity of General Lawrence. It was reproduced in Spencer's Old Constitutions in 1871.

SPES MEA IN DEO EST. A Latin motto meaning: My hope is in God. The motto of the Thirty-second Degree of the Ancient and Accepted Scottish Rite.

SPETH, GEORGE WILLIAM. English Freemason, a founder of Quatuor Coronati Lodge and the first Secretary. He originated the Correspondence Circle of that Lodge. This eminent Brother was born in 1847, was initiated in the Lodge of Unity No. 183 of London in 1872, becoming Worshipful Master in 1876. He wrote several papers and works on the Fraternity, History of his Mother Lodge appearing in 1881 and a work on Royal Freemasons being published in 1885. He was also the author of many articles appearing in Masonic journals such as Ars Quatuor Coronatorum. For sixteen years he held the office of Secretary to the Quatuor Coronati Lodge, his service only terminating with his death on April 19, 1901.

SPIRE, CONGRESS OF. Spire is a city in Bavaria, on the banks of the Rhine, and the seat of a cathedral which was erected in the eleventh century. A Masonic Congress was convoked there in 1469 by the Grand Lodge of Strasburg, principally to take into consideration the condition of the Fraternity and of the edifices in the course of construction by them, as well as to discuss the rights of the Craft.

SPIRITUALIZING. In the early lectures of the eighteenth century, this word was used to express the
method of symbolic instruction applied to the imple-
ments of Operative Masonry. In a ritual of 1725, it is
said: "As we are not all working Masons, we apply
the working-tools to our morals, which we call
spiritualizing." Thus, too, about the same time,
Bunyan wrote his symbolic book which he called
Solomon's Temple Spiritualized. Phillips, in his New
World of Words, 1706, thus defines to spiritualize:
"to explain a passage of an author in a spiritual
manner, to give it a godly or mystical sense."

SPIRITUAL LODGE. Hutchinson (Spirit of Ma-
sony, page 94) says: "We place the spiritual Lodge
in the vale of Jehoshaphat, implying thereby, that
the principles of Masonry are derived from the
knowledge of God, and are established in the Judg-
ment of the Lord; the literal translation of the word
Jehoshaphat, from the Hebrew tongue, being no other
than those express words." This refers to the Lodge,
which is thus described in the old lectures at the
beginning of the eighteenth century, which were in
vogue at the time of Hutchinson.

Where does the Lodge stand?
Upon the Holy Ground, on the highest hill or lowest
vale, or in the vale of Jehoshaphat, or any other sacred
place.

The Spiritual Lodge is the imaginary or Symbolic
Lodge, whose form, magnitude, covering, supports,
and other attributes are described in the lectures.

SPIRITUAL TEMPLE. The French Freemasons
say: "We erect temples for virtue and dungeons for
vice"; thus referring to the great Masonic doctrine
of a spiritual temple. There is no symbolism of the
Order more sublime than that in which the Specula-
tive Freemason is supposed to be engaged in the con-
struction of a spiritual temple, in allusion to that
material one which was erected by his operative pre-
cessors at Jerusalem. Indeed, the difference, in this
point of view, between Operative and Speculative
Freemasonry is simply this: that while the former
was engaged in the construction, on Mount Moriah,
of a material temple of stones and cedar, and gold
and precious stones, the latter is occupied, from his
first to his last initiation, in the construction, the
adornments, and the completion of the spiritual tem-
ple of his body.

The idea of making the temple a symbol of the
body is not, it is true, exclusively Masonic. It had
occurred to the first teachers of Christianity. Christ
himself alluded to it when he said, "Destroy this
temple, and in three days I will raise it up"; and
Saint Paul extends the idea, in the first of his Epistles
to the Corinthians (iii, 16), in the following language:
"Know ye not that ye are the temple of God, and
that the spirit of God dwelleth in you?" And again,
in a subsequent passage of the same Epistle (vi, 19)
he reiterates the idea in a more positive form: "What,
know ye not that your body is the temple of the Holy
Ghost which is in you, which ye have of God, and ye
are not your own?"

But the mode of treating this symbolism by a ref-
ence to the particular Temple of Solomon, and to
the operative art engaged in its construction, is an
application of the idea peculiar to Freemasonry.
Hitchcocks, in his Essay on Swedenborg, thinks that
the same idea was also shared by the Hermetic Philos-
oplers. He says: "With perhaps the majority of
readers, the Temple of Solomon, and also the taber-
nacle, were mere buildings—very magnificent, indeed,
but still mere buildings—for the worship of God.
But some are struck with many portions of the ac-
count of their erection admitting a moral interpreta-
tion; and while the buildings are allowed to stand, or
to have stood, once, visible objects, these interpreters
are delighted to meet with indications that Moses
and Solomon, in building the Temples, were wise in
the knowledge of God and of man; from which point
it is not difficult to pass on to the moral meaning al-
together, and affirm that the building, which was
erected without the noise of a 'hammer, nor ax, nor
any tool of iron' (First Kings vii, 7), was altogether a
moral building—a building of God, not made with
hands. In short, many see in the story of Solomon's
Temple, a symbolical representation of Man as the
temple of God, with its Holy of Holies deep seated
in the centre of the human heart."

SPOULEE, JOHN DE. He is claimed to have
presided over the Freemasons of England in 1350, in
the reign of Edward III. Doctor Anderson says he
was called Master of the Ghiblim (see Constitutions,
1738, page 70).

SPRATT, EDWARD. Editor of an Irish edition
of Anderson's Constitutions of 1738, published at
Dublin, 1751. He was Grand Secretary to the Grand
Lodge of Ireland.

SPREADING THE BALLOT. Taking the vote on
the application of a candidate for initiation or admi-
sion. It is an Americanism, principally developed in
the Western States. Thus: "The ballot may be spread
a second time in almost any case if the harmony of the
Lodge seems to require it."—Grand Master Swigert of
Kentucky. "It is legal to spread the ballot the third
time, if for the correction of mistakes, not otherwise."
—Rob Morris. It is a technicality.

SPRNGSEISEN, CHRISTIAN FRIEDRICH
KESSLER VON. An ardent adherent of Von Hund
and admirer of his Templar system, in defense of
which, and against the Spiritual Templarism of
Starck, he wrote, in 1786, the book, now very rare,
titled Anti Saint Nicaise, and other works. He was
born at Saalsfield, in 1731, and died January 11, 1809
(see Saint Nicaise).

SPRIG OF ACACIA. See Acacia.

SPURIOUS FREEMASONRY. For this term,
and for the theory connected with it, we are indebted
to Doctor Oliver, whose speculations led him to the
conclusion that in the earliest ages of the world there
were two systems of Freemasonry, the one of which,
preserved by the patriarchs and their descendants, he
called Primitive or Pure Freemasonry (see Primitive
Freemasonry). The other, which was a schism from
this system, he designated as the Spurious Fre-
masonry of Antiquity.

To comprehend this system of Oliver, and to un-
derstand his doctrine of the declension of the Spurious
from the Primitive Freemasonry, we must remember
that there were two races of men descended from the
loins of Adam, whose history is as different as their
characters were dissimilar. There was the virtuous
race of Seth and his descendants, and the wicked one
of Cain. Seth and his children, down to Noah, pre-
served the dogmas and instructions, the legends and
symbols, which had been received from their common
progenitor, Adam; but Cain and his descendants, whose vices at length brought on the destruction of the earth, either totally forgot or greatly corrupted them. Their Freemasonry was not the same as that of the Sethites. They distorted the truth, and varied the landmarks to suit their own profane purposes. At length the two races became blended together. The descendants of Seth, becoming corrupted by their frequent communications with those of Cain, adopted their manners, and soon lost the principles of the Primitive Freemasonry, which at length were confined to Noah and his three sons, who alone, in the destruction of a wicked world, were thought worthy of receiving mercy.

Noah consequently preserved this system, and was the medium of communicating it to the post-diluvian world. Hence, immediately after the Deluge, Primitive Freemasonry was the only system extant. But this happy state of affairs was not to last. Ham, the son of Noah, who had been accursed by his father for his wickedness, had been long familiar with the corruptions of the system of Cain, and with the gradual deviations from truth which, through the influence of evil example, had crept into the system of Seth. After the Deluge, he propagated the worst features of both systems among his immediate descendants. Two sets or parties, so to speak, now arose in the world—one which preserved the great truths of religion, and consequently of Freemasonry, which had been handed down from Adam, Enoch, and Noah—and another which deviated more and more from this pure, original source. On the dispersion at the Tower of Babel, the schism became still wider and more irreconcilable. The legends of Primitive Freemasonry were altered, and its symbols perverted to a false worship; the mysteries were dedicated to the worship of false gods and the practise of idolatrous rites, and in the place of the Pure or Primitive Freemasonry which continued to be cultivated among the patriarchal descendants of Noah, was established those Mysteries of Paganism to which Doctor Oliver has given the name of the Spurious Freemasonry.

It is not to Doctor Oliver, nor to any very modern writer, that we are indebted for the idea of a Masonic schism in this early age of the world. The doctrine that Freemasonry was lost, that is to say, lost in its purity, to the larger portion of mankind, at the Tower of Babel, is still preserved in the ritual of Ancient Craft Masonry. And in the Degree of Noachites, a Degree which is attached to the Scottish Rite, the fact is plainly adverted to as, indeed, the very foundation of the Degree. Two races of Freemasons are there distinctly named, the Noachites and the Hiramites; the former were the conservators of the Primitive Freemasonry as the descendants of Noah; the latter were the descendants of Hiram, who was himself of the race which had fallen into Spurious Freemasonry, but had reunited himself to the true sect at the building of King Solomon’s Temple, as we shall hereafter see. But the inventors of the Degree do not seem to have had any very precise notions in relation to this latter part of the history.

The Mysteries, which constituted what has been thus called Spurious Freemasonry, were all more or less identical in character. Varying in a few unimportant particulars, attributable to the influence of local causes, their great similarity in all important points showed their derivation from a common origin. In the first place, they were communicated through a system of initiation, by which the aspirant was gradually prepared for the reception of their final doctrines; the rites were performed at night, and in the most retired situations, in caverns or amid the deep recesses of groves and forests; and the secrets were only communicated to the initiated after the administration of an obligation. Thus, Firmicus, a Latin author in the reign of Constantine who about the year 346 A.D. wrote of false objects of worship in De erroribus profanarum religionum (book vii), tells us that “when Orpheus explained the ceremonies of his mysteries to candidates, he demanded of them, at the very entrance, an oath, under the solemn sanction of religion, that they would not betray the rites to profane ears.” Hence, as Warburton says from Horus Apollo, the Egyptian hieroglyphic for the mysteries was a grasshopper, because that insect was supposed to have no mouth.

The ceremonies were all of a funereal character. Commencing in representations of a lugubrious description, they celebrated the legend of the death and burial of some mythical being who was the especial object of their love and adoration. But these rites, thus beginning in lamentation, and typical of death, always ended in joy. The object of their sorrow was restored to life and immortality, and the latter part of the ceremonial was descriptive of his resurrection. Hence, the great doctrines of the mysteries were the immortality of the soul and the existence of a God.

Such, then, is the theory on the subject of what is called Spurious Freemasonry, as taught by Doctor Oliver and the disciples of his school. Primitive Freemasonry consisted of that traditional knowledge and symbolic instruction which had been handed down from Adam, through Enoch, Noah, and the rest of the patriarchs, to the time of Solomon. Spurious Freemasonry consisted of the doctrines and initiations practised at first by the antediluvian descendants of Cain, and, after the dispersion at Babel, by the Pagan priests and philosophers in their Mysteries (see Clandestine).

SPURS. In the Orders of Chivalry, the spurs had a symbolic meaning as important as their practical use was necessary. “To win one’s spurs” was a phrase which meant “to win one’s right to the dignity of knighthood.” Hence, in the investiture of a knight, he was told that the spurs were a symbol of promptitude in military service; and in the degradation of an unfaithful knight, his spurs were hacked off by the cook, to show his utter unworthiness to wear them. Stowe says (Annals, 902), in describing the ceremony of investing knights: “Evening prayer being ended, he was told that the spurs were a symbol of promptitude in military service; and in the degradation of an unfaithful knight, his spurs were hacked off by the cook, to show his utter unworthiness to wear them. Stowe says (Annals, 902), in describing the ceremony of investing knights: “Evening prayer being ended, there stood at the chapel-door the king’s master-cook, with his white apron and sleeves, and chopping-knife in his hand, gilded about the edge, and challenged their spurs, which they redeemed with a noble a piece; Stowe says (Annals, 902), in describing the ceremony of investing knights: “Evening prayer being ended, there stood at the chapel-door the king’s master-cook, with his white apron and sleeves, and chopping-knife in his hand, gilded about the edge, and challenged their spurs, which they redeemed with a noble a piece; and he said to every knight, as they passed by him: ‘Sir Knight, look that you be true and loyal to the King, my master, or else I must hew these spurs from your heels.’” In the Masonic Orders of Chivalry, the symbolism of the spurs has unfortunately been omitted.
SQUARE. This is one of the most important and significant symbols in Freemasonry. As such, it is proper that its true form should be preserved. French Freemasons have almost universally given it with one leg longer than the other, thus making it a carpenter’s square. American Freemasons, following the incorrect delineations of Brother Jeremy L. Cross, have, while generally preserving the equality of length in the legs, unnecessarily marked its surface with inches; thus making it an instrument for measuring length and breadth, which it is not. It is simply the tryping square of a stone-mason, and has a plain surface; the sides or legs embracing an angle of ninety degrees, and is intended only to test the accuracy of the sides of a stone, and to see that its edges subtend the same angle.

In Freemasonry, the square is a symbol of morality. This is its general signification, and is applied in various ways:

1. It presents itself to the neophyte as one of the Three Great Lights.
2. To the Fellow Craft as one of his Working-tools.
3. To the Master Mason as the official emblem of the Master of the Lodge.

Everywhere, however, it inculcates the same lesson of morality, of truthfulness, of honesty. So universally accepted is this symbolism, that it has gone outside of the Order, and has been found in colloquial language communicating the same idea. Square, says Halliwell, Dictionary of Archaic and Provincial Words, means honest, equitable, as in “square dealing.” To play upon the square is proverbial for to play honestly. In this sense the word is found in the old writers.

As a Masonic symbol, it is of very ancient date, and was familiar to the Operative Masons. In the year 1830, the architect, in rebuilding a very ancient bridge called Baal Bridge, near Limerick, in Ireland, found under the foundation-stone an old brass square, much eaten away, containing on its two surfaces the following inscription, the U being read as V: I. WILL STRIUE. TO. LIUE.—UPON. LOUE. & CARE.—UPON. THE. LEUL.—BY. THE. SQUARE., and the date 1517. The modern Speculative Freemason will recognize the idea of living on the level and by the square. This discovery proves, if proof were necessary, that the familiar idea was borrowed from our Operative Brethren of former days.

The square, as a symbol in Speculative Freemasonry, has therefore presented itself from the very beginning of the revival period. In the very earliest catechism of the eighteenth century, of the date of 1725, we find the answer to the question, “How many make a Lodge?” is “God and the Square, with five or seven right or perfect Masons.” God and the Square, religion and morality, must be present in every Lodge as governing principles.

Signs at that early period were to be made by squares, and the Furniture of the Lodge was declared to be the Bible, Compasses, and Square.

In the public lecture of Brother Herbert A. Giles, Worshipful Master of Ionic Lodge, No. 1781, at Amoy, delivered in 1880 and entitled Freemasonry in China, says:

From time immemorial we find the Square and Compasses used by Chinese writers to symbolize precisely the same phases of moral conduct as in our system of Freemasonry. The earliest passage known to me which bears upon the subject is to be found in the Book of History, embracing the period reaching from the twenty-fourth to the seventh century before Christ. There in an account of a military expedition we read: “Ye officers of government, apply the Compasses!”

In another part of the same venerable record a Magistrate is spoken of as: “A man of the level, or the level man.”

The public sacrifices of Confucius provide us with several Masonic allusions of a more or less definite character. For instance, when recounting his own degrees of moral progress in life, the Master tells us that only at seventy-five years of age could he venture to follow the inclinations of his heart without fear of “transgressing the limits of the Square.” This would be 481 B.C. but it is in the works of his great follower, Menelcus, who flourished nearly two hundred years later, that we meet with a fuller and more impressive Masonic phraseology.

In one chapter we are taught that just as the most skilled artificers are unable, without the aid of the Square and Compasses, to produce perfect rectangles or perfect circles, so must all men apply these tools figuratively to their lives, and the level and the marking-line besides, if they would walk in the straight and even paths of wisdom, and keep themselves within the bonds of honor and virtue. In Book iv we read: “The Compasses and Square are the embodiment of the rectangular and the round, just as the prophets of old were the embodiment of the due relationship between man and man.”

In Book vii we find these words: “The Master Mason, in teaching his apprentices, makes use of the Compasses and the Square. Ye who are engaged in the pursuit of wisdom must also make use of the Compasses and the Square.

In the Great Learning, admitted on all sides to date from between 300 to 400 years before Christ, in Chapter 10, we read that a man should abstain from doing unto others what he would not they should do unto him; “this,” adds the writer, “is called the principle of acting on the Square.”

In all rites and in all languages where Freemasonry has penetrated, the square has preserved its primitive signification as a symbol of morality.

SQUARE AND COMPASSES. These two symbols have been so long and so universally combined—to teach us, as says an early instruction, “to square our actions and to keep them within due bounds,” they are so seldom seen apart, but are so kept together, either as two Great Lights, or as a jewel worn once by the Master of the Lodge, now by the Past Master—that they have come at last to be recognized as the proper badge of a Master Mason, just as the Triple Tau is of a Royal Arch Mason or the Passion Cross of a Knight Templar.

So universally has this symbol been recognized, even by the profane world, as the peculiar characteristic of Freemasonry, that it has recently been made in the United States the subject of a legal decision. A manufacturer of flour having made, in 1873, an application to the Patent Office for permission to adopt the Square and Compasses as a trade-mark, the Commissioner of Patents, J. M. Thatcher, refused the permission as the mark was a Masonic symbol.
If this emblem were something other than precisely what it is—either less known, less significant, or fully and universally understood—all this might readily be admitted. But, considering its peculiar character and relation to the public, an anomalous question is presented. There can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue. In view of the magnitude and extent of the Masonic organization, it is impossible to divest its symbols, or at least this particular symbol—perhaps the best known of all—of its identification, wherever displayed, either as an arbitrary character or otherwise. It will be universally understood, or misunderstood, as having a Masonic significance; and, therefore, as a trade-mark, must constantly work deception. Nothing could be more misleading than to create a monopoly, and uphold by the power of law, anything so calculated, as applied to purposes of trade, to be misinterpreted, to mislead all classes, and to constantly foster suggestions of mystery in affairs of business (see Infringing upon Freemasonry, also Imitative Societies, and Clandestine).

In a religious work by John Davies, entitled Summa Totialis, or All in All and the Same Forever, printed in 1607, we find an allusion to the Square and Compasses by a profane in a really Masonic sense. The author, who proposes to decribe mystically the form of the Deity, says in his dedication:

Yet I this forme of formelesse Deity,
Drew by the Squire and Compasse of our Creed.

In Masonic symbolism the Square and Compasses refer to the Freemason's duty to the Craft and to himself; hence it is properly a symbol of brotherhood, and there significantly adopted as the badge or token of the Fraternity.

Berage, in his work on the higher Degrees, Les plus secrets Mystères des Hauts Grapes, or The Most Secret Mysteries of the High Grades, gives a new interpretation to the symbol. He says: “The Square and the Compasses represent the union of the Old and New Testaments. None of the high Degrees recognize this interpretation, although their symbolism of the two implements differs somewhat from that of Symbolic Freemasonry. The Square is with them peculiarly appropriated to the lower Degrees, as founded on the Operative Art; while the Compasses, as an implement of higher character and uses, is attributed to the Degrees, which claim to have a more elevated and philosophical foundation. Thus they speak of the initiate, when he passes from the Blue Lodge to the Lodge of Perfection, as ‘passing from the Square to the Compasses,’ to indicate a progressive elevation in his studies. Yet even in the high Degrees, the square and compasses combined retain their primitive signification as a symbol of brotherhood and as a badge of the Order.”

SQUARE, TRIANGLE AND CIRCLE. Visitors to English Chapters of the Royal Arch will recall that there is a peculiar use of these geometrical figures in “firing,” the ceremonious unity of all present in recognizing a toast and honoring it by the Brethren.

There are also to be found in literature various allusions to geometrical figures. Of these there are so many that no complete compilation may here be attempted. One or two are of sufficient interest to warrant mention. For further information refer to an article by R. I. Clegg in the American Freemason (volume iii, pages 265-72, April, 1912).

That beloved Brother Robert Burns, born 1759, died 1796, refers to the rectangle-triangle in his poem: “Caledonia.” His allusion is usually understood as being more particularly to the forty-seventh proposition of Euclid, and is as follows:

Thus bold, independent, unconquered and free,
Her bright course of glory for ever shall run;
For brave Caledonia immortal must be;
I’ll prove it from Euclid as clear as the sun:—
Rectangle-triangle the figure we’ll choose;
The upright is Chance, and old Time is the base,
But brave Caledonia’s the hypotenuse;
Then erno, she’ll match them, and match them always.

William Shakespeare, born 1564, died 1616, refers to many matters of interest to us. He says, King Lear, first scene, Regan speaking of her love for the king:

I profess
Myself an enemy to all other joys
Which the most perfect square of sense possesses,
And find I am alone felicitate
In your dear highnesses’ love.

Various explanations have been offered for “the most perfect square of sense.” Grant Allen interprets it “as the entire domain of sense,” Wright by the “most delicately sensitive part of my nature”; Moberry by the “choicest estimate of sense”; while Capell explains it by “the entire domain of sensation.” John Foster, Shakespeare Word-Book, prefers an explanation given by Professor Dowden, Atlantic Monthly, September, 1907, where the puzzling lines are compared with others by Edmund Spenser (Faerie Queen, Book II, canto ix, stanza 23). These are as follows:

The frame thereof seemed partly circular,
And part triangulare; O worke divine!
These two the first and last proportions are;
The one imperfect, mortall, feminine;
Th’ other immortal, perfect, masculine;
And ’twixt them both a quadrat was the base,
Proportions equally by seven and nine;
Nine was the circle sett in heaven’s place;
All which compacted made a goodly diapase.

The last word here, diapase, means a harmonious combination. Professor Dowden discussing “Elizabethan Psychology” of body, soul and spirit, the forms of life or energy, says “The vegetable soul is found apart from the other two in plants, they live and increase in size, and multiply themselves by virtue of this soul. The vegetable and sensible souls are found co-operating in animals; they need only live and grow and multiply, they also feel. In man alone are three souls—vegetable, sensible and rational—found working together.” Spenser by this reasoning is considering Alma as the indwelling soul, and the House is the containing body, the architecture of the latter being as in the poetry. Quoting Bartholomew Anglicus we are told that “The vegetable soul, with its three virtues of self-sustaining, growth, and reproduction, is like unto a triangle in Geometry.” The sensible soul is “like unto a quadrangle, square and four cornered. For in a quadrangle is a line drawn from one corner to another corner, afore it maketh two triangles, and the soul sensible maketh two triangles of virtues. For wherever the soul sensible is, there is also the soul vegetablis.” Finally the rational soul is likened to a circle, because the circle is the most perfect of figures, having the greater
power of containing than any other. The triangle of Castle Alma is a vegetable soul; a quadrate—identical with Shakespeare's 'square of sense—is a sensible soul, the circle is the rational soul.' Spenser was born in London about 1553, and died in January, 1599.

For other references to quaint literary allusions of Masonic interest, see "Was William Shakespeare a Freemason?" (Builder, 1919, volume v, page 32).

**SQUAREMEN.** The Companies of Wrights, Slaters, etc., in Scotland, in the seventeenth century, were called Squaremen. They had ceremonies of initiation, and a word, sign, and grip, like the Freemasons. Brother Lyon (History of the Lodge at Edinburgh, page 23) says: "The 'Squaremen Word' was given in conclave of journeymen and apprentices, wrights, slaters, etc., in a ceremony in which the aspirant was blindfolded and otherwise 'prepared'; he was sworn to secrecy, had word, grip, and sign communicated to him, and was afterward invested with a leather apron. The entrance to the apartment, usually a public house, in which the 'brothering' was performed, was guarded, and all who passed had to give the grip. The fees were spent in the entertainment of the Brethren present. Like the Masons, the Squaremen admitted non-operatives."

In the Saint Clair charter of 1628, among the representatives of the Masonic Lodges, we find the signature of "George Liddell, deakin of squarmen and nov quartermaiirst" (see History of the Lodge at Edinburgh, page 62). This would show that there must have been an intimate connection between the two Societies or Crafts (see Squaremen, Corporation of).

**SQUAREMEN, CORPORATION OF.** The Corporation of Squaremen was originally an Operative Lodge held in Ayr and formed one of the number which constituted the Grand Lodge of Scotland. Minutes were kept but the Minute-Book was lost when lent to Murray Lyon. The Banner used by the Corporation is still preserved by an Ayrshire Freemason and there are other relics in existence.

The organization does not admit any but Mark Masons who hold or have held office in a Craft Lodge or who are Royal Arch Companions. Candidates must have been Master Masons for at least five years and must be thirty years of age or over.

Meetings are held on the first day of each of the five winter months November to April and at the January meeting office bearers are elected. The joining fee is 60 Scottish Merks (£3/5/0 or about $15.75) which includes the Diploma and Apron. There is an obligation of the Brethren present. Like the Masons, the Squaremen admitted non-operatives.

At present the Order is in a flourishing condition but for some years it was dormant. It was revived by Brothers Philip and William Murray who communicated the working and secrets to Brother Alfred A. Murray. Not one of the Murrays is related to either of the others. The above particulars are in letters to us from Brother David Lowe Turnbull Portobello, Scotland, and from the Scottish Masonic Historical Directory, 1924 (see Squaremen).

**SQUIN DE FLEXIAN.** A recreant Templar, to whom, with Noffodei and, as some say, another unknown person, is attributed the invention of the false accusations upon which were based the persecutions and the downfall of the Order of Knights Templar. He was a native of the city of Bexiers, in the south of France, and having been received as a Knight Templar, had made so much proficiency in the Order as to have been appointed to the head of the Priory of Montfaucon. Reghellini states that both Squin de Flexian and Noffodei were Templars, and held the rank of Commanders; but Dupuy (Condemnation-des Tempillers) denies that the latter was a Templar. He says: "All historians agree that the origin of the ruin of the Templars was the work of the Prior of Montfaucon and of Noffodei, a Florentine, banished from his country, and whom nobody believes to have been a Templar. This Prior, by the sentence of the Grand Master, had been condemned, for heresy and for having led an infamous life, to pass the remainder of his days in a prison. The other is reported to have been condemned to rigorous penalties by the Provost of Paris."

Reghellini's account (La Maisonnerie considérée, etc., i, page 451) is more circumstantial. He says:

In 1506, two Knights Templar, Noffodei and Florian, were punished for crimes, and lost their Commanderies, that of the latter being Montfaucon. They petitioned the Provincial Grand Master of Mount Carmel for a restoration of their rank, but met with the refusals. They then obtained an entrance into the Provincial Grand Master's country-house, near Milan, and having assassinated him, concealed the body in the woods under some thick shrubbery; after which they fled to Paris. There they obtained access to the King, and thus furnished Philip with an occasion for executing his projects, by denouncing the Order and exposing to him the immense wealth which it possessed.

They proposed the abolition of the Order, and promised the King, for a reward, to be its denouncers. The King accepted their proposition, and, assuring them of his protection, pointed out to them the course which they were to pursue.

They associated with themselves a third individual, called by historians the Unknown, in French, VInconnu; and Noffodei and Florian sent a memorial to Enguerand de Marigny, Superintendent of the finances of the kingdom; and all sovereign authority; that it communicated secrets to its initiates under horrible oaths, with the criminal condition of the penalty of death if they divulged them; and that the secret practices of their initiations were the consequences of irreligion, atheism, and rebellion. They then proposed, if he would guarantee them against the attacks of the Order of Templars, and grant them civil existence and rights, to discover to the King the secrets which they deemed of more value than the conquest of an empire.

As a sequel to this first declaration they addressed to the King an accusation, which was the same as he had himself dictated to them for the purpose of the turn which he desired to the affair. This accusation contained the following charges:

1. That the Order of Templars was the foe of all kings and all sovereign authority; that it communicated secrets to its initiates under horrible oaths, with the criminal condition of the penalty of death if they divulged them; and that the secret practices of their initiations were the consequences of irreligion, atheism, and rebellion.

2. That the Order had betrayed the religion of Christ, by communicating to the Sultan of Babylon all the plans and operations of the Emperor Frederick the Second, whereby the designs of the Crusaders for the recovery of the Holy Land were frustrated.

3. That the Order prostituted the mysteries most venerated by Christians, by making a Knight, when he was received, trample upon the Cross, the sign of redemption; and adjured the Christian religion by making the neophyte declare that the true God had never died, and never could die; that they carried about them and worshipped a little idol called Bafomet; and that after his initiation the neophyte was compelled to undergo certain obscene practices.

4. That when a Knight was received, the Order bound him by an oath to a complete and blind obedience to the
Grand Master, which was a proof of rebellion against the legitimate authority.
5. That Good Friday was the day selected for the grand orgies of the Order.
6. That they were guilty of unnatural crimes.
7. That they burned the children of their concubines so as to destroy all traces of their debauchery.

These calumnies formed the basis of the longer catalogue of accusations, afterward presented by the Pope, upon which the Templars were finally tried and condemned.

In the preliminary examinations of the accused, Squin de Flexian took an active part as one of the Commissioners. In the pleadings for their defense presented by the Knights, they declare that "Knights were tortured by Flexian de Beziers, Prior of Montfaucon, and by the monk, William Robert, and that already thirty-six had died of the tortures inflicted at Paris, and several others in other places."

Of the ultimate fate of these traitors nothing is really known. When the infamous work which they had inaugurated had been consummated by the king and the Pope, as their services were no longer needed, they sank into merited oblivion. The author of the Secret Societies of the Middle Ages (page 268) says: "Squin was afterwards hanged, and Noffodei beheaded, as was said, with little probability, by the Templars."

Hardly had the Templars, in their prostrate condition, the power, even if they had the will, to inflict such punishment. It was not Squin, but Marigni, his abettor, who was hanged at Montfaucon, by order of Louis X, the successor of Philip, two years after his persecution of the Templars. The revenge they took was of a symbolic character. In the change of the legend of the Third Degree into that of the Templar system, when the martyred James de Molay was substituted for Hiram Abif, the three assassins were represented by Squin de Flexian, Noffodei, and the Unknown. As there is really no reference in the historical records of the persecution to this third accuser, it is most probable that he is altogether a mythical personage, invented merely to complete the triad of assassins, and to preserve the congruity of the Templar with the Masonic legend.

The name of Squin de Flexian, as well as that of Noffodei, have been differently spelled by various writers, to say nothing of the incomprehensible error found in some of the oldest French Cahiers of the writers, to say nothing of the incomprehensible error.

The Processus contra Templarios, or Proceedings against Templars, calls him Esquis de flexian de Biteris; and Raynouard always names him Squin de florian, in which he is blindly followed by Reghelli, Ragon, and Thory. But the weight of authority is in favor of Squin de flexian, which appears to be the true name of this Judas of the Templars.

SRUTI. A Hindu word meaning Revelation. A collective name of those Sanskrit writings supposed by the Hindus to have been revealed by a deity, and applied at first only to the Vedic Mantras and Brahmanas, but afterward extended to the older Upanishads.

STAFF. A white staff is the proper insignia of a Treasurer. In the order of Procession for laying a foundation-stone as given by Brother Preston (Illustrations, 1792 edition, page 111), we find "Grand Treasurer with his staff." In the United States of America the use of the staff by the Treasurer of a Lodge has been discontinued. It was derived from the old custom for the Treasurer of the King's Household to carry a staff as the ensign of authority. In the old Customary Books we are told that the Steward or Treasurer of the Household—for the offices were formerly identical—received the office from the King himself by the presentation of a staff in these words: Tennes le baston de notre maison, these words in Old French meaning "Receive the staff of our house." Hence, the Grand Lodge of England decreed, June 24, 1741, that "in the procession in the hall" the Grand Treasurer should appear "with the staff" (see Constitutions, 1756, page 236).

STAIRS, WINDING. See Winding Stairs.

STANDARD. An ensign in war, being that under which the soldiers stand or to which they rally in the fight. It is sometimes used in the higher Degrees, in connection with the word Beare, to denote a particular officer. But the term mostly used to indicate any one of the ensigns of the various Degrees of Freemasonry is Banner.

The Grand Standard of the Order of Knights Templar in the United States is described in the Regulations as being "of white woollen or silk stuff, six feet in height and five feet in width, made tripartite at the bottom, fastened at the top to the cross-bar by nine rings; in the centre of the field a blood-red passion cross, over which the motto, In hoc signo vinces (By this Sign, Conquer), and under, Non Nobis, Domine! non Nobis sed Nomini tuo da Gloriam! (Not unto us, O Lord; not unto us, but to Thy Name be the Glory!). The cross to be four feet high, and the upright and bar to be seven inches wide. On the top of the staff a gilded globe or ball four inches in diameter, surmounted by the patriarchal cross, twelve inches in height. The cross to be crimson, edged with gold."

The Standard of the Order in the Ancient and Accepted Scottish Rite is thus described in the fundamental Statutes. It is white with a gold fringe, bearing in the center a black double-headed eagle with wings displayed; the beaks and thighs are of gold; it holds in one talon the golden hilt and in the other the silver blade of an antique sword, placed horizontally from right to left; to the sword is suspended the Latin device, in letters of gold, Deus meumque Jus. The eagle is crowned with a triangle of gold, and holds a purple band fringed with gold and crowned with golden stars.

There is really no Standard of the Order properly belonging to Symbolic or Royal Arch Masonry. Many Grand Chapters, however, and some Grand Lodges in this country, have adopted for a Standard the blazonment of the Arms of Freemasonry first made by Lawrence Dermott for the Atholl Grand Lodge of Freemasons. In the present condition of the ritual, with the disseverance of the Royal Arch Degree from the Master's, and its organization as a distinct system, this Standard, if adopted at all, would be most appropriate to the Grand Chapters, since its charges consist of symbols no longer referred to in the instructions of Symbolic Freemasonry.

STANDARD-BEARER. An officer in a Commandery of Knights Templar, whose duty it is to
carry and protect the Standard of the Order. A similar officer exists in several of the higher Degrees.

STAND TO AND ABIDE BY. The Covenant of Freemasonry requires every Freemason "to stand to and abide by" the Laws and Regulations of the Order, whether expressed in the Edicts of the Grand Lodge, the By-laws of his Lodge, or the Landmarks of the Institution. The terms are not precisely synonymous, although generally considered to be so. To stand to has a somewhat active meaning, and signifies to maintain and defend the laws; while to abide by is more passive in meaning, and signifies to submit to the award made by such laws.

STAR. In the French and Scottish Rites lighted candles or torches are called stars when used in some of the ceremonies, especially in the reception of distinguished visitors, where the number of lights or stars with which the visitor is received is proportioned to his rank; but the number is always odd, being 3, 5, 7, 9, or 11.

STAR AND GARTER. See Golden Fleece.

STAR, BLAZING. See Blazing Star.

STAR, EASTERN. See Eastern Star, Order of the.

STAR, FIVE POINTED. See Five-Pointed Star.

STAR IN THE EAST. The Blazing Star is thus called by those who entertain the theory that there is "an intimate and necessary connection between Masonry and Christianity." This doctrine, which Doctor Oliver thinks is "the fairest gem that Masonry can boast," is defended by him in his early work called by those who entertain the theory that there is "an intimate and necessary connection between Masonry and Christianity." This doctrine, which Doctor Oliver thinks is "the fairest gem that Masonry can boast," is defended by him in his early work. The whole subject is discussed in the article Blazing Star, which see.

STAR OF JERUSALEM. A Degree cited in the nomenclature of Fustier.

STAR OF THE SYRIAN KNIGHTS. In French, Etoile des Chevaliers Syriens. The Order of Syrian Knights of the Star is contained in the collection of the by Ragon says that the Order continued in successful existence until the year 1800; but Doctor Mackey has proved that this suspicion was well founded. Since that time the Order has been revived in various forms in different countries. In France it was revived in 1767, and in England in 1775. The knowledge that Starck acquired of the Rite of Strict Observance convinced him of its innate weakness, and of the necessity of some reformation. He therefore was led to the idea of reviving the spiritual branch of the Order, a project which he sought to carry into effect, at first quietly and secretly, by gaining over influential Freemasons to his views. In this he so far succeeded as to be enabled to establish, in 1767, the new system of clerical Knights Templar, as a schism from the Strict Observance, and to which he gave the name of Clerks of Relaxed Observance. It consisted of seven Degrees, as follows: 1. Apprentice; 2. Fellow; 3. Master; 4. Young Scottish Master; 5. Old Scottish Master, or Knight of Saint Andrew; 6. Provincial Chapter of the Red Cross; 7. Magus, or Knight of Brightness and Light; which last Degree was divided into five classes, of Novice, Levite, and Priest—the summit of the Order being Knight Priest. Thus he embodied the idea that Templarism was a hierarchy, and that not only was every Freemason a Templar, but every true Templar was both a Knight and a Priest. Starck, who was originally a Protestant, had been secretly connected with Romanism while in Paris; and he attempted surreptitiously to introduce Roman Catholicism into his new system. He professed that the Rite which he was propagating was in possession of secrets not known to the chivalric branch of the Order; and he demanded, as a prerequisite to admission, that the candidate should be a Roman Catholic, and have previously received the Degrees of Strict Observance.

Starck entered into a correspondence with Von Hund, the head of the Rite of Strict Observance, for the purpose of effecting a fusion of the two branches—the Chivalric and the Spiritual. But, notwithstanding the willingness of Von Hund to accept any league which promised to give renewed strength to his own decaying system, the fusion was never effected. It is true that in 1768 there was a formal union of the two branches at Wismar, but it was neither sincere nor permanent. At the Congress of Brunswick, in 1775, the clerical branch seceded and formed an independent Order; and after the death of Von Hund the Lodges of the Strict Observance abandoned their name, and called themselves the United German Lodges. The spiritual branch, too, soon began to lose favor with the German Freemasons, partly because the Swedish system was getting to be popular in Germany, and partly because Starck was suspected of being in league with the Catholics, for whose sake he had invented his system. Documentary evidence has since proved that this suspicion was well founded. Ragon says that the Order continued in successful existence until the year 1800; but Doctor Mackey doubted if it lasted so long.

The German writers have not hesitated to accuse Starck of having been an emissary of the Jesuits, and of having instituted his Rite in the interests of Jesuitism. This, of course, rendered both him and the Rite unpopular, and gave an impetus to its decay and fall. Starck himself, even before his appointment as Court Chaplain at Darmstadt, in 1781, had, by his own confession, not only abandoned the Rite, but all interest in Freemasonry. In 1785 he wrote his book Saint Nicarre, which was really anti-Masonic in principle, and in 1787 he published his work Ueber Krypto-
Catholicesmus, etc., or A Treatise on Secret Catholicesmus, on Prospyle Making, on Jesuitism, and on Secret Societies, which was a controversial work directed against Nicolai, Gadicke, and Biester. In this book he says: "It is true that in my youthful days I was a Freemason. It is also true that when the so-called Strict Observance was introduced into Masonry I belonged to it, and was, like others, an Eques, Socius, Armiger, Commendator, Prefect, and Sub-Prior; and having taken some formal cloister-like profession, I have been a Clericus. But I have withdrawn from all that, and all that is called Freemasonry, for more than nine years."

While an active member of the Masonic Order, whatever may have been his secret motives, he wrote many valuable Masonic works, which produced at the time of their appearance a great sensation in Germany. Such were his Apology for the Order of Freemasonry, Berlin, 1778, which went through many editions; On the Design of the Order of Freemasonry, Berlin, 1781; and On the Ancient and Modern Mysteries, 1782. He was distinguished as a man of letters and as a learned theologian, and has left numerous work on general literature and on religion, the latter class showing an evident leaning toward the Roman Catholic faith, of which he was evidently a partisan. "There is," says Feller (Universal Biography) "in the life of Starck something singular, that has never been made public." Doctor Mackey deemed the verdict well established, that in his labors for the apparent reformation of Freemasonry there was a deplorable want of honesty and sincerity, and that he abandoned the Order finally because his schemes of ambition failed, and the Jesuitical designs with which he entered it were frustrated.

**STARE SUPER VIAS ANTIQUAS.** Latin expression, meaning To stand on the ancient paths. An adage, appropriately applied as a Masonic motto to inculcate the duty of adhering to the ancient landmarks.

**STATE.** The political divisions of the United States have been called States and Territories. In every State and in every populous Territory there was established a Grand Lodge and a Grand Chapter, each of which exercises exclusive jurisdiction over all the Lodges and Chapters within its political boundaries; nor does it permit the introduction of any other Grand Lodge or Grand Chapter within its limits; so that there is, and can be, but one Grand Lodge and one Grand Chapter in each State. In most of the States there has also been erected a Grand Council of Royal and Select Masters, and a Grand Commandery of Knights Templar, which claim the same right of exclusive jurisdiction (see Jurisdiction of a Grand Lodge).

**STATIONS.** The positions occupied by the subordinate officers of a Lodge are called Places, as "the Junior Deacon's place in the Lodge." But the positions occupied by the Master and Wardens are called Stations, as "the Senior Warden's station in the Lodge." This is because these three officers, representing the sun in his three prominent points of rising, culminating, and setting, are supposed to be stationary, and therefore remain in the spot appropriated to them by the instructions, while the Deacons and other officers are required to move about from place to place in the Lodge.

A representative explanation of the location of the Stations to be occupied by Grand Lodge Officers of Massachusetts is given (see page 100, in the 1918 book of Constitutions and Regulations of that State):

- The M. W. Grand Master, in the East, at the Head of the Grand Lodge.
- The R. W. Deputy Grand Master, in the East, next to and left of the Grand Master.
- The R. W. Senior Grand Warden, in the West.
- The R. W. Junior Grand Warden, in the South.
- The R. W. Past Deputy Grand Masters, in the East at the right of the Past Grand Masters.
- The R. W. Past Grand Wardens, in the East, at the right of the Past Deputy Grand Masters.
- The R. W. Grand Treasurer, on the right in front of the Grand Master.
- The R. W. Grand Secretary, on the left, in front of the Grand Master.
- The R. W. Grand Marshall, upon the left of the Grand Master, in front of the Grand Secretary.
- The W. and Rev. Grand Chaplains, in front of and on the right and left of the M. W. Grand Master, near the altar.
- The W. Grand Lecturers, on the right of the Senior Grand Deacon.
- The W. Senior Grand Deacon, upon the right of the Grand Master, in front of the Grand Treasurer.
- The W. Junior Grand Deacon, in the West at the right of the Senior Grand Warden.
- The W. Grand Stewards, in the South, two upon the right and two upon the left of the Junior Grand Warden, upon each side, one Steward in front of the other.
- The W. Grand Standard-Bearer, at the left of the Grand Sword-Bearer.
- The W. Grand Pursuivants, near the door of entrance to the Grand Lodge.
- The Wor. Grand Organist, at the Organ.
- The Wor. Grand Tyler, outside of the entrance to the Grand Lodge.

**STATUTE OF HENRY VI.** See Laborers, Statutes of and Statutes Relating to Freemasons.

**STATUTES.** The permanent rules by which a subordinate Lodge is governed are called its By-Laws; the regulations of a Grand Lodge are called its Constitution: but the laws enacted for the government of a Supreme Council of the Ancient and Accepted Scottish Rite are denominated Statutes.

**STATUTES RELATING TO FREEMASONS.** The laws of England have never contained more than a few references to the Masonic Order. It has been assumed that a Statute of 1425 (3 Henry VI, chapter 1) referred to Freemasons. This Statute forbids the holding of "Chapter and Congregations" by Masons but this did not refer to the General Assemblies of the Craft but was one of a group of regulations known as the Statutes of Labourers enacted from time to time from Edward III to the reign of Elizabeth. This referred only to laborers. An Act passed in 1799 (39
George III, chapter 79, Sedition Act) states specifically that Freemasons are exempted from the ruling, as does also the Act of 1817 (57 George III, chapter 19). Certain groups or congregations were named "unlawful combinations" and to avoid this appellation the only thing necessary for the Masonic Order to do was to have the Lodge register annually with the Clerk of the Peace the names of members of a Lodge. The Irish Constabulary Act of 1836 (6 and 7 William IV, chapter 13), permitted persons appointed under it to belong to the "Society of Freemasons," but to no other secret society. Brother Dudley Wright quotes an instance where the Craft narrowly escaped being included in a bill presented into the House of Commons in 1799 for the suppression of seditious and secret meetings. Rowland Burdon, who was Master of the Palatine Lodge from 1793 to 1796, was at that time the member for Durham County and when the bill was first read he became alarmed at the possibility of it prohibiting the meeting of Masonic Lodges. He immediately sent a message to William White, Grand Secretary, suggesting the convening of the Grand Officers with the result that the bill was amended and two words "Freemasons excepted" introduced, which averted the danger.

Brother Hawkins (Concise Cyclopaedia) says, "The laws of England are almost entirely silent with regard to Freemasons, and they only allude to the Society in order to grant it exemption from the Acts passed in 1799 (39 George III, chapter 79, Sedition Act) and in 1817 (57 George III, chapter 19) with the object of suppressing seditious societies. In order to claim this exemption and thus avoid being deemed an 'unlawful combination,' the names of members of a Lodge must be registered annually with the Clerk of the Peace. Similarly on the passing of the Irish Constabulary Act of 1836 (6 and 7 William IV, chapter 13) persons appointed under it were permitted to belong to 'the Society of Freemasons,' but to no other secret society" (see Laborers, Statutes of).

STEINBACH, ERWIN VON. See Erwin von Steinbach.

STEINMETZ. German, meaning a stone-mason. For an account of the German Fraternity of Steinmetzen (see Stone-Masons of the Middle Ages).

"STELLATO SEDET SOLO." Latin, meaning "He sits on his starry throne." A symbolic expression in the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite.

STEP. The Step can hardly be called a mode of recognition, although Apuleius informs us that there was a peculiar step in the Osiriac initiation which was deemed a sign (see Steps). It is in Freemasonry rather an esoteric usage of the ritual. The steps can be traced back as far as to at least the middle of the eighteenth century, in the rituals of which they are described. The custom of advancing in a peculiar manner and form, to some sacred place or elevated personage, has been preserved in the customs of all countries, especially among the Orientalists, who resort even to prostrations of the body when approaching the throne of the sovereign or the holy part of a religious edifice. The steps of Freemasonry are symbolic of respect and veneration for the altar, whence Masonic light is to emanate.

In former times, and in some of the advanced and other Degrees in various parts of the world, a bier or coffin was placed in front of the altar, as a well-known symbol, and in passing over this to reach the altar, those various positions of the feet were necessarily taken which constitute the proper mode of advancing. Respect was thus necessarily paid to the memory of a worthy artist as well as to the holy altar.

Brother Lenning says of the steps—which the German Masons call die Schritte der Aufzunehmenden meaning the steps of the recipients, and the French, les pas Mysterieux, the mysterious steps—that "every degree has a different number, which are made in a different way, and have an allegorical meaning." Of the "allegorical meaning" of those in the Third Degree, we have spoken above as explicitly as would be proper. Gadicke says: "The three grand steps symbolically lead from this life to the source of all knowledge."

It must be evident to every Master Mason, without further explanation, that the three steps are taken from the place of darkness to the place of light, either figuratively or really over a coffin, the symbol of death, to teach symbolically that the passage from the darkness and ignorance of this life is through death to the light and knowledge of the eternal life. And this, from the earliest times, was the true symbolism of the step.

STEPS ON THE MASTER'S CARPET. The three steps delineated on the Master's Carpet, as one of the symbols of the Third Degree, refer to the three steps or stages of human life—youth, manhood, and old age. This symbol is one of the simplest forms or modifications of the mystical ladder, which pervades all the systems of initiation ancient and modern (see Carpet).

STERKIN. One of the three Assassins, according to the Hiramic legend of some of the advanced Degrees. Lenning says the word means vengeance, but does not state his authority. Str are the letters of the Chaldaic verb to strike a blow, and it may be that the root of the name will be found there; but the Masonic corruptions of Hebrew words often defy the rules of etymology. Perhaps this and some kindred words are mere anagrams, or corruptions introduced into the advanced Degrees by the adherents of the Pretender, who sought in this way to do honor to the friends of the House of Stuart, or to cast infamy on its enemies (see Romvel).

STEWARDS. The officers in a Symbolic Lodge, whose duties are, to assist in the collection of dues and subscriptions; to provide the necessary refreshments, and make a regular report to the Treasurer; and generally to aid the Deacons and other officers in the performance of their duties. They usually carry white rods, and the jewel of their office is a cornucopia, which is a symbol of plenty.

STEWARDS, GRAND. See Grand Stewards.

STEWARDS' LODGE. The Maryland Constitution of 1794 provided for a committee of five Brethren, one the Grand Master, to be Stewards of the Grand Charity Fund. Regulations adopted in 1799 gave this committee, or Stewards' Lodge, "authority to
hear and determine all matters concerning Freemasonry that shall be laid before them, except making new regulations." During the recess of Grand Lodge this Body granted Charters, ordered programmes and processions of the Craft, heard trials and appeals, and supervised Masonic finances. A new Constitution in 1872 ended the existence of this Lodge then comprising the Masters and one Past Master of each of the Baltimore Lodges with the Deputy Grand Master presiding. Other Grand Lodges, as Pennsylvania, Virginia, New York, have had in their early history Grand Stewards but nowhere except in New York, perhaps, and until 1844 or 1845, did they possess power similar to the Grand Stewards Lodge of Maryland (see Freemasonry in Maryland, Brother E. T. Schultz, volume iv, pages 8 and 9). In England there is a Lodge of the Grand Stewards (see Grand Stewards' Lodge).

STIRLING. A city in Scotland which was the seat of a Lodge called the Stirling Ancient Lodge, which the author of the introduction to the General Regulations of the Supreme Grand Chapter of Scotland says conferred the Degrees of Royal Arch, Red Cross or Ark, the Sepulcher, Knight of Malta, and Knights Templar until about the beginning of the eighteenth century, when two Lodges were formed—one Lodge for the cultivation of Saint John's Masonry, which was the old one, and a new Body called the Royal Arch, for advanced Degrees; although it, too, soon began to confer the first three Degrees. The Ancient Lodge joined the Grand Lodge of Scotland at its formation in 1736, but the new Lodge remained independent until 1759.

The same authority tells us that "in the Stirling Ancient Lodge are still preserved two old, rudely-engraved brass plates: one of these relates to the first two degrees of Masonry; the other contains on the one side certain emblems belonging to a Master's Lodge, and on the reverse five figures; the one at the top is called the Red Cross or Ark. At the bottom is a series of concentric arches, which might be mistaken for a rainbow, were there not a keystone on the summit, indicative of an arch. The three other figures are enclosed within a border; the upper is called the Sepulcher, the second, Knight of Malta; and the third, Knights Templar. The age of these plates is unknown, but they can scarcely be more modern than the beginning or middle of the seventeenth century."

So circumstantial a description, inserted, too, in a book of official authority, would naturally lead to the conclusion that these plates must have been in existence in 1845, when the description was written. If they ever existed, they have now disappeared, nor have any traces of them been discovered. Brother W. James Hughan, whose indefatigable labors have been rewarded with so many valuable discoveries, has failed, in this search, to find success. He says in the Freemason, "I spent some weeks, in odd hours, looking up the question a few years ago, and wrote officials in Edinburgh and at Stirling, and also made special inquiries at Stirling by kind co-operation of Masonic students who also investigated the matter; but all our many attempts only resulted in confirming what I was told at the outset, namely, that 'No one knows aught about them, either in Stirling or elsewhere. The friends at Stirling say the plates were sent to Edinburgh, and never returned, and the Fraternity at Edinburgh declared they were returned, and have since been lost.'"

STOCKINGS. In the eighteenth century, when knee-breeches constituted a portion of the costume of gentlemen, Freemasons were required, by a ritualistic regulation, to wear white stockings. The fashion having expired, the regulation is no longer in force.

STOLKIN. In the Elu Degrees (elu, the French word meaning elected or chosen has an especial and familiar connection with certain of the first grades of the Ancient and Accepted Scottish Rite) this is the name of one of those appointed to search for the criminals commemorated in the legend of the Third Degree. It is impossible to trace its derivation to any Hebrew root. It may be an anagram of a name, perhaps that of one of the friends of the house of Stuart.

STONE. The stone, on account of its hardness, has been from the most ancient times a symbol of strength, fortitude, and a firm foundation. The Hebrew word ננ, which signifies a stone, is derived, by Gesenius, from an obsolete root, ṣaba, to build, whence aaron, an architect; and he refers it to Amenah, which means a column, a covenant, and truth. The stone, therefore, says Portal (Egyptian Symbols), may be considered as the symbol of faith and truth: hence Christ taught the very principle of symbology, when he called Peter, who represented faith, the rock or stone on which he would build his Church. But in Hebrew as well as in Egyptian symbology the stone was also sometimes the symbol of falsehood. Thus the name of Typhon, the principle of evil in the Egyptian theology, was always written in the hieroglyphic characters with the determinative sign for a stone. But the stone of Typhon was a heven stone, which had the same evil signification in Hebrew. Hence Jehovah says in Exodus, "Thou shalt not build me an altar of heven stone"; and Joshua built, in Mount Ebal, "an altar of whole stones, over which no man hath lift up any iron."

The heven stone was therefore a symbol of evil and falsehood; the unhven stone of good and truth. This must satisfy us that the Masonic symbolism of the stone, which is the converse of this, has not been derived from either the Hebrew or the Egyptian symbology, but sprang from the architectural ideas of the Operative Masons; for in Freemasonry the rough ashlar, or unhven stone, is the symbol of man's evil and corrupt condition; while the perfect ashlar, or the heven stone, is the symbol of his improved and perfected nature.

STONE, CORNER. See Corner-Stone.

STONE, CUBICAL. See Cubical Stone.

STONE MANUSCRIPT. This manuscript is no longer in existence, having been one of those which was destroyed, in 1720, by some too scrupulous Brethren. Brother Preston (1792 edition, page 167), describes it as "an old manuscript, which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones." Preston gives, however, an extract from it, which details the affection borne by Saint Alban for the Freemasons, the wages he gave them, and the Charter which he obtained from the King to
Baukunst, that is, An Essay on the Old German Archi-
tecture, published in 1820. In this work the author
 traces, with great exactness, the rise and the progress
 of the craft of masons in Germany, and cathedrals in their dioceses, because not only
 architects and stone-masons presented, in the midst
 of the twelfth century. To their knowledge of archi-
tecture they added that of the other sciences, which
 they had learned from the monks. Like these, too,
 they devoted themselves to the higher principles of
 the art, and employed other laymen to assist their
 labors as stone-masons. And thus the union of these
 architects and stone-masons presented, in the midst
 of an uneducated people, a more elevated and
 intelligent class, engaged as an exclusive associa-
tion in building important and especially religious
 edifices.

 But now a new classification took place. As for-
 merly, the monks, who were the sole depositaries of
 the secrets of high art, separated themselves from the
 laymen, who were entrusted with only the manual
 labor of building; so now the more intelligent of the
 laymen, who had received these secrets from monks,
 were in turn distinguished as architects from the
 ordinary laborers, or common masons. The latter
 knew only the use of the trowel and mortar, while the
 former were occupied in devising plans for building
 and the construction of ornaments by sculpture and
 skilful stone-cutting.

 [The Reviser of this work may perhaps to advan-
tage inject a few lines here upon an assumption made

STONE-MASON'S
by Doctor Mackey and many other writers. This belief is well illustrated by the above paragraph. While the conclusion is a debatable one yet there are those who hesitate in crediting to the religion of the Middle Ages all that is valuable in medieval art. Beautiful penmanship is exhibited by manuscripts of that time written and illuminated by skilled monks. But that they “were the sole depositaries of the secrets of high art” is quite another and a large conviction questioned by some such critical scholars as Dr. G. G. Coulton in the Lowell Lectures at Boston, Massachusetts in the spring of 1923 (see Art and the Reformation, 1928, published by Basil Blackwell, Oxford, England). If the student reads the preceding and the following paragraphs with the reservation in his mind that the laymen were themselves. These laymen were themselves fully competent artists according to the latest records and any assertion suggesting the contrary conviction based upon any lingering and quite common conclusion that they lacked these artistic qualifications and that the monks exclusively possessed them, should be carefully checked with all the ascertained facts which to laymen were themselves fully competent artists according to the latest records and any assertion suggesting the contrary conviction based upon any lingering and quite common conclusion that they lacked these artistic qualifications and that the monks exclusively possessed them, should be carefully checked with all the ascertained facts which to say the least do not conclusively establish claims of that sort. Doctor Mackey alludes rightly to the superiority of the laymen builders, but this complimentary reference can truthfully be much enlarged; they were the cathedral architects of their times. As Doctor Coulton said (page 69) of a great era of church-building, “Even at this time of exceptional favor and prosperity, there is no real evidence that any but a very small minority of the monks worked themselves, either as designers or as Craftsmen.” These brotherhoods of high artists soon won great esteem, and many privileges and franchises were conceded to them by the municipal authorities among whom they practised their profession. Their places of assembly were called Hutten, Logen, or Lodges, and the members took the name of Steinmetzen. Their patron saint was Saint John the Baptist, who was honored by them as the mediator between the Old and the New Covenants, and the first martyr of the Christian religion. What condition of art these Freemasons of the Middle Ages had attained, we may judge from what Henry Hallam says of the edifices they erected—that they “united sublimity in general composition with the beauties of variety and form, skilful or at least fortunate effects of shadow and light, and in some instances extraordinary mechanical science” (Europe in the Middle Ages iv, page 280). And he subsequently adds (page 284), as an involuntary confirmation of the truth of the sketch of their origin just given, that the mechanical execution of the buildings was “so far beyond the apparent intellectual powers of those times, that some have ascribed the principal ecclesiastical structures to the Fraternity of Freemasons, depositaries of a concealed and traditional science. There is probably some ground for this opinion, and the earlier archives of that mysterious association, if they existed, might illustrate the progress of Gothic architecture, and perhaps reveal its origin.” These archives do exist, or many of them; and although unknown to Hallam because they were out of the course of his usual reading, they have been thoroughly sifted by recent Masonic scholars, especially by our German and English Brethren; and that which the historian of the Middle Ages had only assumed as a plausible conjecture has, by their researches, been proved to be a fact.

The prevalence of Gnostic symbols—such as lions, serpents, and the like—in the decorations of churches of the Middle Ages, has led some writers to conclude that the Knights Templar exercised an influence over the architects, and that by them the Gnostic and Ophite symbols were introduced into Europe. But Doctor Steiglitz denies the correctness of this conclusion. He ascribes the existence of Gnostic symbols in the church architecture to the fact that, at an early period in ecclesiastical history, many of the Gnostic dogmas passed over into Christendom with the Oriental and Platonic philosophy, and he attributes their adoption in architecture to the natural compliance of the Architects or Masons with the predominant taste in the earlier periods of the Middle Ages for mysticism, and the favor given to grotesque decorations, which were admired without any knowledge of their actual import. Steiglitz also denies any deduction of the Builders’ Fraternities, or Masonic Lodges, of the Middle Ages from the Mysteries of the old Indians, Egyptians, and Greeks; although he acknowledges that there is a resemblance between the organizations. This, however, he attributes to the fact that the Indians and Egyptians preserved all the sciences, as well as the principles of architecture, among their secrets, and because, among the Greeks, the artists were initiated into their Mysteries, so that, in the old as well as in the new brotherhoods, there was a purer knowledge of religious truth, which elevated them as distinct associations above the people. In like manner, he denies the descent of the Masonic Fraternities from the sect of Pythagoreans, which they resembled only in this: that the Samian sage established schools which were secret, and were based upon the principles of geometry.

But Steiglitz thinks that these are not mistaken who trace the Associations of Masons of the Middle Ages to the Roman Colleges, the Collegia Caesentiarum, because these colleges appear in every country that was conquered and established as a province or a colony by the Romans, where they erected temples and other public buildings, and promoted the civilization of the inhabitants. They continued until a late period. But when Rome began to be convulsed by the wars of its decline, and by the incursions of hordes of barbarians, they found a welcome reception at Byzantium, or Constantinople, whence they subsequently spread into the west of Europe, and were everywhere held in great estimation for their skill in the construction of buildings.

In Italy the Associations of Architects never entirely ceased, as we may conclude from the many buildings erected there during the domination of the Ostrogoths and the Lombards. Subsequently, when civil order was restored, the Masons of Italy
were encouraged and supported by popes, princes, and nobles. And Muratori tells us, in his *Historia d'Italia*, that under the Lombard Kings the inhabitants of Como were so superior as masons and bricklayers, that the appellation of *Magistri Comacini*, or *Masters from Como*, became generic to all those of the profession (see *Comacina Masters*).

In England, when the Romans took possession of it, the Corporations, or Colleges of Builders, also appeared, who were subsequently continued in the Fraternity of Freemasons, probably established, as Steiglitz thinks, about the middle of the fifth century, after the Romans had left the island. The English Masons were subjected to many adverse difficulties, from the repeated incursions of Scots, Picts, Danes, and Saxons, which impeded their active labors; yet were they enabled to maintain their existence, until, in the year 926, they held that General Assembly at the City of York which framed the Constitutions that governed the English Craft for eight hundred years, and which is claimed to be the oldest Masonic record now extant. It is but fair to say that the recent researches of Brother Hughan and other English writers have thrown a doubt upon the authenticity of these Constitutions, and that the very existence of this York Assembly has been denied and practically confirmed.

In France, as in Germany, the Fraternities of Architects originally sprang out of the connection of lay builders with the monks in the era of Charlemagne. The French Masons continued their Fraternities throughout the Middle Ages, and erected many cathedrals and public buildings. We have now arrived at the middle of the eleventh century, tracing the progress of the Fraternities of Stone-Masons from the time of Charlemagne to that period. At that time all the architecture of Europe was in their hands. Under the distinctive name of *Traveling Freemasons* they passed from nation to nation, constructing churches and cathedrals wherever they were needed. Of their organization and customs, Sir Christopher Wren, in his *Parentalia*, gives the following account: "Their government was perfect; they were the central school; obeyed in their designs the dictates of their rule. A surveyor governor, and where they fixed near the building in which they were working, the most constant correspondence; and rendered every minute improvement the property of the whole body, and a new conquest of the art."

Working in this way, the Stone-Masons as corporations of builders, daily increased in numbers and in power. In the thirteenth century they assumed a new organization, which allied them more closely than ever with that Brotherhood of Speculative Freemasons into which they were finally merged in the eighteenth century, in England, but not in Germany, France, or Italy. These Fraternities or Associations became at once very popular. Many of the potentates of Europe, and among them the Emperor Rudolph I, conceded to them considerable powers of jurisdiction, such as would enable them to preserve the most rigid system in matters pertaining to building, and would facilitate them in bringing master builders and stone-masons together at any required point.

Pope Nicholas III granted the Brotherhood, in 1278, *Letters of Indulgence*, which were renewed by his successors, and finally, in the next century, by Pope Benedict XII.

The Steinmetzen, as a Fraternity of Operative Masons, distinguished from the ordinary masons and laborers of the craft, acquired at this time great prominence, and were firmly established as an association. In 1452 a General Assembly was convened at Strasbourg, and a new Constitution framed, which embraced many improvements and modifications of the former one. But seven years afterward, in 1459, Jost Dotzinger, then holding the position of architect of the Cathedral of Strasbourg, and, by virtue of his office, presiding over the Craft of Germany, convened a General Assembly of the Masters of all the Lodges at the City of Ratisbon. There the code of laws which had been adopted at Strasbourg in 1452, under the title of *Statutes and Regulations of the Fraternity of Stone-Masons of Strasbourg* was fully discussed and sanctioned. It was then also resolved that there should be established four Grand Lodges—at Strasbourg, at Vienna, at Cologne, and at Zurich; and they also determined that the Master Workman, for the time being, of the Cathedral of Strasbourg should be the Grand Master of the Masons of Germany. These Constitutions of Statutes are still extant, and are older than any other existing Masonic record of unquestioned authenticity, except the manuscript of Halliwell. They were "kindly and affably agreed upon," according to their preamble, "for the benefit and requirements of the Masters and Fellows of the whole Craft of Masonry and Masons in Germany."

Besides the Strasbourg Constitution of 1459 there are two other very important documents of the Steinmetzen of Germany: The Torgau Ordinances of 1462 and the Brothers' Book of 1563.

General Assemblies, at which important business was transacted, were held in 1464 at Ratisbon, and in 1469 at Spire, while provincial assemblies in each of the Grand Lodge Jurisdictions were annually convened.

In consequence of a deficiency of employment, from political disturbances and other causes, the Fraternity now for a brief period declined in its activity. But it was speedily revived when, in October, 1498, the Emperor Maximilian I confirmed its Statutes, as they had been adopted at Strasbourg, and recognized its former rights and privileges. This Act of Confirmation was renewed by the succeeding Emperors, Charles V and Ferdinand I. In 1563 a
Bodies began rapidly to decline. In several of the regions dependent on their own skill and free to follow their own conceptions. But in the beginning of the sixteenth century, the necessity for their employment in the further construction of religious edifices having ceased, the Fraternity began to decline, and the Masonic Corporations were all finally dissolved, with those of other workmen, by Francis I, in 1539. Then originated that system which the French call Compagnonage, a system of independent Gilds or brotherhoods, retaining a principle of community as to the art which they practised, and with, to some extent, a secret bond, but without elevated notions or general systematic organizations. The societies of Compagnons were, indeed, but the debris of the Building Masons. Masonry ceased to exist in France as a recognized system until its revival in the eighteenth century.

We see, then, in conclusion, that the Stone-Masons—coming partly from the Roman Colleges of Architects, as in England, in Italy, and in France, but principally, as in Germany, from the cloistered brotherhoods of monks—devoted themselves to the construction of religious edifices. They consisted mainly of architects and skilful operatives; but—as they were controlled by the highest principles of their art, were in possession of important professional secrets, were actuated by deep sentiments of religious devotion, and had united with themselves in their labors, men of learning, wealth, and influence—to serve as a proud distinction between themselves and the ordinary laborers and uneducated workmen, many of whom were of servile condition.
STONE OF FOUNDATION. The Stone of Foundation constitutes one of the most important and abstruse of all the symbols of Freemasonry. It is referred to in numerous legends and traditions not only of the Freemasons, but also of the Jewish Rabbis, the Talmudic writers, and even the Mussulman doctors. Many of these, it must be confessed, are apparently puerile and absurd; but most of them, and especially the Masonic ones, are deeply interesting in their allegorical signification.

The Stone of Foundation is, properly speaking, a symbol of the higher Degrees. It makes its first appearance in the Royal Arch, and forms indeed the most important symbol of that Degree. But it is so intimately connected, in its legendary history, with the construction of the Solomonic Temple, that it must be considered as a part of Ancient Craft Masonry, although he who confines the range of his investigations to the first three Degrees will have no means, within that narrow limit, of properly appreciating the symbolism of the Stone of Foundation.

As preliminary to the inquiry, it is necessary to distinguish the Stone of Foundation, both in its symbolism and its legendary history, from other stones which play an important part in the Masonic Ritual, but which are entirely distinct from it. Such is the corner-stone, which was always placed in the northeast corner of the building about to be erected, and to which such a beautiful reference is made in the ceremonies of the First Degree; or the keystone, which constitutes an interesting part of the Mark Master's Degree; or, lastly, the capstone, upon which all the ritual of the Most Excellent Master's Degree is founded. They are all, in their proper places, highly interesting and instructive symbols, but have no connection whatever with the Stone of Foundation, whose symbolism it is our present object to discuss. Nor, although the Stone of Foundation is said, for peculiar reasons, to have been of a cubical form, must it be confounded with that stone called by the Continental Freemasons the cubical stone—the pierre cubique of the French and the cubik stein of the German Freemasons but which in the English system is known as the perfect ashlar.

The Stone of Foundation has a legendary history and a symbolic signification which are peculiar to itself, and which differ from the history and meaning which belong to these other stones. We propose first to define this Masonic Stone of Foundation, then to collate the legends which refer to it, and afterward to investigate its significance as a symbol. To the Freemason who takes a pleasure in the study of the mysteries of his Institution, the investigation cannot fail to be interesting, if it is conducted with any ability. But in the very beginning, as a necessary preliminary to any investigation of this kind, it must be distinctly understood that all that is said of this Stone of Foundation in Freemasonry is to be strictly taken in a mythical or allegorical sense. Doctor Oliver, while undoubtedly himself knowing that it was simply a symbol, has written loosely of it as though it were a substantial reality; and hence, if the passages in his Historical Landmarks, and in his other works which refer to this celebrated stone, are accepted by his readers in a literal sense, they will present absurdities and puerilities which would not occur if the Stone of Foundation was received, as it really is, as a myth conveying a most profound and beautiful symbolism. It is such that it is to be treated here; and, therefore, if a legend is recited or a tradition related, the reader is requested on every occasion to suppose that such legend or tradition is not intended as the recital or relation of what is deemed a fact in Masonic history, but to wait with patience for the development of the symbolism which it conveys. Read in this spirit, as all the legends of Freemasonry should be read, the legend of the Stone of Foundation becomes one of the most important and interesting of all the Masonic symbols.

The Stone of Foundation is supposed, by the theory which establishes it, to have been a stone placed at one time within the foundations of the Temple of Solomon, and afterward, during the building of the second Temple, transported to the Holy of Holies. It was in form a perfect cube, and had inscribed upon its upper face, within a delta or triangle, the sacred Tetragrammaton, or Ineffable Name of God. Doctor Oliver, speaking with the solemnity of a historian, says that Solomon thought that he had rendered the house of God worthy, so far as human adornment could effect, for the dwelling of God, "when he had placed the celebrated Stone of Foundation, on which the sacred name was mystically engraven, with solemn ceremonies, in that sacred depository on Mount Moriah, along with the foundations of Dan and Asher, the centre of the Most Holy Place, where the Ark was overshadowed by the Shekinah of God." The Hebrew Talmudists, who thought as much of this stone, and had as many legends concerning it, as the Masonic Talmudists, called it eben shatijah, or Stone of Foundation, because as they said, it had been laid by Jehovah as the foundation of the world, and hence the apocryphal Book of Enoch speaks of the "stone which supports the corners of the earth."

This idea of a foundation-stone of the world was most probably derived from that magnificent passage of the Book of Job (xxxviii, 4-7) in which the Almighty demands of Job,

Where wast thou, when I laid the foundation of the earth? Declare, since thou hast such knowledge!
Who fixed its dimensions, since thou knowest!
Or who stretched out the line upon it?
Upon what were its foundations fixed?
And who laid its corner-stone,
When the morning stars sang together,
And all the sons of God shouted for joy?

Noyes, whose translation we have adopted as not materially differing from the common version, but more poetical and more in the strain of the original, thus explains the allusions to the foundation-stone:

"It was the custom to celebrate the laying of the corner-stone of an important building with music, songs, shouting, etc. Hence the morning stars are represented as celebrating the laying of the corner-stone of the earth."

Upon this meager statement has been accumulated more traditions than appertain to any other Masonic symbol. The Rabbis, as has already been intimated, divide the glory of these apocryphal histories with the Freemasons; indeed, there is good reason for a suspicion that nearly all the Masonic legends owe their first existence to the imaginative genius of the writers.
of the Jewish Talmud. But there is this difference between the Hebrew and the Masonic traditions: that the Talmudic scholar recited them as truthful histories, and swallowed, in one gulp of faith, all their impossibilities and anachronisms; while the Masonic scholar has received them as allegories, whose value is not in the facts, but in the sentiments which they convey.

With this understanding of their meaning, let us proceed to a collation of these legends. In that blasphemous work, the Toldoth Jeshu, or Life of Jesus, written, it has been supposed, in the thirteenth or fourteenth century, we find the following account of this wonderful stone: "At that time (the time of Jesus) there was in the House of the Sanctuary (that is, the Temple) a stone of foundation, which is the very stone that our father Jacob anointed with oil, as it is described in the twenty-eighth chapter of the Book of Genesis. On that stone the letters of the Tetragrammaton were inscribed, and whosoever of the Israelites should learn that name would be able to master the world. To prevent, therefore, any one from learning these letters, two iron dogs were placed upon two columns in front of the Sanctuary. If any person, having acquired the knowledge of these letters, desired to depart from the Sanctuary, the barking of the dogs, by magical power, inspired so much fear that he suddenly forgot what he had acquired."

This passage is cited by the learned Buxtorf in his Lexicon Talmudicum; but in his copy of the Toldoth Jeshu, Doctor Mackey found another passage, which gives some additional particulars, in the following words: "At that time there was in the Temple the ineffable name of God, inscribed upon the Stone of Foundation. For when King David was digging the foundation for the Temple, he found in the depths of the excavation a certain stone on which the name of God was inscribed. This stone he removed and deposited it in the Holy of Holies." The same puerile story of the barking dogs is repeated still more at length. It is not pertinent to the present inquiry, but it may be stated, as a mere matter of curious information, that this scandalous book, which is based on these and other rabbinical reveries, are of sound sense, if looked at only in the light of allegories.

The legends just related are in many respects contradictory and unsatisfactory, and another series, equally as old, is now very generally adopted by Masonic scholars as much better suited to the symbolism by which all these legends are explained. This series of legends commences with the patriarch Enoch, who is supposed to have been the first consecrator of the Stone of Foundation. The legend of Enoch is so interesting and important in this connection as to excuse its repetition in the present work. The legend in full is as follows: Enoch, under the inspiration of the Most High, and in obedience to the instructions which he had received in a vision, built a Temple underground on Mount Moriah, and dedicated it to God. His son, Methuselah, constructed the building, although he was not acquainted with his father’s motives for the erection. This temple consisted of nine vaults, situated perpendicularly beneath each other, and communicating by apertures left in each vault.

Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the plate he engraved the true name of God, or the Tetragrammaton, and placing it on a cubical stone, known thereafter as the Stone of Foundation, he deposited the whole within the lowest arch. When this subterranean building was completed, he made a door of stone, and attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it that the aperture could not be discovered. Enoch, himself, was permitted to enter it but once a
year; and on the deaths of Enoch, Methuselah, and Lamech, and the destruction of the world by the Deluge, all knowledge of the vault or subterranean temple and of the Stone of Foundation, with the Sacred and Ineffable Name inscribed upon it, was lost for ages to the world.

At the building of the first Temple of Jerusalem, the Stone of Foundation again makes its appearance. Reference has already been made to the Jewish tradition that David, when digging the foundations of the Temple, found in the excavation which he was making a certain stone, on which the Ineffable Name of God was inscribed, and which stone he is said to have removed and deposited in the Holy of Holies. That King David laid the foundations of the Temple upon which the superstructure was subsequently erected by Solomon, is a favorite theory of the legend-mongers of the Talmud. The Masonic tradition is substantially the same as the Jewish, but it substitutes Solomon for David, thereby giving a greater air of probability to the narrative, and it supposes that the stone thus discovered by Solomon was the identical one that had been deposited in his secret vault by Enoch. This Stone of Foundation, the tradition states, was subsequently removed by King Solomon, and, for wise purposes, deposited in a secret and safer place.

In this the Masonic tradition again agrees with the Jewish, for we find in the third chapter of the Treatise on the Temple, the following narrative: “There was a stone in the Holy of Holies, on its west side, on which was placed the Ark of the Covenant, and before the Pot of Manna and Aaron’s rod. But when Solomon had built the Temple, and foresaw that it was at some future time to be destroyed, he constructed a deep and winding vault underground, for the purpose of concealing the ark, wherein Josiah afterwards, as we learn in the Second Book of Chronicles (xxxv, 3) deposited it with the Pot of Manna, the Rod of Aaron, and the Oil of Anointing.”

The Talmudical book Yoma gives the same tradition, and says that “the Ark of the Covenant was placed in the centre of the Holy of Holies, upon a stone rising three fingers’ breadth above the floor, to be as it were a pedestal for it.” This stone, says Prideaux, in his Old and New Testament Connected (volume i, page 148), “the Rabbins call the Stone of Foundation, and give us a great deal of trash about it.”

There is much controversy as to the question of the existence of any Ark in the second Temple. Some of the Jewish writers assert that a new one was made; others that the old one was found where it had been placed in the bowels of Mount Moriah. There it was subsequently discovered by King Solomon, who deposited it in a crypt of the first Temple, where it remained concealed until the foundations of the second Temple were laid, when it was discovered and removed to the Holy of Holies. But the most important point of the legend of the Stone of Foundation is its intimate and constant connection with the Tetragrammaton or Ineffable Name. It is this name, inscribed upon it within the Sacred and Symbolic Delta, that gives to the stone all its Masonic value and significance. It is upon this fact, that it was so inscribed, that its whole symbolism depends.

Looking at these traditions in anything like the light of historical narratives, we are compelled to consider them, to use the plain language of Lee, “but as so many idle and absurd conceits.” We must go behind the legend, which we acknowledge at once to be only an allegory, and study its symbolism. The following facts can, we think, be readily established from history. First, that there was a very general prevalence among the earliest nations of antiquity of the worship of stones as the representatives of Deity; secondly, that in almost every ancient temple there was a legend of a sacred or mystical stone; thirdly, that this legend is found in the Masonic system; and lastly, that the mystical stone there has received the name of the Stone of Foundation.

Now, as in all the other systems the stone is admitted to be symbolic, and the traditions connected with it mystical, we are compelled to assume the same predicates of the Masonic stone. It, too, is symbolic, and its legend a myth or an allegory. Of the fable, myth, or allegory, Bailly has said that “subordinate to history and philosophy, it only deceives that it may the better instruct us. Faithful
in preserving the realities which are confided to it, it covers with its seductive envelop the lessons of the one and the truths of the other. It is from this standpoint that we are to view the allegory of the Stone of Foundation, as developed in one of the most interesting and important symbols of Freemasonry.

The fact that the mystical stone in all the ancient religions was a symbol of the Deity, leads us necessarily to the conclusion that the Stone of Foundation was also a symbol of Deity. And this symbolic idea is strengthened by the Tetragrammaton, or sacred name of God, that was inscribed upon it. This Ineffable Name sanctifies the stone upon which it is engraved as the symbol of the Grand Architect. It takes from it its heathen signification as an idol, and consecrates it to the worship of the true God. The predominant idea of the Deity, in the Masonic system, connects him with his creative and formative power. God is to the Freemason Al Gabil, as the Arabians called him, that is, The Builder; or, as expressed in his Masonic title, the Grand Architect of the Universe, by common consent abbreviated in the formula G. A. O. T. U.

Now, it is evident that no symbol could so appropriately suit him in this character as the Stone of Foundation, upon which he is allegorically supposed to have erected his world. Such a symbol closely connects the creative work of God, as a pattern and exemplar, with the workman’s erection of his temporal building on a similar foundation-stone.

But this Masonic idea is still further to be extended. The great object of all Masonic labor is Divine Truth. The search for the Lost Word is the search for truth. But Divine Truth is a term synonymous with God. The Ineffable Name is a symbol of truth, because God, and God alone, is truth. It is properly a Scriptural idea. The Book of Psalms abounds with this sentiment. Thus it is said that the truth of the Lord “reacheth unto the clouds,” and that “his truth endureth unto all generations.” If, then, God is Truth, and the Stone of Foundation is the Masonic symbol of God, it follows that it must also be the symbol of Divine Truth.

When we have arrived at this point in our speculations, we are ready to show how all the myths and legends of the Stone of Foundation may be rationally explained as parts of that beautiful “science of morality, veiled in allegory and illustrated by symbols,” which is the acknowledged definition of Freemasonry. In the Masonic system there are two Temples: the First Temple, in which the Degrees of Ancient Craft Masonry are concerned, and the Second Temple, with which the higher Degrees, and especially the Royal Arch, are related. The First Temple is symbolic of the present life; the Second Temple is symbolic of the life to come. The First Temple, the present life, must be destroyed; on its foundations the Second Temple, the life eternal, must be built.

But the mystical stone was placed by King Solomon in the foundations of the first Temple. That is to say, the First Temple of our present life must be built on the sure foundation of Divine Truth, “for other foundation can no man lay.” But although the present life is necessarily built upon the foundation of truth, yet we never thoroughly attain it in this sublunary sphere. The Foundation-Stone is concealed in the First Temple, and the Master Mason knows it not. He has not the true word. He receives only a substitute.

In the Second Temple of the future life, we have passed from the grave which had been the end of our labors in the First. We have removed the rubbish, and have found that Stone of Foundation which had been hitherto concealed from our eyes. We now throw aside the substitute for truth which had contented us in the former Temple, and the brilliant effulgence of the Tetragrammaton and the Stone of Foundation are discovered, and thenceforth we are the possessors of the true word—of Divine Truth. And in this way, the Stone of Foundation, or Divine Truth, concealed in the First Temple, but discovered and brought to light in the Second, will explain that passage of the Apostle: “For now we see through a glass darkly; but then, face to face: now I know in part; but then I shall know face to face.”

And so the result of this inquiry is, that the Masonic Stone of Foundation is a symbol of Divine Truth, upon which all Speculative Freemasonry is built, and the legends and traditions which refer to it are intended to describe, in an allegorical way, the progress of truth in the soul, the search for which is a Freemason’s labor, and the discovery of which is his reward.

STONE PAVEMENT. Doctor Oliver says that, in the English system, “the stone pavement is a figurative appendage to a Master Masons’ Lodge, and, like that of the Most Holy Place in the Temple, is for the High Priest to walk on.” This is not recognized in the American system, where the stone or mosaic pavement is appropriated to the Entered Apprentice’s Degree.

STONE, REJECTED. Saint Matthew records (xxi, 42) that our Lord said to the Chief Priests and Elders, “Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?” Commenting on this, Dr. Adam Clarke says: “It is an expression borrowed from masons, who, finding a stone which, being tried in a particular place, and appearing improper for it, is thrown aside and another taken; however, at last, it may happen that the very stone which had been before rejected may be found the most suitable as the head stone of the corner.” This is precisely the symbolism of the Mark Master or Fourth Degree of the American Rite, where the rejected stone is suggested to the neophyte “as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects.” Brother G. F. Yates says that the symbolism of the rejected stone in the present Mark Degree is not in the original Master Mark Mason’s Degree, out of which Webb manufactured his ritual, but was introduced by him from some other unknown source.

STONE SQUARERS. See Giblim.

STONE, WHITE. Among the ancient Greeks and Romans, sentence was given in courts of judicature by white and black stones or pebbles. Those who were in favor of acquittal cast a white stone, and those who were for condemning, a black one. So, too, in popular elections a white stone was deposited by those who were favorable to the candidate, and a
STONE
black one by those who wished to reject him. In
this ancient practise we find the origin of white and
black balls in the Masonic ballot. The white stone is
also a symbol of victory. “To him that overcometh
will I give to eat of the hidden manna, and will give
him a white stone, and in the stone a new name writ¬
ten, which no man knoweth saving he that receiveth
it” (Revelation iii, 17). Here is a recognition of the
conqueror, the stone as in the Roman tessera gladiato¬ia being the reward of the victorious in the arena,
a mark of distinction. There was also the tessera hospi¬
talis, a token or pledge of hospitality, a stone
broken in halves, each half retained by both of two
friends, and they or any of their families could at a
time future assemble and unite the parts of the stone
to prompt and renew the fellowship as of old. Hence,
too, the white stone has become the symbol of abso¬
lution in judgment, and of the conferring of honors
and rewards. The white stone with the new name,
mentioned in the Mark Master’s Degree, refers to the
keystone.
STONE, WILLIAM LEETE. An American jour¬
nalist and writer, who was born in the State of New
York in 1792, and died in 1844. He was the author
of several literary works, generally of a biographical
character. But his largest work was Letters on Ma¬
sory and anti-Masonry, addressed to the Hon. John
Quincy Adams, New York, 1832. This was one of the
productions which were indebted for their appear¬
ance to the anti-Masonic excitement that prevailed
at that time in this country. Although free from
the bitterness of tone and abusive language which
characterized most of the contemporaneous writings
of the anti-Masons, it is, as an argumentative work,
discerable to the critical acumen of the author. It
abounds in statements made without authority and
unsustained by proofs, while its premises being in
most instances false, its deductions are necessarily
illogical.
STONE-WORSHIP. This was, perhaps, the ear¬
liest form of fetishism. Before the discovery of
metals, men were accustomed to worship unhewn
stones. From China, whom Sanchoniathan calls the
first Phenician, the Canaanites learned the practise,
the influence of which we may trace in the stone pillar
erected and consecrated by Jacob. The account in
Genesis (xxviii, 18, 22) is that “Jacob took the stone
that he had put for his pillows and set it up for a
pillar, and poured oil upon the top of it; and he called
the name of that place Bethel, saying, This stone
which I have set for a pillar shall be God’s house.”
The Israelites were repeatedly commanded to destroy
the stone idols of the Canaanites, and Moses corrects
his own people when falling into this species of idol¬
atry.
Various theories have been suggested as to the
origin of stone-worship. Lord Kames’ theory was
that stones erected as monuments of the dead became
the place where posterity paid their veneration to the
memory of the deceased, and that the monumental
stones at length became objects of worship, the people
having lost sight of the emblematical signification,
which was not readily understood.
Others have sought to find the origin of stone-wor¬
ship in the stone that was set up and anointed by
Jacob at Bethel, and the tradition of which had
extended into the heathen nations and become cor¬
ruped. It is certain that the Phenicians worshiped
sacred stones under the name of Boethloia, which word
is evidently derived from the Hebrew Bethel, and this
undoubtedly gives some appearance of probability to
the theory.
But a third theory supposes that the worship of
stones was derived from the unskilfulness of the
primitive sculptors, who, unable to frame, by their
meager principles of plastic art, a true image of the
God whom they adored, were content to sub¬
titute in its place a rude or scarcely polished stone.
Hence the Greeks, according to Pausanias, originally
used unhewn stones to represent their deities, thirty of
which, that historian says, he saw in the City of
Pharoe. These stones were of a cubical form, and, as
the greater number of them were dedicated to the god
Hermes, or Mercury, they received the generic name
of Hermas. Subsequently, with the improvement of
the plastic art, the head was added.
So difficult, indeed, was it, in even the most refined
era of Grecian civilization, for the people to divest
themselves of the influence of this superstition, that
Theophrastus characterizes the superstitious man as
one who could not resist the impulse to bow to those
mysterious stones which served to mark the con¬
fluence of the highways.
One of these consecrated stones was placed before
the door of almost every house in Athens. They were
also placed in front of the temples, in the gymnasia or
schools, in libraries, and at the corners of streets, and
in the roads. When dedicated to the god Terminus,
whose special province, was held to be boundaries,
they were used as landmarks, and placed as such
upon the concurrent lines of neighboring possessions.
The Thebans worshiped Bacchus under the form of
a rude, square stone.
Aronius says that Cybele was represented by a
small stone of a black color. Eusebius cites Porphyry
as saying that the ancients represented the Deity by
a black stone, because His nature is obscure and in¬
sicreptible. The reader will here be reminded of the
black stone, Hadjar el Aswad, placed in the south¬
west corner of the Kaaba at Mecca, which was wor¬
shiped by the ancient Arabsians, and is still treated
with religious veneration by the modern Moham¬
dedans. The Mussulman priests, however, say that
it was at first white, of such surprising splendor to be
seen at the distance of four days journey, but that
it has been blackened by the tears of pilgrims.
The Druids, it is well known, had no other images
of their gods but cubical or sometimes columnar
stones, of which Toland gives several instances.
The Chaldeans had a sacred stone, which they held
in great veneration, under the name of Minizuris,
and to which they sacrificed for the purpose of evoking
the Good Demon.
Stone-worship existed among the early American
races. Squier quotes Skinner as asserting that the
Peruvians used to set up rough stones in their fields
and plantations, which were worshiped as protec¬
tors of their crops. And Gama says that in Mexico the
presiding god of the spring was often represented
without a human body, and in place thereof a pilaster
or square column, whose pedestal was covered with
various sculptures.
Indeed, so universal was this stone-worship, that Godfrey Higgins, in his *Celtic Druids*, says that “throughout the world the first object of idolatry seems to have been a plain, unwrought stone, placed in the ground, as an emblem of the generative or productive powers of nature.” And Bryant, in his *Analysis of Ancient Mythology*, asserts that “there is in every oracular temple some legend about a stone.”

Without further citations of examples from the religious usages of antiquity, it will, we think, be conceded that the cubical stone formed an important part of the religious worship of primitive nations. But Cudworth, Bryant, Faber, and all other distinguished writers who have treated the subject, have long since established the theory that the Pagan religions were eminently symbolic. Thus, to use the language of Dudley, the pillar or stone was “adopted as a symbol of strength and firmness—a symbol, also, of the Divine Power, and, by a ready inference, a symbol or idol of the Deity Himself.” And this symbolism is confirmed by Phurmutus, whom Toland quotes as saying that the god Hermes was represented without hands or feet, being a cubical stone, because the cubical figure betokened his solidity and stability.

The influence of this old stone-worship, but of course divested of its idolatrous spirit, and developed into the system of symbolic instruction, is to be found in Freemasonry, where the reference to sacred stones is made in the Foundation-Stone, the Cubical Stone, the Corner-Stone, and some other symbols of a similar character. Indeed, the stone supplies Masonic science with a very important and diversified symbolism.

As stone-worship was one of the oldest of the deflections from the pure religion, so it was one of the last to be abandoned. A Decree of the Council of Arles, which was held in the year 452, declares that “if, in any diocese, any infidel either lighted torches or worshipped trees, fountains, or stones, or neglected to destroy them, he should be found guilty of sacrilege.” A similar decree was subsequently issued by the Council of Tours in 567, that of Nantes in 688, and that of Toledo in 681. Charlemagne, of France, in the eighth century, and Canute, of England, in the eleventh, found it necessary to execrate and forbid the worship of stones.

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Even in the present day, the worship has not been altogether abandoned, but still exists in some remote districts of Christendom. Scheffer, in his *Description of Lapland*, cited by Tennent, in *Notes and Queries* (first series, v. 122) says that in 1673 the Laplanders worshipped an unhewn stone found upon the banks of lakes and rivers, and which they called hied hie. It is called by the natives the bowing stone; for its broad. It is called by the natives the bowing stone; for its broad.

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STRASBURG, CONGRESSES OF. Two important Masonic Congresses have been held at Strasburg. First Congress of Strasburg. This was convened in 1275 by Erwin von Steinbach. The object was the establishment of a Brotherhood for the continuation of the labors on the Cathedral. It was attended by a large concourse of Freemasons from Germany and Italy. It was at this Congress that the German builders and architects, in imitation of their English Brethren, assumed the name of Freemasons, and established a system of regulations for the government of the Craft (see Combinations of Freemasons).

Second Congress of Strasburg. This was convened by the Grand Lodge, or Haupte-Hütte of Strasburg, in 1564, as a continuation of one which had been held in the same year at Basle. Here several statutes were adopted, by which the Steinwerksrecht, or Stone-Masons' Law, was brought into a better condition.

 STRASBURG, CONSTITUTIONS OF. On April 23, 1459, nineteen Bauhütten, or Lodges, in Southern and Central Germany met at Ratisbon, and adopted regulations for the government of the German Stone-Masons. Another meeting was held shortly afterward at Strasburg, where these Statutes were definitively adopted and promulgated, under the title of Ordenunge der Steinmetzen Strasburg, or Constitutions of the Stone-Masons of Strasburg. They from time to time underwent many alterations, and were confirmed by Maximilian I in 1498, and subsequently by many succeeding Emperors. This old document has several times been printed; in 1810, by Krause, in his Geschichtlichen Denkmale der deutschen Freimaurer-Briederhaft, in 1844, by Heideloff, in his Bauhütte der Mittelalter in ihrer wahren Bedeutung; Findel also, in 1866, inserted portions of it in his Geschichte der Freimaurerei. Findel says the Strasburg Constitution was first printed, from a well-authenticated manuscript, by Heldmann.

The invocation with which these Constitutions commence is different from that of the English Constitutions. The latter begin thus: "The might of the Father of Heaven, with the wisdom of the blessed Son, through the grace of God and goodness of the Holy Ghost, and of our gracious Mother Mary, to time underwent many alterations, and were confirmed by Maximilian I in 1498, and subsequently by many succeeding Emperors. This old document has several times been printed; in 1810, by Krause, in his drei ältesten Kunsterkunden der Freimauersbruderschaft; in 1819, by Heldmann, in die drei ältesten geschichtlichen Denkmale der deutschen Freimauersbruderschaft, in 1844, by Heideloff, in his Bauhütte des Mittelalter in ihrer wahren Bedeutung; Findel also, in 1866, inserted portions of it in his Geschichte der Freimaurerei. Findel says the Strasburg Constitution was first printed, from a well-authenticated manuscript, by Heldmann.

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STRENGTH. This is said to be one of the three principal supports of a Lodge, as the representative of the whole Institution, because it is necessary that there should be Strength to support and maintain every great and important undertaking, not less than there should be Wisdom to contrive it, and Beauty to adorn it. Hence, Strength is symbolized in Freemasonry by the Doric Column, because, of all the orders of architecture, it is the most massive; by the Senior Warden, because it is his duty to strengthen and support the authority of the Master; and by Hiram of Tyre, because of the material assistance that he gave in men and materials for the construction of the Temple.

STRICT OBSERVANCE, RITE OF. The Rite of Strict Observance was a modification of Freemasonry, based on the Order of Knights Templar, and introduced into Germany in 1754 by its founder, the Baron von Hund. It was divided into the following seven Degrees: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Scottish Master; 5. Novice; 6. Templar; 7. Professed Knight. According to the system of the founder of this Rite, upon the death of Jacques de Molay, the Grand Master of the Templars, Pierre d'Aumont, the Provincial Grand Master of Auvergne, with two Commanders and five Knights, retired for purposes of safety into Scotland, which place they reached disguised as Operative Masons, and there finding the Grand Commander, George Harris, and several Knights, they determined to continue the Order. Aumont was nominated Grand Master, at a Chapter held on St. John's Day, 1313. To avoid persecution, the Knights became Freemasons. In 1361, the Grand Master of the Temple removed his seat to Old Aberdeen, and from that time the Order under the veil of Freemasonry, spread rapidly through France, Germany, Spain, Portugal, and elsewhere. These events constituted the principal subject of many of the Degrees of the Rite of Strict Observance. The others were connected with alchemy, magic, and other superstitious practises. The great doctrine contended for by the followers of the Rite was, "that every true Freemason is a Knight Templar." For an account of the rise, the progress, the decay, and the final extinction of this once important Rite (see Hund, Baron von).

STRICT TRIAL. See Vouching.

STRIKING OFF. Striking off a Lodge from the Registry of the Grand Lodge is a phrase of English Freemasonry, equivalent to what in the United States of America is called a Forfeiture of Charter. It is now more commonly called Erasing from the List of Lodges.

STUART MASONRY. This title is given by Masonic historians to that system of Freemasonry which is supposed to have been invented by the adherents of the exiled House of Stuart for the purpose of being used as a political means of restoring, first, James II, and afterward his son and grandson, James and Charles Edward, respectively known in history as the Chevalier Saint George and the Young Pretender. Most of the conclusions to which Masonic writers have arrived on the subject of this connection of the Stuarts with the advanced Degrees of Freemasonry are based on conjecture; but in the opinion of Doctor Mackey there is sufficient internal evidence in the character of some of these Degrees, as well as in the known history of their organization, to establish the fact that such a connection did actually exist.

The first efforts to create a Masonic influence in behalf of his family is attributed to James II, who
had abdicated the throne of England in 1688. Of him, Noorthouck says (Constitutions, 1784, page 192), that he was not "a Brother Mason," and sneeringly adds, in his index, that "he might have been a better King had he been a Mason." But Lenning says that after his flight to France, and during his residence at the Jesuit College of Clermont, where he remained for some time, his adherents, among whom were the Jesuits, fabricated certain Degrees with the ulterior design of carrying out their political views. At a later period these Degrees were, he says, incorporated into French Freemasonry under the name of the Clermont System. In reference to their original construction at that place, Gidicke had also said that many Scotchmen followed him, and thus introduced Freemasonry into France. But this opinion is only worthy of citation because it proves that such an opinion was current among the German scholars of the eighteenth century.

On his death, which took place at the Palace of St. Germain en Laye in 1701, he was succeeded in his claims to the British throne by his son, who was recognized by Louis XIV, of France, under the title of James III, but who is better known as the Chevalier Saint George, or the Old Pretender. The word Pretender here should be given the understanding of claimant. He also sought, says Lenning, to find in the high Degrees of Freemasonry a support for his political views, but, as he remarks, with no better results than those which had attended the attempts of his father. His son, Prince Charles Edward, who was commonly called by the English the Young Pretender, took a more active part than either his father or grandfather in the pursuits of Freemasonry; and there is abundant historical evidence that he was not only a Freemason, but that he held high office in the Order, and was for a time zealously engaged in its propagation; always, however, it is supposed, with political views.

In 1745 he invaded Scotland, with a view to regain the lost throne of his ancestors, and met for some time with more than partial success. On September 24, 1745, he was admitted into the Order of Knights' Templar, and was elected Grand Master, an office which it is said that he held until his death. On his return to France after his ill-fated expedition, the Prince is said to have established at the City of Arras, on April 15, 1747, a Rose Croix Chapter under the title of Scottish Jacobite Chapter. In the Patent for this Chapter he styles himself "King of England, France, Scotland, and Ireland, and, as such, Substitute Grand Master of the Chapter of Herodem, known under the title of Knight of the Eagle and Pelican, and since our misfortunes and disasters under that of Rose Croix."!

In 1748, the Rite of the Veille-Bru, or Faithful Scottish Masons, was created at Toulouse in grateful remembrance of the reception given by the Free-masons of that Orient to Sir Samuel Lockhart, the Aide-de-camp of the Pretender. Ragon says (Orthodoxie Maçonnique, page 122), in a note to this statement, that "the° favorites who accompanied this prince into France were in the habit of selling to speculators Charters for Mother Lodges, Patents for Chapters, etc. These titles were their property, and they did not fail to make use of them as a means of livelihood."
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From what has been said, it is evident there was a strong belief that the exiled House of Stuart exercised an important part in the invention and extension of what has been called the High Masonry. The traces of the political system are seen at the present day in the internal organization of some of the advanced Degrees—especially in the derivation and meaning of certain significant words. There is, indeed, abundant reason for believing that the substitute word of the Third Degree was changed by Ramsay, or some other fabricator of Degrees, to give it a reference to James II as "the son of the widow," Queen Henrietta Maria. Further researches are needed to enable any author to satisfactorily write all the details of this interesting episode in the history of Continental Freemasonry. Documents are still wanting to elucidate certain intricate and, at present, apparently contradictory points.

In the Jacobite Lodge at Rome, by Brother William James Hughan, the author states (page 25): "Many statements have appeared from time to time respecting Prince Charles Edward Stuart's connection with Freemasonry, documents being submitted to prove that he even held the highest possible rank in the craft; but so far as I have been able to discover, all such claims are of an apocryphal character. Some are such claims are of an apocryphal character. Some are..."

This may be supplemented by what Brother George W. Speth states on page 27 of the same work where he advises students, "to put no trust whatever in accounts connecting the Stuarts with Freemasonry. We have, too, in the Young Pretender's own written and verbal statements that they are absolutely baseless, pure inventions." However, as Brother Robert Freke Gould tells us, some "have affirmed, and with perhaps the greater share of reason, that the Prince was compelled by altered circumstances of his own power under the sovereignty of the Pope. A pamphlet entitled *Freemasonry Divested of all its Secrets*, published in Strasburg in 1745, contains the first glimpse of the Strict Observance, and demonstrates how much they expected the Brotherhood to contribute towards the expedition in favor of the Pretender."

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for the Master's Password the Latin word Sublimis, which the French, as soon as they received Masonry, pronounced Sublime, which was so far very well. But some profanes, who were desirous of divulging our secrets, but who did not perfectly understand this word, wrote it Giblos, and were bold enough to say that it was the name of the place where the body of Adonhiram was found. As in those days the number of uneducated was considerable, these ridiculous assertions were readily received, and the truth was generally forgotten."

The whole of this narrative is a mere visionary invention of the founder of the Adonhiramite system; but it is barely possible that there is some remote connection between the use of the word sublime in that Rite, as a significant word of the Third Degree, and its modern employment as an epithet of the same Degree. However, the ordinary signification of the word, as referring to things of an exalted character, would alone sufficiently account for the use of the expression.

**SUBLIME DEGREES.** The eleven Degrees of the Ancient and Accepted Scottish Rite, from the Fourth to the Fourteenth inclusive, are so called. Thus Dalcho (Report of Committee, 1802) says: "Although many of the Sublime Degrees are in fact a continuation of the Blue Degrees, yet there is no interference between the two bodies."

**SUBLIME GRAND LODGE.** A title formerly given in the Ancient and Accepted Scottish Rite to what is now simply called a Lodge of Perfection. Thus, in 1801, Doctor Dalcho delivered in Charleston, South Carolina, an address which bears the title of An Oration delivered in the Sublime Grand Lodge.

**SUBLIME KNIGHT ELECTED.** The French expression is Sublime Chevalier élu. Called also Sublime Knight Elected of the Twelve. The Eleventh Degree of the Ancient and Accepted Scottish Rite. Its legend is that it was instituted by King Solomon after punishment had been inflicted on certain traitors at the Temple, both as a recompense for the zeal and constancy of the Illustrious Elect of Fifteen, who had discovered them, and also to enable him to elevate other deserving Brethren from the lower Degrees to that which had been vacated by their promotion. Twelve of these fifteen he elected Sublime Knights, and made the selection by ballot, that he might give no offense, putting the names of the whole in an urn. The first twelve that were drawn he formed into a Chapter, and gave them command over the Twelve Tribes, bestowing on them a name which in Hebrew signifies a true man.

The meeting of a Body of Sublime Knights is called a Chapter.

The room is hung with black strewed with tears.

The presiding officer represents King Solomon, and in the old instructions is styled Most Puissant, but in recent ones Thrice Illustrious.

The apron is white, lined and bordered with black, with black strings; on the flap a flaming heart.

The sash is black, with a flaming heart on the breast, suspended from the right shoulder to the left hip.

The jewel is a sword of justice.

This is the last of the three Elus which are found in the Ancient and Accepted Scottish Rite. In the French Rite they have been condensed into one, and make the Fourth Degree of that ritual, but not, as Ragon admits, with the happiest effect.

All the names of the Twelve Illustrious Knights selected to preside over the Twelve Tribes, as they have been transmitted to us in the ritual of this Degree, have undoubtedly assumed a very corrupted form. The restoration of their correct orthography, and with it their true signification, is worthy the attention of the Masonic student.

**SUBLIME MASONs.** The initiates into the Fourteenth Degree of the Ancient and Accepted Scottish Rite are so called. Thus Dalcho in his Oration (page 27) says: "The Sublime Masons view the symbolic system with reverence, as forming a test of the character and capacity of the initiated."

This abbreviated form is now seldom used, the fuller one of Grand Elect, Perfect, and Sublime Masons being more generally employed.

**SUBLIME PRINCE OF THE ROYAL SECRET.** This is the Thirty-second Degree of the Ancient and Accepted Scottish Rite. There is abundant internal evidence, derived from the ritual and from some historical facts, that the Degree of Sublime Prince of the Royal Secret was instituted by the founders of the Council of Emperors of the East and West, which Body was established in the year 1758. It is certain that before that period we hear nothing of such a Degree in any of the Rites. The Rite of Heredom or of Perfection, which was that instituted by the Council of Emperors, consisted of twenty-five Degrees. Of these the Twenty-fifth, and highest, was the Prince of the Royal Secret. It was brought to America by Morin, as the summit of the High Masonry which he introduced, and for the propagation of which he had received his Patent. In the subsequent extension of the Scottish Rite about the beginning of the nineteenth century, by the addition of eight new Degrees to the original twenty-five, the Sublime Prince of the Royal Secret became the Thirty-second.

Bodies of the Thirty-second Degree are called Con¬sistories, and where there is a superintending Body erected by the Supreme Council for the government of the inferior Degrees in a State or Province, it is called a Grand Consistory.

The clothing of a Sublime Prince consists of a collar, jewel, and apron. The collar is black edged with white.

The jewel is a Teutonic cross of gold.

The apron is white edged with black. On the flap are embroidered six flags, three on each side the staffs in sailtier, and the flags blue, red, and yellow. On the center of the flap, over these, is a Teutonic cross surmounted by an All-seeing Eye, and on the cross a double-headed eagle not crowned. On the body of the apron is the tracing-board of the Degree.

The most important part of the symbolism of the Degree is the tracing-board, which is technically called the Camp. This is a symbol of deep import, and in its true interpretation is found that "Royal Secret" from which the Degree derives its name. This Camp constitutes an essential part of the furniture of a Consistory during an initiation, but its explanations are
allegedly esoteric. It is a singular fact, that notwithstanding the changes which the Degree must have undergone in being transferred from the Twenty-fifth of one Rite to the Thirty-second of another, no alteration was ever made in the Camp, which retains at the present day the same form and significance that were originally given to it.

The motto of the Degree is Spes mea in Deo est, that is, My hope is in God.

**SUBLIME SOLOMON.** The French name is *Salomon Sublime*. A Degree in the manuscript collection of Peuvret.

**SUBLIMES, THE.** The French name is *Les Sublimes*. One of the Degrees of the Ancient Chapter of Clermont.

**SUBMISSION.** Submission to the mediatorial offices of his Brethren in the case of a dispute is a virtue recommended to the Freemason, but not necessarily to be enforced. In the Charges of a Free-mason (*Constitutions, 1723, page 56, vi, 6) it is said: "With respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their meditation; which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must, however, carry on their process or lawsuit without wrath or rancor."

**SUBORDINATE LODGE.** So called to indicate its subordination to the Grand Lodge as a supreme, superintending power (see Lodge).

**SUBORDINATE OFFICERS.** In a Grand Lodge, all the officers below the Grand Master, and in a Lodge, all those below the Worshipful Master, are styled Subordinate Officers. So, too, in all the other branches of the Order, the presiding officer is supreme, the rest subordinate.

**SUBORDINATION.** Although it is the theory of Freemasonry that all the Brethren are on a level of equality, yet in the practical working of the Institution a subordination of rank has been always rigorously observed. So the Charges approved in 1722, which had been collected by Anderson from the Old Constitutions, say: “These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the Brethren, according to the Old Charges and Regulations, with all humility, reverence, love, and alacrity.” (*Constitutions, 1723, page 52).

**SUBSTITUTE ARK.** See Ark, Substitute.

**SUBSTITUTE CANDIDATE.** An arrangement resorted to in the Royal Arch Degree of the American system, so as to comply *pro forma*, as a matter of form, with the requisitions of the ritual. In the English, Scotch, and Irish systems, there is no regulation requiring the presence of three candidates, and, therefore, the practice of employing substitutes is unknown in those countries. In the United States the usage has prevailed from a very early period, although opposed at various times by conscientious Companions, who thought that it was an improper evasion of the law.

Finally, the question as to the employment of substitutes came before the General Grand Chapter in September, 1872, when it was decided, by a vote of ninety-one to thirty, that the use of substitutes is not in violation of the ritual of Royal Arch Masonry or the installation charges delivered to a High Priest.

The use of them was therefore authorized, but the Chapters were exhorted not to have recourse to them except in cases of emergency; an unnecessary exhortation, it would seem, since it was only in such cases that they had been employed.

**SUBSTITUTE GRAND MASTER.** The third officer in the Grand Lodge of Scotland. He presides over the Craft in the absence of the Grand and Deputy Grand Masters. The office was created in the year 1738. He is appointed by the Grand Master annually.

**SUBSTITUTE WORD.** This is an expression of very significant suggestion to the thoughtful Master Mason. If the Word is, in Freemasonry, a symbol of Divine Truth; if the search for the Word is a symbol of the search for that Truth; if the *Lost Word* symbolizes the idea that Divine Truth has not been found, then the Substitute Word is a symbol of the unsuccessful search after Divine Truth and the attainment in this life, of which the first Temple is a type, of what is only an approximation to it. The idea of a substitute word and its history is to be found in the oldest rituals of the eighteenth century; but the phrase itself is of more recent date, being the result of the fuller development of Masonic science and philosophy.

The history of the Substitute Word has been an unfortunate one. Subjected from a very early period to a mutilation of form, it underwent an entire change in some Rites, after the introduction of the high Degrees; most probably through the influence of the Stuart Masons, who sought by an entirely new word to give a reference to the unfortunate representative of that house as the similitude of the stricken builder (see *Machenerac*). And so it has come to pass that there are now two substitutes in use, of entirely different form and meaning; one used on the Continent of Europe, and one in England and the United States.

It is difficult in this case, where almost all the knowledge that we can have of the subject is so scanty, to determine the exact time when or the way in which the new word was introduced. But there is, as Doctor Mackey believed, abundant internal evidence in the words themselves as to their appropriateness and the languages whence they came the one being pure Hebrew, and the other, in Brother Mackey's opinion, Gaelic, as well as from the testimony of old rituals, to show that the word in use in...
the United States is the true word, and was the one in use before the Revival.

Both of these words have, however, unfortunately been translated by persons ignorant of the languages whence they are derived, so that the most incorrect and even absurd interpretations of their significations have been given. The word in universal use in the United States has been translated as 'rotteness in the bone, or the builder is dead,' or by several other phrases equally as far from the true meaning.

The correct word has been mutilated. Properly, it consists of four syllables, for the last syllable, as it is now pronounced, should be divided into two. These four syllables compose three Hebrew words, which constitute a perfect and grammatical phrase, appropriate to the occasion of their utterance. But to understand them, the scholar must seek the meaning in each syllable, and combine the whole. In the language of Apuleius, we must forbear to enlarge upon these holy mysteries.

**SUCCESSION TO THE CHAIR.** The regulations adopted in 1721 by the Grand Lodge of England have been generally esteemed as setting forth the ancient landmarks of the Order. But certain regulations, which were adopted on the 25th of November, 1723, as amendments to or explanatory of these, being enacted under the same authority, and almost by the same persons, can scarcely be less binding upon the Order than the original regulations. Both these compilations of Masonic law refer expressly to the subject of the succession to the chair on the death or removal of the Master.

The old regulation of 1721, in the second of the thirty-nine articles adopted in that year, is in the following words (Constitutions, 1735, page 153): "In case of death or sickness, or necessary absence of the Master, the Senior Warden shall act as Master pro tempore, if no Brother is present who has been Master of that Lodge before. For the absent Master’s authority reverts to the last Master present, though he cannot act till the Senior Warden has congregated the Lodge."

The words in italics indicate that even at that time the power of calling the Brethren together and setting them to work, which is technically called congregating the Lodge, was supposed to be vested in the Senior Warden, but a Past Master rules it. And if the Warden refuses to perform his part of the duty, then the Past Master will have no Lodge to rule. So that, after all, it appears that of the two authorities of the Senior Warden is the greater.

But in the United States the usage has always conformed to the regulation of 1723, as is apparent from a glance at the rituals and monitorial works. Webb, in his Freemasons Monitor (edition of 1805), lays down the rule, that "in the absence of the Master, the Senior Warden is to govern the Lodge"; and that officer receives annually, in every Lodge in the United States, on the night of his installation, a Charge to that effect. It must be remembered, too, that we are not indebted to Webb himself for this charge, but that he borrowed it, word for word, from Preston, who wrote long before, and who, in his turn, extracted it from the rituals which were in force at the time of his writing.

In the United States, accordingly, it has been held, that on the death or removal of the Master, his authority descends to the Senior Warden, who may, however, by courtesy, offer the chair to a Past Master present, after the Lodge has been congregated.

There is some confusion in relation to the question of who is to be the successor of the Master, which arises partly from the contradiction between the regulations of 1721 and 1723, and partly from the contradiction in different clauses of the regulation of 1723 itself. But whether the Senior Warden or a Past Master is to succeed, the regulation of 1721 makes no provision for an election, but implies that the vacancy shall be temporarily supplied during the official term, while that of 1723 expressly states that such temporary succession shall continue "till the next time of choosing," or, in the words of the present English Constitution, "until the next installation of Master."

But, in addition to the authority of the ancient regulation and general and uniform usage, reason and justice seem to require that the vacancy shall not be supplied permanently until the regular time of election. By holding the election at an earlier
period, the Senior Warden is deprived of his right as a member to become a candidate for the vacant office. For the Senior Warden having been regularly installed, has of course been duly obligated to serve in the office to which he had been elected during the full term. If then an election takes place before the expiration of that term, he must be excluded from the list of candidates, because, if elected, he could not vacate his present office without a violation of his obligation. The same disability would affect the Junior Warden, who by a similar obligation is bound to the faithful discharge of his duties in the South. So that by anticipating the election in the Lodge, the two most prominent officers and the two most likely to succeed the Master in due course of rotation, would be excluded from the chance of promotion. A grievous wrong would thus be done to these officers, which no Dispensation of a Grand Master should be permitted to inflict.

But even if the Wardens were not ambitious of office, or were not likely, under any circumstances, to be elected to the vacant office, another objection arises to the anticipation of an election for Master which is worthy of consideration.

The Wardens, having been installed under the solemnity of an obligation to discharge the duties of their respective offices to the best of their ability, and the Senior Warden having been expressly charged that "in the absence of the Master he is to rule the Lodge," a conscientious Senior Warden might very naturally feel that he was neglecting these duties and violating this obligation, by permitting the office which he has sworn to temporarily occupy in the absence of his Master to be permanently filled by any other person.

On the whole, then, the old regulations, as well as ancient, uninterrupted, and uniform usage and the principles of reason and justice, seem imperatively to require that, on the death or removal of the Master, the chair shall be occupied temporarily until the regular time of election. Although the law is not equally explicit in relation to the person who shall fill that temporary position, the weight of law and precedent seems to incline toward the principle that the authority of the absent Master shall be placed in the hands of the Senior Warden.

SUCCHOTH. An ancient city of Palestine, about forty-five miles northeast of Jerusalem, and the site of which is now occupied by the village of Seikoot. It is the place near which Hiram Abif cast the sacred vessels for the Temple (see Clay Ground).

SUFFERER. In French, Souffrant. The Second Degree of the Order of Initiated Knights and Brothers of Asia.

SULLIVAN, JOHN. General under Washington in the Revolutionary War. Born February 18, 1740, died January 23, 1795. Lawyer by profession, delegate to Continental Congress, 1774, also in 1780; attorney general of New Hampshire, 1782; state president, 1786; United States District Judge, 1789; received thanks of Congress for military service, 1779. He was Raised in 1767, in Saint John's Lodge, Portsmouth, New Hampshire; was Master of this Lodge subsequently and elected Grand Master of Freemasons of New Hampshire in 1789, and re-elected in 1790 (see New Age, February, 1924; Docktor Mackey's History of Freemasonry, 1921, page 1587).

SULLIVAN, SIR ARTHUR SEYMOUR. An English composer and Freemason. Born May 13, 1842, in London, and died November 22, 1900, in the same city. Brother Sullivan studied in the London Royal Academy of Music and the Leipzig Conservatory; was Professor of Composition at the Academy in 1861; and Director of the National Training School for Music in London in 1876. His operas and songs brought him great and enduring fame. In 1887 Sir Arthur Sullivan served the Masonic Fraternity as Grand Organist of the Grand Lodge of England (see Freemasons Calendar and Pocket Companion, 1888, pages 97 and 100).

SUMMONS. A warning to appear at the meeting of a Lodge or other Masonic body. The custom of summoning the members of a Lodge to every Communication, although now often neglected, is of very ancient date, and was generally observed up to a very recent period. In the Anderson Charges of 1722 (Constitutions, 1723, page 51) it is said: "In ancient times, no Master or Fellow could be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure." In the Constitutions of the Cooke Manuscript (line 902) about 1450, we are told that the Masters and Fellows were to be forewarned to come to the congregations.

All the old records, and the testimony of writers since the revival, show that it was always the usage to summon the members to attend the meetings of the General Assembly or the particular Lodges. A summons of a Lodge is often improperly or illegally worded and care should be taken when issued.

SUN. Hardly any of the symbols of Freemasonry are more important in their signification or more extensive in their application than the sun. As the source of material light, it reminds the Freemason of that intellectual light of which he is in constant search. But it is especially as the ruler of the day, giving to it a beginning and end, and a regular course of hours, that the sun is presented as a Masonic symbol. Hence, of the three lesser lights, we are told that one represents or symbolizes the sun, one the moon, and one the Master of the Lodge, because, as the sun rules the day and the moon governs the night, so should the Worshipful Master rule and govern his Lodge with equal regularity and precision.

And this is in strict analogy with other Masonic symbols. For if the Lodge is a symbol of the world, which is thus governed in its changes of times and seasons by the sun, it is evident that the Master who governs the Lodge, controlling its time of opening and closing, and the work which it should do, must be symbolized by the sun. The heraldic definition of the sun as a bearing fits most appositely to the symbolism of the sovereignty of the Master. Thus Gwills says: "The sun is the symbol of sovereignty, the hieroglyphic of royalty; it doth signify absolute authority."

This representation of the sun as a symbol of authority, while it explains the reference to the Master, enables us to amplify its meaning, and apply it to the three sources of authority in the Lodge, and accounts for the respective positions of the officers wielding this authority. The Master,
Therefore, in the East is a symbol of the rising sun; the Junior Warden in the South, of the Meridian Sun; and the Senior Warden in the West, of the Setting Sun. So in the Mysteries of India, the chief officers were placed in the East, the West, and the South, respectively, and thus represent Brahma, or the rising; Vishnu, or the setting; and Siva, or the meridian sun. And in the Druidical Rites, the Archdruid, seated in the East, was assisted by two other officers—the one in the West representing the moon, and the other in the South representing the meridian sun.

This triple division of the government of a Lodge by three officers, representatives of the sun in his three manifestations in the East, South, and West, will remind us of similar ideas in the symbolism of antiquity. In the Orphic Mysteries, it was taught that the sun generated from an egg, burst forth with power to triplicate himself by his own unassisted energy. Supreme power seems always to have been associated in the ancient mind with a three-fold division. Thus the sign of authority was indicated by the three-forked lightning of Jove, the trident of Neptune, and the three-headed Cerberus of Pluto. The government of the Universe was divided between these three sons of Saturn. The chaste goddess ruled the earth as Diana, the heavens as Luna, and the infernal regions as Hecate, whence her rites were only performed in a place where three roads met.

The sun is then presented to us in Freemasonry first as a symbol of light, but then more emphatically as a symbol of sovereign authority.

But, says Wemys (Symbolic Language), speaking of Scriptural symbolism, “the sun may be considered to be an emblem of Divine Truth,” because the sun or light, of which it is the source, “is not only manifest in itself, but makes other things; so one truth detects, reveals, and manifests another, as all truths are dependent on, and connected with, each other more or less.” And this again is applicable to the Masonic doctrine which makes the Master the symbol of the sun; for as the sun discloses and makes manifest, by the opening of day, what had been hidden in the darkness of night, so the Master of the Lodge, as an analogue of the ancient hierophant or explainer of the mysteries, makes Divine Truth manifest to the neophyte, who had been hitherto in intellectual darkness, and reveals the hidden or esoteric lessons of initiation.

Sun, Knight of the. See Knight of the Sun.

Sun, Moon, and Stars. The plates prefixed to the Hieroglyphic Chart of Brother Jeremy Cross contain a page on which are delineated a sun, moon, seven stars, and a comet, which has been copied into the later illustrated editions of Webb's Monitor, and is now to be found in all the modern Masters' Carpets. In the connection in which they are there placed they have no symbolic meaning, although many have erroneously considered that they have. The sun and moon are not symbols in the Third, but only in the First Degree; the stars are a symbol in the advanced Degrees, and the comet is no symbol at all. They are simply mnemonic, helps to the memory, in character, and intended to impress on the mind, by a pictured representation of the object, a passage in the Webb lectures taken from the Prestonian, which is in these words: “The All-seeing Eye, whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart and will reward us according to our merits.”

Doctor Mackey held that it would have been more creditable to the symbolic learning of Cross, if he had omitted these plates from his collection of Masonic symbols. At least the too common error of mistaking them for symbols in the Third Degree would have been avoided.

Sun of Mercy, Society of the. Of this Society little is known, but Antoine Joseph Pernetty, the presumed author of the Twenty-eighth Degree, Ancient and Accepted Scottish Rite, became a devotee to it, and induced Swedenborg to become a member. Its central point appears to have been Avignon and Montpellier; and its nature Hermetic.

Sunday Schools. That the Masonic Fraternity was active in the introduction and support of Sunday Schools for the instruction of those unable to read the Bible is shown by the action taken by the Grand Lodge of Pennsylvania in 1815. At the adjourned Quarterly Communication on March 20 of that year, the Minutes tell us:

The R. W. Grand Master having made an Address on the Importance of the establishment of a School for Teaching unlearned Adults to read the Holy Scriptures, It was

Resolved, That the Grand Officers and Four other Members of this Grand Lodge, to be appointed by the Grand Master, be a Committee, to establish in any Apartment or Apartments of the Building, Excepting the Grand Lodge room, a Sunday School for teaching unlearned Adults to read the Holy Scripture without Note or commentary, the Funds, if any should be found necessary, to be raised by Voluntary subscriptions among the Fraternity or other Benevolently disposed persons, and that said Committee immediately take the necessary steps to carry this resolution into effect.

The R. W. Grand Master was pleased to appoint the following Brethren to compose, in conjunction with the Grand Officers, the above mentioned Committee, to wit: Andrew M. Prevost, Peter A. Browne, Samuel Lippincott, T. and Thomas Entrikin.

Further action upon the Sunday School was taken at the Quarterly Communication of June 5, 1815, as follows:

On Motion made and Seconded,

Resolved, That the Grand Officers and Four other Members of this Grand Lodge, to be appointed by the Grand Master, be a Committee, to establish in any Apartment or Apartments of the Building, Excepting the Grand Lodge room, a Sunday School for teaching unlearned Adults to read the Holy Scripture without Note or commentary, the Funds, if any should be found necessary, to be raised by Voluntary subscriptions among the Fraternity or other Benevolently disposed persons, and that said Committee immediately take the necessary steps to carry this resolution into effect.

The R. W. Grand Master was pleased to appoint the following Brethren to compose, in conjunction with the Grand Officers, the above mentioned Committee, to wit:

Andrew M. Prevost, Peter A. Browne, Samuel Lippincott, T. and Thomas Entrikin.

Sundays. That the Masonic Fraternity was active in the introduction and support of Sunday Schools for the instruction of those unable to read the Bible is shown by the action taken by the Grand Lodge of Pennsylvania in 1815. At the adjourned Quarterly Communication on March 20 of that year, the Minutes tell us:

The R. W. Grand Master having made an Address on the Importance of the establishment of a School for Teaching unlearned Adults to read the Holy Scriptures, It was

On Motion made and Seconded,

Resolved, That the Grand Officers and Four other Members of this Grand Lodge, to be appointed by the Grand Master, be a Committee, to establish in any Apartment or Apartments of the Building, Excepting the Grand Lodge room, a Sunday School for teaching unlearned Adults to read the Holy Scripture without Note or commentary, the Funds, if any should be found necessary, to be raised by Voluntary subscriptions among the Fraternity or other Benevolently disposed persons, and that said Committee immediately take the necessary steps to carry this resolution into effect.

The R. W. Grand Master was pleased to appoint the following Brethren to compose, in conjunction with the Grand Officers, the above mentioned Committee, to wit:

Andrew M. Prevost, Peter A. Browne, Samuel Lippincott, T. and Thomas Entrikin.

Further action upon the Sunday School was taken at the Quarterly Communication of June 5, 1815, as follows:

On Motion made and Seconded,

Resolved, That the W. Master and the Wardens of the Lodges held in the City be a Committee to search for and Introduce Scholars into the Adult School.

The importance of the undertaking to the Brethren is seen in the resolution, providing for a numerous Committee to handle the affairs of the School for Adults, adopted at the Grand General Communication held on December 27, 1815:

Resolved, That the Grand Officers and 17 Members of the Grand Lodge, (to be appointed by the R. W. Grand Master in the recess of the Grand Lodge,) be a Committee to Conduct the Adult School.

At the Adjourned Grand Extra Communication of January 30, 1816, we find that:

Sundry Resolutions respecting the Adult School were offered and read, and Ordered to lay on the Table till the next night of meeting.

Accordingly, at the Communication held on February 5, 1816, we learn that:
The Resolutions Offered at the last Meeting respecting the
Adult School were taken into Consideration, Amended
and Adopted as follows, to wit:
Resolved, the Masonic Adult School established by the
Grand Lodge on the Sabbath Day, so soon as Insurance can be affected against the Risk in
curred thereby, the Grand Lodge and Arch Rooms
excepted. Provided that the same is maintained with¬
out any Expenditure or Responsibility whatever, mediate or
immediate to the Grand Lodge.
Resolved, that it be recommended to the Brethren in
the Order of Masonry, friendly to the Adult School, to
Associate themselves in the maintenance of the same by
voluntary contribution.
Resolved, that a Committee of Three be appointed to
carry the last Resolution into effect.

The R. W. Grand Master was pleased to appoint
Brothers Samuel F. Bradford, Josiah Randall and John
W. Peter, the Committee for the above purpose.

Brother F. C. Turner (Builder, November, 1922, page 355) quotes a letter written in 1815 by Miss
S. Whitehead, Philadelphia, to Davie Bethune, New
York, saying that the Grand Lodge would conduct
schools on Chestnut Street, that the Fraternity
would extend the work over the entire Union, as she
had been informed by one of the officers.

SUN-WORSHIP. Sir William Jones has re¬
marked that two of the principal sources of mythology
were a wild admiration of the heavenly bodies, par¬
ticularly the sun, and an inordinate respect paid to
the memory of powerful, wise, and virtuous ancestors,
especially the founders of kingdoms, legislators, and
warriors. To the latter cause we may attribute the
euhemerism of the Greeks and the shintoism of the
Chinese. But in the former we shall find the origin
of sun-worship the oldest and by far the most preva¬
 lent of all the ancient religions.

Eusebius says that the Phenicians and Egyp¬
tians were the first who ascribed divinity to the sun.
But long—very long—before these ancient peoples
the primeval race of Aryans worshiped the solar orb
in his various manifestations as the producer of fight.

As a material idolatry, but as the means of expressing
an idea, and adored Apollo or Dionysius as the sun-god.

But Eusebius derived his knowledge from an American source. It
Manual, sun-worship was introduced into the mysteries not
any of the Degrees lately invented for
with the ideas inculcated in Cryptic Masonry,

SUPER-EXCELLENT MASTERS. Doctor Oliver devotes the fifteenth lecture of his Historical Land¬
marks (volume i, pages 401 to 438) to an essay “On
the number and classification of the Workmen at the
building of King Solomon’s Temple.” His statement,
based entirely on old lectures and legends, is that
there were nine Freemasons of supereminent ability
who were called Super-excellent Masters, and who
presided over as many Lodges of Excellent Masters,
while the nine Super-Excellent Masons formed also
a Lodge over which Tito Zadok, Prince of Harodim,
presided. In a note on page 423, Brother Oliver refers to these Super-Excellent Masons as being the
same as the Most Excellent Masters who constitute
the Sixth Degree of the American Rite. This theory
advanced by Doctor Oliver is not only entirely un¬
authenticated by historical evidence of any kind, but
also inconsistent with the ritual of that Degree. It is,
in fact, merely a myth, and not a well-constructed one.

SUPER-EXCELLENT MASTER. A Degree
which was originally an honorary or side Degree con¬
ferred by the Inspectors-General of the Ancient and
Accepted Scottish Rite at Charleston. It has since
been introduced into some of the Royal and Select
Councils of the United States, and there conferred as
an additional Degree. This innovation on the regular
series of Cryptic Degrees, with which it actually has
no historical connection, met with great opposition;
so that the Convention of Royal and Select Masters
which met at New York in June, 1873, resolved to
place it in the category of an honorary Degree, which
might or might not be conferred at the option of a
Council, but not as an integral part of the Rite. Al¬
though this Body had no dogmatic authority, its
decision has doubtless had some influence in settling
the question. The Degree is simply an enlargement
of that part of the ceremonies of the Royal Arch
which refer to the Temple destruction. To that place
it belongs, if it belongs anywhere, but has no more to
do with the ideas inculcated in Cryptic Masonry,
than have any of the Degrees lately invented for
modern Secret Societies.

Whence the Degree originally sprang, it is impossible
to tell. It could hardly have had its birth on the Con¬
tinent of Europe; at least, it does not appear to have
been known to European writers. Neither Gädicke
nor Lenning mention it in their Encyclopedias; nor is
it found in the catalogue of more than seven hundred
Degrees given by Thory in his Acta Latomorum; nor
does Ragon allude to it in his Tâtailleur Général, al¬
though he has there given a list of one hundred and
fifty-three Degrees or modifications of the Master.
Doctor Oliver, it is true, speaks of it, but he evidently
derived his knowledge from an American source. It
may have been manufactured in America, and possi¬
bly by some of those engaged in founding the Scottish
Rite. The only Cahier that Doctor Mackey ever
saw of the original ritual, which remained in his
possession, is in the handwriting of Alexander Mc¬
Donald, a very intelligent and enthusiastic Free-
mason, who was at one time the Grand Commander of the Supreme Council for the Southern Jurisdiction.

The Masonic legend of the Degree of Super-Excellence Master refers to circumstances which occurred on the last day of the siege of Jerusalem by Nebuzaradan, the Captain of the Chaldean Army, who had been sent by Nebuchadnezzar to destroy the city and Temple, as a just punishment for the Jewish King Zedekiah for his perfidy and rebellion. It occupies, therefore, precisely that point of time which is embraced in that part of the Royal Arch Degree which represents the destruction of the Temple, and the carrying of the Jews in captivity to Babylon. It is, in fact, an exemplification and extension of that part of the Royal Arch Degree.

As to the symbolic design of the Degree, it is very evident that its legend and ceremonies are intended to inculcate that important Masonic virtue—fidelity to vows. Zedekiah, the wicked King of Judah, is, by the modern ritualists who have symbolized the Degree, adopted very appropriately as the symbol of perfidy. The severe but well-deserved punishment which was inflicted on him by the King of Babylon is set forth in the lecture as a great moral lesson, whose object is to warn the recipient of the fatal effects that will ensue from a violation of his sacred obligations.

SUPERINTENDENT OF WORKS, GRAND. An officer of the Grand Lodge of England, who is appointed annually by the Grand Master. He should be well skilled in geometry and architecture. His duty is to advise with the Board of General Purposes on all plans of building or edifices undertaken by the Grand Lodge, and furnish plans and estimates for the same; to superintend their construction, and see that they are conformable to the plans approved by the Grand Master, the Grand Lodge, and the Board of General Purposes; to suggest improvements, and make an annual report on the condition of all Grand Lodge edifices. The office is not known in the Grand Lodges of the United States, but where there is a temple or hall belonging to a Grand Lodge, the duty of attending to it is referred to a hall committee, whose object is to warn the recipient of the fatal effects that will ensue from a violation of his sacred obligations.

SUPERINTENDING GRAND LODGE OF AMERICA. See General Grand Lodge.

SUPERIOR. The Sixth and last Degree of the German Union of the Twenty-two.

SUPERIORS, UNKNOWN. See Unknown Superiors.

SUPER-MASONIC. Ragon (Orthodoxie Maçonique, page 73) calls the advanced Degrees, as being beyond Ancient Craft Masonry, Grades Super Maçoniques.

SUPPLANTING. All the Old Constitutions, without exception, contain a charge against one Fellow supplanting another in his work. Thus, for instance, the third Charge in the Harleian Manuscript number 2064, says: “Alseoe that noe maister nor fellowe shall supplant others of their worke, that is to say, if they have taken a worke or stand maister of a Lord’s worke, y' shall not put him out of it if he be able of cunning to end the worke.” From this we derive the modern doctrine that one Lodge cannot interfere with the work of another, and that a candidate beginning his initiation in a Lodge must finish it in the same Lodge.

SUPPORTS OF THE LODGE. The symbolism connected with the supports of the Lodge is one of the earliest and most extensively prevalent in the Order. The oldest Catechism of the eighteenth century gives it in these words:

What supports your Lodge?
Three great Pillars.
What are the Pillars?
Wisdom, Strength, and Beauty.
Who doth the Pillar of Wisdom represent?
The Master in the East.
Who doth the Pillar of Strength represent?
The Senior Warden in the West.
Who doth the Pillar of Beauty represent?
The Junior Warden in the South.
Why should the Master represent the Pillar of Wisdom?
Because he gives instructions to the Crafts to carry on their work in a proper manner, with good harmony.
Why should the Senior Warden represent the Pillar of Strength?
As the Sun sets to finish the day, so the Senior Warden stands in the West to pay the hirelings their wages, which is the strength and support of all business.
Why should the Junior Warden represent the Pillar of Beauty?
Because he stands in the South at high twelve at noon, which is the beauty of the day, to call the men off from work to refreshment, and to see that they come on again in due time, that the Master may have pleasure and profit therein.

Why is it said that your Lodge is supported by these three great Pillars—Wisdom, Strength, and Beauty?
Because Wisdom, Strength, and Beauty is the finisher of all works, and nothing can be carried on without them.

Why so, Brother?
Because there is Wisdom to contrive, Strength to support, and Beauty to adorn.

Preston, repeats substantially, but, of course, with an improvement of the language, this lecture; and he adds to it the symbolism of the three orders of architecture of which these pillars are said to be composed. These, he says, are the Tuscan, Doric, and Corinthian. The mistake of enumerating the Tuscan among the ancient orders was corrected by subsequent ritualists. Preston also referred the supports symbolically to the three Ancient Grand Masters. This symbolism was afterward transferred by Webb from the First to the Third Degree.

Webb, in modifying the lecture of Preston, attributed the supports not to the Lodge, but to the Institution; an unnecessary alteration, since the Lodge is the type of the Institution. His language is: “Our Institution is said to be supported by Wisdom, Strength, and Beauty; because it is necessary that there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings.” He follows the ancient reference of the pillars to the three officers, and adopts Preston’s symbolism of the three Orders of Architecture, but he very wisely substitutes the Ionic for the Tuscan.

Hemming, in his lectures adopted by the Grand Lodge of England in 1813, retained the symbolism of the pillars, but gave a change in the language. He said: “A Mason’s Lodge is supported by three grand pillars. They are called Wisdom, Strength, and Beauty. Wisdom to contrive, Strength to support, and Beauty to adorn. Wisdom to direct us in all our undertakings, Strength to support us in all our difficulties, and Beauty to adorn the inward man.”
SUPPORTS

The French Freemasons preserve the same symbolism. Bazot (Manuel, page 225) says: “Three great pillars sustain the Lodge. The first, the emblem of Wisdom, is represented by the Master who sits in the East, whence light and his commands emanate. The second, the emblem of Strength, is represented by the Senior Warden, who sits in the West, where the workmen are paid, whose strength and existence are preserved by the wages which they receive. The third and last pillar is the emblem of Beauty; it is represented by the Junior Warden, who sits in the South, because that position typifies the middle of the day, whose beauty is perfect; at this time the workmen repose from work; and it is thence that the Junior Warden sees them return to the Lodge and resume their labors.”

German Freemasons also use them in lectures. Schröder, the author of the most philosophical ritual, says: “The universal Lodge, as well as every particular one, is supported by three great invisible columns—Wisdom, Strength, and Beauty; for as every building is planned and fashioned by Wisdom, owes its durability and solidity to Strength, and is made symmetrical and harmonious by Beauty, so ought our spiritual building to be designed by Wisdom, which gives it the firm foundation of Truth, on which the Strength of conviction may build, and self-knowledge complete the structure, and give it permanence and continuance by means of right, justice, and resolute perseverance; and Beauty will finally adorn the edifice with all the social virtues, with brotherly love and union, with benevolence, kindness, and a comprehensive philanthropy.”

Stieglitz, in his work On the Old German Architecture (i, page 239), after complaining that the building principles of the old German artists were lost to us, because, considering them as secrets of the Brotherhood, they deemed it unlawful to commit them to writing, yet thinks that enough may be found in the old documents of the Fraternity to sustain the conjecture that these three supports were familiar to the Operative Masons. He says: “Wisdom, Strength, and Beauty were honored by them as supporting pillars for the perfect accomplishment of the works; and thence they considered them symbolically as essential pillars for the support of the Lodge. Wisdom, which, established on science, gives invention to the artist, and the right arrangement and appropriate disposition of the whole and of all its parts; Strength, which, proceeding from the harmonious balance of all the forces, promotes the secure erection of the building; and Beauty, which, manifested in God’s creation of the world, adorns the work and makes it perfect.”

We can hardly doubt, from the early appearances of this symbol of the three supports, and from its unchanged form in all countries, that it dates its origin from a period earlier than the Revival in 1717, and that it may be traced to the Operative Masons of the Middle Ages, where Stieglitz says it existed. One thing is clear, that the symbol is not found among those of the Gnostics, and was not familiar to the Rosicrucians; and, therefore, out of the three sources of our symbolism—Gnosticism, Rosicrucianism, and Operative Masonry—it is most probable that it has been derived from the last.

SUPREME AUTHORITY. The supreme authority in Freemasonry is that dogmatic power from whose decisions there is no appeal. At the head of every Rite there is a supreme authority which controls and directs the acts of all subordinate Bodies of the Rite. In the United States, and in the American Rite which is there practised, it would, at the first glance, appear that the supreme authority is divided. That of Symbolic Lodges is vested in Grand Lodges, of Royal Arch Chapters in Grand Chapters, of Royal and Select Councils in Grand Councils, and of Commanderies of Knights Templar in the Grand Encampment. And so far as ritualistic questions and matters of internal arrangement are concerned, the supreme authority is so divided. But the supreme authority of Freemasonry in each State is actually vested in the Grand Lodge of that State. It is universally recognized as Masonic Law that a Freemason expelled or suspended by the Grand Lodge, or by a subordinate Lodge with the approval and confirmation of the Grand Lodge, thereby stands expelled or suspended from Royal Arch, from Cryptic, and from Templar Masonry. The same rules apply to the Ancient and Accepted Scottish Rite. Nor can he be permitted to visit any of the Bodies in either of these divisions of the Rite so long as he remains under the ban of expulsion of the Grand Lodge. So the status or condition of every Freemason in the jurisdiction is controlled by the Grand Lodge, from whose action on that subject there is no appeal. The Masonic life and death of every member of the Craft, in every class of the Order, is in its hands, and thus the Grand Lodge becomes the real supreme authority of the jurisdiction.

SUPREME COMMANDER OF THE STARS. The title in French is Suprême Commandeur des Astres. A Degree said to have been invented at Geneva in 1779, and found in the collection of M. A. Viany.
highest Bodies in the Rite of Mizraim. In the original construction of the Rite at Naples the members of the Ninetieth Degree met in a Supreme Consistory. When the Bederides took charge of the Rite they changed the title of the governing Body to Supreme Council.

SUPREME COUNCIL. The Supreme Masonic authority of the Ancient and Accepted Scottish Rite is called a Supreme Council. A Supreme Council claims to derive the authority for its existence from the Constitutions of 1786. We have no intention here of entering into the question of the authenticity of that document. The question is open to the historian, and has been amply discussed, with the natural result of contradictory conclusions. But he who accepts the Ancient and Accepted Scottish Rite as genuine Freemasonry, and owes his obedience as a Freemason to its constituted authorities, is compelled to recognize those Constitutions wherever or whenever they may have been enacted as the fundamental law—the constitutional rule of his Rite. To their authority all the Supreme Councils owe their legitimate existence.

Dr. Frederick Dalcho, who, in the opinion of Doctor Mackey, may very properly be considered as the founder in the United States, and therefore in the world, of the Ancient and Accepted Scottish Rite in its latest form as the legitimate successor of the Rite of Perfection or of Herodem, has given in the Circular written by him, and published December 4, 1802, by the Supreme Council at Charleston, the following account of the establishment of Supreme Councils: “On the 1st of May, 1786, the Grand Constitution of the Thirty-third Degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by his Majesty the King of Prussia, who, as Grand Commander of the Order of Prince of the Royal Secret, possessed the Sovereign Masonic power over all the Craft. In the new Constitution, this high power was conferred on a Supreme Council of nine Brethren in each nation, who possess all the Masonic prerogatives, in their own district, that his Majesty individually possessed, and are Sovereigns of Masonry.”

The basic law for the establishment of a Supreme Council is found in these words in the Latin Constitutions of 1786: “The First Degree will be subordinate to the Second, that to the Third, and so in order to the Sublime, Thirty-third, and last, which will watch over all the others, will correct their errors and will govern them, and whose Congregation or Convention will be a dogmatic Supreme Grand Council, the Defender and Conservator of the Order, which it will govern and administer according to the present Constitutions and those which may hereafter be enacted.”

But the Supreme Council at Charleston derived its authority and its information from what are called the French Constitutions; and it is in them that we find the statement that Frederick invested the Supreme Council with the same prerogatives that he himself possessed, a provision not contained in the Latin Constitutions. The twelfth article says: “The Supreme Council will exercise all the Masonic sovereign powers of which his Majesty Frederick II, King of Prussia, was possessed.”

These Constitutions further declare (Article 5) that “every Supreme Council is composed of nine Inspectors-General, five of whom should profess the Christian religion.” In the same article it is provided that “there shall be only one Council of this degree in each nation or kingdom in Europe, two in the United States of America as far removed as possible the one from the other, one in the English islands of America, and one likewise in the French islands.” It was in compliance with these Constitutions that the Supreme Council at Charleston, South Carolina, was instituted. In the Circular, already cited, Dalcho gives this account of its establishment: “On the 31st of May, 1801, the Supreme Council of the Thirty-third Degree for the United States of America was opened, with the high honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors-General; and in the course of the present year (1802) the whole number of Grand Inspectors-General was completed, agreeably to the Grand Constitutions.”

This was the first Supreme Council of the Ancient and Accepted Scottish Rite ever formed. From it has emanated either directly or indirectly all the other Councils which have been since established in America or Europe. Although it now exercises jurisdiction only over a part of the United States under the title of the Supreme Council for the Southern Jurisdiction of the United States, it claims to be and is recognized as “the Mother Council of the World.” Under its authority a Supreme Council, the second in date, was established by Count de Grasse in the French West Indies, in 1802; a third in France, by the same authority, in 1804; and a fourth in Italy in 1805. In 1813 the Masonic Jurisdiction of the United States was divided; the Mother Council establishing at the City of New York a Supreme Council for the Northern Jurisdiction, and over the States north of the Ohio and east of the Mississippi, reserving to itself all the remainder of the territory of the United States. The seat of the Northern Council is now at Boston, Massachusetts; and although the offices of the Grand Commander and Secretary-General of the Southern Council have been in the City of Washington, whence its documents emanate, its seat has continued constructively at Charleston, South Carolina.

On their first organization, the Supreme Councils were limited to nine members in each. That rule continued to be enforced in the Mother Council until the year 1859, when the number was increased to thirty-three. Similar enlargements have been made in all the other Supreme Councils except that of Scotland, which still retains the original number. The several officers of the original Supreme Council at Charleston were designated: A Most Puissant Sovereign Grand Commander, Most Illustrious Lieutenant Grand Commander, Illustrious Treasurer-General of the Holy Empire, Illustrious Secretary-General of the Holy Empire, Illustrious Grand Master of Ceremonies, and Illustrious Captain of the Guards.

In 1859, with the change of numbers in the membership, there was also made a change in the number and titles of the officers. These now in the Mother Council, according to its present Constitution, are:

1. Sovereign Grand Commander.
2. Lieutenant Grand Commander.
3. Secretary-General of the Holy Empire.
5. Grand Chancellor.
6. Grand Minister of State.
7. Treasurer-General of the Holy Empire.
8. Grand Auditor.
12. First Grand Equerry.
15. Grand Sword-Bearer.

The Secretary-General is properly the seventh officer, but by a decree of the Supreme Council he was made the third officer in rank "while the office continues to be filled by Brother Albert G. Mackey, the present incumbent, who is the Dean of the Supreme Council." Doctor Mackey held this position until his death. The officers somewhat vary in other Supreme Councils, but the presiding and recording officers are everywhere a Sovereign Grand Commander and a Secretary-General of the Holy Empire.

SUPREME COUNCILS, ANCIENT AND ACCEPTED SCOTTISH RITE. These Councils are organized in almost every country of the world, a number being under royal patronage, and in some nations are the governing power over all existing Freemasonry. A synoptical history of all the Supreme Councils that have ever existed, with the manner of their formation in chronological order, is published in the Proceedings, Supreme Council, Northern Masonic Jurisdiction, 1908. A genealogical tree of these Councils appears in the New Age, January, 1907. A list of the Supreme Councils of the world with complete account of the whole organization is given in Doctor Mackey's revised History of Freemasonry.

On September 22, 1875, a Congress of the various Supreme Councils was convened at Lausanne, Switzerland, to consider such matters as might then and there be submitted for consideration and united action, and be deemed for the general benefit of the Rite. Much speculation and lack of confidence was the result among many of the invited participants lest they might be committed by uniting in the Conference. The Congress, however, was held, and a Declaration of Principles set forth. There was also stipulated and agreed upon a Treaty, involving highly important measures, embraced within twenty-three articles, which was concluded September 22, 1875.

"The intimate alliance and confederation of the contracting Masonic powers extended and extends under their auspices to all the subordinate and to all true and faithful Freemasons of their respective jurisdictions.

"Whoever may have illegitimately and irregularly received any Degree of the Ancient and Accepted Scottish Rite can nowhere enjoy the prerogatives of a Freemason until he has been lawfully healed by the regular Supreme Council of his own country."

The Confederated Powers again recognized and proclaimed as Grand Constitutions of the Ancient and Accepted Scottish Rite, the Constitutions and Statutes adopted May 1, 1876, with the modifications and Title adopted by the Congress of Lausanne, the 22d of September, 1875.

The Declaration and articles were signed by representatives of eighteen Supreme Councils, who recognized the territorial Jurisdictions of the following Supreme Councils:

- Northern United States
- Central America
- Belgium, Colon
- Chile, Colombia, Greece
- Scotland, Hungary, Ireland
- France, Italy, Mexico
- Peru, Portugal, Switzerland
- Argentine Republic, Uruguay, Venezuela.

The same delegates, by virtue of the plenary powers they held, and by which they were justified, promised, for their principals, to maintain and defend with all their power, to preserve, and cause to be observed and respected, not only the territorial Jurisdiction of the Confederated Supreme Councils represented in the said Congress at Lausanne, and the parties therein contracting, but also the territorial Jurisdiction of the other Supreme Councils named. It is not possible to give statistics as to the number of the Ancient and Accepted Scottish Rite Masons in the world, but calculating those, of whatever Degree, who are governed by Supreme Councils in the different nations, it is but reasonable to presume one-half of the entire Fraternity is of that Rite, and as a matter of extensiveness, it is par excellence the Universal Rite. In many nations there is no other Rite known, and therein it confers all the Degrees of its system, including the first three. Among the English-speaking Freemasons, it builds its structure upon the York or the American system of three Degrees.

In the United States its organizations are to be found in every prominent city and many towns, and in numerous instances possessing and occupying temples built specially to accommodate its own peculiar forms, elegant of structure and in appointments, and of great financial value. The progress of this Rite in the nineteenth century has been most remarkable, and its future appears without a cloud.

The Supreme Councils organized since 1801 have not all continued to exist. At an International Congress at Washington, October 7, 1912, of the Supreme Councils of the Ancient and Accepted Scottish Rite, twenty-nine Councils were recognized in the proceedings as regular and twenty-six of them were represented. The Councils then listed as regular were as follows:

- Argentine Republic
- Brazil
- Belgium
- Canada
- Central America
- Chile
- Colon (for Cuba)
- Colombia, United States of
- Dominican Republic
- Ecuador
- Egypt
- England
- France
- Greece
- Ireland
- Italy
- Mexico
- Northern United States
- Paraguay
- Peru
- Portugal
- Scotland
- Serbia
- Southern United States
- Spain
- Switzerland
- Turkey
- Uruguay
- Venezuela
In that year, 1812, two Supreme Councils were organized, the Netherlands and Servia, and from that time to 1928 these Supreme Councils: Austria, Czecho-Slovakia, Denmark, Netherlands, Panama, Poland, and Roumania.

A complete list of all those organized up to 1880 is as follows:

<table>
<thead>
<tr>
<th>States</th>
<th>Year</th>
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<tbody>
<tr>
<td>Southern United States</td>
<td>1801</td>
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<tr>
<td>Port-au-Prince</td>
<td>1802</td>
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<tr>
<td>France</td>
<td>1804</td>
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<tr>
<td>Italy-Milan</td>
<td>1805</td>
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<td>Naples</td>
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<td>Spain</td>
<td>1811</td>
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<tr>
<td>Northern United States</td>
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<tr>
<td>States</td>
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<tr>
<td>Jamaica</td>
<td>1815</td>
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<tr>
<td>Belgium</td>
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<td>Ireland</td>
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<tr>
<td>Brazil</td>
<td>1829</td>
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<tr>
<td>Perú</td>
<td>1830</td>
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<tr>
<td>New Grenada (U. S.)</td>
<td>1833</td>
</tr>
<tr>
<td>Colombia</td>
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<td>Hayti</td>
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<td>Portugal</td>
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<td>England and Wales</td>
<td>1845</td>
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<td>Scotland</td>
<td>1846</td>
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<tr>
<td>Uruguay</td>
<td>1856</td>
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</tbody>
</table>

**SUPREME GRAND LODGE OF THE UNITED STATES.** See General Grand Lodge.

**SURINAM OR DUTCH GUIANA.** A country in South America. In 1767 or 1769 there was a Lodge La Vertueuse at Batavia where also was instituted La Fidèle Sincerité in 1771. La Vertueuse flourished long as No. 8, De Ster in het Oosten, in the records of the Grand Lodge of the Netherlands, which also has at Paramaribo, Concordia Lodge, dating from 1773.

**SUSPENSION.** This is a Masonic punishment, which consists of a temporary deprivation of all the rights and privileges of Freemasonry. There are two kinds, definite and indefinite; but the effect of the penalty, for the time that it lasts, is the same in both kinds. The mode in which restoration is effected differs in each.

1. **Definite Suspension.—** By definite suspension is meant a deprivation of the rights and privileges of Freemasonry for a fixed period of time, which period is always named in the sentence. By the operation of this penalty, a Freemason is for the time prohibited from the exercise of all his Masonic privileges. His rights are placed in abeyance, and he can neither visit Lodges, hold Masonic communication, nor receive Masonic relief, during the period for which he has been suspended. Yet his Masonic citizenship is not lost. In this respect suspension may be compared to the Roman punishment of relegatio, or banishment, which Ovid, who had endured it, describes in *Tristia* (v, 11) with technical correctness, a penalty which "takes away neither life nor property nor rights of citizens, but only drives away from the country."

So by suspension the rights and duties of the Freemason are not obliterated, but their exercise only interdicted for the period limited by the sentence, and as soon as this has terminated he at once resumes his former position in the Order, and is reinvested with all his Masonic rights, whether those rights be of a private or of an official nature. Thus, if an officer of a Lodge has been suspended for three months from all the rights and privileges of Freemasonry, a suspension of his official functions also takes place. But a suspension from the discharge of the functions of an office is not a deprivation of the office; and therefore, as soon as the three months to which the suspension had been limited have expired, the Brother resumes all his rights in the Order and the Lodge, and with them, of course, the office which he had held at the time that the sentence of suspension had been inflicted.

2. **Indefinite Suspension.—** This is a suspension for a period not determined and fixed by the sentence, but to continue during the pleasure of the Lodge. In this respect only does it differ from the preceding punishment. The position of a Freemason, under definite or indefinite suspension, is precisely the same as to the exercise of all his rights and privileges, which in both cases remain in abeyance. Restoration in each brings with it a resumption of all the rights and functions, the exercise of which had been interrupted by the sentence of suspension.

Neither definite nor indefinite suspension can be inflicted except after due notification and trial, and then only by a vote of two-thirds of the members present.

Restoration to Masonic rights differs, as we have said, in these two kinds. Restoration from definite suspension may take place either by a vote of the Lodge abridging the time, when two-thirds of all the members must concur, or it will terminate by natural expiration of the period fixed by the sentence, and that without any vote of the Lodge. Thus, if a member is suspended for three months, at the end of the third month his suspension terminates, and he is ipso facto (by that fact) restored to all his rights and privileges.

In the case of indefinite suspension, the only method of restoration is by a vote of the Lodge at a regular meeting, two-thirds of those present concurring.

Lastly, it may be observed that, as the suspension of a member suspends his prerogatives, it should also suspend his dues. He cannot be expected, in justice, to pay for that which he does not receive, and Lodge dues are simply a compensation made by a member for the enjoyment of the privileges of membership.

Of course the number concurring may vary from that mentioned above, as in this and other similar instances such rules are subject to alteration by the governing Body (see Doctor Mackey's revised *Jurisprudence of Freemasonry*).

**SUSSEX, DUKE OF.** The Duke of Sussex is entitled to a place in Masonic biography, not only because, of all the Grand Masters on record, he held the office the longest—the Duke of Leinster, of Ireland, alone excepted—but also because of his devotion to the Institution, and the zeal with which he cultivated and protected its interests. Augustus Frederick, ninth child and sixth son of George III, King of England, was born January 27, 1773. He was initiated in 1798 at a Lodge in Berlin. In 1805, the honorary rank of a Past Grand Master was conferred on him by the Grand Lodge of England. May 13, 1812, he was appointed Deputy Grand Master; and April 13, 1813, the Prince Regent, afterward George IV, having declined a re-election as Grand Master, the Duke of Sussex was unanimously elected;
and in the same year the two rival Grand Lodges of England were united. The Duke was Most Excellent Master of the Grand Lodge of England. However, he was not present at the union ceremony. In 1758, the Duke was Grand Master of the Lodge of the Grand Master of the Atholl Masons, as they were

dominated; I was the Grand Master of those called the Prince of Wales's. In three months we carried the union of the two societies, and I had the happiness of presiding over the united Fraternity. This I consider to have been the happiest event of my life. It brought all Masons upon the level and the square, and showed the world at large that the differences of common life did not exist in Masonry, and it showed to Masons that by a long pull, a strong pull, and a pull all together, what great good might be effected.

**SWEDEN.** Freemasonry was first introduced to Sweden in the year 1735, when Count Axel Eric Wrede Sparre, who had been initiated in Paris, established a Lodge at Stockholm. Of this Lodge scarcely anything is known, and it probably soon fell into decay. King Frederick I promulgated a Decree in 1738 which interdicted all Masonic meetings under the penalty of death. At the end of seven years the Edict was removed, and Freemasonry became popular. Saint John Auxiliary Lodge, however, was working when the Decree was withdrawn. Lodges were again publicly recognized, and in 1746 the Freemasons of Stockholm struck a medal on the occasion of the birth of the Prince Royal, afterward Gustavus III. In 1753, the Swedish Freemasons laid the foundation of an orphan asylum at Stockholm which was built by the voluntary contributions of the Fraternity, without any assistance from the State.

In 1762, King Adolphus Frederick, in a letter to the Grand Master, declared himself the Protector of the Swedish Lodges, and expressed his readiness to become the Chief of Freemasonry in his dominions, and to assist in defraying the expenses of the Order. On April 10, 1765, Lord Blayney, Grand Master of England, granted a Deputation to Charles Fullmann, Secretary of the British Embassy at Stockholm, as Provincial Grand Master, with the authority under the "Moderns" Grand Lodge of England to constitute Lodges in Sweden. At the same time, Schuabar, a member of the Rite of Strict Observance, appeared at Stockholm, and endeavored to establish that Rite. He had but little success, as the advanced Degrees had been previously introduced from France. But this admixture of English, French, and German Freemasonry occasioned great dissatisfaction, and gave rise, about this time, to the establishment of an independent system known as the Swedish Rite. In 1770, the Illuminated Grand Chapter was established, and the Duke of Sudermania appointed the Vicarius of the Birth of the Prince Royal, afterward Gustavus.

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was consummated between the Grand Lodges of England and Sweden, and mutual representatives appointed.

The Duke of Sudermania ascended the throne in 1809 under the title of Charles XIII. He continued his attachment to the Order, and retained the Grand Mastership. As a singular mark of his esteem for Freemasonry, the King instituted, May 27, 1811, a new Order of Knighthood, known as the Order of Charles XIII, the members of which were to be selected from Freemasons only. In the Patent of Institution the King declared that, in founding the Order, his intention "was not only to excite his subjects to the practice of charity, and to perpetuate the memory of the devotion of the Masonic Order to his person while it was under his protection, but also to give further proofs of his royal benevolence to those whom he had so long embraced and cherished under the name of Freemasons." The Order, besides the Princes of the Royal Family, was to consist of twenty-seven lay, and three ecclesiastical knights, all of whom were to hold equal rank.

The Grand Lodge of Sweden practises the Swedish Rite, and exercises its jurisdiction under the title of the National Grand Lodge of Sweden (see Swedish Rite).

**SWEDENBORG.** Emanuel Swedenborg, a distinguished theologian of his age, and the founder of a sect which still exists, has been always mythically connected with Freemasonry. The eagerness is indeed extraordinary with which all Masonic writers, German, French, English, and American, have sought to connect the name and labors of the Swedish sage with the Masonic institution, and that, too, without the slightest foundation for such a theory either in his writings, or in any credible memorials of his life.

Findel (History of Freemasonry, page 329), speaking of the reforms in Swedish Freemasonry, says: "Most likely Swedborg, the mystic and visionary, used his influence in bringing about the new system; at all events, he smoothed the way for it." Lenning speaks of the influence of his teachings upon the Swedish system of Freemasonry, although he does not absolutely claim him as a Freemason.

Reghellini, in his Esprit du Dogme de la Franche-Maconnerie, or Genius of the Tenets of Freemasonry, writes thus: "Swedborg made many very learned researches on the subject of the Masonic mysteries. He thought that their doctrines were of the highest antiquity, having emanated from the Egyptians, the Persians, the Magi, the Jews, and the Greeks. He also became the head of a new religion in his effort to reform that of Rome. For this purpose he wrote his Celestial Jerusalem, or his Spiritual World: he mingled with his reform, ideas which were purely Masonic. In this celestial Jerusalem the Word formerly communicated by God to Moses is found: this word is Jehovah, lost on earth, but which he invites us to find in Great Tartary, a country still governed, even in our days, by the patriarchs, by which he means allegorically to say that this people most nearly approach to the primitive condition of the perfection of innocence." But there is no work written by Swedenborg which bears either of those titles, Celestial Jerusalem or Spiritual World. It is possible that Reghellini alludes either to the Arcana Celestia, published in 1749-53, or to the De Nova Hierosolyma, published in 1758.

The same writer, in his Maçonnerie considérée comme le résultat des religions Egytienne, Juive et Chrétienne, or Masonry considered as the result of Egyptian, Jewish, and Christian Religions (ii, page 454), repeatedly speaks of Swedenborg as a Masonic reformer, and sometimes as a Masonic impostor. Ragon also cites Reghellini in his Orthodoxie Magon- nique (page 255), and recognizes Swedenborg as the founder of a Masonic system. Thory, in his Acta Latomorum, cites "the system of Swedenborg"; and in fact all the French writers on Masonic ritualism appear to have borrowed their idea of the Swedish theosophist from the statement of Reghellini, and have not hesitated to rank him among the principal Masonic teachers of his time.

Doctor Oliver is the earliest of the English Masonic writers of eminence who has referred to Swedenborg. He, too often careless of the weight of his expressions and facile in the acceptance of authority, speaks of the Degrees, the system, as well as the Freemasonry of Swedenborg just in the same tone as he would of those of Cagliostro, of Hund, or of Tschoudy.

Lastly, and in the United States of America, we had a more recent writer, Brother Samuel Beswick, who was evidently a man of ability and of considerable research. He has culminated to the zenith in his claims of the Masonic character of Swedenborg. He published at New York, in 1870, a volume entitled, The Swedenborg Rite and the Great Masonic Leaders of the Eighteenth Century. In this work, which, outside of its Swedishborgian fancies, contains much interesting matter; he traces the Masonic life of Swedenborg from his initiation, the time and place of which he makes in 1706, in a Scottish Lodge in the town of Lund, in Sweden, which is a fair specimen of the value of his historical statements. But after treating the great Swede as a Masonic reformer, as the founder of a Rite, and as evincing during his whole life a deep interest in Freemasonry, he appears to us to surrender the whole question in the following closing words of his work:

From the very moment of his initiation, Swedenborg appears to have resolved never to allude to his membership or to his knowledge of Freemasonry, either publicly or privately. He appears to have made up his mind to keep it a profound secret, and to regard it as something which had no relation to his public life. We have searched his Itinerary, which contains brief references to everything, he saw, heard, and read during his travels, for something having relation to his Masonic knowledge, intercourse, correspondence, visits to Lodges, places, or persons; but there is a studied silence, a systematic avoidance of all allusion to it. In his theological works, his Memorable Relations speak of almost every sect in Christendom, and of all sorts of organizations, or of individuals belonging thereto. But Freemasonry is an exception: there is a systematic silence in relation to it.

It is true that he finds in this reticence of Swedenborg the evidence that he was a Freemason and interested in Freemasonry, but others will most probably form a different conclusion. The fact is that Swedenborg never was a Freemason. The reputation of being one, that has been so continuously attributed to him by Masonic writers, is based first upon the assumptions of Reghellini, whose statements in his Esprit du Dogme were never questioned.
Boheme and Swedenborg were introduced. In 1783 a system of initiation is based on the mystical teachings of Saint John, not because Swedenborg had, any more than Swedenborg himself, anything to do with the Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem.

About that period we find Pernetty working out his schemes of Masonic reform. Pernetty was a theosophist, a Hermetic philosopher, a disciple, to some extent, of Jacob Böhme, that prince of mystics. To such a man, the reveries, the visions, and the spiritual speculations of Swedenborg were peculiarly attractive. He accepted them as an addition to the theosophic views which he already had received. About the year 1760 he established at Avignon his Rite of the Illuminati, in which the reveries of both Böhme and Swedenborg were introduced. In 1783 this system was reformed by the Marquis de Thomé, another Swedishmason, and out of that reform arose what was called the Rite of Swedenborg, not because Swedenborg had established it, or had anything directly to do with its establishment, but because it was based on his peculiar theological views, and because it is supposed that he had advanced in the highly symbolical works that he had written. A portion of these Degrees, or other Degrees much like them, have been called apocalyptic; not because Saint John had, any more than Swedenborg himself, anything to do with these, but because their system of initiation is based on the mystical teachings of the Apocalypse; a work which, not less than the theories of the Swede, furnishes abundant food for a system of Masonico-religious symbolism.

Benedict Chastanier, was also another disciple of Swedenborg, and who was one of the founders of the Avignon Society, carried these views into England, and founded at London a similar Rite, which afterward was changed into a purely religious association, "The Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem."

In one of his visions, Swedenborg thus describes a temple in the spiritual world which he had visited. From passages such as these which abound in his various treatises, the theosophic Freemasons concocted those Degrees which have been called the Freemasonry of Swedenborg. To no reader of the passage annexed can its appropriateness as the basis of a system of symbolism fail to be apparent.

I accordingly entered the temple, which was magnificent, and in the midst of which a woman was represented clothed in purple, holding in her right hand a golden crown piece, and in her left a chain of pearls. The statue and the representation were only fantastic representations; for these were the infernal spirits, by closing the interior Degree and opening the exterior only, are able at the pleasure of their imagination to represent magnificent objects. Perceiving that they were illusions, I prayed to the Lord. Immediately the interior of my spirit was opened, and I saw, instead of the superb Temple, a tottering house, open to the weather from the top to the bottom. In the place of the woman-statue, an image was suspended, having the head of a dragon, the body of a leopard, the feet of a bear, and the mouth of a lion: in the place where it was based on the beast of the Apocalypse (xiii. 2). In the place of a park, there was a marsh full of frogs, and I was informed that under this marsh there was a great hewn stone, beneath which the Word was. A marvelously hidden. Afterwards I saw a statue, the source of all these illusions, "Is that your temple?" "Yes," replied he, "it is." Immediately his interior sight was opened like mine, and he saw what I saw. "How do you know what I see," said he, "or what I do." He answered, "It is the effect of the celestial light, which discovers the interior quality of everything, and which taught him at that very moment what faith separated from good works was, and what was the effort to prostrate themselves, but the Lord shut the doors, covered the Temple and the image, dried up the marsh, and discovered the stone under which the Sacred Word was concealed. A genial warmth, like that of the spring, descended from heaven; and in the place of that Temple we saw a tent, the exterior of which was very plain. I looked into the interior of it, and there I saw the foundation-stone beneath which the Sacred Word was concealed, ornamented with precious stones, the splendor of which diffusing itself over the walls of the Temple, diversified the colors of the paintings, which represented cherubims. The angels, perceiving me to be filled with admiration, told me that I should see still greater wonders than these. They were then permitted to open the third hierarchy inhabited by the celestial angels, who dwelt in love. All of a sudden the splendor of a light of fire caused the Temple to disappear, and left nothing to be seen but the Lord himself, standing upon the four Ages; the Lord who was the Word, such as he showed Himself (Apocalypse i. 13 to 15). Holiness immediately filled all the interior of the spirit of the angels, upon which they made an effort to prostrate themselves, but the Lord shut the passage to the light from the third heaven, opening the passageway to the light of the second, which caused the Temple to reappear, with the tent in the midst.

Such passages as these might lead one to suppose that Swedenborg was familiar with the system of Masonic ritualism. His complete reticence upon the subject, however, and the whole tenor of his life, his studies, and his habits, assure us that such was not the case; and that if there was really a borrowing of one from the other, and not an accidental coincidence, it was the Freemasons of the advanced Degrees who borrowed from Swedenborg, and not Swedenborg from them. If so, we cannot deny that he has unwittingly exercised a powerful influence on Freemasonry.

**SWEDENBORG, RITE OF.** The so-called Rite of Swedenborg, the history of whose foundation has been given in the preceding article, consists of six Degrees: 1. Apprentice. 2. Fellow Craft. 3. Master. 4. Master Neophyte. 5. Illuminated Theosophist. 6. Blue Brother. 7. Red Brother. It is said to be still practised by some of the Swedish Lodges, but is elsewhere extinct. Reghellini, in his Esprit du Dogme, gives it as consisting of eight Degrees; but he has evidently confounded it with the Rite of Martinism, also a theosophic Rite, and the ritualism of which also partakes of a Swedenborgian character.

**SWEDISH RITE.** The Swedish Rite was established about the year 1777, and is indebted for its existence to the exertions and influence of King Gustavus III. It is a mixture of the pure Rite of York, the high Degrees of the French, the Templarism of the former Strict Observance, and the system of Rosicrucianism. Zinnendorf also had something to do with the formation of the Rite, although his authority was subsequently repudiated by the
Swedish Freemasons. It is a Rite that was really established as a reform or compromise to reconcile the conflicting elements of English, German, and French Freemasonry that about the middle of the eighteenth century convulsed the Masonic atmosphere of Sweden. It consists of twelve Degrees, as follows:

1. 2. 3. Three Symbolic Degrees, constituting the Saint John's Lodge.

4. 5. Scottish Fellow Craft and the Scottish Master of Saint John. These constitute the Scottish Lodge. The Fifth Degree entitles its members to civil rank in the kingdom.

6. Knight of the East. In this Degree which is apocalyptic, the New Jerusalem and its twelve gates are represented.

7. Knight of the West, or True Templar, Master of the Key. The jewel of this Degree, which is a triangle with five red rosettes, refers to the five wounds of the Savior.

8. Knight of the South, or Favorite Brother of Saint John. This is a Rosicrucian Degree, the ceremony of initiation being derived from that of the Medieval Alchemists.

9. Favorite Brother of Saint Andrew. This Degree is evidently derived from the Freemasonry of the Ancient and Accepted Scottish Rite.

10. Member of the Chapter.

11. Dignitary of the Chapter.

12. Vicar of Solomon.

The first nine Degrees are under the obedience of the National Grand Lodge of Sweden and Norway, and essentially compose the Rite. The members of the last three are called Brethren of the Red Cross, and constitute another Masonic authority, styled the Illuminated Chapter. The Twelfth Degree is simply one of office, and is only held by the King, who is perpetual Grand Master of the Order. No one is admitted to the Eleventh Degree unless he can show four quarterings of nobility.

The Swedish Rite was introduced among Lodges in Norway, Denmark, Germany and Russia, and is described by Brother Oliver Day Street, Past Grand Master of Alabama, in the words, "Its teachings are a mixture of the Freemasonry of England, of the 'Scots' degrees, of Templarism, Rosicrucianism and the mystic doctrines of Emanuel Swedenborg."

SWITZERLAND. In 1737 Lord Darnley, Grand Master of England, granted a Deputation for Geneva, in Switzerland, to George Hamilton, who, in the same year, established a Provincial Grand Lodge at Geneva. Warrants were granted by this Body to several Lodges in and around the City of Geneva. Two years afterward, a Lodge, composed principally of Englishmen, was established at Lausanne, under the name of L'Union Parfaite des Etrangers.

Findel, on the authority of Mossdorf's edition of Lenning, says that the Warrant for this Lodge was granted by the Duke of Montagu; a statement also made by Thory. This is an error. The Duke of Montagu was Grand Master of the Grand Lodge of England in 1721, and could not, therefore, have granted a Warrant in 1739. The Warrant must have been issued by the Marquis of Carnarvon, who was Grand Master from April, 1738 to May, 1739.

In an old list of the Regular Lodges on the Registry of England, this Lodge is thus described: "Private Room, Lausanne, in the Canton of Bern, Switzerland, February 2, 1739." Soon after, this Lodge assumed a superintending authority with the title of Helvetic Roman Directory, and instituted many other Lodges in the Pays de Vaud.

But in Switzerland, as elsewhere, Freemasonry was at an early period exposed to persecution. In 1738, almost immediately after their institution, the Lodges at Geneva were suppressed by the magistrates. In 1740, so many calumnies had been circulated in the Swiss Cantons against the Order, that the Freemasons published an Apology for the Order in Der Brachmann, a Zurich journal. It had, however, but little effect, for in 1743 the magistrates of Bern ordered the closing of all the Lodges. This Edict was not obeyed; and therefore, on March 3, 1745, another, still more severe, was issued, by which a penalty of one hundred thalers, and forfeiture of his situation, was to be inflicted on every officer of the government who should continue his connection with the Freemasons. To this the Freemasons replied in a pamphlet entitled Le Franc-Maçon dans la République, published simultaneously, in 1746, at Frankfort and Leipsic. In this work they ably defended themselves from all the unjust charges that had been made against them. Notwithstanding that the result of this defense was that the magistrates pushed their opposition no further, the Lodges in the Pays de Vaud remained suspended for nineteen years. But in 1764 the primitive Lodge at Lausanne was revived, and the revival was gradually followed by the other Lodges. This resumption of labor was, however, but of brief duration. In 1770 the magistrates again interdicted the meetings. During all this period the Freemasons of Geneva, under a more liberal government, were uninterrupted in their labors, and extended their operations into German Switzerland.

June 1, 1789, nine Lodges assembled and formed on June 24 the Independent Grand Lodge of Geneva. Soon afterwards, however, the Craft came into disfavor in the country. In 1771 Lodges had been erected in Vevay and Zurich, which, working at first according to the French system, soon afterward adopted the German ritual. In 1775 the Lodges of the Pays de Vaud were permitted to resume their labors. Formerly, they had worked according to the system of the Grand Lodge of England, whence they had originally derived their Freemasonry; but this they now abandoned, and adopted the Rite of Strict Observance. In the same year the advanced Degrees of France were introduced into the Lodge at Basle. Both it and the Lodge at Lausanne now assumed higher rank, and took the title of Scottish Directories.

A Congress was held at Basle in 1777, in which there were representatives from the Strict Observance Lodges of the Pays de Vaud and the English Lodge of Zurich. It was then determined that the Freemasonry of Switzerland should be divided under two distinct authorities: the one to be called the German Helvetic Directory, with its seat at Zurich; and the other to be called the Scottish Helvetic Roman Directory, whose seat was at Lausanne. This word Roman, or more properly Romansh, is the name of one of the four languages spoken in Switzerland. It is a corruption of the Latin, and supposed to have been the colloquial dialect of a large part of the Grisons. Still there were great dissensions in the Freemasonry of Switzerland. A clandestine Lodge had been established in 1777, at Lausanne, by one
Sidrac, whose influence it was found difficult to check. The Helvetic Roman Directory found it necessary, for this purpose, to enter, in 1779, into a Treaty of Alliance with the Grand Lodge at Geneva, and the Lodge of Sidrac was then at length dissolved and its members dispersed.

The Helvetic Roman Directory published its Constitution in 1778. The Rite it practised was purely philosophical, every Hermetic element having been eliminated. The appointment of the Masters of Lodges, who held office for three years, was vested in the Directory, and, in consequence, men of ability and learning were chosen, and the Craft were skilfully governed. November, 1782, the Council of Bern interdicted the meetings of the Lodges and the exercise of Freemasonry. The Helvetic Roman Directory, to give an example of obedience to law, however unjust and oppressive, dissolved its Lodges and discontinued its own meetings. But it provided for a maintenance of its foreign relations, by the appointment of a committee invested with the power of conducting its correspondence and of controlling the foreign Lodges under its obedience. There was a conference of the Swiss Lodges at Zurich in 1785 to take into consideration certain propositions which had been made by the Congregatio Pasientissimae Philalethes; but the desire that a similar Congress should be convened at Lausanne met with no favor from the Directorial Committee. The Grand Orient of France began to exert an influence, and many Lodges of Switzerland, among others ten in Geneva, gave their adhesion to that Body. The seven other Genevan Lodges which were faithful to the English system organized a Grand Orient of Geneva, and in 1789 formed an alliance with the Grand Lodge of England. About the same time, the Lodges of the Pays de Vaud, which had been suppressed in 1782 by the government of Bern, resumed their vitality. But the political disturbances consequent on the French Revolution began to exercise their influences in the Cantons. In 1792, the Helvetic Roman Directory suspended work; and its example was followed in 1793 by the Scottish Directory. From 1793 to 1803, Freemasonry was almost dead in Switzerland, although a few Lodges in Geneva and a German one in Nuremberg continued a sickly existence.

The Grand Orient of France chartered on September 14, 1802, Hope, or L'Esperance, Lodge at Bern, which, in 1818, became an English Provincial Grand Lodge at Nuremberg. In 1813 Hope Lodge had initiated Prince Leopold of Hesse-Cassel, afterwards the first King of the Belgians.

The Freemasons of Switzerland, weary of these divisions, had been long anxious to build a firm foundation of Masonic unity, and to obliterate forever this state of isolation, where Lodges were proximate in locality but widely asunder in their Masonic relations.

Many attempts were made, but the rivalries of petty authorities and the intolerance of opinion caused them always to be failures. At length, in 1838, a movement, which was finally crowned with success, was inaugurated by the Lodge Modestia cum Liberate, Moderation with Freedom, of Zurich. Being about to celebrate the twenty-fifth anniversary of its existence in 1838, it invited the Swiss Lodges of all Rites to be present at the festival. There a proposition for a National Masonic Union was made, which met with a favorable response from all who were present. The reunion at this festival had given so much satisfaction that similar meetings were held in 1838 at Bern, in 1840 at Basel, and in 1842 at Locle.

The Grand Lodge Alpina of Switzerland was created in July, 1844, from a fusion of the National Grand Lodge with the Grand Directory of Lodges working the Scottish Rectified Rite, the latter following a Templar Ritual, and dating its activities from 1779. This as a Grand Priory became later in active friendly association with the Supreme Council. Brother J. J. Hottinger was the first Grand Master.

Here we may observe that in some countries there has been a tendency to a greater freedom with these time-honored words indicating the Deity, even to substitute something else not so rigid in its definite meaning. As for example, at the seventy-fifth Assembly of the Grand Lodge Alpina, held at Zurich, Switzerland, on Saturday, May 21, 1927, under the presidency of the Grand Master, Dr. Fritz Brandenberg, a motion was made to substitute the word "Divinity" for "God" in the first article of the Constitution, which reads: "The Freemason reveres Divinity, the Deity for the maintenance of Masonic relations.

The Masonic relations.

SWORD. The sword is in chivalry the ensign or symbol of knighthood. Thus Monstrelet says: "The sword of his honour, being regarded as the chief of knighthood,
and they receive, from the cradle the sword which is the sign thereof.” Saint Palaye calls the sword “the most honorable badge of chivalry, and a symbol of the labor the knight was to encounter.”

No man was considered a knight until the ceremony of presenting him the sword had been performed; and when this weapon was presented, it was accompanied with the declaration that the person receiving it was thereby made a knight. “The lord or knight,” says Saint Palaye, “on the girding on of the sword, pronounced these or similar words: In the name of God, Saint Michael, and Saint George, I make thee a knight.”

So important an ensign of knighthood as the sword must have been accompanied with some symbolic meaning, for in the Middle Ages symbolism was referred to on all occasions. Francisco Redi, an Italian poet of the seventeenth century, gives, in his Bacco in Toscano, an account, from a Latin manuscript, of an investiture with knighthood in the year 1260, which describes the symbolic meaning of all the insignia used on that occasion. Of the sword it says: “Let him be girded with the sword as a sign of security against the devil; and the two edges of the blade signify right and law, that the poor are to be defended from the rich and the weak from the strong.”

But there is a still better definition of the symbolism of the sword of knighthood in an old manuscript in the library of the London College of Arms to the following effect: “Unto a knight, which is the most honorable office above all other, is given a sword, which is made like unto a crosse for the redemption of mankynde in signifying that like as our Lord God died upon the crosse for the redemption of mankynde, even so a knight ought to defend the crosse and to overcome and destroye the enemies of the same; and it hath two edges in tokening that with the sword he ought to mayntayne knighthood and justice.” Hence in Masonic Templarism we find that this symbolism has been preserved, and that the sword with which the modern knight is created is said to be endowed with the qualities of justice, fortitude, and mercy.

The charge to a Knights Templar, that he should never draw his sword unless convinced of the justice of the cause in which he is engaged, nor to sheathe it until his enemies were subdued, finds also its origin in the custom of the Middle Ages. Swords were generally manufactured with a legend on the blade. Among the most common of these legends was that used on swords made in Spain, many examples of which are still to be found in modern collections. That legend is: No me saques sin razon. No me embaines sin honor; that is, Do not draw me without justice. Do not sheathe me without honor. So highly was the sword esteemed in the Middle Ages as a part of a knight's equipment that special names were given to those of the most celebrated heroes, which have been transmitted to us in the ballads and romances of that period. Thus we have among the warriors of Scandinavia, the following swords and their owners: Foot-breath, of Thoralf Skolinson; Quern-biter, of King Hakon; Balmung, of Siegfried, and Angurvardal, of Frithiof.

To the first two, Longfellow alludes in the following lines:

Quern-biter of Hakorn the Good,
Wherewith at a stroke he hewed
The millstone through and through,
And Foot-breath of Thoralf the Strong,
Were neither so broad nor so long
Nor so true.

And among the Knights of Chivalry we have also known the following swords by their names and their owners: Durandal, of Orlando; Balisardo, of Ruggiero; Colado, of the Cid; Aroun-dight, of Lancelot du Lac; Joyeuse, of Charlemagne, and Excalibur, of King Arthur.

Of the last of these, the well-known legend is, that it was found embedded in a stone as its sheath, on which was an inscription that it could be drawn only by him who was the rightful heir to the throne of Britain. After two hundred and one of the strongest knights had essayed in vain, it was at once drawn forth by Arthur, who was then proclaimed King by acclamation. On his deathbed, he ordered it to be thrown into a neighboring lake; but as it fell, an arm issued from the waters, and seizing it by the hilt, waved it three, and then it sank never again to appear. There are many other famous swords in these old romances, for the knight invariably gave to his sword, as he did to his horse, a name expressive of its qualities or of the deeds which he expected to accomplish with it.

In Freemasonry, the use of the sword as a part of the Masonic clothing is confined to the advanced Degrees and the Degrees of chivalry, when, of course, it is worn as a part of the insignia of knighthood. In the symbolic Degrees its appearance in the Lodge, except as a symbol, is strictly prohibited. The Masonic prints engraved in the eighteenth century, when the sword, at least as late as 1780, constituted a part of the dress of every gentleman, show that it was discarded by the members when they entered the Lodge. The official swords of the Tiler and the Pursuivant or Sword-Bearer are the only exceptions. This rule is carried so far, that military men, when visiting a Lodge, are required to divest themselves of their swords, which are to be left in the Tiler’s room.

**SWORD AND TROWEL.** See Trowel and Sword. **SWORD-BEAERER.** An officer in a Commandery of Knights Templar. His station is in the West, on the right of the Standard-Bearer, and when the knights are in line, on the right of the second division. His duty is to receive all orders and signals from the Eminent Commander, and see them promptly obeyed. He is, also, to assist in the protection of the banners of the order. His jewel is a triangle and cross swords.

**SWORD-BEARER, GRAND.** Subordinate officer, who is found in many Grand Lodges. Doetor Anderson says, in the second edition of the Constitutions (page 127), that in 1731 the Duke of Norfolk, being then Grand Master, presented to the Grand Lodge of England “the old trusty sword of Gustavus Adolphus, King of Sweden, that was worn next by his successor in war the brave Bernard, Duke of Sax-Weimar, with both their names on the blade; which the Grand Master had ordered Brother George Moody, the King’s Sword Cutler, to adorn richly with the arms of Norfolk in silver on the scabbard, in order to be the Grand Master’s Sword of State in future.” At the following Feast, Brother Moody was appointed Sword-Bearer; and the office has ever since existed, and is to be found in almost all the Grand Lodges of
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this country. Anderson further says that, previous to this donation, the Grand Lodge had no Sword of State, but used one belonging to a private Lodge. It was borne before the Grand Master by the Master of the Lodge to which it belonged, as appears from the account of the procession in 1730. The Grand Sword-Bearer should be appointed by the Grand Master, and it is his duty to carry the Sword of State immediately in front of that officer in all processes of the Grand Lodge. In Grand Lodges which have not provided for a Grand Sword-Bearer, the duties of the office are usually performed by the Grand Pursuivant.

**SWORD OF STATE.** Among the ancient Romans, on all public occasions, a Lictor, one of the guards or officers attending the chief Roman Magistrates, carried a bundle of rods, sometimes with an ax inserted among them, before the Consul or other magistrate as a token of his authority and his power to punish criminals. Hence, most probably, arose the custom in the Middle Ages of carrying a naked sword before Kings or Chief Magistrates. Thus at the election of the Emperor of Germany, the Elector of Saxony, as Arch-Marshal of the Empire, carried a naked sword before the newly elected Emperor. We find the same practise prevailing in England as early certainly as the reign of Henry III, at whose coronation, in 1236, a sword was carried by the Earl of Chester. It was named Curtana, and, being without a point, was said to be emblematic of the spirit of mercy that should actuate a sovereign. This sword is known as the *Sword of State*, and the practise prevailing to the present day, it has always been borne in England in public processions before all Chief Magistrates, from the Monarch of the Realm to the Mayor of the city. The custom was adopted by the Freemasons; and we learn from Dr. James Anderson that, from the time of the Revival, a Sword of State, the property of a private Lodge, was borne by the Master of that Lodge before the Grand Master, until the Grand Lodge acquired one by the liberality of the Duke of Norfolk, which has ever since been borne by the Grand Sword-Bearer.

**SWORD POINTING TO THE NAKED HEART.** Thomas Smith Webb says that “the sword pointing to the naked heart demonstrates that justice will, sooner or later, overtake us.” The symbol is a modern one; but its adoption was probably suggested by the old ceremony, both in English and in Continental Lodges, and which is still preserved in some places, in which the candidate found himself surrounded by swords pointing at his heart, to indicate that punishment would duly follow his violation of his obligations.

**SWORD, REVOLVING.** With the Cherubim, Yahweh stationed at the gate of Eden, “to keep the way of the tree of Life,” the *laḥat ha’hereb hammith–happelbeth*, meaning the revolving phenomenon of the curved sword, or the flaming blade of the sword which turns. There were two Cherubim, one at each side of the gate. These angels, or winged bulls, did not hold the weapon in their hands, but it was apart, separate from them. The *laḥat ha’hereb* was endowed with proper motion, or turned upon itself. There was but one, and presumably it was between the Cherubim suspended at a certain height in the air. Professor Lenormant, in speaking of this terrible weapon, states, that “the circumference, which was turned fully upon the spectator, could have been full of eyes all around, and that when the prophet says ‘that they had a circumference and a height that were dreadful,’ the second dimension refers to the breadth of their rims,” and when advancing with the Cherubim against the irreverent intruder at the forbidden gate, it would strike and cut him in pieces as soon as it should graze him. The symbolism of this instrument has been fixed by Obrý as the Tchakra of India, which is a disk with sharp edges, hollow at the center, which is flung horizontally, after having been whirled around the fingers. “A weapon for slingng, shaped like a disk, moving horizontally with a gyroratory motion, like that of a waterspout, having a hollow centre, that the tips of the fingers can pass through, whence seven divergent rays issue toward a circumference, about which are studded fifty sharp points” (see Cherubim).

**SWORD, TEMPLAR’S.** According to the regulations of the Grand Encampment of the United States, the sword to be worn by the Knight Templar must have a helmet head or pommel, a cross handle, and a metal scabbard. The length from the top of the hilt to the end of the scabbard must be from thirty-four to forty inches.

**SWORD, TILER’S.** In modern times the implement used by the Tiler is a sword of the ordinary form. This is incorrect. Formerly, and indeed up to a comparatively recent period, the *Tiler’s sword* was wavy in shape, and so made in allusion to the “flaming sword which was placed at the east of the garden of Eden, which turned every way to keep the way of the tree of life.” It was, of course, without a scabbard, because the Tiler’s sword should ever be drawn and ready for the defense of his post.

The Taunton Lodge in 1850 buried Brother Davey, their Tiler, and at the conclusion of the Church burial service, the Provincial Grand Secretary broke his wand and the Worshipful Master broke the sword of the deceased Tiler, casting the same into the grave with the customary exclamation on such occasions, “Alas, our Brother.” This is the editorial answer to a question in the Freemasons Magazine and Masonic Mirror (August 20, 1863, page 1).

**SWORD, WAVE OR FLAMING.**

**SWORN BROTHERS.** In Latin, *Fraternis jurati*. It was the custom in the Middle Ages for soldiers, and especially knights, when going into battle, to engage each other by reciprocal oaths to share the rewards of victory and to defend each other in the fight. Thus Kennet tells us (*Parochial Antiquities*) that in the commencement of the expedition of William of Normandy into England, Robert de Oiley and Roger de Iverio, Fratres jurati, et per fidem et sacramentum confederati, venerunt ad conquestum Angliae, that is, *they came to the conquest of England, as sworn brothers*, bound by their faith and an oath. Con-
SYLLABLE. To pronounce the syllables, or only one of the syllables, of a Sacred Word, such as a name of God, was among the Orientalists considered far more reverent than to give it to in all its syllables a full and continuous utterance. Thus the Hebrews reduced the holy name Jehovah to the syllable Jah; and the Brahman, taking the initial letters of the three words which expressed the three attributes of the Supreme Brahma, as Creator, Preserver, and Destroyer, made of it the syllable Aum, which, on account of its awful and sacred meaning, they hesitated to pronounce aloud. To divide a word into syllables, and thus to interrupt the sound, either by pausing or by the alternate pronunciation by two persons, was deemed a mark of reverence.

SYMBOL. A symbol is defined to be a visible sign with which a spiritual feeling, emotion, or idea is connected. It was in this sense that the early Christians gave the name of symbols to all rites, ceremonies, and outward forms which bore a religious meaning; such, for instance, as the cross, and other pictures and images, and even the sacraments and the sacramental elements. At a still earlier period, the Egyptians communicated the knowledge of their esoteric philosophy in mystic symbols. In fact, man's earliest instruction was by means of symbols. “The first learning of the world,” says Doctor Stukely, “consisted of symbols. The wisdom of the Chaldeans, Phenicians, Egyptians, Jews, of Zoroaster, Sanchonitha, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic.” And the learned Faber remarks that “allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration.”

The word symbol is derived from a Greek verb which signifies to compare one thing with another; and hence a symbol or emblem, for the two words are often used synonymously in Freemasonry, is the expression of an idea derived from the comparison or contrast of some visible object with a moral conception or attribute. Thus the Plumb is a symbol of rectitude; the Level, of equality; the Beehive, of industry. The physical qualities of the Plumb are compared or contrasted with the moral conception of virtue or rectitude of conduct. The Plumb becomes to the Freemason, after he has once been taught its symbolic meaning, forever afterward the visible expression of the idea of rectitude, or uprightness of conduct. To study and compare these visible objects —to elicit from them the moral ideas which they are intended to express—is to make one's self acquainted with the symbolism of Freemasonry.

The objective character of a symbol, which presents something material to the sight and touch, as explanatory of an internal idea, is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered nationally or individually. Hence, in the first ages of the world, in its infancy, all propositions, theological, political, or scientific, were expressed in the form of symbols. Thus the first religious were eminently symbolical, because, as that great philosophical historian, Grote, has remarked, “At a time when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers.”

To the man of mature intellect, each letter of the alphabet is the symbol of a certain sound. When we instruct the child in the form and value of these letters, we make the picture of some familiar object the representation of the letter which aids the infantile memory. Thus, when the teacher says, “A was an Archer,” the Archer becomes a symbol of the letter A, just as in after-life the letter becomes the symbol of a sound.

Doctor Barlow (Essays on Symbolism i, page 1) says:

Symbolical representations of things sacred, were coeval with religion itself as a system of doctrine appealing to senses, and have accompanied its transmission to ourselves from the earliest known period of monumental history. Egyptian tombs and stiles exhibit religious symbols still in use among Christians. Similar forms, with corresponding meanings, though under different names, are found among the Indians, and are seen on the monuments of the Assyrians, the Etruscans, and the Greeks. The Egyptians borrowed much of their early religious symbolism from the Egyptians, their later from the Babylonians, and through them this symbolical imagery, both verbal and objective, has descended to ourselves. The Egyptian Priests were great proficients in symbolism, and so were the Chaldeans, and so were Moses and the Prophets, and the Jewish doctors generally—and so were many of the early fathers of the Church, especially the Greek fathers.

Philo of Alexandria was very learned in symbolism, and the Evangelist Saint John has made much use of it. The early Christian architects, sculptors, and painters drank deep of symbolical lore, and reproduced it in their works.

Squier gives in his Serpent Symbolism in America (page 19) a similar view of the antiquity and the subsequent growth of the use of symbols:

In the absence of a written language or forms of expression capable of conveying abstract ideas, we can readily comprehend the necessity, among a primitive people, of a symbolic system. That symbolism in a great degree resulted from this necessity is very obvious; and that, associated with man's primitive religious systems it was afterwards continued, when in the advanced stage of the human mind the previous necessity no longer existed, is equally undoubted. It thus came to constitute a kind of sacred language, and became invested with an esoteric significance understood only by the few.

In Freemasonry, all the instructions in its mysteries are communicated in the form of symbols. Founded, as a speculative science, on an operative art, it has taken the working-tools of the profession which it spiritualizes, the terms of architecture, the Temple of Solomon, and everything that is connected with its traditional history, and adopting them as symbols, it teaches its great moral and philosophical lessons by this system of symbolism. But its symbols are not confined to material objects as were the hieroglyphics of the Egyptians. Its myths and legends are also, for the most part, symbolic. Often a legend, unauthenticated by history, distorted by anachronisms, and possibly absurd in its pretensions if viewed historically or as a narrative of actual occurrences, when interpreted as a symbol, is found to impress the mind in some great spiritual and philosophical truth. The legends of Freemasonry are parables, and a parable is only a spoken symbol. By its utterance,
SYMBOL

The lessons which are communicated to the candidate in these primitive Degrees are conveyed, principally, through the medium of symbols, while there is, at least in the working of the Degrees, but little tradition or legendary teaching, with the exception of the great legend of Freemasonry, the Golden Legend of the Order, to be found in the Master's Degree, and which is, itself, a symbol of the most abstruse and solemn signification. But even in this instance, interesting as are the details of the legend, they are only subordinate to the symbol. Hiram the Builder is the profound symbol of manhood laboring for immortality, and all the different points of the legend are simply clustered around it, only to throw out the symbol in bolder relief. The legend is of itself inert—it is the symbol of the Master Workman that gives it life and true meaning.

Symbolism is, therefore, the prevailing characteristic of these primitive Degrees; and it is because all the science and philosophy and religion of Ancient Craft Masonry is thus concealed from the profane but unfolded to the initiates in symbols, that the first three Degrees which comprise it are said to be symbolic. Now, nothing of this kind is to be found in the Degrees above and beyond the third, if we except the Royal Arch, which, however, as we have already intimated, was, quite likely, originally a part of Ancient Craft Masonry, and was unnaturally torn from the Master's Degree, of which it, as every Masonic student knows, constituted the complement and consummation. Take, for example, the intermediate Degrees of the American Chapter, such, for instance, as the Mark and Most Excellent Master. Here we find the symbolic feature ceasing to predominate, and the traditional or legendary taking its place. It is true that in these capitolar Degrees the use of symbols is not altogether abandoned. This could not well be, for the symbol constitutes the very essence of Freemasonry. The symbolic element is still to be discovered in these Degrees, but only in a position subordinate to legendary instruction.

As an illustration, let us consider the Keystone in the Mark Master's Degree. Now, no one will deny that this is, strictly speaking, a symbol, and a very important and beautiful one, too. It is a symbol of a fraternal covenant between those who are engaged in the common search after Divine Truth. But, in the rôle or part which it plays in the ritual of this Degree, the symbol, however beautiful and appropriate it may be, is in a manner lost sight of, and the keystone derives almost all its importance and interest from the traditional history of its construction, its architectural design, and its fate. It is as the subject of a legend, and not as a symbol, that it attracts attention.

Now, in the Third or Master's Degree we find the Trowel, which is a symbol of almost precisely the same import as the Keystone. They both refer to a Masonic Covenant. But no legend, no tradition, no history, is connected with the Trowel. It presents itself simply and exclusively as a symbol.

Hence we learn that symbols do not in the capitolar, as in the primitive, Degrees of Freemasonry strike the eye, and inform the mind, and teach the heart, in every part of the Lodge, and in every part of the ceremonial initiation. On the contrary, the capitolar
Degrees are almost altogether founded on and composed of a series of events in Masonic history. Each of them has attached to it some tradition or legend which it is the design of the Degree to illustrate, and the memory of which is preserved in its ceremonies and instructions. That most of these legends are themselves of symbolic signification is not denied. But this is their interior sense. In their outward and ostensible meaning, they appear before us simply as symbols. To retain these legends in the memory of Freemasons appears to have been the primary design of the establishment of the higher Degrees, and as the information intended to be communicated in these Degrees is of a historical character, there can of course be but little room for symbols or for symbolic instruction, the profuse use of which would rather tend to an injury than to a benefit, by complicating the purposes of the ritual and confusing the mind of the aspirant.

The celebrated French writer Ragon, objects to this exclusive application of the term symbolic to the first three Degrees as a sort of unfavorable criticism on the higher Degrees, and as if implying that the latter are entirely devoid of the element of symbolism. But he has mistaken the true import and meaning of the application. It is not because the higher or capitial and cryptic Degrees are altogether without symbols—for such is not the case—that the term symbolic is withheld from them, but because symbolic instruction does not constitute their predominating characteristic, as it does of the first three Degrees. Hence the Freemasonry taught in these three primitive Degrees is very properly called Symbolic Freemasonry, and the Lodge in which this Freemasonry is taught is known as a Symbolic Lodge.

SYMBOLIC FREEMASONRY. The Freemasonry that is concerned with the first three Degrees in all the Rites. This is the technical meaning. But in a more general sense, Symbolic Freemasonry is that Masonry, wherever it may be found, whether in the primary or in the high Degrees, in which the lessons are communicated by symbols (see Symbolic Degrees).

SYMBOLIC LECTURES. The lectures appropriated to the First, Second, and Third Degrees are sometimes called Symbolic Lectures; but the term is more properly applied to any lecture which treats of the meaning of Masonic symbols, in contradistinction to one which discusses only the history of the Order, and which would, therefore, be called a Historical Lecture. But the English Freemasons have a lecture called the Symbolical Lecture, in which is explained the forms, symbols, and ornaments of Royal Arch Masonry, as well as its rites and ceremonies.

SYMBOLIC LODGE. A Lodge of Master Masons, with the Fellow Craft and Apprentice Lodge worked under its Constitution, is called a Symbolic Lodge, because in it the Symbolic Degrees are conferred (see Symbolic Degrees).

SYMBOLIC MACHINERY. Machinery is a term employed in epic and dramatic poetry to denote some agency introduced by the poet to serve some purpose or accomplish some event. Faber, in treating of the Apocalypse, speaks of "a patriarchal scheme of symbolical machinery derived most plainly from the events of the Deluge, and borrowed, with the usual perverse misapplication, by the contrivers of pagan-
SYNDICATION

SYNDICATION OF LODGES. A term used in France, in 1773, by the Schismatic Grand Orient during its contests with the Grand Lodge, to denote the fusion of several Lodges into one. The word was never introduced into English Freemasonry, and has become obsolete in France.

SYNOD OF SCOTLAND. In 1757, the Associate Synod of Seceders of Scotland adopted an Act, concerning what they called the Mason Oath, in which it is declared, that all persons who shall refuse to make such revelations as the Kirk Sessions may require, and to promise to abstain from all future connection with the Order, “shall be reputed under scandal, and incapable of admission to sealing ordinances.” In consequence of this Act, passed so long ago, the sect of Seceders, of which there are a few in the United States of America, continue to be at the present day inveterate enemies of the Masonic Institution.

SYRIA. A country of Asia Minor lying on the western shores of the Mediterranean. To the Freemason, it is associated with the legendary history of his Order in several interesting points, especially in reference to Mount Lebanon, from whose forests was derived the timber for the construction of the Temple. The modern Templar will view it as the scene of the contests waged during the Crusades by the Christian knights with their Saracen adversaries. In modern Syria, Freemasonry has been slow to find a home. Lodges in the country have long survived at the City of Beyrut, which has had two—Palestine Lodge, No. 415, which was instituted by the Grand Lodge of Scotland, May 6, 1861, and the Lodge Le Liban, by the Grand Orient of France, January 4, 1869. Morris says (Freemasonry in the Holy Land, page 216) that “the Order of Freemasonry is not in a condition satisfactory to the members thereof, nor creditable to the great cause in which the Fraternity are engaged.”

SYRIAN RITE. A religious sect which had its origin in Syria, and which was anciently comprehended in the Patriarchates of Antioch and of Jerusalem. It was an exceedingly flourishing system. Before the end of the fourth century it numbered one hundred and nineteen distinct Sees, with a population of several millions. The liturgy is known as the Liturgy of Saints James.

SYSTEM. Lenning defines a system of Freemasonry to be the doctrine of Freemasonry as exhibited in the Lodge government and Lodge work or ritual. The definition is not, perhaps, satisfactory. In Freemasonry, a system is a plan or scheme of doctrines intended to develop a particular view as to the origin, the design, and the character of the Institution. The word is often used as synonymous with Rite, but the two words do not always express the same meaning. A system is not always developed into a Rite, or the same system may give birth to two or more different Rites. Doctor Oliver established a system founded on the literal acceptance of almost all the legendary traditions, but he never invented a Rite. Ramsay and Hund both held the same system as to the Templar origin of Freemasonry; but the Rite of Ramsay and the Rite of Strict Observance are very different. The system of Schroder and that of the Grand Lodge of England do not essentially vary, but there is no similarity between the York Rite and the Rite of Schroder. Whoever in Freemasonry sets forth a connected series of doctrines peculiar to himself invents a system. He may or he may not afterward fabricate a Rite. But the Rite would be only a consequence, and not a necessary one, of the system.

SYSTYLN. An arrangement of columns in which the intercolumniation or separation is equal to the diameter of the column.
The Tabernacle itself was, according to Josephus, forty-five feet long by fifteen wide; its greater length being from East to West. The sides were fifteen feet high, and there was a sloping roof. There was no aperture or place of entrance except at the eastern end, which was covered by curtains. Internally, the Tabernacle was divided into two apartments by a richly decorated curtain. The one at the eastern end was fifteen feet long, making, therefore, a perfect cube. This was the Holy of Holies, into which no one entered, not even the High Priest, except on extraordinary occasions. In it was the Ark of the Covenant, against the western wall. The Holy of Holies was separated from the Sanctuary by a curtain embroidered with figures of Cherubim, and supported by four golden pillars. The Sanctuary, or eastern apartment, was in the form of a double cube, being fifteen feet high, fifteen feet wide, and thirty feet long. It was placed the Table of Shewbread on the northern side, the Golden Candlestick on the southern, and the Altar of Incense between them. The Tabernacle thus constructed was decorated with rich curtains. These were of four colors—white or fine-twined linen, blue, purple, and red. They were so suspended as to cover the sides and top of the Tabernacle, not being distributed as veils separating it into apartments, as in the Masonic Tabernacle. Josephus, in describing the symbolic signification of the Tabernacle, says that it was an imitation of the system of the world; the Holy of Holies, into which not even the Priests were admitted, was as it were a heaven peculiar to God; but the Sanctuary, where the people were allowed to assemble for worship, represented the sea and land on which men live. But the symbolism of the Tabernacle was far more complex than anything that Josephus has said upon the subject would lead us to suppose. Its connection would, however, lead us to an inquiry into the religious life of the ancient Hebrews, and into an investigation of the question how much Moses was, in the appointment
of ceremonies, influenced by his previous Egyptian life; topics whose consideration would throw no light on the Masonic symbolism of the Tabernacle.

3. The Davidic Tabernacle in time took the place of that which had been constructed by Moses. The old or Sinaic Tabernacle accompanied the Israelites in all their wanderings, and was their old Temple until David obtained possession of Jerusalem. From that time it remained at Gibeon, and we have no account of its removal thence. But when David removed the Ark to Jerusalem, he erected a Tabernacle for its reception. Here the Priests performed their daily service, until Solomon erected the Temple, when the ark was deposited in the Holy of Holies, and the Davidic Tabernacle put away as a relic. At the subsequent destruction of the Temple it was probably burned. From the time of Solomon we altogether lose sight of the Sinaic Tabernacle, which perhaps became a victim to carelessness and the corroding influence of time.

The three Tabernacles just described are the only ones mentioned in Scripture or in Josephus. Masonic tradition, however, enumerates a fourth—the Tabernacle erected by Zerubbabel on his arrival at Jerusalem with his countrymen, who had been restored from captivity by Cyrus for the purpose of rebuilding the Temple. Ezra tells us that on their arrival they built the Altar of Burnt-Offerings and offered sacrifice. This would not, however, necessitate the building of a house, because the Altar of Sacrifices had always been erected in the open court, both of the old Tabernacle and Temple. Yet as the Priests and Levites were there, and it is said that the religious ordinances of Moses were observed, it is not unlikely that some sort of temporary shelter was erected for the performance of divine worship. But of the form and character of such a building we have no account.

Nevertheless, a Masonic legend has, for symbolical purposes, supplied that deficiency. This legend is, however, peculiar to the American modification of the Royal Arch Degree. In the English system a Royal Arch Chapter represents the "ancient Sanhedrim," where Zerubbabel, Haggai, and Joshua administer the law. In the American system a Chapter is said to represent "the Tabernacle erected by our ancient Brethren near the ruins of King Solomon's Temple." Of the erection of this tabernacle, we have said that there is no historical evidence. It is simply a myth, but a myth constructed, of course, for a symbolical purpose. In its legendary description, it bears no resemblance whatsoever, except in the colors of its curtains or veils, to the Sinaic Tabernacle. In the latter the Holy of Holies was in the western extremity, in the former it was in the eastern; in that was contained the Ark of the Covenant with the overshadowing Cherubim and the Shekinah; in this there are no such articles; in that the most holy was inaccessible to all purposes, even to the priests; in this it is the seat of the three presiding officers, and is readily accessible by proper means. In that the curtains were attached to the sides of the tent; in this they are suspended across, dividing it into four apartments.

The Masonic Tabernacle used in the American Royal Arch Degree is not, therefore, a representation of the ancient Tabernacle erected by Moses in the wilderness, but must be supposed to be simply a temporary construction for purposes of shelter, of consultation, and of worship. It was, in the strictest sense of the word, a Tabernacle, a tent. As a myth, with no historical foundation, it would be valueless, were it not that it is used, and was undoubtedly fabricated, for the purpose of developing a symbolism. And this symbolism is found in its veils. There is no harm in calling it a Tabernacle any more than there is in calling it a Sanhedrim, provided we do not fall into the error of supposing that either was actually its character. As a myth, and only as a myth, must it be viewed, and there its symbolical meaning presents, as in all other Masonic myths, a fund of useful instruction (for an interpretation of that symbolism, see Veils, Symbolism of the).

In some Chapters a part of the furniture is called the Tabernacle; in other words, a piece of framework is erected inside of the room, and is called the Tabernacle. This is incorrect. According to the ritual the whole Chapter room represents the Tabernacle, and the veils should be suspended from wall to wall. Indeed, we have reasons for believing that this interior Tabernacle is an innovation of little more than comparatively a few years standing. The oldest Chapter rooms that Doctor Mackey had seen were constructed on the correct principle.

No one who studies the construction of the Tabernacle as described in the Bible but will be somewhat perplexed by the several difficulties pertaining to the structure as well as its equipment. There will be suggested the unexpected wealth of material and the artistic skill necessary for its construction and A. R. S. Kennedy in writing upon this subject for Hasting's Dictionary of the Bible says (page 888), "Modern students of the Pentateuch find the picture of the desert sanctuary and its worship irreconcilable with the historical development of religion and the cultus in Israel. In Exodus 25 and following chapters we are dealing not with historical fact, but with the product of religious idealism; and surely these devout idealists of the Exile should command our admiration as they deserve our gratitude. If the Tabernacle is an ideal, it is truly an ideal worthy of Him for whose worship it seeks to provide. Nor must it be forgotten, that in reproducing in portable form, as they unquestionably do, the several parts and appointments of the Temple of Solomon, including even its brazen altar, the author or authors of the Tabernacle believed, in all good faith, that they were reproducing the essential features of the Mosaic sanctuary, of which the Temple was supposed to be the replica and the legitimate successor."

**TABERNACLE, CHIEF OF THE.** See Chief of the Tabernacle.

**TABERNACLE, HOLY KNIGHT OF THE.** Called Aaronic Priest, a grade said to have come into England (York) from Ireland about 1780.
TABERNACLE, PRINCE OF THE. See Prince of the Tabernacle.

TABLEAUX. French Masonic name for roster of members and also applied to the trestle-board or tracing-board.

TABLE LODGE. After the labors of the Lodge have been completed, Freemasons frequently meet at tables to enjoy a repast in common. In England and America, this repast is generally called a banquet, and the Lodge is said to be, during its continuance, at refreshment. The Master, of course, presides, assisted by the Wardens, and it is considered most proper that no profanes should be present. But with these exceptions, there are no rules specially laid down for the government of Masonic banquets. It will be seen, by an inspection of the article Refreshment in this work, that during the eighteenth century, and even at the commencement of the nineteenth, refreshments in English Lodges were taken during the sessions of the Lodge and in the Lodge-room, and then, of course, rigid rules were in existence for the government of the Fraternity, and for the regulation of the forms in which the refreshments should be partaken. But this system has long grown obsolete, and the Masonic banquets of the present day differ very little from those of other societies, except, perhaps, in a more strict observance of the rules of order, and in the exclusion of all non-Masonic visitors.

But French Freemasons have prescribed a very formal system of rules for what they call a Loge de Table, or Table Lodge. The room in which the banquet takes place is as much protected by its isolation from observation as the Lodge-room itself. Table Lodges are always held in the Apprentice's Degree, and none but Freemasons are permitted to be present. Even the attendants are taken from the class known as Serving Brethren, that is to say, waiters who have received the First Degree for the special purpose of entitling them to be present on such occasions.

The table is in the form of a horseshoe or elongated semicircle. The Master sits at the head, the Senior Warden at the northwest extremity, and the Junior Warden at the southwest. The Deacons or equivalent officers sit between the two Wardens. The Brethren are placed around the exterior margin of the table, facing each other; and the void space between the sides is occupied by the serving Brethren or attendants. It is probable that the form of the table was adopted at first from motives of convenience. But M. Hermitte (Bulletin, Grand Orient, 1869, page 83) assigns for it a symbolism. He says that as the entire circle represents the year, or the complete revolution of the earth around the sun, the semicircle represents the half of that revolution, or a period of six months, and therefore refers to each the two solstitial points of summer and winter, or the two great festivals of the Order in June and December, when the most important Table Lodges are held.

The Table Lodge is formally opened with an invocation to the Grand Architect. During the banquet seven toasts are given. These are called Santes d'Obligation, or obligatory toasts. They are drunk with certain ceremonies which are prescribed by the ritual, and from which no departure is permitted. These toasts are:

1. The health of the Sovereign or Chief Magistrate of the State.
2. Grand Master and the Supreme power of the Order, that is, the Grand Orient or the Grand Lodge.
3. Master of the Lodge; this is offered by the Senior Warden.
4. The two Wardens.
5. Visiting Brethren.
6. The other officers of the Lodge, and the new initiates or affiliates if there be any.
7. All Freemasons wheresoever spread over the face of the globe (see Toasts).

Ragon (Tuilier Général, page 17) refers these seven toasts of obligation to the seven labitations made by the ancients in their banquets in honor of the seven planets, the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, and the seven days of the week which are named after them; and he assigns some striking reasons for the reference. But this symbolism, although very beautiful, is evidently very modern.

The Table Lodge is then closed with the fraternal kiss, which is passed from the Master around the table, and with the usual forms.

One of the most curious things about these Table Lodges is the vocabulary used. The instant that the Lodge is opened, a change takes place in the names of things, and no person is permitted to call a plate a plate, or a knife a knife, or anything else by the appellation by which it is known in ordinary conversation. Such a custom formerly prevailed in England, if we may judge from a passage in Doctor Oliver's Revelations of a Square (page 215), where an instance is given of its use in 1780, when the French vocabulary was employed. It would seem, from the same authority, that the custom was introduced into England from France by Captain George Smith, the author of the Use and Abuse of Freemasonry, who was initiated in a Continental Lodge.

The vocabulary of the Table Lodge as used at French Masonic banquets is as follows, the various references being followed in each case by the Masonic names applied to them by the Brethren:

<table>
<thead>
<tr>
<th>Table Meaning</th>
<th>Masonic Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>To drink, To fire</td>
<td>To carve, To hew</td>
</tr>
<tr>
<td>To carve</td>
<td>To carve</td>
</tr>
<tr>
<td>To masticate</td>
<td>To masticate</td>
</tr>
<tr>
<td>To eat</td>
<td>To eat</td>
</tr>
<tr>
<td>Napkins, Flags</td>
<td>Napkins, Flags</td>
</tr>
<tr>
<td>Table, Tracing-Board</td>
<td>Table, Tracing-Board</td>
</tr>
<tr>
<td>Dishes, Great Plates</td>
<td>Dishes, Great Plates</td>
</tr>
<tr>
<td>Plates, Tiles</td>
<td>Plates, Tiles</td>
</tr>
<tr>
<td>Meats, Materials</td>
<td>Meats, Materials</td>
</tr>
<tr>
<td>Bread, Rough Ashlar</td>
<td>Bread, Rough Ashlar</td>
</tr>
<tr>
<td>Red Wine</td>
<td>Red Wine</td>
</tr>
<tr>
<td>Strong Wine, Strong Powder</td>
<td>Strong Wine, Strong Powder</td>
</tr>
<tr>
<td>White Wine, Strong Powder</td>
<td>White Wine, Strong Powder</td>
</tr>
<tr>
<td>Water, Weak Powder</td>
<td>Water, Weak Powder</td>
</tr>
<tr>
<td>Beer, Yellow Powder</td>
<td>Beer, Yellow Powder</td>
</tr>
<tr>
<td>Brandy, or Liqueurs, Fumarinating Powder</td>
<td>Brandy, or Liqueurs, Fumarinating Powder</td>
</tr>
<tr>
<td>Coffee, Black Powder</td>
<td>Coffee, Black Powder</td>
</tr>
<tr>
<td>Salt, White Sand</td>
<td>Salt, White Sand</td>
</tr>
<tr>
<td>Pepper, Cement</td>
<td>Pepper, Cement</td>
</tr>
<tr>
<td>To drink, To fire</td>
<td>To drink, To fire</td>
</tr>
<tr>
<td>To carve, To hew</td>
<td>To carve, To hew</td>
</tr>
</tbody>
</table>
TABLETS

TABLETS, ENGRAVED. A designation frequently used in the Ancient and Accepted Scottish Rite for the book of minutes or record; as in the Rose Croix Chapter is used the term *engraved columns.*

TABLETS OF HIRAM ABIFF. Among the traditions of the Order there is a legend referring to the tablets used by Hiram Abiff as a Trestle-Board on which to lay down his designs. This legend, of course, can lay no claim to authenticity, but is intended simply as a symbol inculcating the duty of every man to work in the daily labor of life after a design that will construct in his body a spiritual temple (see Hiram Abiff).

TABLIER. French for Apron.

TACITURNITY. In the earliest catechisms of the eighteenth century it is said that “the three particular points that pertain to a Mason are Fraternity, Fidelity, and Taciturnity,” and that they “represent Love, Relief, and Truth among all Right Masons.” The symbol became obsolete.

TACTICS. The importance that has for many years been given to the military element in the Order of Masonic Knights Templar in America has made it necessary that special manuals should be prepared for the instruction of Knights in the elementary principles of military movements. Popular works of this kind have been: 1. Knights Templar Tactics and Drill for the use of Commanderies, and the Burial Service of the Orders of Masonic Knighthood, prepared by Sir Orrin Welsh, Past Grand Commander, State of New York. 2. Knights Templar, Tactics and Drill, with the Working, Text, and Burial Service of the Orders of Knighthood, as adopted by the Grand Commandery of the State of Michigan by Ellery Irving Garfield, E. G. C. G. Grand Commandery of Michigan. 3. Tactics for Knights Templar, and Appendant Orders, prepared by E. Sir Knight George Wingate Chase, of Massachusetts. 4. Knights Templar Tactics, by Henry B. Grant, Grand Secretary, Kentucky. These works contain the necessary instructions in the School of the Knight, or the proper method of marching, halting, saluting, handling the sword, etc., and the School of the Commandery, or directions for properly performing the evolutions on a public parade. Books of this kind have now become as necessary and as common to the Knights Templar as Monitors are to the Master Mason.

TALISMAN. From the Hebrew *tselam* and the Chaldaic *tselma,* meaning an image or idol. A talisman signifies an implement or instrument, either of wood, or metal, or some precious stone, or even parchment, of various forms, such as a triangle, a cross, a circle, and sometimes a human head or human figure, generally inscribed with characters and constructed with mystical rites and ceremonies. The talisman thus constructed was supposed by the ancients, and even in the Middle Ages, to be invested with supernatural powers and a capacity for protecting its wearer or possessor from evil influences, and for securing to him good fortune and success in his undertakings.

The word *amulet,* from the Latin *amuletum,* which comes from the Arabic *hamael,* anything worn, though sometimes confounded with the talisman, has a less general signification. For while the talisman served both to procure good and to avert evil, the powers of the amulet were entirely of a protective nature. Frequently, however, the two words are indifferently used.

The use of talismans was introduced in the Middle Ages from the Gnostics. Of the Gnostic talismans none were more frequent than those which were inscribed with divine names. Of these the most common were *Tao* and *Sabao,* although we find also the Tetragrammaton, and *Elohim,* *Elohi,* *Adonai,* and other Hebrew appellations of the Deity. Sometimes the talisman contained, not one of the names of God, but that of some mystical person, or the expression of some mystical idea. Thus, on some of the Gnostic talismanic gems, we find the names of the three mythical kings of Cologne, or the sacred *Abraxas.* The orthodox Christians of the early days of the church were necessarily influenced, by the popular belief in talismans, to adopt many of them; although,
of course, they sought to divest them of their magical signification, and to use them simply as symbols. Hence we find among these Christians the Constantian monogram, composed of the letters X and P, or the Vesica Piscis, as a symbol of Christ, and the image of a little fish as a token of Christian recognition, and the anchor as a mark of Christian hope.

Many of the symbols and symbolic expressions which were in use by the alchemists, the astrologers, and by the Rosicrucians, are to be traced to the Gnostic talismans. The talisman was, it is true, converted from an instrument of incantation into a symbol; but the symbol was accompanied with a mystical signification which gave it a sacred character.

It has been said that in the Gnostic talismans the most important element was some one or more of the sacred names of God, derived either from the Hebrews, the Arabians, or from their own abstruse philosophy; sometimes even in the same talisman from all these sources combined. Thus there is a Gnostic talisman, said by G. W. King to be still current in Germany as an amulet against plague. It consists of a silver plate, on which are inscribed various names of God surrounding a magic square, whose figures computed every way make the number thirty-four. In this Gnostic talisman, we will observe the presence not only of sacred names, but also of mystical. And it is to the influence of these talismanic forms, developed in the symbols of the Secret societies of the Middle Ages, and even in the architectural decorations of the builders of the same period, such as the Triangle, the Pentalpha, the Double Triangle, etc., that we are to attribute the prevalence of sacred names and sacred numbers in the symbolic system of Freemasonry.

We do not need a better instance of this transmutation of Gnostic talismans into Masonic symbols, by a gradual transmission through alchemy, Rosicrucianism, and Medieval architecture, than a plate to be found in the *Azoth Philosophorum* of Basil Valentine, the Hermetic philosopher, who flourished in the seventeenth century. This plate, which is Hermetic in its design, but is full of Masonic symbolism, represents a winged globe inscribed with a triangle within a square, and on it reposes a dragon. On the latter stands a human figure with two hands and two heads, surrounded by the sun, the moon, and five stars representing the seven planets. One of the heads is that of a male, the other of a female. That hand attached to the male part of the figure holds the Compasses, that to the female, a Square. The Square and Compasses thus distributed seem to indicate that originally a phallic meaning was attached to these symbols as there was to the Point within the Circle, which in this plate also appears in the center of the globe. The Compasses held by the male figure would represent the male generative principle, and the Square held by the female, the female productive principle. The subsequent interpretation given to the combined Square and Compasses was the transmutation from the Hermetic talisman to the Masonic symbol.

**TALITH.** An oblong shawl worn over the head or shoulders, named, from its having four corners, the *Arba Canphoth*. It is also called *Tsitsith*, from the fringes on which its holiness depends. The *talith* is made of wool or camel’s hair. The wool fringe is carefully shorn and specially spun. Four threads, one of which must be blue, are passed through eyelet holes made in the four corners. The threads being double make eight. Seven are of equal length; the eighth must twist five times round the rest and be tied into five knots, and yet remain equal in length to the other seven. The five knots and eight threads make thirteen, which, with the value of the Hebrew word *tsitsith*, 600, accomplishes 613, the number of precepts of the moral law, and which is the number of letters in Hebrew composing the Decalogue. 613 represents 248 positive precepts, or members of the human body, and 365 negative precepts, or number of human veins. Jesus of Nazareth wore the *tsitsith*: “And behold a woman ... came behind him and touched the hem of his garment” (Matthew ix, 20); and he rebuked the Pharisees for their ostentation in enlarging the borders, the Greek ἐπαπνήμα, meaning fringes of their garments (Matthew xxiii, 5).

**TALJAHAD.** Rendered in Hebrew thus הקדש, meaning *Angel of Water*, and found in the Twenty-ninth Degree of the Ancient and Accepted Scottish Rite ritual.

**TALMUD.** The Hebrew word חכש, signifying *doctrine*. The Jews say that Moses received on Mount Sinai not only the written law which is contained in the Pentateuch but an oral law which was first communicated by him to Aaron, then by them to the seventy elders, and finally by these to the people, and thus transmitted, by memory, from generation to
TALMUD

generation. This oral law was never committed to writing until about the beginning of the third century, when Rabbi Jehuda the Holy, finding that there was a possibility of its being lost, from the decrease of students of the law, collected all the traditionary laws into one book, which is called the Mishna, a word signifying repetition, because it is, as it were, a repetition of the written law. The Mishna was at once received with great veneration and many wise men among the Jews devoted themselves to its study.

Toward the end of the fourth century, these opinions were collected into a book of commentaries, called the Gemara, by the school at Tiberias. This work has been falsely attributed to Rabbi Jochanan; but he died in 279, a hundred years before its composition. The Mishna and its Commentary, the Gemara, are, in their collected form, called the Talmud. The Jews in Chaldea, not being satisfied with the interpretations in this work, composed others, which were collected together by Rabbi Ashi into another Gemara. The former work has since been known as the Jerusalem Talmud, and that of Rabbi Ashi as the Babylonian Talmud, from the places in which they were respectively compiled. In both works the Mishna or law is the same; it is only the Gemara or Commentary that is different.

The Jewish scholars place so high a value on the Talmud as to compare the Bible to water, the Mishna to wine, and the Gemara to spiced wine; or the first to salt, the second to pepper, and the third to spices. For a long time after its composition it seemed to absorb all the powers of the Jewish intellect, and the labors of Hebrew writers were confined to treatises and speculations on Talmudical opinions.

The Mishna is divided into six divisions called Sederim, whose subjects are: 1. The productions of the earth; 2. Festivals; 3. The rights and duties of women; 4. Damages and injuries; 5. Sacrifices; 6. Purifications. Each of these Sederim is again divided into Massicoth, or treatises, of which there are altogether sixty-three.

The Gemara, which differs in the Jerusalem and Babylonian redactions, consists of commentaries on these Massicoth, or treatises.

Of the Talmud, Lightfoot has said that the matters it contains "do everywhere abound with trifles in that manner, as though they had no mind to be read; with obscurities and difficulties, as though they had no mind to be understood; so that the reader has need of patience all along to enable him to bear both trifling in sense and roughness in expression." Stehelin concurs in a similar opinion; but Steinschneider, as learned a Hebraist as either, has expressed a more favorable judgment.

Although the Talmud does indeed contain many passages whose peculiarities found little favor with Doctor Mackey, he deemed it, nevertheless, extremely serviceable as an elaborate compendium of Jewish customs, and it has therefore been much used in the criticism of the Old and New Testaments. It furnishes also many curious illustrations of the Masonic system; and several of the traditions and legends, especially of the higher Degrees, are either found in or corroborated by the Talmud. The treatise entitled Middoth, for instance, gives us the best description extant of the Temple of Solomon.

TAROT

TAMARISK. The sacred tree of the Osirian Mysteries, classically called the Erica, which see.

TAMMUZ. The Hebrew word for the tenth month of the Hebrew civil year, and corresponding to the months June and July, beginning with the new moon of the former.

TANGA TANGO. A Peruvian triune symbol, signifying one in three and three in one.

TANNEHILL, WILKINS. Born in Tennessee, in 1787. He was one of the founders, in 1813, of the Grand Lodge of Tennessee, and was for seven years Grand Master of that Body. He was also a contributor to the literature of Freemasonry, having published in 1845 a Master Mason's Manual; which was, however, little more than a compilation from the preceding labors of Preston and Webb. In 1847, he commenced the publication of a Masonic periodical under the title of the Portfolio. This was a work of considerable merit, but he was compelled to discontinue it in 1850, in consequence of an attack of amaurosis, loss of sight. One who knew him well, has paid this just tribute to his character: "Simple in feeling as a child, with a heart warm and tender to the infirmities of his Brethren, generous even to a fault, he passed through the temptations and trying scenes of an eventful life without a soil upon the purity of his garments."

He died June 2, 1858, aged seventy-one years.

TAPIS. The name given in German Lodges to the Carpet or Floor-Cloth on which formerly the emblems of Freemasonry were drawn in chalk. It is also sometimes called the Teppich.

TAROT. A playing card, seventy-eight to the pack; fifty-six are called the Lesser Arcana and are divided into four suits; the wands or clubs, the cups or hearts, the swords or spades, and the pentacles or diamonds. Each suit contains four court cards, the King, Queen, Knight and Page, with ten spot cards, numbered from ace to ten. The spots are usually presented in geometrical designs and sometimes combined with pictures illustrating the inner meaning of the cards. The rest of the cards, known as the Greater Arcana, comprises a series of symbolic pictures. Each of the cards has a special title and a number. The doctrine behind these symbols has many forms and meanings; veiled as it is by symbols, it speaks many languages, and its emblems convey a message to students of alchemy and astrology. As one writer upon the subject says "it is full of meaning no matter by what path the student may have approached the truth which is at the head of the ancient mysteries, and though its symbolism expresses universal ideas it also represents a particular version of sacred science, being a symbolic alphabet of the occult philosophy of Israel." In its present form the Tarot dates from the fourteenth century, but many authorities believe it to have come down to us from a much earlier source. Those who credit the cards with a more modern origin derive the name from Tarote, meaning spotted, and in French frequently applied to the checker work on the backs of playing cards. Those who connect the cards with many more centuries of age refer the name to Thoth, an Egyptian Deity resembling the Greek God Hermes, and later identified with Hermes Trismegistus. Thoth was the God of intelligence, magic, science and invention, who taught the people to write and calculate. The
philosophical aspects of the subject are treated in Les 22 Arcanes du Tarot Kaballistique, Le Symbolisme Hermetique, also the beautiful treatise Le Tarot des Imagiers du Moyen Age with specially designed set of the symbolical cards, all three of these works by Oswald Wirth of Paris; the Tarot of Bohemians, by Papus, the pen name of Dr. Gerard Encausse; An Introduction to the Study of Tarot by Paul F. Case, New York, 1920, and a general discussion is in Prophetic, Educational and Playing Cards, by Mrs. John King Van Rennelaer.

TARSEL. In the earliest Catechisms of the eighteenth century, it is said that the furniture of a Lodge consists of a "Mosaic Pavement, Blazing Star, and Indented Tarset." In more modern catechisms, the expression is "indented tassel," which is incorrectly defined to mean a tesselated border. Indented Tarset is evidently a corruption of indented tassel; for a definition of which see Tesselated Border.

TARSEL BOARD. We meet with this expression in some of the old Catechisms as a corruption of Trestle-Board.

TARSHATHA. Used in the Degree of Knight of the East in the Ancient and Accepted Scottish Rite, according to the modern ritual of the Southern Masonic Jurisdiction of the United States, for Tarsatha, and applied to the presiding officer of a Council of Princes of Jerusalem (see Tirsatha).

TASMANIA. An island forming the seventh state of the Commonwealth of Australia. The Grand Lodge of Ireland established a Lodge in this country in 1823 which did not long remain active. The first English Lodge, Tasmanian Union, No. 751, was constituted at Hobart Town in 1846. English Freemasonry, however, had many difficulties to contend with before it was firmly established. Hope Lodge had been granted a Dispensation in 1852 and the Rev. R. K. Ewing was elected Master. In 1856 two Lodges were formed from it, namely, Faith and Charity, and Brother Ewing was appointed Provincial Grand Master for the two. Tasmanian Union Lodge did not countenance these proceedings and was suspended by Brother Ewing. It remained closed for nine months. When Brother Ewing left Tasmania in 1870 the Provincial Grand Lodge ceased to exist, but in 1875 a new one under Brother W. S. Hammond was opened. Towards 1876 the clouds began to disperse and by 1885 there were seven Lodges under each of the English and Irish Grand Lodges and four under the Grand Lodge of Scotland. On June 26, 1890, the Grand Lodge of Tasmania was constituted with all due ceremony.

TASSELS. In the English and French Tracing-Boards of the First Degree, there are four tassels, one at each angle, which are attached to a cord that surrounds a tracing-board, and which constitutes the true tesselated border. These four cords are described as referring to the four principal points, the Guttural, Pectoral, Manual, and Pedal, and through them to the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice (see Tesselated Border, also Talith).

The Hebrew word tsitsith יִצְיִישְׁת means both fringes and tassels in the Old Testament. Note Deuteronomy (xx, 12), where the older translation has fringes and the Revised Version gives borders, the latter agreeing with border of Mark (vi, 56) and Luke (viii, 44). Where the Revised Version has border throughout, the Authorized Version has hem in Matthew (ix, and xiv, 36). As symbols of great importance their use was ordered in Numbers (xv, 38, 40), "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue: That ye may remember, and do all my commandments, and be holy unto your God."

TASTING AND SMELLING. Of the five senses, hearing, seeing, and feeling only are deemed essential to Freemasons. Tasting and smelling are therefore not referred to in the instructions, except as making up the sacred number five. Preston says: "Smelling and Tasting are inseparably connected; and it is by the unnatural kind of life which men commonly lead in society that these senses are rendered less fit to perform their natural duties."

TATNAI AND SHETHAR-BOZNAI. Tatnai was a Persian Satrap or Governor of the Province west of the Euphrates in the time of Darius and Zerubbabel; Shethar-Boznai was an officer under his command. The two united with the Apharsachites in trying to obstruct the building of the Second Temple, and in writing a letter to Darius, of which a copy is preserved in Ezra (6-17). In this letter they reported that "the house of the great God" in Judea was being built with great stones, and that the work was going on fast, on the alleged authority of a Decree from Cyrus. They requested that search might be made in the Rolls Court whether such a Decree was ever given, and asked for the King's pleasure in the matter. The decree was found at Ecbatana, and a letter was sent to Tatnai and Shethar-Boznai from Darius, ordering them no more to obstruct, but, on the contrary, to aid the Elders of the Jews in rebuilding the Temple by supplying them both with money and with beasts, corn, salt, wine, and oil for the sacrifices. Shethar-Boznai, after the receipt of this Decree, offered no further obstruction to the Jews. Their names have been hence introduced into some of the high Degrees in Freemasonry.

TAU. The last letter of the Hebrew alphabet is called Tau, and it has the power of the Roman T. In its present form כ, in the square character now in use, it has no resemblance to a cross; but in the ancient Hebrew alphabet, its figure X, or ✠, was that of a cross. Hence, when it is said, in the vision of Ezekiel (ix, 4) "Go through the midst of the city, and set a mark (in the original, כ, tau) upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof"—which mark was to distinguish them as persons to be saved, on account of their sorrow for sin, from those who, as idolators, were to be slain—the evident allusion is to a cross. The form of this cross was כ or ✠, a form familiar to the people of that day. But as the Greek letter tau subsequently assumed the form which is still preserved in the Roman T, the tau or tau cross was made also to assume the same form; so that the mark tau is now universally recognized in this form, T.

This ταυ, ταυ cross, or ταυ mark, was of very universal use as a sacred symbol among the ancients. From the passage of Ezekiel just cited, it is evident...
that the Hebrews recognized it as a sign of salvation; according to the Talmudists, the symbol was much older than the time of Ezekiel, for they say that when Moses anointed Aaron as the High Priest, he marked his forehead with this sign. Speaking of the use of the tau cross in the Old Testament, Didron says in his Christian Iconography (page 370) that "it saved the youthful Isaac from death, redeemed from destruction an entire people whose houses were marked with that symbol, healed the envenomed bites of those who looked at the serpent raised in the form of a tau upon a pole, and called back the soul into the dead body of the son of that poor widow who had given bread to the prophet."

Hence, in Christian iconography, the tau cross, or cross of the Old Testament, is called the Anticipatory Cross, because it anticipated the four-limbed Cross of the Passion, and the typical cross because it was its type. It is also called the Cross of Saint Anthony, because on it that saint is supposed to have suffered martyrdom.

Maurice, in his Indian Antiquities, refers to it the tiluk, or mark worn by the devotees of Brahma.

Davies, in his Celtic Researches, says that the Gallicum tau, or the tau of the ancient Gaels, was among the Druids a symbol of their supreme god, or Jupiter.

Among the Egyptians, the tau, with an oval ring or handle, became the Crux Ansata, and was used by them as the constant symbol of life. Doctor Clarke says (Travels v, page 311) that the tau cross was a monogram of Thoth, "the symbolical or mystical name of Hidden Wisdom among the ancient Egyptians."

Dupuy, in his History of the Templars, says that the tau was a Templar emblem. Von Hammer, who lets no opportunity of maligning the Order escape him, adduces this as a proof of the idolatrous tendencies of the Knights. He explains the tau, which, he says, was inscribed on the forehead of the Baphomet or Templar idol, as a figure of the phallus; hence he comes to the conclusion that the Knights Templar were addicted to the obscene worship of that symbol. It is, however, entirely doubtful, notwithstanding the authority of Dupuy, whether the tau was a symbol of the Templars. But if it was, its origin is rather to be looked for in the supposed Hebrew idea as a symbol of preservation. It is in this sense, as a symbol of salvation from death and of eternal life, that it has been adopted into the Masonic system, and presents itself, especially under its triple combination, as a badge of Royal Arch Masonry (see Triple Tau).

TAU CROSS. A cross of three limbs, so called because it presents the figure of the Greek letter T (see Tau).

TAXIL, LEO. Pen-name of a literary adventurer and rogue, Gabriel Antoine Jogand-Pagès, born at Marseille, France, March 21, 1854, and who died in 1907. Educated by the Jesuits in a Reform School and left their hands embittered against religion and became identified with groups of Free-Thinkers, where his outrageous opinions were taught to others by speech and pen. He arrived at Paris in 1879. His literature did not only discuss religious beliefs, which he derided with a witty irony; Taxil dragged through the mud all holy things and accused the clergy of all abominations. Careless about truth, gifted with a lively imagination and an astonishing audacity, Leo Taxil soon acquired a reputation as one of the most dangerous enemies of the Roman Catholic faith. On pretext of tearing away the veil he used obscenity as in Les Amours Secrètes de Pie IX, The Private Love Affairs of Pius IX, for the publication of which he was heavily fined. He established a journal, the Anti-Clerical, and organized a League of Free-Thinkers estimated to have had seventeen thousand members.

Taxil thought it well in 1891 that he should be received as a Freemason. His publications caused the Lodge, Le Temple de L'Hôte neuf français, to hesitate, but the proposer of Taxil insisted upon the exceptional anti-clerical purity of his candidate and that the grossness of the past ought to be considered justifiable warfare. The Lodge permitted him to be received but he was not to their taste in Lodge and received only the one Degree of Apprentice. He was also accused before the Lodge of some wrong-doing and condemned to expulsion. In order to be revenged upon Freemasonry, Taxil had the idea of returning to Roman Catholicism. He solemnly adjured his errors, April 23, 1885, and did penance under form of a prolonged monastic retreat. In order to redeem his fortunes he planned to betray the secrets of Freemasonry through a new kind of literature, one which soon created an eager desire in clerical circles. From 1885 to 1886 he published a series of works comprised under the general title Complete Revelations upon Freemasonry, which publications had an enormous vogue. Although Madame Jogand continued an anti-clerical sale of books, the first productions of her husband, she pretended in the meantime to have broken off all relations with him. In reality the couple were well arranged to exploit two sets of innocent clients.

After the hypocritical conversion, the Apostolic Ambassador of the Pope, Monsignore di Bendi, invited Leo Taxil to put his pen henceforth at the service of the Holy Church. Taxil did not need to be urged. Nothing was easier than to serve the Roman Church some of the fancy dishes so entirely to his taste. It sufficed to relate fables as senseless as possible about Freemasonry and to bring in the devil under aspects the most extravagant. That double sauce was swallowed with delight and digested by a credulity without reserve, founded on the horror with which Freemasons have inspired the Roman Church for nearly two centuries, no less than the belief by the poor Roman clergy in mysterious deviltries and devilish apparitions with which their imaginations are saturated from early youth. With this belief in mind, Taxil, blessed by the Church, allowed his pen to run away. His first anti-Masonic work, the Brothers Three Points, Les Frères Trois-Points, referring thus to the Continental abbreviation of Masonic words .·., was published in 1886 and in five months had circulated twenty-two thousand copies. The German translation appeared soon afterwards and was warmly recommended by the Jesuit Gruber and welcomed with praise by all the German Roman Catholic press. In editing his Les Frères Trois-Points, Taxil was supported by the Encyclical of Leo XIII, April 20, 1884, in which the Vicar of Christ recommended all ecclesiastical dignitaries to
writes on this subject, "Taxil positively confirms the eighteenth century to the Order of the Mopses. That he unveils in reality the true key of the Masonic masonry. With his accustomed credulity Gruber claimed to tell the key of the secret symbols of Free-spiration of that grotesque style credited in the traditions which were equally described under the inaccuracy, however insignificant. The fact is that the Masonic publications are not risking a test of refuge. I will receive you with the greatest satisfaction. You cause me to hope of seeing you at Rome September 29 and, at the same time, the Neuvaine eucharistique. 

Miss and dear Miss Vaughan. The nonexistent ex-satanist established between Cardinal Parocchi and the imaginary Miss Diana Vaughan, who from 1895 to 1897 was credited with publishing the recollections of a converted satanist. She romanced most extravagantly, that her father founded at Louisville, Kentucky, a sacrilegious body of a thousand members and instructed Diana in satanism, took part in shameless travesties of church services, that she was further initiated, that that prominent Freemason, General Albert Pike, knew she was a Grand Priestess, and that he therefore greeted her with profound respect. All this outrageous nonsense seems beyond any belief. But the wild story served Taxil's purpose. This imaginary expert of Leo Taxil was put into correspondence with the Vatican itself. Since 1887 Pope Leo XIII had received Leo Taxil in special audience. "My son," demanded of him the Vicar of Christ, "What do you desire?" "To die this moment at the feet of the Holy Father would be a fulfillment of my wishes," responded with well-acted emotion the shameless mystifier. The poor Pope fell into the trap and protested with his most benevolent smile, insisting on the usefulness of the life of Taxil, so precious for the battle of faith. The Pope pointed out his private library where figured the most unworthy of the undeserving who calls herself Miss Vaughan. 

Pope his extravagant work entitled Le Diable et la Révolution, The Devil and the Revolution. Here we may cite an edifying correspondence established between Cardinal Parocchi and the imaginary Miss Vaughan. The nonexistent ex-satanist wrote November 29, 1895, "Eminence: I pray you to accept an example of the Neuvaine eucharistique (a recital of her pretended confession). Condescend, Eminence, to receive with indulgence this little book which has been prepared in expiation of numerous crimes and not to be forgotten in your prayers, the most unworthy of the undeserving who calls herself your very humble servant in Jesus, Mary, and Joseph." Cardinal Parocchi did not hesitate to reply. "Rome, December 16, 1895. Miss and dear daughter in our Lord: It is with a lively and tender emotion that I have received your letter of November 29 and, at the same time, the Neuvaine eucharistique. You cause me to hope of seeing you at Rome when circumstances will permit of leaving your place of refuge. I will receive you with the greatest satis-

TAXIL TAXIL 1014

TAXIL

TAXIL
Taxil. Your conversion is one of the most admirable 
triumphs of grace that I know. I read at this moment 
your recollections which are of consuming interest. 
Accept my benediction and consider me as yours in 
the heart of Jesus.” May 27, 1896, Rod. Verzichi, 
imimate Secretary of the Pope, said in his turn, 
“Miss: Monsignore Sardi, who is one of the Private 
Secretaries of the Holy Father, has directed me to 
write you by order of His Holiness. I have the 
mision of making known to you that His Holiness 
has read with great pleasure your Neuvaine eucharis-
tique.” The interest taken in so high a place about 
the mysterious Miss Diana Vaughan excited curiosity 
in all the Roman Catholic world about the location 
of that fantastic convert. Where was she? Why did 
she not show herself? She was held in hiding for if 
the Freemasons were able to discover her she would 
be killed at once!

Crowning the mystification a grand anti-Masonic 
Congress was held at Trente September 26 to Octo-
ber 1, 1896. All Roman Catholicism was eager for a 
public disclosure of the revelations of Leo Taxil and 
of Diana Vaughan. Some preliminary reunions had 
been held at Rome, Turin, Vienna, Pesth, Berlin 
Lisbon, Paris and Brussels. Throughout the influence 
of Taxil prevailed no less than at the General Assem-
bly the German Roman Catholics held at Dortmund. 
From the innumerable Prelates invited to the Con-
gress at Trente to definitely strip the mask from the 
ignoble sect of Freemasons, Taxil had constituted an 
anti-Masonic Central Committee whose reports were 
received by Leo XIII in August, 1896. The anti-
Masonic crusade displayed his standard. In Septem-
ber, Trente saw an influx of thirty-six Bishops, fifty 
Episcopal Delegates, sixty-one representatives of the 
press; the Prince Charles de Lowenstein, who 
with Cardinal Prince Bishop Haller de Salzburg, took 
the presidency of the Congress. About one thousand 
members were present at the Council of Trente, 
eighteen thousand persons taking part in the Grand 
Procession. Cardinal Prince Bishop Haller de Salz-
burg, an aristocratic German Roman Catholic, had 
at the outset responded expansively to the call of 
Leo Taxil, who became a hero. He was applauded at 
Trente wherever he appeared. His portrait figured 
among the saintly images. When he took the floor 
at the session of September 27 he was applauded 
with frenzy by Italians and French. The Holy 
Father had sent by telegraph his benediction and 
urged the routing out of the Masonic pests with the 
arms that he had foreseen and advised in his En-
cyclical. Father Schwarz d’Offenbach, member of the 
Landtag Wurtembergeois, exposed with a rigorous 
logic atheism conducted as satanism. When the name 
of Diana Vaughan excited curiosity in all the Roman Catholic 
world about the location 
of that fantastic convert. Where was she? Why did 
she not show herself? She was held in hiding for if 
the Freemasons were able to discover her she would 
be killed at once!

In doubting the existence of Diana or in suspecting 
the truth of her revelations they would then commit 
an offense against the anti-Masonic clerics. The gaudy 
applause wound up this discourse. Then a German 
priest who had not entirely lost his head, Doctor 
Baumgarten, arose to put three questions: first, who 
is the priest who received the confession of Diana? 
second, on what day?; third, what are the names of 
the parents of Diana? These questions were skillfully 
put, for they provided for a response without making 
inauries of her in person. Taxil was not embarrassed 
at all about this. When he arose to reply he was 
greeted with an uproar. He contented himself by 
saying to his questioner, “What you are doing here 
turns to the benefit of the Freemasons. I swear to 
have seen Miss Diana with my own eyes but I am 
not able to indicate the convent which shields her. 
I guarantee the fact. I am able to tell you I have 
in my pocket the necessary documents but you have 
not the right to know them. You are too curious, 
dear Sir. The dagger of the Freemasons is lifted 
at all hours above Diana Vaughan. Let us be silent, 
then, lest we put the saint in peril. Before a commis-
sion of men of confidence I will expose my proofs but 
not before you.” Such was, in part, the reply of Taxil. 
But Doctor Baumgarten was to have his revenge 
some months later.

In the meantime the Congress of Trente was for 
Taxil a prolonged success, a triumph. Princes, 
ecclesiastical and of the laity, held themselves in 
amity with him, but they did not cease to mention 
the celebrated Miss Diana. So much so that Taxil 
resolved to satisfy the Roman Catholic curiosity on 
April 17, 1897. On that day he presented himself 
before the public which crowded in the hall of the 
Geographical Society at Paris. He shamelessly de-
declared himself to have erected during the past twelve 
years a gigantic series of hoaxes. All that he had writ-
ten or told was only pure pleasantry on his part. 
Addressing himself at the conclusion to the numerous 
ecclesiastics present, he said to them, with all his 
scorn, “My Reverend Fathers: I sincerely thank 
my colleagues the Roman Catholic press and our 
Lords, the Bishops, of having so excellently assisted 
me to construct a work, the finest and greatest of all 
my trickeries!”

This impudent discourse had for its effrontery and 
it's cynicism no equal in literature. He avowed him-
self capable of infanticide because palladism, or 
satanism, was dead and he himself, its father, had 
killed it. The only Diana Vaughan that he knew was 
a young girl whom he employed as a stenographer. 
For twelve years his purpose had been to study the 
depts of the Roman Catholic Church by the aid of 
a series of deceptions which had revealed to him the 
secrets of the spirit and of the heart in that priestly 
hierarchy. He had succeeded beyond his most auda-
cious hopes. The means of attaining this end had 
been suggested to him by the fact that the Roman 
Catholic Church saw in Freemasonry its most dan-
ner adversary and that numerous Roman Catholi-
cs, the Popes at their head, believed that the devil 
was the chief of that association. He affirmed that 
at Rome the Cardinals and the officials of the papal 
government were informed but had, in bad faith, 
patronized the writings published under his name,
as well as under the name of Batileille and of Diana Vaughan; the Vatican knew the fraudulent nature of these pretended revelations but was charmed to make use of them in order to bring about among the faithful a belief profitable to the Roman Catholic Church. To the Bishop of Gibraltar, he declared, had written to the Pope that the stories relative to that city were false but Leo XIII had imposed silence on this Prelate, as well as upon the Apostolic Vicar of Gibraltar who had affirmed that there was not in that country the underground places where Freemasons celebrated the infamous ceremonies described by Batileille. Thus Taxil went on to the end, calmly, in the midst of the yelling and curses of the audience, which understood too late why they had been required on entering to give up at the door of the hall their sticks and umbrellas. Finally the furious public could be held no more in place. Taxil escaped, thanks to the protection of the police, and coolly betook himself to a neighboring café.

For some time the anti-Masonic movement in France slackened its pace, reflecting on its wounds; but there were even then certain persons who refused to believe in an unreal Diana and who insinuated that she had been sold for an enormous sum to the Palladists because Taxil was embarrassed by her presence—but ultimately this version came to silence. Canon Mustel, a Roman Catholic dignitary, in his retraction, says Lea, Histoire d’une Mystification, Paris, 1901, declared that on the day when Hell should swallow up Taxil, its foul prey, the damned themselves, shuddering with loathing, would bow their heads under the burden of that fresh humiliation. As an excuse for the faith that he had witnessed in regard to the marvelous revelations, the Canon made the observation that Taxil knew as much so as many well-informed Roman Catholics, the principles and practise of that Church in the difficult and abstruse matter of supernatural manifestations, and the success of the impostor was explained solely because he had built an edifice of fraud on solid ground!

Of all the hoaxes perpetrated in the world’s history, none surely is more amazing than the one concerning Leo Taxil, first a rabid proclaimer and atheistic organizer of modern irreligion, then a chastened petitioner for the Masonic Degrees, soon repudiated and cast out by the Brotherhood of the Craft, he turned with revenge in his heart to the Church of Rome, was welcomed as a penitent, advertisements as an authority on Freemasonry whose experience fully confirmed and fortified the antagonism of the Papal Power toward the Fraternity, and after a financially profitable career in publishing his scandalous attacks, he openly bared his duplicity when he could no longer defer an explanation which confessed his utter faithlessness and branded him as the greatest of liars. In the religious weekly of Paris, Semaine religieuse de Paris, 1900, page 214, Abbé Hemmer says, “Tant-il rappelle, à notre honneur, la crâne qu’on rencontre, chez les catholiques, les inventions de M. Leo Taxil, son Roman de Diana Vaughan, et toutes les sornettes du palladisme et de l’occultisme? Faut-il rappeler que des religieux, dans leurs journaux et dans des revues prétendues savantes, des prédicateurs du haut de la chaire, se sont fait les échos et les garants de ces sottises?” That is to say, “Must we recall, to our shame, the credulity that among Roman Catholics met the inventions of Leo Taxil, his romance about Diana Vaughan, and all the idle tales of palladism and of occultism? Must we recall that some pious persons in their journals and in reviews pretentiously wise, preachers from the height of the pulpit, have made themselves the échos and the pledges of these stupidities.” What was the cause of this gullibility?

Pope Leo XIII on April 20, 1894, in a long and detailed address to members of the Roman Catholic Church undertook to define at once the doctrine, the methods and the purposes of Freemasonry to the end that his followers might understand the nature of the organization and oppose to it an effective resistance. The result of the inquiries of the Pope are contained in his initial phrase. “The human race is divided into two parties, of which the one adheres to God and to Christ, while the other is the Kingdom of Satan battling against the Deity.” He asserted that to this last belongs the Masonic Order, seeking to defeat the Church of God and to restore paganism after eighteen hundred years, a senseless desire whereby they were able to recognize the ceaseless hatred of Satan against God, the unsatisfied thirst for vengeance which animated the Evil One. In solemn terms the Pope ordered all the Bishops of the Roman Catholic world to unmask the Freemasons and to teach the people that these bigots were in reality friends of the devil and enemies of God. A declaration so formal and without reserve emanating thus from the one they accepted as the infallible chief of the Roman Catholic Church could not fail to produce a profound impression upon the faithful.

The inevitable result of all this denunciation was to credit Freemasonry with the worship of the devil. An eager and credulous fanaticism developed this belief. Father Joseph Muller of Vienna in his Geheimnisse der Holle, Secrets of Hell, undertook to prove that Freemasonry was the organized cult of Satan: John Kostka claimed to expose the same theory in his book Lucifer Dénasqué. The Bishop of Grenoble, Monsignore Fava, declared that Freemasonry was nothing else than the religion of Satan. The Jesuit Archbishop Meurin in a work of some magnitude, La Franc-Maçonnerie, Synagogue de Satan, declared that Charleston was the provisional Rome of the Satanic Synagogue; that Satan appeared there to his representatives and gave them their orders; the Grand Master of the Supreme Council of Charleston was the Pope, the Vicar General of Satan on earth; the rites of this infernal cult were only reserved to the greater dignitaries and the anonymous author of La Loge noire declared that the candidate himself at the beginning of his initiation was made aware that Lucifer was the true God and to wipe out the Christian baptism received a baptism of fire, the baptism of Lucifer.

The grotesque idea of the devil presiding in person over meetings of the Masonic Fraternity dies hard in France, but references to that belief are now so usually met by a reminder of the exploded inventions of Leo Taxil that only among the more credulous does the belief persist with anything of the former sovereignty. Even the later anti-Masonic publications on the Continent frequently get around to the position that they are but speaking figuratively in
linking the devil with the Craft. Charles Nicoullaud in his *L’Initiation Maconnique*, second edition, tells of the difficulty he meets with those who look at his attacks upon the Craft as another outbreak of Taxilism. “Leo Taxil, already the tool of the sect which slandered the Church of Rome as it appears on the instigation of Freemasonry, played an infamous comedy of which he publicly boasted. In that he has again to serve the said Freemasonry after having exploited the credulity of too confident Roman Catholics. That is understood. These have believed on the word of this afflicted person—and we have no intention of arguing with the Lodges where he belongs—instead of passing through the sieve of mystical theology and initiatory science the facts that he bore. That was a mistake. But because it was once an error, it does not follow that a Roman Catholic ought always and necessarily to deceive himself about the study of supernatural devilry.” After crediting the Freemasons in his introduction with tactical ability, Nicoullaud asks sarcastically (page 4), “Are Roman Catholics as skillful in allowing themselves to be influenced by the fear of appearing ridiculous? After having been too simple at one period they have become too sceptical since. The two positions, one as dangerous as the other, are made and will be made the sport of the members directing secret societies. There is nothing shameful in recognizing a mistake, and acknowledging a tactical fault. We have been deceived once, that is not a reason why we shall always be. It is sufficient that we avoid being buried in the same pit, that we be prudent and that we do not cast aside the fundamental rules of scientific criticism.”

Evidently the Roman Catholic authorities came out of their experience with Taxil somewhat abashed and ashamed, eager to throw the weight off their shoulders onto the backs of the Freemasons, yet not altogether agreed as to the best way to do this effectively. Even in the work by Nicoullaud we are taken once more along the old paths and we are told of Satan presiding at a Lodge and receiving the worship of the devils in attendance (page 10), and that the affrighted witness, Doinel, who affirms these things, invoked the names of Jesus and Mary, he lost consciousness but recovered in safety. All this of Satanism brought against the Masonic Fraternity.*

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**TEMPERANCE**

_Diabolism and Masonry_, by Brother Charles H. Merz, *Masonic Bibliophile*, volume ii (page 335). Brother Merz defends the Order by reciting its foundation principles and their practise among the Craft which plainly disavow and disprove the various venomous assertions of the enemies of Freemasonry. See also _Brotherhood_, New York, October, 1921 (page 2); _The Leo Taxil Hoax_, Brother R. C. Blackmer, quoted from _Missouri Freemason_, and _New Age_, April, 1906, *Freemasonry and Satanism*, Brother Henry R. Evans (page 360); also a book, _Leo XIII und der Satanskult_, Berlin, Dr. J. Ricks, 1897.

**CHANDALAS.** Mentioned in the *Institutes of Manu* as a class of pariahs, or the lowest in society, but are referred to as the inventors of brick for building purposes, as is attested by Vina-Snati and Veda Vyasa. In the course of time they were banished from the towns, the rites of burial, and the use of rice, water, and fire. They finally emigrated, and became the progenitors of great nations.

**TEAM.** Royal Arch Masons in America apply this word rather inelegantly to designate the three candidates upon whom the Degree is conferred at the same time. It is also used generally in referring to any group of workers.

**TEARS.** In the Master’s Degree in some of the Continental Rites, and in all the advanced Degrees where the legend of the Degree and the ceremony of reception are intended to express grief, the hangings of the Lodge are black strewed with tears. The figures representing tears are in the form depicted in the illustration. The symbolism is borrowed from the science of heraldry, where these figures are called _guttes_, and are defined to be “drops of anything that is by nature liquid or liquefied by art.” The heralds have six of these Charges, namely, _yellow_, or drops of liquid gold; _white_, or drops of liquid silver; _red_, or drops of blood; _blue_, or drops of tears, _black_, or drops of pitch; and _green_, or drops of oil. In funeral hatchments, a black velvet cloth, sprinkled with these “drops of tears,” is placed in front of the house of a deceased nobleman and thrown over his bier; but there, as in Freemasonry, the _guttes de larmes_, or _drops of tears_, are not painted blue, but white.

**TEBETH.** The Hebrew word _tzib_. The fourth month of the Hebrew civil year, corresponding to the months December and January, beginning with the new moon of the former.

**TELAMONES.** See Caryatides.

**TEMPELHERR.** German for _Knights Templar_ (see also _Ritter_).

**TEMPELORDEN or TEMPELHERRENORDEN.** The title in German of the Order of Knights Templar.

**TEMPERANCE.** One of the four cardinal virtues, the practice of which is inculcated in the First Degree. The Freemason who properly appreciates the secrets which he has solemnly promised never to reveal, will not, by yielding to the unrestrained call of appetite, permit reason and judgment to lose their seats, and subject himself, by the indulgence in habits of excess, to discover that which should be concealed, and thus merit and receive the sores and detestation of his Brethren. And lest any Brother should forget the
TEMPLAR. See Knights Templar.

TEMPLARIUS. The Latin title of a Knight Templar. Commonly used in the Middle Ages.

TEMPLAR LAND. The Order of Knights Templar was dissolved in England, by an Act of Parliament in the seventeenth year of the reign of Edward II, and their possessions transferred to the Order of Saint John of Jerusalem, or Knights Hospitaller. Subsequently, in the thirty-second year of the reign of Henry VII, their possessions were transferred to the King. One of the privileges possessed by the English Templars was that their lands should be free of tithes; and these privileges still adhere to the lands, so that a farm being what is termed a Tithe Farm, is exempt from the imposition of tithes, if it is occupied by the owner; an exemption which ceases when the farm is worked under a lease.

TEMPLAR ORIGIN OF FREEMASONRY. The theory that Freemasonry originated in the Holy Land during the Crusades, and was instituted by the Knights Templar, was advanced by the Chevalier Ramsay, for the purpose, it is supposed, of giving an aristocratic character to the association. It was subsequently adopted by the College of Clermont, and was accepted by the Baron von Hund as the basis upon which he erected his Rite of Strict Observance. The legend of the Clermont College is thus detailed by M. Berage in his work entitled Les Plus Secrets Mysteres des Hauts Grades, Most Secret Mysteries of the High Degrees (iii, page 194).

The Order of Freemasonry was instituted by Godfrey de Bouillon, in Palestine in 1330, after the defeat of the Christian armies, and was communicated only to a few of the French Freemasons, some time afterwards, as a reward for the services which they had rendered to the English and Scottish Knights. From these latter true Freemasons is founded, and which is, in fact, the only secret of that Order which has no relation to true Freemasonry. They explained nothing else to them as they were afraid of being betrayed, and they conferred these Degrees as a proper means of distinguishing each other from barbarians. To succeed more effectually in this, they made use of different signs and words for each Degree, so as not only to distinguish themselves from the profane Saracens, but to designate the different Degrees. These they fixed at the number of seven, in imitation of the Grand Architect, who built the Universe in six days and rested on the seventh; and also because Solomon was seven years in constructing the Temple, which they had selected as the figurative basis of Freemasonry. Under the name of Hi'am they gave a false application to the Master, and developed the true secret of Freemasonry only to the higher Degrees.

Such is the theory of the Templar origin of Freemasonry, which, mythical as it is, and wholly unsupported by the authority of history, has exercised a vast influence in the fabrication of advanced Degrees and the invention of Continental Rites. Indeed, all the systems propounded during the eighteenth century, so fertile in the construction of extravagant systems, none has played so important a part as this in the history of Freemasonry. Although the theory is no longer maintained, its effects are everywhere seen and felt.

TEMPLARS OF ENGLAND. An important change in the organization of Templarism in England and Ireland took place in 1873. By it a union took place of the Grand Conclave of Masonic Knights Templar of England and the Grand Conclave of High Knights Templar of Ireland into one body, under the title of the "Convent General of the United Religious and Military Orders of the Temple and of Saint John of Jerusalem, Palestine, Rhodes, and Malta." The following is a summary of the Statutes by which the new Order is governed, as given by Eminent Sir Knight W. J. McLeod Moore, Grand Prior, in his circular to the Preceptors of Canada:

1. The existing Grand Masters in the Empire are to be termed Great Priors, and Grand Conclaves or Encampments, Great Priories, under and subordinate to one Grand Master, as in the early days of the Order, and one Supreme Governing Body, the Convent General.
2. The term Great is adopted instead of Grand, the latter being a French word; and grand in English is not grand in French. Great is the proper translation of Magnus and Magnus Supremus.

3. The Great Priories of each nationality—England, Scotland, and Ireland, with their Dependencies in the Colonies—retain their internal government and legislation, and appoint their Provincial Priors, doing nothing inconsistent with the Supreme Statutes of the Convent General.

4. The title Masonic is not continued; the Order being purely Christian, none but Christians can be admitted; consequently it cannot be considered strictly as a Masonic body. However, the ritual of the Order is in large part the same, and the term Masonic is still used.

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6. The title by which the Order is now known is that of “The United Religious and Military Orders of the Temple and of Saint John of Jerusalem, Palestine, Rhodes, and Malta.” The Order of the Temple originally had no connection with that of Malta or Order of Saint John; but the combined title appears to have been adopted in commemoration of the union which took place in Scotland with “The Temple and Hospital of Saint John,” when their lands were in common, at the time of the Reformation. But our Order of “Saint John of Jerusalem, Palestine, Rhodes, and Malta,” has no connection with “The Temple and Hospital of Saint John,” in Scotland, and Ireland, with their Dependencies in the Colonies—retain their internal government and legislation, and appoint their Provincial Priors, doing nothing inconsistent with the Supreme Statutes of the Convent General.

7. Honorary past rank is abolished, substituting the title of Knight of Malta. The title of Knight of Malta is now limited to the Knights of the Order who have served in the Order.

8. A Preceptor holds a Degree as well as rank, and will always retain his rank and privileges as long as he belongs to a Preceptory.

9. The abolition of honorary past rank is retrospective, as their rank and privileges are reserved to all those who now enjoy them.

10. The number of officers entitled to precedence has been reduced to seven; but others may be appointed at discretion, who do not, however, enjoy any precedence.

11. Equeeries, or Serving Brethren, are not to receive the accolade, or use any but a brown habit, and shall not wear any insignia or jewel: they are to be addressed as Frater, not Sir Knight. In the early days of the Order they were not entitled to the accolade, and, with the exception of the esquires and men-at-arms, wore a dark habit, to distinguish them from the knights, who wore white, to signify that they were bound by their vows to cast away the works of darkness and lead a new life.

12. The Apron is altogether discontinued, and a few immaterial alterations in the insignia will be duly regulated and promulgated: they do not, however, affect the present, but only apply to future, members of the Order. The Apron was of recent introduction, to accord with Masonic usage: but reflection will at once show that, as an emblem of care and toil, it is entirely inappropriate to a Military Order, whose badge is the sword. A proposition to confine the wearing of the star to the Preceptors was negatived; the star and ribbon being in fact a matter of the personal use of the insignia of the Order.

13. From the number of instances of persons totally unfitted having obtained admission into the Order, the qualification of candidates has been increased. A declaration is now required, to be signed by every candidate, that he is of the full age of twenty-one years, and in addition to being a Royal Arch Mason, that he is a Master Mason of two years’ standing, professing the doctrines of the Holy and Undivided Trinity, and willing to submit to the Statutes and Ordinances, present and future, of the Order.

**TEMPLARS OF SCOTLAND.** The Statutes of the Grand Priory of the Temple of Scotland prescribe for the Order of Knights Templar in that kingdom an organization very different from that which prevails in other countries.

“The Religious and Military Order of the Temple” in Scotland consists of two classes:

1. Knights created by Priories.

2. Knights elected from the companions on memorial to the Grand Master and Council, supported by the recommendation of the Priories to which they belong.


4. Knights Grand Crosses, to be nominated by the Grand Master.

The supreme legislative authority of the Order is the Chapter General, which consists of the Grand Officers, the Knights Grand Crosses, and the Knights Commanders. One Chapter is held annually, at which the Grand Master, if present, acts as President. The anniversary of the death of James de Molay, March 11, is selected as the time of this meeting, at which the Grand Officers are elected. During all intervals of the meetings of the Chapter General, the affairs of the Order, with the exception of altering any Statutes, is entrusted to the Grand Master’s Council, which consists of the Grand Officers, the Grand Priors of Foreign Langues (or Districts), and the Knights Grand Crosses.

The Grand Officers, with the exception of the Past Grand Masters, who remain so for life, the Grand Master, who is elected triennially, and the Grand Aides-de-Camp, who are appointed by him and removed at his pleasure, are elected annually. They are as follows:

- **Grand Master**
- **Past Grand Masters**
- **Grand Senechal**
- Preceptor and Grand Prior of Scotland
- **Grand Constable and Maresschal**
- **Grand Admiral**
- **Grand Almoner or Hospitaler**
- **Grand Chancellor**
- Grand Standard-Bearer or Beaucennifer
- **Grand Bearer of the Vexillum Belli, War Flag**
- **Grand Provost or Governor-General**
- **Grand Steward**
- **Grand Registrar**
- **Primate or Grand Prelate**
- **Grand Provost or Governor-General**
- **Grand Standard-Bearer or Banner-bearer**
- **Grand Bearer of the Vexillum Belli, War Flag**
- **Grand Chamberlain**
- **Grand Steward**
- Two Grand Aides-de-Camp.
A Grand Priory may be instituted by the Chapter General in any nation, colony, or langue, to be governed under the authority of a Grand Prior, who is elected for life, unless superseded by the Chapter General.

A Priory, which is equivalent to an American Commandery, consists of the following officers:

- Prior
- Subprior
- Mareschal or Master of Ceremonies
- Hospitaler or Almoner
- Chancellor
- Treasurer
- Secretary
- Chaplain and Instructor
- Bearer of the Red Banner, or Vexillum Belli
- Chamberlain
- Two Aides-de-Camp

The Chapter General or Grand Priory may unite two or more Priories into a Commandery, to be governed by a Provincial Commander, who is elected by the Chapter General.

The costume of the Knights, with the exception of a few slight variations to designate difference of rank, is the same as the ancient costume.

TEMPLARS ORDER OF THE AMERICAN STAR. See Free and Accepted Americans.

TEMPLARS, RULE OF THE. See Rule of the Templars.


TEMPLE. The symbolism of Speculative Freemasonry is so intimately connected with temple building and temple worship, that some notice of these edifices seems necessary. The Hebrews called a temple beth, which literally signifies a house or dwelling, and finds its root in a word which signifies "to remain or pass the night," or hekal, which means a palace, and comes from an obsolete word signifying magnificent. So that they seem to have had two ideas in reference to a Temple. When they called it beth Jehovah, or the House of Jehovah, they referred to the continued presence of God in it; and when they called it hecal Jehovah, or the Palace of Jehovah, they referred to the splendor of the edifice which was selected as his residence. The Hebrew idea was undoubtedly borrowed from the Egyptian, where the same hieroglyphic signified both a house and a temple. Thus, from an inscription at Philae, Champollion (Egyptian Dictionary), cites the sentence, "He has made his devotions in the house of his mother Isis."

The classical idea was more abstract and philosophical. The Latin word templum comes from a root which signifies to cut off, thus referring to any space, whether open or occupied by a building, which was cut off, or separated for a sacred purpose, from the surrounding profane ground. The word properly denoted a sacred enclosure where the omens were observed by the augurs. Hence Varro (De Lingua Latina vi, 81,) defines a temple to be "a place for auguries and auspices." As the same practise of worshipping under the sky in open places prevailed among the northern nations, we might deduce from these facts that the temple of the sky was the Aryan idea, and the temple of the house was Semitic. It is true, that afterward, the augurs having for their own convenience erected a tent within the enclosure where they made their observations, or, literally, their contemplations, this in time gave rise among the Greeks and the Romans to permanent edifices like those of the Egyptians and the Hebrews.

Freemasonry has derived its temple symbolism, as it has almost all its symbolic ideas, from the Hebrew type, and thus makes the temple the symbol of a Lodge. But of the Roman temple worship it has not been neglectful, and has borrowed from it one of the most significant and important words in its vocabulary. The Latin word speculor means to observe or look around. When the augur, standing within the sacred precincts of his open temple on the Capitoline hill, watched the flight of birds, that from it he might deduce his auspices of good or bad fortune, he was said, speculare, to speculate. Hence the word came at length to denote, like contemplate from templum, an investigation of sacred things, and thus we got into our technical language the title of Speculative Masonry, as distinguished by its religious design from Operative or Practical Masonry, which, is devoted to more material objects.

The Egyptian Temple was the real archetype of the Mosaic Tabernacle, as was that of the Temple of Jerusalem. The direction of an Egyptian temple was usually from East to West, the entrance being at the East. It was a quadrangular building, much longer than its width, and was situated in the western part of a sacred enclosure. The approach through this enclosure to the Temple proper was frequently by a double row of sphinxes. In front of the entrance were a pair of tall obelisks, which will remind the reader of the two pillars at the porch of Solomon's Temple. The Temple was divided into a spacious hall, the sanctuary where the great body of the worshipers assembled. Beyond it, in the western extremity, was the cell or sekos, equivalent to the Jewish Holy of Holies, into which the Priests only entered; and in the remotest part, behind a curtain, appeared the image of the god seated on his shrine, or the sacred animal which represented him.

Grecian Temples, like the Egyptian and the Hebrew, were placed within an enclosure, which was separated from the profane land around it, in early times, by ropes, but afterward by a wall. The Temple was usually quadrangular, although some were circular in form. It was divided into two parts, the τρομος, porch or vestibule, and the ναος, or cell. In this latter part the statue of the god was placed, surrounded by a balustrade. In Temples connected with the Mysteries, the cell was called the οπτον, or cell. The Latin word is adytmum, and to it only the Priests and the initiates had access; and we learn from Pausanias that various stories were related of calami¬ties that had befallen persons who had unlawfully ventured to cross the threshold. Vitruvius says that the entrance of Greek Temples was always toward the West; but this statement is contradicted by the appearance of the Temples still partly existing in Attica, Ionia, and Sicily.

Roman Temples, after they emerged from their primitive simplicity, were constructed much upon the model of the Grecian. There were the same vestibule and cells, or adyta, borrowed, as with the Greeks, from the holy and the most holy place of the Egyptians. Vitruvius says that the entrance of a Roman Temple was, if possible, to the West, so that the
TEMPLE

worshippers, when they offered prayers or sacrifices might look toward the East; but this rule was not always observed.

It thus appears, notwithstanding what Montfaucon (Antiquités ii, 1, 2) says to the contrary, that the Egyptian form of a Temple was the type from which other nations borrowed their idea. This Egyptian form of a Temple was borrowed by the Jews, and with some modifications adopted by the Greeks and Romans, whence it passed over into modern Europe. The idea of a separation into a holy and a most holy place has everywhere been preserved. The same idea is maintained in the construction of Masonic Lodges, which are but imitations, in spirit, of the ancient Temples. But there has been a transposition of parts, the most holy place, which with the Egyptians and the Jews was in the West, being placed in Lodges in the East.

TEMPLE, GATES OF THE. See Gates of the Temple.

TEMPLE, GRAND COMMANDER OF THE. The French title is Grand Commandeur du Temple. The Fifty-eighth Degree of the collection of the Metropolitan Chapter of France. It is the name of the Knight Commander of the Temple of the Scottish Rite.

TEMPLE OF EZEKIEL. An ideal Temple seen by the Prophet Ezekiel, in the twenty-fifth year of the captivity, while residing in Babylon. It is supposed by Calmet, that the description given by the prophet was that of the Temple of Solomon, which he must have seen before its destruction. But an examination of its measurements will show that this could not have been the fact, and that the whole area of Jerusalem would not have been sufficient to contain a building of its magnitude. Yet, as Ferguson observes (Sir William Smith's Dictionary of the Bible), the description, notwithstanding its ideal character, is curious, as showing what were the aspirations of the Jews in that direction, and how different they were from those of other nations; and also because it influenced Herod to some extent in his restoration of the temple of Zerubbabel. Between the visionary Temple of Ezekiel and the symbolic city of the New Jerusalem, as described by the Evangelist, there is a striking resemblance, and hence it finds a place among the symbols in the Apocalyptic Degrees. But with Symbolic or with Royal Arch Masonry it has no connection.

TEMPLE OF HEROD. This was not the construction of a third Temple, but only a restoration and extensive enlargement of the second, which had been built by Zerubbabel. To the Christian Freemason it is interesting, even more than that of Solomon, because it was the scene of our Lord's ministrations, and hence it finds a place among the symbols in the Apocalyptic Degrees. But with Symbolic or with Royal Arch Masonry it has no connection.

TEMPLE OF SOLOMON. The first Temple of the Jews was called hecal Jehovah or beth Jehovah, the Palace or the House of Jehovah, to indicate its splendor and magnificence, and that it was intended to be the perpetual dwelling-place of the Lord. It was King David who first proposed to substitute for the Nomadic Tabernacle a permanent place of worship for his people; but although he had made the necessary arrangements, and even collected many of the materials, he was not permitted to commence the undertaking, and the execution of the task was left to his son and successor, Solomon.

Accordingly, that monarch laid the foundations of the edifice in the fourth year of his reign, 1012 B.C., and, with the assistance of his friend and ally, Hiram, King of Tyre, completed it in about seven years and a half, dedicating it to the service of the Most High in 904 B.C. This was the year of the world 3000, according to the Hebrew chronology; and although there has been much difference among chronologists in relation to the precise date, this is the one that has been generally accepted, and it is therefore adopted by Freemasons in their calculations of different epochs.

The Temple stood on Mount Moriah, one of the eminences of the ridge which was known as Mount Zion, and which was originally the property of Ornan the Jebusite, who used it as a threshing-floor, and from whom it was purchased by David for the purpose of erecting an altar on it.

The Temple retained its original splendor for only thirty-three years. In the year of the world 3033, Shishak, King of Egypt, having made war upon Rehoboam, King of Judah, took Jerusalem, and carried away the choicest treasures. From that time to the period of its final destruction, the history of the Temple is but a history of alternate spoliations and repairs, of profanations to idolatry and subsequent restorations to the purity of worship. One hundred and thirteen years after the conquest of Shishak, Josiah, King of Judah, collected silver for the repairs of the Temple, and restored it to its former condition in the year of the world 3145. In the year 3264, Ahaz, King of Judah, robbed the Temple of its riches, and gave them to Tiglath-Pileser, King of Assyria, who had united with him in a war against the Kings of Israel and Damascus. Ahaz also profaned the Temple by the worship of idols. In 3276, Hezekiah, the son and successor of Ahaz, repaired the portions of the Temple which his father had destroyed, and restored the pure worship. But fifteen years after he was compelled to give the treasures of the Temple as a ransom to Sennacherib, King of Assyria, who had invaded the land of Judah. But Hezekiah is supposed, after his enemy had retired, to have restored the Temple.

Manasseh, the son and successor of Hezekiah, fell away to the worship of Sabianism, and desecrated the Temple in 3306 by setting up altars to the host of heaven. Manasseh was then conquered by the King of Babylon, who in 3238 carried him beyond the Euphrates. But subsequently repenting of his sins he was released from captivity, and having returned to Jerusalem he destroyed the idols, and restored the Altar of Burnt-Offerings. In 3380, Josiah, who was then King of Judah, devoted his people; but although he had made the necessary arrangements, and even collected many of the materials, he was not permitted to commence the undertaking, and the execution of the task was left to his son and successor, Solomon.

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in 3416, in the eleventh year of the reign of Zedekiah, he took the city of Jerusalem, and entirely destroyed the Temple, and carried many of the inhabitants captives to Babylon.

The Temple was originally built on a very hard rock, encompassed with frightful precipices. The foundations were laid very deep, with immense labor and expense. It was surrounded with a wall of great height, exceeding in the lowest part four hundred and fifty feet, constructed entirely of white marble.

The body of the Temple was in size much less than many a modern parish church, for its length was but ninety feet, or, including the porch, one hundred and five, and its width but thirty. It was its outer court, its numerous terraces, and the magnificence of its external and internal decorations, together with its elevated position above the surrounding dwellings which produced that splendor of appearance that attracted the admiration of all who beheld it, and gives a color of probability to the legend that tells us how the Queen of Sheba, when it first broke upon her view, exclaimed in admiration, "A most excellent Master must have done this!"

The Temple itself, which consisted of the porch, the Sanctuary, and the Holy of Holies, was but a small part of the edifice on Mount Moriah. It was surrounded with spacious courts, and the whole structure occupied at least half a mile in circumference. Upon passing through the outer wall, you came to the first Court, called the Court of the Gentiles, because the Gentiles were admitted into it, but were prohibited from passing farther. It was surrounded by a range of porticoes or cloisters, above which were galleries or apartments, supported by pillars of white marble. Passing through the Court of the Gentiles, you entered the Court of the Children of Israel, which was separated by a low stone wall, and an ascent of fifteen steps, into two divisions, the outer one being occupied by the women, and the inner by the men. Here the Jews were in the habit of resorting daily for the purposes of prayer.

Within the Court of the Israelites, and separated from it by a wall one cubit in height, was the Court of the Priests. In the center of this Court was the Altar of Burnt-Offerings, to which the people brought their oblations and sacrifices, but none but the Priests were permitted to enter it. From this court, twelve steps ascended to the Temple, strictly so called, which as we have already said, was divided into three parts, the Porch, the Sanctuary, and the Holy of Holies.

The Porch of the Temple was twenty cubits in length, and the same in breadth. At its entrance was a gate made entirely of Corinthian brass, the most precious metal known to the ancients. Besides this gate there were the two pillars Jachin and Boaz, which had been constructed by Hiram Abif, the architect whom the King of Tyre had sent to Solomon. From the porch you entered the Sanctuary by a portal, which, instead of folding doors, was furnished with a magnificent veil of many colors, which mystically represented the universe. The breadth of the sanctuary was twenty cubits, and its length forty, or just twice that of the porch and Holy of Holies. It occupied, therefore, one-half of the body of the Temple.

In the Sanctuary were placed the various utensils necessary for the daily worship of the Temple, such as the Altar of Incense, on which incense was daily burnt, the Altar of Burnt-Offerings, to which the people brought their peace-offering of twenty thousand oxen and six times seven days of feasting; during which a peace-offering of twenty thousand oxen and six times that number of sheep was made, to consume which the holy fire came down from heaven.

In Freemasonry, the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that Freemasonry was there first organized; that there Solomon, Hiram of Tyre, and Hiram Abif presided as Grand Masters over the Lodges which they had established; that there the Symbolic Degrees were instituted and systems of initiation were invented; and that from that period to the present Freemasonry has passed down the stream of Time in unbroken succession and unaltered form. But the modern method of reading Masonic history has swept away this edifice of imagination with as unsparing a hand, and as effectual a power, as those with which the Babylonian King demolished the structure upon which they are founded. No writer who values his reputation as a critical historian would now attempt to defend this theory. Yet it has done its work.

During the long period in which the hypothesis was accepted as a fact, its influence was being exerted in molding the Masonic organizations into a form closely connected with all the events and characteristics of the Solomonic Temple. So that now almost all the Symbolism of Freemasonry rests upon or is derived from the House of the Lord at Jerusalem. So closely are the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Freemasonry. Each Lodge is and must be a symbol of the Jewish Temple; each Master...
in the chair representing the Jewish King; and every Freemason a personation of the Jewish Workman.

Thus must it ever be while Freemasonry endures. We must receive the myths and legends that connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant that they should be—the foundation of a science of morality.

The subject of King Solomon's Temple and particular the foundation chamber of this structure is discussed by Brother W. J. Chetwode Crawley (pages 24–6, volume xxiv, 1911, Transactions of Quatuor Coronati Lodge) from which we have made the following extracts:

The version and legend of the Royal Arch authorized by the Supreme Grand Chapter of England today differs by degrees from that used by the Supreme Grand Chapter of Ireland. The two versions are identical in purport and dogma, and to a certain extent similar in method. But there the resemblance ceases. Yet they both have a certain connection, for from the original English version it is possible to work his way into an Irish Chapter, or conversely, to work his way into a London Chapter, or from the English version to the auditor of the Royal Arch Masons, who derive their origin from the Grand Lodge of England today differs by degrees from that used by the Supreme Grand Chapter of Ireland. The two versions are identical in purport and dogma, and to a certain extent similar in method. But there the resemblance ceases. Yet they both have a certain connection, for from the original English version it is possible to work his way into an Irish Chapter, or conversely, to work his way into a London Chapter, or from the English version to the auditor of the Royal Arch Masons, who derive their origin from the Grand Lodge of Ireland today differs by degrees from that used by the Supreme Grand Chapter of England.

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The Jews also say that there were five things wanting in the second Temple which had been in the first, namely, the Ark, the Urin and Thummim, the fire from heaven, the Divine Presence or Cloud of Glory, and the spirit of prophecy and power of miracles.

Such are the most important events that relate to the construction of this second Temple. But there is a Masonic legend connected with it which, though it may have no historical foundation, is yet so closely interwoven with the Temple system of Freemasonry, that it is necessary it should be recounted. It was, says the legend, while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, that three worn and weary Sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection. Who these Sojourners were, we have no historical means of discovering; but there is a Masonic tradition, entitled, perhaps, to but little weight, that they were Hananiah, Mishael, and Azariah, three holy men, who are better known to general readers by their Chaldaic names of Shadrach, Meshach, and Abednego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar.

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitute the great end and design of the Royal Arch Degree.

As the symbolism of the first or Solomonic Temple is connected with and refers entirely to the Symbolic Degrees, so that of the second, or Temple of Zerubbabel, forms the basis of the Royal Arch in the York and American Rites, and of several advanced Degrees in other Rites.

TEMPLE, ORDER OF THE. When the Knights Templar had, on account of their power and wealth, excited the fears and the cupidity of Pope Clement V, and King Philip the Fair, of France, the Order was soon compelled to succumb to the combined animosity of a spiritual and a temporal sovereign, neither of whom was capable of being controlled by a spirit of honor or a dictate of conscience. The melancholy story of the sufferings of the Knights, and of the dissolution of their Order, forms a disgraceful record, with which the history of the fourteenth century begins.

On the 11th of March, in the year 1314, and in the refined city of Paris, James de Molay, the last of a long and illustrious line of Grand Masters of the Order of Knights Templar, testified at the stake his fidelity to his vows; and eleven years of service in the cause of religion were terminated, not by the sword of a Saracen, but by the iniquitous sentence of a Roman Catholic Pope and a perverted Christian King.

The manufacturers of Masonic legends have found in the death of De Molay and the dissolution of the Order of Templars a fertile source from which to draw materials for their fanciful theories and surreptitious documents. Among these legends there was, for instance, one which maintained that during his captivity in the Bastile the Grand Master of the Templars established four Chiefs of the Order in the North, the South, the East, and the West of Europe, whose seats of government were respectively at Stockholm, Naples, Paris, and Edinburgh. Another invention of these Masonic speculators was the forgery of that document so well known as the Charter of Larmenius, of which we shall presently take notice. Previously, however, to any consideration of this document, we must advert to the condition of the Templar Order in Portugal, because there is an intimate connection between the society there organized and the Order of the Temple in France, which is more particularly the subject of the present article.

Surprising as it may appear, it is nevertheless true, that the Templars did not receive that check in Portugal to which they were subjected in France, in England, and some other countries of Europe. On the contrary, they were there maintained by King Denis in all their rights and privileges; and although compelled, by a Bull of Clement V, to change their names to that of the Knights of Christ, they continued to be governed by the same rules and to wear the same costume as their predecessors, excepting the slight addition of placing a white Latin cross in the center of the usual red one of the ancient Order. In the decree of establishment it was expressly declared that the King, in creating this new Order, intended only to effect a reform in that of the Templars. In 1420, John I, of Portugal, gave the Knights of Christ the control of the possessions of Portugal in the Indies, and succeeding monarchs granted them the proprietorship of all countries which they might discover, reserving, of course, the royal prerogative of sovereignty. In process of time the wealth and the power of the Order became so great, that the Kings of Portugal found it expedient to reduce their rights to a considerable extent; but the Order itself was permitted to continue in existence, the Grand Mastership, however, being for the future vested in the sovereign.

We are now prepared to investigate understandingly the history of the Charter of Larmenius, and of the Order of the Temple at Paris, which was founded on the assumed authenticity of that document. The writings of Thory, of Ragon, and of Clavel, with the passing remarks of a few other Masonic writers, will furnish us with abundant materials for this narrative, interesting to all Freemasons, but more especially so to Masonic Knights Templar. In the year 1682, and in the reign of Louis XIV, a licentious society was established by several young noblemen, which took the name of La Petite Résurrection des Templiers, or The Little Resurrection of the Templars. The members wore concealed upon their shirts a decoration in the form of a cross, on which was embroidered the figure of a man trampling on a woman, who lay prostrate at his feet. The emblematic signification of this symbol was, it is apparent, as unworthy of the character of man as it was derogatory to the condition and claims of woman. The king, having been informed of the infamous proceedings which took place at the meetings, dissolved the Society, which it was said was on the eve of initiating the dauphin; caused its leader, a Prince of the Blood, to be ignominiously punished, and banished the members from the Court; the heaviest penalty that, in those days of servile submission to the throne, could be inflicted on a courier.

In 1705, Philip of Orleans, who was subsequently the Regent of France during the minority of Louis
TEMPLE OF SOLOMON AT JERUSALEM
As modeled for the Palestine Exploration Society
The theory of the Duke of Orleans and his accomplice Bonani was, and the theory is still maintained by the Order of the Temple at Paris, that when James de Molay was about to suffer at the stake, he sent for Larmenius, and in prison, with the consent of such of his knights as were present, appointed him his successor, with the right and approbation of such of the society to the ancient Order of the Templars. As this Charter is not the least interesting of those forged documents with which the history of Freemasonry unfortunately abounds, a full description of it here will not be out of place.

On the demise of De Molay, Larmenius accordingly assumed the office of Grand Master, and ten years after issued this Charter, transmitting his authority to Theobaldus Alexandrinus, by whom it was in like manner transmitted through a long line of Grand Masters, until in 1705 it reached Philip, Duke of Orleans. It will be seen hereafter that the list was subsequently continued to a later period.

The signatures of all these Grand Masters are affixed to the Charter, which is beautifully executed on parchment, illuminated in the choicest style of Medieval chirography, and composed in the Latin language, but written in the Templar cipher. From the copy of the document given by Thory in his Acta Latomorum (ii, page 145) we make the following translation:

I, Brother John Mark Larmenius, of Jerusalem, by the grace of God and the secret decree of the most venerable and holy martyr, the Grand Master of the Soldiery of the Temple, to whom be all honor and glory, confirmed by the common council of the Brethren, being endowed with the supreme Grand Mastership of the whole Order of the Temple, to every one who shall see these Letters Decretal of a Supreme Convention of Knights, I have conferred, and by the present decree do confer, for life, the authority over the whole Order, with the reservation of the rights of the Grand Master; which Vicars of the Grand Masters shall be chosen from among the Elders, according to the order of their profession. Which is decreed in accordance with the above-mentioned wish, commended to me and to the Brethren by our most venerable and most blessed Master, the martyr, to whom be honor and glory.

I, John Mark Larmenius, have done this on the thirteenth day of February, 1324.

I, Francis Thomas Theobaldus Alexandrinus, God helping, have accepted the Grand Mastership, 1324.

And then follow the acceptances and signatures of twenty-two succeeding Grand Masters—the last, Bernard Raymund Fabre, under the date of 1804.

Brother Hawkins here wishes to point out that after having disappeared for many years, the original Charter was rediscovered and purchased by Brother F. J. W. Crowe, of Chichester, England, who thought it too important and valuable to remain in private hands, and it was accordingly placed in the possession of the Great Priory of England. A transcript of the document, differing slightly from that given above, has been published by Brother Crowe (see Transactions, Quatuor Coronati Lodge, volume xxiv).

The Society, continues Doctor Mackey, thus organized by the Duke of Orleans in 1705, under this Charter, which purported to contain the signatures manu propria in their own hands, of eighteen Grand Masters in regular succession, commencing with Larmenius and ending with himself, attempted to obtain a recognition by the Order of Christ, which we have already said was established in Portugal as the legitimate successor of the old Templars, and of which King John V was at that time the Grand Master. For this purpose the Duke of Orleans ordered two of his members to proceed to Lisbon, and there to open negotiations with the Order of Christ. The king caused inquiries to be made of Don Luis de Cunha, his ambassador at Paris, upon whose report he gave orders for the arrest of the two French Templars. One of them escaped to Gibraltar; but the other, less fortunate, after an imprisonment of two years, was banished to Angola, in Africa, where he died.

The Society, however, continued secretly to exist for many years in France, and is supposed by some to have been the same which, in 1879, was known by
the name of the Société d’Aloyau, a title which might be translated into English as the Society of the Sirloin—a name much more appropriate to a club of bona

vivants, good livers, than to an association of knights. The members of this Society were dispersed at the time of the French Revolution, the Duke of Casse Brissac, who was massacred at Versailles in 1792, being its Grand Master at the period of its dispersion. Thory says that the members of this association claimed to be the successors of the Templars, and to be in possession of their Charters.

A certain Brother Ledru, one of the sons of the learned Nicholas Philip Ledru, was the physician of Casse Brissac. On the death of that nobleman and the sale of his property, Ledru purchased a piece of furniture, probably an escritoire, in which was concealed the celebrated Charter of Larmenius, the manuscript Statutes of 1705, and the journal of proceedings of the Order of the Temple. Clavel says that about the year 1804, Ledru showed these articles to two of his friends—de Saintot and Fabre Palaprat; the latter of whom had formerly been an ecclesiastic. The sight of these documents suggested to them the idea of reviving the Order of the Temple. They proposed to constitute Ledru the Grand Master, but he refused the offer, and nominated Claudius Mathieu Radix de Chevillon for the office, who would accept it only under the title of Vicar; and he is inscribed as patronage of some distinguished personage; and while refused the offer, and nominated Claudius Matheus posed to constitute Ledru the Grand Master, but he

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These four restorers of the Order were of opinion that it would be most expedient to place it under the patronage of some distinguished personage; and while making the effort to carry this design into execution, Chevillon, excusing himself from further official labor on account of his advanced age, proposed that Fabré Palaprat should be elected Grand Master, but for one year only, and with the understanding that he would resign the dignity as soon as some notable person could be found who would be willing to accept it. But Fabré, having once been invested with the Grand Mastership, ever afterward refused to surrender the dignity.

Among the persons who were soon after admitted into the Order were Decourchent, a notary’s clerk; Leblond, an official of the Imperial Library; and Arnal, an ironmonger, all of whom were entrusted with the secret of the fraud, and at once engaged in the construction of what have since been designated the Relics of the Order. Of these relics, which are preserved in the treasury of the Order of the Temple at Paris, an inventory was made on May 18, 1810, being, it is probable, soon after their construction.

Doctor Burnes, who was a firm believer in the legitimacy of the Parisian Order and in the authenticity of its archives, has given in his Sketch of the History of the Knights Templar (Appendix, page xii), a copy of this inventory in the original French. Thory gives it also in his Acta Latomorum (ii, page 143). A brief synopsis of it may not be uninteresting. The relics consist of twelve pieces—a round dozen—and are as follows:

1. The Charter of Larmenius, already described. But to the eighteen signatures of Grand Masters in the Charter, which was in 1706 in possession of Philip, Duke of Orleans, are added six more, carrying the succession on from the last-named to Fabré Palaprat, who attests as Grand Master in 1804.

2. A volume of twenty-seven paper sheets, in folio, bound in crimson velvet, satin, and gold, containing the Statutes of the Order in manuscript, and signed Philip.

3. A small copper reliquary, in the shape of a Gothic church, containing four fragments of burnt bones, wrapped in a piece of linen. These are said to have been taken from the funeral pile of the martyred Templars.

4. A sword, said to be one which belonged to James de Molay.

5. A helmet, supposed to have been that of Guy, the Dauphin of Auvergne.

6. An old gilt spur.

7. A bronze patina, a plate or dish, in the interior of which is engraved an extended hand, having the ring and little fingers bent in upon the palm, which is the form of the Episcopal Benediction given in the Roman Catholic Church.

8. A pax or tablet in gilt bronze, containing a representation of Saint John, under a Gothic arch. The pax is a small plate of gold, silver, or other rich material, carried round by the Priest to communicate the Kiss of Peace.

9. Three Gothic seals.

10. A tall ivory Cross and three Miter’s, richly ornamented.

11. The Beauséant, in white linen, with the Cross of the Order.

12. The War Standard in white linen, with four black rays.

Of these relics, Clavel, who, as being on the spot, may be supposed to know something of the truth, tells us that the copper reliquary, the sword, the ivory cross, and the three mitres were bought by Leblond from an old iron shop in the market of Saint Jean, and from a maker of church vestments in the suburbs of Paris, while the helmet was taken by Arnal from one of the government armories.

Francisco Alvaro da Sylva Freyre de Porto, a knight of the Order of Christ, and a secret agent of John VI, King of Portugal, was admitted into the Order in 1805, and continued a member until 1815. He was one of the few, Clavel says, whom Fabré and the other founders admitted into their full confidence, and in 1812 he held the office of Grand Master’s Secretary. Fabré having signified to him his desire to be recognized as the successor of James de Molay by the Grand Master of the Order of Christ, Da Sylva sent a copy of the Charter of Larmenius to John VI, who was then in Brazil; but the request for recognition was refused.

The Order of the Temple, which had thus been ingeniously organized by Fabré Palaprat and his colleagues, began now to assume high prerogatives as the only representative of Ancient Templarism. The Grand Master was distinguished by the sounding titles of Most Eminent Highness, Very Great, Powerful, and Excellent Prince, and Most Serene Lord. The whole world was divided into different Jurisdictions, under the names of Provinces, Bailiwicks, Priories, and Commanderies, all of which were distributed among the members; and proofs of nobility were demanded of all candidates; but if they were not able to give these proofs, they were furnished by the Grand Master with the necessary Patents.

The ceremonies of initiation were divided into three houses, again subdivided into eight Degrees, and were as follows:

I. House of Initiation.

1. Initiate. This is the Entered Apprentice’s Degree of Freemasonry.

2. Initiate of the Interior. This is the Fellow Craft.
said to have been written by Nicephorus, a Greek monk of Athens, Fabre and his colleagues composed a liturgy, and established a religious sect to which they gave the name of Johannism.

The consequence of this change of religious views was a schism in the Order. The orthodox party, however, appears to have been the stronger; and after the others had for a short time exhibited themselves as soi-disant, or so-called, Priests in a Johannite Church which they erected, and in which they publicly chanted the liturgy which they had composed, the church and the liturgy were given up, and they retired once more into the secrecy of the Order.

Such is the brief history of the rise and progress of the celebrated Order of the Temple, which thus continued to exist at Paris, with, however, a much abridged exercise, if not with less assumption of prerogative. It claimed to be the only true depository of the powers and privileges of the ancient Order of the Knights Templar, denouncing all other Templars as spurious, and its Grand Master has proclaimed himself the legal successor of James de Molay; with how much truth the narrative already given will enable every reader to decide.

The question of the legality of the Order of the Temple, as the only true body of Knights Templar, in modern days, is to be settled only after three other points have been determined: First, was the Charter of Larnenius, which was brought for the first time to light in 1705 by the Duke of Orleans, an authentic or a forged document? Next, even if authentic, was the story that Larnenius was invested with the Grand Mastership and the power of transmission by De Molay a fact or a fable? And, lastly, was the power exercised by Ledru, in reorganizing the Order in 1804, assumed by himself or actually derived from Casse Brissac, the previous Grand Master? There are many other questions of subordinate but necessary importance to be examined and settled before we can consent to give the Order of the Temple the high and, as regards Templarism, the exclusive position that it claims.
the great object of Freemasonry is the search after truth, they are directed to build up this Temple as a fitting receptacle for truth when found, a place where it may dwell, just as the ancient Jews built up their great Temple as a dwelling-place for Him who is the Author of all truth.

To the Master Mason, this Temple of Solomon is truly the symbol of human life; for, like life, it was to have its end. For four centuries it glittered on the hills of Jerusalem in all its gorgeous magnificence; now, under some pious descendant of the wise King of Israel, the spot from whose altars arose the burnt-offerings to a living God, and now polluted by some recantant monarch of Judah to the service of Baal; until at length it received the divine punishment through the mighty King of Babylon, and, having been despoiled of all its treasures, was burnt to the ground, so that nothing was left of all its splendor but a smoldering heap of ashes. Variable in its purposes, evanescent in its existence, now a gorgeous pile of architectural beauty, and anon a ruin over which the resistless power of fire had passed, it becomes a fit symbol of human life occupied in the search after divine truth, which is nowhere to be found; now sinning and now repentant; now vigorous with health and strength, and anon a senseless and decaying corpse.

Such is the symbolism of the first Temple, that of Solomon, as familiar to the class of Master Masons. But there is a second and higher class of the Fraternity, the Freemasons of the Royal Arch, by whom this Temple symbolism is still further developed. This second class, leaving their early symbolism and looking beyond this Temple of Solomon, find in Scriptural history another Temple, which, years after the destruction of the first one, was erected upon its ruins; and they have selected the second Temple, the Temple of Zerubbabel, as their prominent symbol. And as the first class of Freemasons find in their Temple the symbol of mortal life, limited and perishable, they, on the contrary, see in this second Temple, the Temple of Zerubbabel, as their prominent symbol. This second class, leaving their early symbolism and looking beyond this Temple of Solomon, find in Scriptural history another Temple, which, years after the destruction of the first one, was erected upon its ruins; and they have selected the second Temple, the Temple of Zerubbabel, as their prominent symbol. These Class of Freemasons find in their Temple the symbol of mortal life, limited and perishable, they, on the contrary, see in this second Temple, the Temple of Zerubbabel, as their prominent symbol. And as the first class of Freemasons find in their Temple the symbol of mortal life, limited and perishable, they, on the contrary, see in this second Temple, the Temple of Zerubbabel, as their prominent symbol.

And so to these two classes or Orders of Freemasons the symbolism of the Temple presents itself in a connected and continuous form. To the Master Mason, the Temple of Solomon is the symbol of this life; to the Royal Arch Mason, the Temple of Zerubbabel is the symbol of the future life. To the former his Temple is the symbol of the search for truth; to the latter, his is the symbol of the discovery of truth; thus the circle is completed, the system made perfect.

TEMPLE, WORKMEN AT THE. See Workmen at the Temple.

TEMPLE. The title of a Knight Templar in French. The expression Chevalier Templier is scarcely ever used by French writers.

TEMPLUM HIEROSOLYMAE. Latin for the Temple of Jerusalem. It is supposed by some to be a phrase concealed under the monogram of the Triple Tau, which see.

TEN. Ten cannot be considered as a sacred number in Freemasonry. But by the Pythagoreans it was honored as a symbol of the perfection and consummation of all things. It was constituted of the monad and duad, the active and passive principles, the triad for their result, and the quaternior or first square, and hence they referred it to their sacred tetractys. They said that ten contained all the relations of numbers and harmony (see Tetractys).

TEN EXPRESSIONS. Using, as do the Rabbis, the expression, “In the beginning God created the heaven and the earth,” as one, we find nine other expressions in the first chapter of Genesis in which “God said”; thus making ten expressions by which the world was created. There were ten generations from Adam to Noah, to show that God was long-suffering before he deluged the earth. For a similar reason, says the Talmud, there were ten generations from Noah to Abraham, until the latter “took the reward of them all.” Abraham was proved with ten trials. Ten miracles were wrought for the children of Israel in Egypt, and ten at the Red Sea. Ten plagues afflicted the Egyptians in Egypt, and ten at the Red Sea. Ten and ten were wrought in the Holy Temple (see Ten).

TENGUI. A significant word in the advanced Degrees of the Ancient and Accepted Scottish Rite. The original old French rituals explain it, and say that it and two other words that accompany are formed out of the initials of the words of a particular sentence which has reference to the Sacred Treasure of Freemasonry.

TENNESSEE. The Grand Lodge of North Carolina had issued Warrants for Lodges in Tennessee as early as 1796, as also had the Grand Lodge of Kentucky. A Convention was held at Knoxville, December 2, 1811, to form a Grand Lodge and the following Lodges were represented: Tennessee, No. 2; Greenville, No. 3; Newport, No. 4; Hiram, No. 7. The Grand Lodge of North Carolina gave her authority to the Proceedings and when the Convention met again on December 27, 1813, the Grand Lodge was duly established.

A Dispensation was issued by the General Grand High Priest on March 2, 1818, to Cumberland Chapter at Nashville, and a Charter was granted at the Convocation of the General Grand Chapter on September 11, 1819. Charters were issued to Franklin, Clarksville, and LaFayette Chapters in 1826 and on September 16 of that year, the Grand Chapter of Tennessee was recognized as a constituent of the General Grand Chapter. Companion William G. Hunt was chosen Grand High Priest; Companions Tannehill and Steel Deputy High Priests; Steel and Langtry, Grand Kings, and Dyer Pearl, Grand Scribe.

Nashville Council, No. 1, at Nashville was chartered by Companion John Barker on August 14, 1827. Other Councils were formed in the State but their records were lost by fire. On October 13, 1847, a Grand Council was formed which has since met regularly except during the Civil War.

Second reprint, Proceedings, Grand Encampment (page 90), records that “In 1842 a petition to revive Nashville Encampment was presented to Sir Knight Reese,” suggesting former activity, but Proceedings, Grand Commandery of Tennessee, 1859 (page 17),...
states of Nashville Commandery No. 1: "After several preliminary meetings, this Commandery was organized in the City of Nashville on the 26th day of November A.D. 1846, A.O. 728." A Charter was granted September 14, 1847. A Dispensation was issued to Yorkville Commandery No. 2, Yorkville, July 10, 1857, and Charter, September 16, 1859; De Molay Commandery No. 3, Columbia, December 20, 1857, and September 16, 1859, and Cyrene Commandery No. 4, Memphis, March 27, 1859, and September 16, 1859. These four subordinate Commanderies were authorized, September 16, 1859, to form a Grand Commandery, the Grand Master assigning Sir Louis J. Polk, October 3, 1859, to install the officers and this took place on October 12, 1859.

The Ancient and Accepted Scottish Rite was first introduced at Memphis when the John Chester Lodge of Perfection was chartered January 15, 1879. Three other Bodies were opened at the same place within a few years: Calvary Chapter of Rose Croix, No. 1; Cyprus Council of Kadosh, No. 1, and Tennessee Consistory, No. 1, chartered respectively on January 1, 1889; August 14, 1893, and October 14, 1894.

**TERNIO-DAI-SIN.** A deity held in adoration by the Japanese; the zodiacal sun, with its twelve constellations, as the representative of the god and his twelve apostles. This omnific being, like the zodiacal light, of triangular form, seen only in the evening after twilight and in the morning before dawn, and whose nature is unknown, is possessed of ineffable attributes, inexpressible and unutterable, with a supreme power to overcome eruptions of nature and the elements. Like unto Freemasonry, there are four periods of festival, to wit, in the third, fifth, seventh, and ninth of the third, fifth, seventh, and ninth months. The initiates are called Jammabos, and wear aurora-colored robes, like unto the light of the dawn of day.

**TENT.** The tent, which constitutes a part of the paraphernalia or furniture of a Commandery of Knights Templar, is not only intended for a practical use, but also has a symbolic meaning. The Order of the Templars was instituted for the protection of Christian pilgrims who were visiting the sepulcher of their Lord. The Hospitallers might remain in the city and fulfill their vows by attendance on the sick, but the Templar must away to the plains, the hills, and the desert, there, in his lonely tent, to watch the wily Saracen, and to await the toilsome pilgrim, to whom he might offer the crust of bread and the draft of water, and instruct him in his way, and warn him of danger, and give him words of good cheer. Often in the early history of the Order, before luxury and wealth and vice had impaired its purity, must these meetings of the toilsome pilgrim, on his way to the holy shrine, with the valiant Knight who stood by his tent door on the roadside, have occurred. And it is just such events as these that are commemorated in the tent scenes of the Templar ritual.

**TENURY OF OFFICE.** All offices in the Bodies of the York and American Rites are held by annual election or appointment. But the holder of an office does not become functus offici, serving as delegate, by the election of his successor; he retains the office until that successor has been installed. This is technically called holding over. It is not election only, but election and installation that give possession of an office in Freemasonry. If a new Master, having been elected, should, after the election and installation of the other officers of the Lodge, refuse to be installed, the old Master would hold over, or retain the office until the next annual election. The oath of office of every officer is that he will perform the duties of the office for twelve months, and until his successor shall have been installed. In France, in the eighteenth century, Warrants of Constitution were bestowed upon certain Masters who held the office for life, and were therefore called Masters inamovibles, or immovable Masters. They considered the Lodges committed to their care as their personal property, and governed them despotically, according to their own caprices. But in 1772 this class of Masters had become so unpopular, that the Grand Lodge removed them, and made the tenure of office the same as it was in England.

In the Ancient and Accepted Scottish Rite the officers of a Supreme Council hold their offices, under the Constitutions of 1786, for life. In the subordinate Bodies of the Rite, the elections are held annually or triennially. This is also the rule in the Supreme Council of the Northern Jurisdiction, which has abandoned the law of perpetual tenure. The Supreme Council elects its members independently of the Consistories and is thereby self-perpetuating.

**TERCY.** One of the nine Elus recorded in the high Degrees as having been sent out by Solomon to make the search which is referred to in the Master's legend. The name was invented, with some allusion, not now explicable, to the political incidents of Stuart Freemasons. The name is probably an anagram or corruption of some friend of the House of Stuart (see Anagram).

**TERMINUS.** The god of landmarks, or boundaries, whose worship was introduced among the Romans by Numa. The god was represented by a cubical stone. Of all the gods, Terminus was the only one who, when the new Capitol was building, refused to remove his altar. Hence Ovid (fasti ii, 673) addressed him thus: "O Terminus, no inconstancy was permitted thee; in whatever situation thou hast been placed, there abide, and do not yield one jot to any neighbor asking thee." The Freemasons pay the same reverence to their landmarks that the Romans did to their god Terminus.

**TERNARY ALLUSIONS.** Some of the well-considered and beautiful thoughts of Rev. George Oliver on Ternary Allusions as applicable to the construction of the Temple services of Solomon are the three principal religious festivals—the Feast of Passover, of Pentecost, and of Tabernacles. The Camp was three-fold. The Tabernacle, with its precinct, was called the Camp of the Divine Majesty; the next, the Camp of Levi, or Little Host of the Lord; and the largest, the Camp of Israel, or the Great Host. The Tribes were marshaled in subdivisions of three, each being designated by a banner containing one of the cherubic forms of the Deity. The Temple, in like manner, had three divisions and three symbolical references—historical, mystical, and moral. The Golden Candlestick had twice three branches, each containing three bowls, knobs, and flowers. In the Sanctuary were three sacred utensils—the Candle-
stick, the Table of Shewbread, and the Altar of Incense; and three hallowed articles were deposited in the Ark of the Covenant—the Tables of the Law, the Rod of Aaron, and the Pot of Manna. There were three Orders of Priests and Levites, and the High Priest was distinguished by a triple crown.

Three allusions may be observed through the whole of Jewish history. Thus, Elijah raised the widow's son by stretching himself upon the child three times. Samaria sustained a siege of three years. Some of the kings of Israel and Judah reigned three years, some three months, some three days. Rehoboam served God three years before he apostatized. The Jews fasted three days and three nights, by command of Esther, before their triumph over Haman. Their sacred writings had three grand divisions—the Law, the Prophets, and the Psalms.

In the Masonic system there were three Temples—those of Solomon, Zerubbabel, and Herod. The Jews speak of two that have been, and believe in one, as described by Ezekiel the Prophet, yet to come. The Rabbis say: “The third Temple we hope and look for” (see Three).

**TERRASSON, THE ABBE JEAN.** The Abbé Terrasson was born at Lyons, in France, in 1670. He was educated by the Congregation of the Oratory, of which his brother André was a Priest, but eventually abandoned it, which gave so much offense to his father, that he left him by his will only a very moderate income. The Abbé obtained a chair in the Academy of Sciences in 1707, and a professorship in the Royal College in 1724, which position he occupied until his death in 1750. He was the author of a Critical Dissertation on the Iliad of Homer, translated by Chas. Gli. Wendt, published at Hamburg, 1732.

In this romance he has given an account of the initiation of his hero, Sethos, an Egyptian Prince, into the Egyptian Mysteries. We must not, however, be led into the error, into which Kloss says the Masonic Fraternity fell on its first appearance, that this account is a well-proved, historical narrative. Much as we know of the Egyptian Mysteries, compared with our knowledge of the Grecian or the Asiatic, we have no sufficient documents from which to obtain the consecutive and minute detail which the Abbé Terrasson has constructed. It is like Ramsey's Travels of Cyrus, to which it has been compared—a romance rather than a history; but it still contains so many scintillations of truth, so much of the substantial facts amid the ornaments of fiction, that it cannot but prove instructive as well as amusing. We have in it the outlines of an initiation into the Egyptian Mysteries such as the learned Abbé could derive from the documents and monuments to which he was able to apply, with many lacunae which he has filled up from his own inventive and poetic genius.

**TERRIBLE BROTHER.** The French title is Frère terrible. An officer in the French Rite, who in an initiation conducts the candidate, and in this respect performs the duty of a Senior Deacon in the York Rite.

**TERRITORIAL JURISDICTION.** It has now become the settled principle of, at least, American Masonic law, that Masonic and political Jurisdiction should be co-terminous, that is, that the boundaries which circumscribe the territorial Jurisdiction of a Grand Lodge should be the same as those which define the political limits of the State in which it exists. And so it follows that if a State should change its political boundaries, the Masonic boundaries of the Grand Lodge should change with it. Thus, if a State should diminish its extent by the cession of any part of its territory to an adjoining State, the Lodges situated within the ceded territory would pass over to the Jurisdiction of the Grand Lodge of the State to which that territory had been ceded.

The doctrine of Exclusive Territorial Jurisdiction, as it is styled in the United States, was called into activity by the needs of the increasing number of contiguous Grand Lodges in America (see Exclusive Territorial Jurisdiction).

Brother W. H. Chalmers Crawley (Caementaria Hibemica, Fasciculus iii) goes on to say:

It partakes of the nature of an international compact rather than of an ancient landmark. The earliest regulations issued by the Grand Lodge of Ireland in November, 1768, rule xxvii, enact that: "No Army Lodge shall for the future make any Towns of a Masonic Fraternity fall on its first appearance, that this account is a well-proved, historical narrative. Much as we know of the Egyptian Mysteries, compared with our knowledge of the Grecian or the Asiatic, we have no sufficient documents from which to obtain the consecutive and minute detail which the Abbé Terrasson has constructed. It is like Ramsey's Travels of Cyrus, to which it has been compared—a romance rather than a history; but it still contains so many scintillations of truth, so much of the substantial facts amid the ornaments of fiction, that it cannot but prove instructive as well as amusing. We have in it the outlines of an initiation into the Egyptian Mysteries such as the learned Abbé could derive from the documents and monuments to which he was able to apply, with many lacunae which he has filled up from his own inventive and poetic genius.

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The French call it la houpe dentelée, which is literally the *indented tassel*; and they describe it as "a cord forming true-lovers knots, which surrounds the Tracing-Board."

The Germans name it die Schnur von starken Faden, or the *cord of strong threads*, and define it as a border surrounding the Tracing-Board of an Entered Apprentice, consisting of a cord tied in lovers' knots, with two tassels attached to the ends.

The idea prevalent in the United States of America and derived from a misapprehension of the plate in the *Monitor of Cross*, that the tessellated border was a decorated part of the Mosaic pavement, and made like it of little square stones, does not seem to be supported by these definitions. They all indicate that the *tessellated border* was a cord. The interpretation of its symbolic meaning still further sustains this idea. Browne says "it alludes to that kind care of Providence which so cheerfully surrounds and keeps us within its protection whilst we justly and uprightly govern our lives and actions by the four cardinal virtues in divinity, namely, Temperance, Fortitude, Prudence, and Justice." This last allusion is to the four tassels attached to the cord (see Tassels).

Webb says that it is "emblematic of those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence."

The French ritual says that it is intended "to teach the Freemason that the Society of which he constitutes a part surrounds the earth, and that distance, so far from relaxing the bonds which unite the members to each other, ought to draw them closer."

Lenning says that it symbolizes the fraternal bond by which all Freemasons are united.

But Gädicke is more precise. He defines it as "the universal bond by which every Freemason ought to be united to his Brethren," and he says that "it should consist of sixty threads or yarns, because, according to the ancient Statutes, no Lodge was allowed to have above sixty members."

Oliver (Landmarks i, page 174) says "the Tracing-Board is surrounded by an indented or tessellated border... at the four angles appear as many tassels." But in the old English Tracing-Boards the two lower tassels are often omitted. They are, however, generally found in the French. Lenning, speaking, we suppose, for the German, assigns to them but two. Four tassels are, however, necessary to complete the symbolism, which is said to be that of the four cardinal virtues. The tesselated, more properly, therefore, the tessellated, tasseled, border consists of a cord intertwined with knots, to each end of which is appended a tassel. It surrounds the border of the Tracing-Board, and appears at the top as in the illustration.

There is, however, in these old Tracing-Boards, another border, which surrounds the entire picture with lines, as illustrated.

This indented border, which was made to represent a cord of black and white threads, was, in Doctor Mackey's opinion, in time mistaken for *tessellae* or little stones; an error probably originating in confounding it with the Tessellated Pavement, which was another one of the ornaments of the Lodge.

We find that we have for this symbol five different names: in English, the indented tarsel, the indented tassel, the indented tessel, the tessellated border, and the tessellated border; in French, the houpe dentelée, or indented tassel; and in German, the Schnur von starken Faden, or the cord of strong threads.

The question what is the true tessellated border would not be difficult to answer, if it were not for the variety of names given to it in the English rituals. We know by tradition, and by engravings that have been preserved, that during the ceremonies of initiation in the early part of the eighteenth century the symbols of the Order were marked out in chalk on the floor, and that this picture was encircled by a waving cord. This cord was ornamented with tassels, and formerly a border to the tracing on the floor was called the *indented tassel*, the cord and the tufts attached to it being the *tassel*, which, being by its wavy direction partly in and partly outside of the picture, was said to be *indented*. This *indented tassel* was subsequently corrupted by illiterate Freemasons into *indented tarsel*, the appellation met with in some of the early Catechisms.

Afterward, looking to its decoration with tassels and to its position as a border to the Tracing-Board, it was called the *tessellated border*. In time the picture on the floor was transferred to a permanent Tracing-Board, and then the tassels were preserved at the top, and the rest of the cord was represented around the board in the form of white and black angular spaces. These were mistaken for little stones, and the *tessellated border* was called, by a natural corruption, the *tessellated border*.

Many years ago, when Doctor Mackey first met with the idea of this corruption from *tessellated* to *tessellated*, which was suggested to Doctor Oliver by "a learned Scottish Mason," whose name he does not give, he was inclined to doubt its correctness. Subsequent investigations led him to change that opinion. Doctor Mackey believed that he could readily trace the gradual steps of corruption and change from the original name *indented tassel*, which the early French Freemasons had literally translated by houped entele, to *indented tarsel*, and sometimes, according to Oliver, to *indented trasel*; then to *tessellated border*, and, finally, to *tessellated border*, the name which it has so long borne.

The form and the meaning of the symbol are now apparent. The *tessellated border*, as it is called, is a
cord, decorated with tassels, which surrounds the Tracing-Board of an Entered Apprentice, the said Tracing-Board being a representation of the Lodge, and it symbolizes the bond of love—the mystic tie—which binds the Craft wheresoever dispersed into one band of Brotherhood.

**TESSERA HOSPITALIS.** A Latin term. Literally, the *Token of the Guest,* or the *Hospital Die.* It was a custom among the ancients, that when two persons formed an alliance of friendship, they took a small piece of bone, ivory, stone, or even wood, which they divided into two parts, each incribing his name upon his half. They then made an exchange of the pieces, each promising to retain the part entrusted to him as a perpetual token of the Covenant into which they had entered, of which its production at any future time would be a proof and a reminder (see the subject more fully treated in the article *Mark,* also note *Stone, White*).

**TESTS.** Test questions, to which the conventional answers would prove the Masonic character of the person interrogated, were in very common use in the eighteenth century in England. They were not, it is true, enjoined by authority, but were conventionally used to such an extent that every Freemason is supposed to have been acquainted with them. They are now obsolete; but not very long ago such *catch questions* as "Where does the Master hang his hat?" and a few others, equally trivial, were in use.

Doctor Oliver gives (*Golden Remains of the Early Masonic Writers* iv, page 14) the following as the tests in use in the early part of the eighteenth century. They have been credited as introduced by Desaguliers and Anderson at the Revival in 1717.

Some of them, however, were of a different source and character, being assumed to have been taken from the Catechism or Lecture then in use as a part of the instructions of the Entered Apprentice.

**TESTEE.** The name given to the payment made annually to keep in good standing in the Lodges of Scotland. Another name for annual dues.

**TESTIMONY.** In Masonic trials the testimony of witnesses is taken in two ways—that of Profanes by affidavit, and that of Freemasons on their Masonic Obligation.

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What is the place of the Senior Entered Apprentice? What are the fixed lights? How ought the Master to be served? What is the punishment of a Cowan? What is the bone box? How is it said to be opened only with ivory keys? By what is the key suspended? What is the clothing of a Mason? What is the brand? How high was the door of the Middle Chamber? What does this stone smell of? The name of an Entered Apprentice? The name of a Fellow Craft? The name of a Master Mason? In the year 1730, Martin Clare having, as certain old reports claim, by order of the Grand Lodge, remodeled the Lectures, he abolished the old tests and introduced the following new ones:

Whence came you? Who brought you here? What recommendation do you bring? Do you know the secrets of Masonry? Where do you keep them? Have you the key?

**TESTS.**

Where is it deposited? When you were made a Mason, what did you consider most desirable? What is the name of your Lodge? Where is it situated? What is its foundation? How did you enter the Temple of Solomon? How many windows did you see there? What is the duty of the youngest apprentice? Have you ever worked as a Mason? What did you work with? Salute me as a Mason.

Ten years afterward Clare's tests were said to have been superseded by a new series of examination questions, which were asserted to have been promulgated by Doctor Manningham, and very generally adopted. They are as follows:

Where were you made a Mason? What did you learn there? How do you hope to be rewarded? What access have you to that Grand Lodge? How many steps? What are their names? How many qualifications are required in a Mason? What is the standard of a Mason's faith? What is the standard of his actions? Can you name the peculiar characteristics of a Mason's Lodge? What is the interior composed of? Why are we termed Brethren? By what badge is a Mason distinguished? To what do the reports refer? How many principal points are there in Masonry? To what do they refer? Their names? The allusion?

Thomas Dunckerley subsequently, we are told, made a new arrangement of the Lectures, and with them the tests. For the eighteen which composed the series of Manningham, he invented ten, but which were more significant and important in their bearing. They were as follows:

How ought a Mason to be clothed? When were you born? Where were you born? How were you born? Did you endue the brand with fortitude and patience? The situation of the Lodge? What is its name? With what have you worked as a Mason? Explain the sprig of Cassia. How old are you?

Preston subsequently, as his first contribution to Masonic literature, is asserted to have presented the following system of tests, which were at a later period adopted:

Whither are you bound? Are you a Mason? How do you know that? How will you prove it to me? Where were you made a Mason? When were you made a Mason? By whom were you made a Mason? From whence come you? What recommendation do you bring? Any other recommendation? Where are the secrets of Masonry kept? To whom do you deliver them? How do you deliver them? In what manner do you serve your Master? What is your name? What is the name of your son? If a Brother were lost, where should you hope to find him? How should you expect him to be clothed? How blows a Mason's wind? Why does it thus blow? What time is it?
These Prestonian tests continued in use until the close of the eighteenth century, and Doctor Oliver says that at his initiation, in 1801, he was fully instructed in them. Tests of this kind appear to have existed at an early period. The examination of a Steinmetz, given by Findel in his History of Free-masonry, presents all the characteristics of the English tests.

The French Freemasons have one, "Comment êtes vous entré dans le Temple de Salomon?" "How were you introduced in the Temple of Solomon?"

In the United States of America, besides the one already mentioned, there are a few others which are sometimes used, but are without legal authority. A review of these tests will lead to the conclusion adopted by Doctor Oliver, that "they are doubtless of great utility, but in their selection a pure and discriminating taste has not always been used."

**TEST WORD.** In the year 1829, during the anti-Masonic excitement in America, the Grand Lodge of New York proposed, as a safeguard against "the introduction of impostors among the workmen," a test word to be used in all examinations in addition to the legitimate tests. But as this was deemed an innovation on the Landmarks, and as it was impossible that it could ever become universal, the Grand Lodges of the United States very properly rejected it, and it was never used.

**TETRACTYS.** The Greek word τετράκτυς signifies, literally, the number four, and is therefore synonymous with the quaternion; but it has been peculiarly applied to a symbol of the Pythagoreans, which is composed of ten dots arranged in a triangular form of four rows.

This figure was in itself, as a whole, emblematic of the Tetragrammaton, or sacred name of four letters, translated it into his own language by the word tetractys, and gave the true explanation of it, saying that it properly signified the source of nature that perpetually rolls along."

So much did the disciples of Pythagoras venerate tetractys, that it is said that they took their most solemn oaths, especially that of initiation, upon it. The exact words of the oath are given in the Golden Verses, and are referred to by Jamblichus in his Life of Pythagoras:

Ναί μὰ τὸν ἀγαθὸν ψυχήν παράδοσιν τετρακτίν
Παγάν ἄκινον φιλέως, ἄλλη ἀγέν' ἐπὶ ἄργων.

I swear it by Him who has transmitted into our soul the sacred tetractys.

The source of nature, whose course is eternal.

Jamblichus gives a different phraseology of the oath, but with substantially the same meaning. In the symbols of Freemasonry, we will find the sacred Delta bearing the nearest analogy to the tetractys of the Pythagoreans.

The outline of these points form, it will be perceived, a triangle; and if we draw short lines from point to point we will have within this great triangle nine smaller ones. Doctor Hemming, in his revision of the English lectures, adopted in 1813, thus explains this symbol:

The great triangle is generally denominated Pythagorean, because it served as a principal illustration of that philosopher's system. This emblem powerfully elucidates the mystical relation between the numerical and geometrical symbols. It is composed of ten points, so arranged as to form one great equilateral triangle, and at the same time to divide it into nine similar triangles of smaller dimensions. The first of these, representing unity, is called a monad, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all combinations of form and number are respectively generated. The next two points are denominated a duo, representing the number two, and answers to the geometrical line which, consisting of length without breadth, is bounded by two extreme points. The three following points are called the triad, representing the number three, and may be considered as having an indissoluble relation to all superficies, which consist of length and breadth, when contemplated as abstracted from thickness.

Doctor Hemming does not appear to have improved on the Pythagorean symbolization.

**TETRADITES.** Believers in the occult powers of the numeral four, and in a Godhead of four persons in lieu of three. In this connection, the figure is worthy of examination, it being a star of five points enclosing the three letters of the Ineffable Name, but forming
the Tetragrammaton, the Shem Hamphorash. This figure has been claimed to represent the Godhead.

TETRAGRAMMATON. In Greek, it signifies, a word of four letters. It is the title given by the Talmudists to the name of God, Jehovah, which in the

DOCTRINAL SYMBOL OF THE TETRADITES

original Hebrew consists of four letters, נְבִי (see Jehovah).

TEUTONIC KNIGHTS. The origin of this Order was a humble but a pious one. During the Crusades a wealthy gentleman of Germany, who resided at Jerusalem, commiserating the condition of his countrymen who came there as pilgrims, made his house their receptacle, and afterward built a hospital, to which, by the permission of the Patriarch of Jerusalem, he added an oratory dedicated to the Virgin Mary. Other Germans coming from Lubeck and Bremen contributed to the extension of this charity, and erected at Acre, during the third Crusade, a sumptuous hospital, and assumed the title of Teutonic Knights, or Brethren of the Hospital of our Lady of the Germans of Jerusalem. They elected Henry Walpott their first Master, and adopted for their additional one that none but Germans should be admitted into the Order. Their dress consisted of a white mantle, with a black cross embroidered in gold. Clark says (History of Knighthood ii, page 60) that the original badge, which was assigned to them by the Emperor Henry VI, was a black cross potent; and that form of cross has ever since been known as a Teutonic Cross. John, King of Jerusalem, added the cross double potent gold, that is, a cross potent of gold on the black cross. The word potent means a staff, the crossed or crutched ends of the cross arms suggesting the head of a walking stick. The Emperor Frederick II gave them the black double-headed eagle, to be borne in an inescutcheon, a small shield borne on another, in the center of the cross; and Saint Louis, of France, added to it, as an augmentation, a blue chief strewn with fleur-de-lis.

During the siege of Acre they did good service to the Christian cause; but on the fall of that city, the main body returned to Europe with Frederick II. For many years they were busily occupied in Crusades against the pagan inhabitants of Prussia and Poland. Ashmole says that in 1340 they built the city of Maryburg, and there established the residence of their Grand Master. They were for a long time engaged in contests with the Kings of Poland on account of the invasion of their territory. They were also excommunicated by Pope John XXII, but relying on their great strength, and the remoteness of their province, they bid defiance to ecclesiastical censures, and the contest resulted in their receiving Prussia proper as a trust from the Kings of Poland.

In 1511, Albert, Margrave of Brandenburg, was elected their Grand Master. In 1525 he abandoned the vows of his Order; became a Protestant, and exchanged his title of Grand Master for that of Duke of Eastern Prussia; and thus the dominion of the Knights was brought to an end, and the foundation laid of the future Kingdom of Prussia.

The Order, however, still continued its existence, the seat of the Grand Master being at Mergentheim, in Swabia. By the peace of Presburg, in 1805, the Emperor Francis II obtained the Grand Mastership, with all its rights and privileges. In 1809 Napoleon abolished the Order, but it continued a titular existence in Austria.

Attempts have been made to incorporate the Teutonic Knights into Freemasonry, and their cross has been adopted in some of the advanced Degrees. But we fail to find in history the slightest traces of any actual connection between the two Orders.

TEXAS. The first Masonic meeting in Texas was held in a grove at Brazoria where in March, 1835, five Master Masons, John H. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell and Anson Jones, decided to open a Lodge. A Dispensation was granted by the Grand Lodge of Louisiana, and in spite of the danger attendant upon secret meetings at this time the Lodge was opened as Holland, No. 26, on December 27, 1835. War with Mexico interrupted the work of the Lodge, but it remained in existence until February, 1836. When Brazoria was captured the records and all the belongings of the Lodge were destroyed and the members scattered. A Charter, however, had been issued and was brought to Texas by John M. Allen, and, in October, 1837, the only Lodge in Texas which existed prior to her separation from Mexico was reopened at Houston.

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and Rising Star Chapters met in Austin December 14, 1841. On December 21 a Constitution was adopted. The Grand Lodge of Texas relinquished authority over the Chapters but the General Grand Chapter refused to recognize the new Grand Chapter because it had been instituted without authority. At its organization on December 30, 1850, four Chapters were represented, namely, San Filipe de Austin, No. 1; Washington, No. 2; Brenham, No. 5, and Brazos, No. 8. In 1861 it separated from the General Grand Chapter of the United States.

In the Minutes of Columbian Council, No. 1, of New York City, is mention of three Degrees conferred upon Companions John N. Reed and Ebenezer B. Nichols of Houston Chapter, No. 8. A Warrant, ratified January 31, 1848, was issued to them and William D. Smith, by the Grand Master, for Houston Council, No. 10. Columbia, No. 1; Alabama, No. 12, and Coleman Councils then sent delegates to Huntsville and organized a Grand Council which existed until 1865. William T. Austin of Galveston Council was elected Grand Master but his name was not in the Report of the Committee on Credentials and Galveston Council was not added to the roll until 1859. In 1864 it was arranged to surrender control of the Degrees to the Grand Chapter of Texas. From 1865 until December 3, 1907, they were worked in Council under the authority of a Chapter. In 1907 the Grand Council met again at Waco and resumed control of the Degrees. On November 9, 1908, the Grand Council was recognized, though still retaining its independence, by the General Grand Council.

San Felipe de Austin Commandery was chartered December 10, 1833, at Galveston. On December 13, 1853, the General Grand Master issued a Warrant for a Grand Encampment of Texas. Three Commanderies, San Felipe de Austin, No. 1; Ruthven, No. 2, and Palestine, No. 3, took part in its institution on January 18, 1855.

The Ancient and Accepted Scottish Rite, Southern Jurisdiction, began in Texas with the San Felipe, No. 1, Lodge of Perfection, chartered at Galveston, May 15, 1867. The Phillip C. Tucker Chapter of Rose Croix, No. 1, was chartered January 31, 1882; the Pike-Tucker Council of Kadosh, No. 1, on October 6, 1898, and the Texas Consistory, No. 1, on November 18, 1899.


THAMMUZ. Spelled also Tammuz. A deity worshiped by the apostate Jews in the time of Ezekiel, and supposed by most commentators to be identical with the Syrian god Adonis (see Adonis, Mysteries of).

THANKS. It is a usage of French Freemasonry, and in the advanced Degrees of some other Rites, for a candidate, after his initiation and the address of the orator to him, to return thanks to the Lodge for the honor that has been conferred upon him. It is a voluntary and not an obligatory duty, and is not practised in the Lodges of the York and American Rites.

THEISM. Theological writers have defined theism as being the belief in the existence of a Deity who, having created the world, directs its government by the constant exercise of His beneficent power, in contradiction to atheism, which denies the existence of any such Creative and Superintending Being. In this sense, theism is the fundamental religion of Freemasonry, on which is superimposed the additional and peculiar tenets of each of its disciples.

THEOCRATIC PHILOSOPHY OF FREEMASONRY. This is a term invented by Dr. G. Oliver to indicate that view of Freemasonry which intimately connects its symbols with the teachings of pure religion, and traces them to the primeval revelations of God to man, so that the philosophy of Freemasonry shall develop the continual government of the Divine Being. Hence he says: "It is the Theocratic Philosophy of Freemasonry that commands our unqualified esteem, and seals in our heart that love for the Institution which will produce an active religious faith and practise, and lead in the end to 'a building not made with hands, eternal in the heavens.'" He has developed this system in one of his works entitled The Theocratic Philosophy of Freemasonry, in twelve lectures on its Speculative, Operative, and Spurious Branches. In this work he enters with great minuteness into an examination of the speculative character of the Institution and of its operative division, which he contends had been practised as an exclusively scientific pursuit from the earliest times in every country in the world. Many of the legendary speculations advanced in this work will be rejected at this day as unsound and untenable, but his views of the true philosophy of Freemasonry are worthy of profound study.

THEOLOGICAL VIRTUES. Under the name of the Cardinal Virtues, because all the other virtues hinged upon them, the ancient Pagans gave the most prominent place in their system of ethics to Temperance, Prudence, Fortitude, and Justice. But the three virtues taught in the theology of Saint Paul, Faith, Hope, and Charity, as such were unknown to them. To these, as taking a higher place and being more intimately connected with the relations of man to God, Christian writers have given the name of the Theological Virtues. They have been admitted into the system of Freemasonry, and are symbolized in the Theological Ladder of Jacob.

THEOPASCHITES. Followers of Peter the Fuller, who flourished in the fifth century, and believed in the crucifixion of all three of the Godhead.

THEORICUS. The Second Grade of the First Order of the Society of Rosicrucians (see Rosicrucianism). This is also the Twelfth Degree of the German Rose Croix.

THEOSOPHISTS. There were many theosophists—enthusiasts whom Vaughan calls "noble specimens of the mystic"—but those with whom the history of Freemasonry has most to do were the mystical religious thinkers of the eighteenth century, who supposed that they were possessed of a knowledge of the Divinity and His works by supernatural inspiration, or who regarded the foundation of their mystical tenets as resting on a sort of divine intuition. Such were Swedenborg, who, if not himself a Masonic reformer, has supplied the materials of many Degrees; the Moravian Brethren, the original object of whose association is said to have been the propagation of the Gospel under the Masonic veil; Saint Martin, founder of the Philalethes; Pernott, to whom we
owe the Order of the Illuminati at Avignon; and Chastanier, who was the inventor of the Rite of Illuminated Theosophists.

The object proposed in all these theosophic Degrees was the regeneration of man, and his reintegration into the primitive innocence from which he had fallen by original sin. Theosophic Freemasonry was, in fact, nothing else than an application of the speculative ideas of Jacob Böhme, of Swedenborg, and other mystical philosophers of the same class. Vaughan, in his Hours with the Mystics (ii, page 46) thus describes the earlier theosophists of the fourteenth century: "They believed devoutly in the genuineness of the Cabala. They were persuaded that, beneath all the floods of change, this oral tradition had perpetuated its life unharmed from the days of Moses downward—even as Jewish fable taught them that the cedars alone, of all trees, had continued to spread the strength of their invulnerable arms below the waters of the deluge. They rejoiced in the hidden lore of that book as in a treasure rich with the germs of all philosophy. They maintained that from its marvelous leaves man might learn the angelic heraldry of the skies, the mysteries of the Divine Nature, the means of converse with the potentates of heaven."

Add to this an equal reverence for the unfathomable mysteries contained in the prophecies of Daniel and the vision of the Evangelist, with a proneness to give to everything Divine a symbolic interpretation, and you have the true character of those later theosophic Freemasons. The system pervades some of the advanced Degrees of the Ancient and Accepted Scottish Rite. The system of Swedenborg, Pernetty, Paschalis, Saint Martin, and Chastanier have all become obsolete.

**THERAPEUTAE.** An ascetic sect of Jews in the first century after Christ, whom Milman calls the ancestors of the Christian monks and hermits. They resided near Alexandria, in Egypt, and bore a striking resemblance in their doctrines to those of the Essenians. They were, however, much influenced by the mystical school of Alexandria, and, while they borrowed much from the Cabala, partook also in their speculation of Pythagorean and Orphic ideas. Their system pervades some of the advanced Degrees of Freemasonry. The best account of them is by Philo Judaeus. Names is from Greek meaning healing agents.

**THERIUM.** The six hundred and thirteen precepts by which the Jews divided the Mosaical law. Thus the Hebrew letters תֵל numerically express 613 (see description of Taitith).

**THEURGY.** From the Greek θεος, meaning God and Ergon, work. The ancients thus called the whole art of magic—magic being understood here as the powers, influences or practises of supposed or pretended supernatural or occult art—because they believed its operations to be the result of an intercourse with the gods. But the moderns have appropriated it to that species of magic which operate by celestial means as opposed to natural magic, which is effected by a knowledge of the occult powers of nature, and necromancy or magic effected by the aid of evil spirits. Attempts have been made by some speculative authors to apply this high magic, as it is also called, to an interpretation of Masonic symbolism. A most prolific writer is Alphonse Louis Constant, who, under the name of Eliphas Levi, has given to the world numerous works on the dogma and ritual, the history and the interpretation, of this theurgic Freemasonry.

**THIRD DEGREE.** See Master Mason

**THIRTEEN, THE.** Has had reference to a couple of organizations. A Parisian society claiming to exercise an occult influence during the First Empire. A society of formerly growing proportions in the United States, intended to confound and uproot superstition, with an indirect reference to King Arthur’s Knights of the Round Table and the Judas of infancy at the Last Supper of the Twelve Apostles with the Master (Matthew xxvi, 20-5).

**THIRTY-SECOND DEGREE.** See Sublime Prince of the Royal Secret.

**THIRTY-SIX.** In the Pythagorean doctrine of numbers, thirty-six symbolized the male and female powers of nature united, because it is composed of the sum of the four even numbers, 1 + 3 + 5 + 7 = 16, added to the sum of the four even numbers, 2 + 4 + 6 + 8 = 20, for 16 + 20 = 36. It has, however, no place among the sacred numbers of Freemasonry.

**THIRTY-THIRD DEGREE.** See Sovereign Grand Inspector-General.

**THOKATH.** The Hebrew word נְפַה, meaning Strength. An expression known to the Brethren of the Ancient and Accepted Scottish Rite in the Twelfth Degree.

**THOMAS, ISAIAH.** Grand Master, Massachusetts, 1803 and 1805 at the same time that Right Worshipful Henry Fowle served the same Grand Lodge as Junior Grand Deacon; an American printer and publisher of several patriotic magazines just previous to the American Revolution. Born in Boston, Massachusetts, January 19, 1749, apprenticed to Zachariah Fowle, a printer, 1755, he owned the Massachusetts Spy advocating the Whig policies and the Government endeavored to suppress the publication. Three days before the Battle of Concord, April 16, 1775, he moved his printing presses to Worcester. He was postmaster for a time and here also he published books, built a paper-mill and bindery, and distributed the Spy until 1802. The paper was discontinued, however, during the stormy interval between 1776 and 1778 and again between 1786 and 1788. This publication was an ardent supporter of Washington and the Federalists. Brother Thomas published the Royal American Magazine in 1774 which contained from time to time numerous engravings by the famous Paul Revere, afterwards Grand Master. Between 1775 and 1803 Thomas brought out the New England Almanac, which his son continued until 1819. In Boston he published monthly from 1789 to 1793 the Massachusetts Magazine. At Walpole, New Hampshire, he edited the Farmer’s Museum. Among the noteworthy deeds of Brother Thomas was the founding of the American Antiquarian Society in 1812. His death occurred in 1831, April 4, at Worcester.
THOMISTS.

THOMISTS. An ancient Christian church in Malabar, said to have been founded by Saint Thomas.

THOMSON, MATTHEW McBLAIN. See Clandestine.

THOR or THORR, contracted from Thonar, and sometimes known as Donar. This deity presided over the mischievous spirits in the elements, and was the son of Odin and Freya. These three were known in mythology as the triune deity—the Father, Son, and Spirit. Thor's great weapon of destruction or force was the Miohrer, the hammer or mallet, which had the marvelous property of invariably returning to its owner after having been launched upon its mission, and having performed its work of destruction.

THORY, CLAUDE ANTOINE. A distinguished French Masonic writer, who was born at Paris, May 26, 1759. He was by profession an advocate, and held the official position of Registrar of the Criminal Court of the Chatelet, and afterward of first adjunct of the Mayor of Paris. He was a member of several learned societies, and a naturalist of considerable reputation. He devoted his attention more particularly to botany, and published several valuable works on the genus Rosa, and also one on strawberries, which was published after his death.

Thory took an important part, both as an actor and a writer, in the Masonic history of France. He was a member of the Lodge Saint Alexandre d'Ecosse and Foreign Freemasonry, in two volumes.

F. Thory, while making collections for the Lodge, had amassed for himself a fund of the most valuable collection passed by a previous stipulation into the possession of the Lodge of Mont Thabor, which was the oldest of the Rite.

Thory, while making collections for the Lodge, had amassed for himself a fund of the most valuable materials toward the history of Freemasonry, which he used with great effect in his subsequent publications. In 1815 he published the Annales Originis Magni Galliarum Orientis, ou Histoire de la Fondation du Grand Orient de France, History of the Foundation of the Grand Orient of France, in one volume; and in 1815 his Acta Latomorum, ou Chronologie de l'Histoire de la Franche-Magonnerie, Francaise et Etrangere, Masonic Proceedings, or Chronology of the History of French and Foreign Freemasonry, in two volumes.

The value of these works, especially of the latter, if not as well-digested histories, certainly as important contributions to Masonic history, cannot be denied. Yet they have been variously appreciated by his contemporaries. Rebold (History of the Three Grand Lodges, page 530) says of the Annales, that it is one of the best historical productions that French Masonic literature possesses; while Besuchet (Précis Historique, Historical Summary ii, page 275) charges that he has attempted to discharge the functions of a historian without exactitude and without impartiality. These discordant views are to be attributed to the active part that Thory took in the contests between the Grand Orient and the Ancient and Accepted Scottish Rite, and the opposition which he offered to the claims of the former to the Supreme Masonic authority. Posterity will form its judgment on the character of Thory as a Masonic historian without reference to the evanescent rivalry of parties. He died in October, 1827.

THOUX DE SALVERTE. Founder in 1767, at Warsaw, of the Academy of Ancients, which see.

THREAD OF LIFE. In the earliest lectures of the eighteenth century, we find this Catechism:

- Have you the key of the Lodge? Yes, I have.
- What is its virtue? To open and shut, and shut and open.
- Where do you keep it? In an ivory box, between my tongue and my teeth, or within my heart, where all my secrets are kept.
- Have you the chain to the key? Yes, I have.
- How long is it? As long as from my tongue to my heart.

In a later lecture, this key is said to "hang by a tow line nine inches or a span." And later still, in the old Prestonian lecture, it is said to hang by "the thread of life, in the passage of entrance, nine inches or a span long, the supposed distance between guttural and pectoral." All of which is intended simply to symbolize the close connection which in every Freemason should exist between his tongue and his heart, so that the one may utter nothing that the other does not truly dictate.

THREE. Everywhere among the ancients the number three was deemed the most sacred of numbers. A reverence for its mystical virtues is to be found even among the Chinese, who say that numbers begin at one and are made perfect at three, and hence they denote the multiplicity of any object by repeating the character which stands for it three times. In the philosophy of Plato, it was the image of the Supreme Being, because it includes in itself the properties of the two first numbers, and because, as Aristotle says, it contains within itself a beginning, a middle, and an end. The Pythagoreans called it perfect harmony.

The Bible contains significant references to threes. Christ is thus mentioned (Matthew xi, 40): "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Another allusion is to the Lord destroying throughout all the coasts of that he has attempted to discharge the functions of a historian without exactitude and without impartiality. These discordant views are to be attributed to the active part that Thory took in the contests between the Grand Orient and the Ancient and Accepted Scottish Rite, and the opposition which he offered to the claims of the former to the Supreme Masonic authority. Posterity will form its judgment on the character of Thory as a Masonic historian without reference to the evanescent rivalry of parties. He died in October, 1827.

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Israel. Now, therefore, advise thyself what word I shall bring again to him that sent me' (First Chronicles xxi, 11, 12). There is also the division of life, land, sea, stars, sun and moon, day and night into thirds as described in the New Testament (Revelation vii, 7–13). Gideon's army of three hundred was divided also into three parts (Judges vii, 16). Three of the sacrifices to the Lord God were each to be three years old (Genesis xv, 9). In fact, the first book of the Old Testament alone has about twenty-eight references to three of various kinds. Threescore is also a frequent number in the Bible as in Genesis (xv, 7, 26) and Revelation (xi, 3; xii, 6, and xiii, 18) and there is the familiar "A three-fold cord is not easily broken" of Ecclesiastes (iv, 12).

So sacred was this number deemed by the ancients, that we find it designating some of the attributes of almost all the gods. The thunderbolt of Jove was three-forked; the scepter of Neptune was a trident; Cerberus, the dog of Pluto, was three-headed; there were three Fates and three Furies; the sun had three names, Apollo, Sol, and Liber; and the moon these three, Diana, Luna, and Hecate. In all incantations, three was a favorite number, for, as Virgil says, *Numero Deus impari gaudet*, that is God delights in an odd number. A triple cord was used, each cord of three different colors, white, red, and black; and a small image of the subject of charm was carried thrice around the altar, as we see in Virgil's eighth Eclogue (line 73):

*Terna hibi hacce primum, triplici diversa colore,
Licia circumdo, torque lacce altaria cirrum
Effigiem duco.*

First I surround thee with these three pieces of list or thread, and I carry thy image three times round the altars.

Shakespeare (Macbeth, act i, scene iv) refers to the three-fold sorceries of the three witches. The author, T. G. Smollett in his novel Peregrine Pickle quotes as some excuse for mirth and there are many other references of interest in literature.

The Druids paid no less respect to this sacred number. Throughout their whole system, a reference is constantly made to its influence; and so far did their veneration for it extend, that even their sacred poetry was composed in triads.

In all the Mysteries, from Egypt to Scandinavia, we find a sacred regard for the number three, as in the father, mother and child deities, Osiris, Isis, and Horus. In the Rites of Mithras, the Empyorean was said to be supported by three intelligences, Ormuzd, Mithra, and Mithras. In the Rites of Hindustan, there was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the Mysteries to have three principal officers and three grades of initiation.

In Freemasonry, the ternary is the most sacred of all the mystical numbers. Beginning with the old axiom of the Roman Artificers, that *tres faciunt collemgium*, or it requires three to make a college, they have established this rule that no less than three shall congregate to form a Lodge. Then in all the Rites, whatever may be the number of superimposed grades, there lie at the basis the three Symbolic Degrees. There are in all the Degrees three principal officers, three supports, three greater and three lesser lights, three movable and three immovable jewels, three principal tenets, three working-tools of a Fellow Craft, three principal orders of architecture, three chief human senses, three Ancient Grand Masters. In fact, everywhere in the system the number three is presented as a prominent symbol. So much is this the case, that all the other mystical numbers depend upon it, for each is a multiple of three, its square or its cube, or derived from them. Thus, 9, 27, 81, are formed by the multiplication of three, as $3 	imes 3 = 9$, and $3^3 = 27$, and $3^4 = 81$ (see Triad also Three Points). But in nothing is the Masonic signification of the ternary made more interesting than its connection with the sacred delta, the symbol of Deity (see Triangle).

**THREE FIRES.** Guardians of the Sixty-seventh Degree of the Modern Rite of Memphis.

**THREEFOLD CORD.** A triple cord whose strands are of different colors; it is used in several Rites as an instructive symbol (see Zennaar). A striking allusion to the strength of a triple cord is found in Ecclesiastes (iv, 12) "And if one prevail against him, two shall withstand him; and a three-fold cord is not quickly broken." Yet we must remember, as Whittier says in the *Moral Warfare* of the cause at heart,

*So let it be in God's own might*
*We gird us for the coming fight,*
*And, strong in Him whose cause is ours*
*In conflict with unholy powers,*
*We grasp the weapons He has given,—*
*The Light, and Truth, and Love of Heaven."

**THREE GLOBES, RITE OF THE GRAND LODGE OF THE.** On September 13, 1740, the Lodge of the Three Globes, *zu den drei Welkugeln*, was established in the City of Berlin, Prussia. In 1744 it assumed the rank and title of a Grand Mother Lodge. At first it worked, like all the other Lodges of Germany, in the English system of three Degrees, and adopted the English Book of Constitutions as its law. But it subsequently became infected with the advanced Degrees, which were at one time so popular in Germany, and especially with the Strict Observance system of Von Hund, which it accepted in 1766. At the extinction of that system the Grand Lodge adopted one of its own, in doing which it was assisted by the labors of Dr. I. F. Zollner, the Grand Master. Its Rite became one of seven higher Degrees added to the three primitive. The latter were under the control of the Grand Lodge; but the seven higher ones were governed by an Internal or Inner Supreme Orient, whose members were, however, elected by the Grand Lodge.

**THREE GRAND OFFERINGS.** See Ground Floor of the Lodge.

**THREE POINTS.** Three points in a triangular form (\(\triangle\)) are placed after letters in a Masonic document to indicate that such letters are the initials of a Masonic title or of a technical word in Freemasonry, as G.: M.: for Grand Master, or G.: L.: for Grand Lodge. It is not a symbol, but simply a mark of abbreviation. The attempt, therefore, to trace it to the Hebrew three yods, a Cabalistic sign of
the Tetragrammaton, or any other ancient symbol, is futile. It is an abbreviation, and nothing more; although it is probable that the idea was suggested by the sacred character of the number three as a Masonic number, and these three dots might refer to the position of the three officers in a French Lodge. Ragon says (Orthodoxie Maçonniqne, page 71) that the mark was first used by the Grand Orient of France in a circular issued August 12, 1774, in which we read "G.O. de France." A common expression of anti-Masonic writers in France when referring to the Brethren of the Craft is Frères Trois Points, Three Point Brothers, a term cultivated in their mischief survives in honor because reminding the brotherhood of cherished association and symbols. The abbreviation is now constantly used in French documents, and, although not accepted by the English Freemasons, has been very generally adopted in other countries. In the United States, the use of this abbreviation is gradually extending.

THREE SACRED UTENSILS. These were the vessels of the Tabernacle as to which the Rev. Joseph Barclay, LL.D., makes the following quotation: "Rabbi José, son of Rabbi Judah, said a fiery Ark, and a fiery Table, and a fiery Candlestick descended from heaven. And Moses saw them, and the place shall be unknown until the time that God gather his people again together, and receive them into Mercy." (Second Maccabees ii, 7).

The sacred vessels, which were taken to Rome after the destruction of Jerusalem in 70 A.D., and are now seen sculptured on the Arch of Titus, were carried off to Africa by the Vandals under Genseric, Belisarius took them to Constantinople in 520 A.D. They were afterward sent back to Jerusalem, and thence they are supposed to have been carried to Persia, when Chosroes plundered the Holy City, in June, 614 A.D.

THREE SENSES. Of the five human senses, the three which are the most important in Masonic symbolism are Seeing, Hearing, and Feeling, because of their respective reference to certain modes of recognition, and because, by their use, Freemasons are enabled to practise that universal language the possession of which is the boast of the Order.

THREE STEPS. See Steps on the Master's Carpet.

THRESHING FLOOR. Among the Hebrews, circular spots of hard ground were used, as now, for the purpose of threshing corn. After they were properly prepared for the purpose, they became permanent possessions. One of these, the property of Ornan the Jebusite, was on Mount Moriah (First Chronicles xxii, 15-25). It was purchased by David, for a place of sacrifice, for six hundred shekels of gold, and on it the Temple was afterward built. Hence it is sometimes used as a symbolic name for the Temple of Solomon or for a Master's Lodge. Thus it is said in the instructions that the Freemason comes "from the lofty tower of Babel, where language was confounded and Masonry lost" and that he is traveling "to the threshing-floor of Ornan the Jebusite, where language was restored and Masonry found."

The interpretation of this rather abstruse symbolic expression is that on his initiation the Freemason comes out of the profane world, where there is ignorance and darkness and confusion as there was at Babel, and that he is approaching the Masonic world, where, as at the Temple built on Ornan's threshing-floor, there is knowledge and light and order.

THRONES. The seat occupied by the Grand Master in the Grand Lodge of England is called the throne, in allusion, probably, to the throne of Solomon. In American Grand Lodges it is styled the Oriental Chair of King Solomon, a title which is also given to the seat of the Master of a subordinate Lodge.

In ecclesiology, the seat in a Cathedral occupied by a Bishop is called a throne; and in the Middle Ages, according to Du Cange, the same title was not only applied to the seats of Bishops, but often also to those of Abbots, or even Priests who were in possession of titles or churches.

THUGS. A Hindu Association that offered human sacrifices to their divinity Kali. It was dreaded for its violence and the fierceness of its members, who were termed either Stranglers or Aspirants.

THUMMIM. See Urim and Thummim.

THURIBLE. From Thur, or Thus meaning frankincense, and ible which has here the same significance as the English suffix able, as in serviceable, the word Thurible, is in Latin Thuriolum. A metallic censer for burning incense. It is of various forms, but generally in that of an ornamental cup suspended by chains, whereby the Thurifer or censer bearer keeps the incense burning and diffuses the perfume.

THURIFER. The bearer of thethurible, or censer, prepared with frankincense, and used by the Roman Catholic Church at Mass and other ceremonials; as also in the Philosophic Degrees of Freemasonry.

THURSDAY. The fifth day of the week. So called from its being originally consecrated to Thor, or the Icelandic Thorr, the god of thunder, answering to the Jove of the Romans.

TIE. The first clause in the Covenant of Freemasonry which refers to the preservation of the secrets is technically called the tie. It is substantially the same in the Covenant of each Degree, from the lowest to the highest.

TIE, MYSTIC. See Mystic Tie.

TIERCE, DE LA. He was the first translator of Anderson's Constitutions into French, the manuscript of which he says that he prepared during his residence in London. He afterward published it at Frankfort, in 1743, with the title of Histoire, Obligations et Statuts de la très vénérable Confraternité des Francs-Maçons, tirés de leurs archives et conformes aux traditions les plus anciennes, etc., History, Obligations and Statutes of the very venerable Confraternity of the Freemasons, taken from their archives and agreeable to the most ancient traditions, etc. His work contains a translation into French of the Old Charges—the General Regulations—and manner of constituting a new Lodge, as given by Anderson in 1723. De la Tierce is said to have been, while in London, an
intimate friend of Anderson, the first edition of whose Constitutions he used when he compiled his manuscript in 1725. But he improved on Anderson's work by dividing the history in epochs. This course Anderson pursued in his second edition; which circumstance has led Schneider, in the Neuen Journale zur Freimaurerei, to suppose that in writing that second edition, Anderson was aided by the previous labors of De la Tierce, of whose work he was most probably in possession.

TILE. A Lodge is said to be tiled when the necessary precautions have been taken to prevent the approach of unauthorized persons; and it is said to be the first duty of every Freemason to see that this is done before the Lodge is opened. The words to tile are sometimes used in the same sense as to examine, as when it is said that a visitor has been tiled, that is, has been examined. But the expression is not in general use, and does not seem to be a correct employment of the term. The English expression close tiled means that a Lodge is formally secluded against all persons not fully qualified and authorized to enter.

TILER. An officer of a Symbolic Lodge, whose duty is to guard the door of the Lodge, and to permit no one to pass in who is not duly qualified, and who has not the permission of the Master. A necessary qualification of a Tiler is, therefore, that he should be a Master Mason. Although the Lodge may be opened in an inferior Degree, no one who has not advanced to the Third Degree can legally discharge the functions of Tiler.

As the Tiler is always compensated for his services, he is considered, in some sense, as the servant of the Lodge. It is, therefore, his duty to prepare the Lodge for its meetings, to arrange the furniture in its proper place, and to make all other arrangements for the convenience of the Lodge. The Tiler need not be a member of the Lodge which he tiles; and in fact, in large cities, one Brother very often performs the duties of Tiler of several Lodges.

This is a very important office, and, like that of the Master and Wardens, owes its existence, not to any conventional regulations, but to the very landmarks of the Order; for, from the peculiar nature of our Institution, it is evident that there never could have been a meeting of Freemasons for Masonic purposes, unless a Tiler had been present to guard the Lodge from intrusion.

The title is derived from the Operative Art; for as in Operative Masonry the Tiler, when the edifice is erected, rushes in and covers it with the roof of tiles, so in Speculative Masonry, when the Lodge is duly organized, the Tiler closes the door and covers the sacred precincts from all intrusion.

TILER'S OATH. See Oath, Tiler's.

TILER'S SWORD, BREAKING. See Sword, Tiler's.

TILLY DE GRASSE. See Grasse, Tilly de.

TILUK. The sacred impress made upon the forehead of the Brahman, like unto the Tau to the Hebrew, or the Cross to the Christian.

TIMBRE. The French Freemasons so call a stamp, consisting of the initials or monogram of the Lodge, which is impressed in black or red ink upon every official document emanating from the Lodge. When such a document has the seal also attached, it is said to be timbrée et scellée that is, stamped and sealed. The timbre, which differs from the seal, is not used in English or American Lodges.

TIME. The image of Time, under the conventional figure of a winged old man with the customary scythe and hour-glass, has been adopted as one of the modern symbols in the Third Degree. He is represented as attempting to disentangle the ringlets of a weeping virgin who stands before him. This, which is apparently a never-ending task, but one which Time undertakes to perform, is intended to teach the Freemasons that time, patience and perseverance will enable him to accomplish the great object of a Freemason's labor, and at last to obtain the true Word which is the symbol of Divine Truth. Time, therefore, is in this connection the symbol of well-directed perseverance in the performance of duty.

This symbol with the broken column, so familiar to all Freemasons in the United States is probably an American innovation (see Broken Column, also Monument, and Weeping Virgin).

TIME AND CIRCUMSTANCES. The answer to the question "Has he made suitable proficiency?" has been sometimes made, "Such as time and circumstances would permit." This is an error, and may be a mischievous one, as leading to a careless preparation of the candidate for qualification to advancement.

The correct answer is "He has" (see Advancement, Hurried).

TIMOR ISLAND. See Oceania.

TIRSHATHA. The title given to the Persian governors of Judea. It was borne by Zerubbabel and Nehemiah. It is supposed to be derived from the Persian torsh, meaning austere or sévere, and is therefore, says Gesenius, equivalent to Your Severity. It is in the modern ritual of the Supreme Council for the Southern Jurisdiction of the United States the title of the presiding officer of a Council of Princes of Jerusalem. It is also the title of the presiding officer of the Royal Order of Heredom of Kilwinning.

TISRI. The Hebrew word וּשָׁת. The first month of the Hebrew civil year, and corresponding to the month of September and October, beginning with the new moon of the former.

TITAN OF THE CAUCASUS. The fifty-third Degree of the Memphis Rite.

TITLES. The titles conferred in the rituals of Freemasonry upon various officers are often apparently grandiloquent, lofty, and have given occasion to some, who have not fully understood their true meaning, to call them absurd and bombastic. On this subject Brother Albert Pike has, in the following remarks, given a just significance to Masonic titles:

Some of these titles we retain; but they have with us meanings entirely consistent with the spirit of equality, which is the foundation and peremptory law of its being, of all Freemasonry. The Knight, with us, is he who devotes his hand, his heart, his brain to the service of Freemasonry, and professes himself the sworn soldier of truth: the Prince is he who aims to be chief, Princeps, first, leader among his equals, in virtue and good deeds: the Sovereign is he who, one of an Order whose members are all sovereigns, is supreme only because the law and Constitutions are so which he administers, and by which he, like every other Brother, is governed. The titles Puissant, Potent, Wise, and Venerable indicate that power of virtue, intelligence, and wisdom which those ought to
strive to attain who are placed in high offices by the suf
frages of their Brethren; and all our other titles and
designations have an esoteric meaning consistent with
modesty and equality, and which those who receive them
should fully understand.

(See also Sermons, Masonic.)
A further welcome consideration of the subject is
by Canon J. W. Horsley, who compares Masonic
titles with those of the Episcopal Church, particularly
the Church of England. Brother Horsley writes in
Transactions, Quatuor Coronati Lodge, 1910 (part 2,
volume xxiii, page 98) that it may be obvious to the
observing, but all people do not observe, that many
of the names and titles used in Freemasonry and its
organization have been borrowed directly and in their
proper order from the Church of England. He in-
vited an examination of the following illustrations.

1. The Church of England has at its head the two
Primates of Canterbury and of York, and their official
title is The Most Reverend. Masonry therefore has The
Most Worshipful Grand Master, and Pro-Grand Master.

2. Under them in the hierarchy come the Right
Reverend the Bishops. So Masonry puts next to its
heads The Right Worshipful the Deputy Grand Master,
The Right Worshipful the Provincial Grand Masters, and
The Right Worshipful Grand Wardens.

3. The next title of honor or office in the Church is
of Very Reverend applied to Deans or Heads of
Cathedral Chapters. Hence Very Worshipful as design-
nating Grand Chaplain, Grand Treasurers, Registrar,
Cathedral Chapters. Hence Very Worshipful as desig-
nating Grand Chaplain, Grand Treasurers, Registrar,
Secretary, Director of Ceremonies, and President of the
Board of Benevolence.

4. The unit of the Parish brings us to the parallel of
The Reverend Parish Priests and The Worshipful the
Master of a Lodge. Each is assisted by two Wardens and
the association for many legal and administrative pur-
poses of the Church and of Masonry. Each Warden is as
real and close as that of Master and Wardens.

5. One might here note the resemblance between the
ceremony of the induction of the Priest into the benefice
or care of a Parish and that of the installation of a Mason
as Master of a Lodge. In the case of the more formal
appointing of a Canon the resemblance is more marked
by the ecclesiastical use of the word “installation” and
moreover by the character of the physical act whereby
the Bishop puts the new Canon into his Stall with a
rational, constant and peculiar toasts or healths of the Free-
masons.” If Anderson’s statements could be im-

6. Reverting to the fact that of the two Primates the
Archbishop of Canterbury is termed Primate of All
England and the Archbishop of York the Primate of
England, we may recall the time when in the early part
of the 18th century there was a Grand Lodge of All

7. Why certain groupings of Lodges are called Prov-
inces may have puzzled some. Not so, however, those
who as Churchmen were familiar with the division of
England into the Provinces of Canterbury and the Pro-
vince of York.

TITLES OF GRAND LODGES. The title of the
Grand Lodge of England is “The United Grand
Lodge of Ancient Free and Accepted Masons.”
That of Ireland is “The Grand Masonic Lodge.”
Of Scotland, “The Grand Lodge of the Ancient and
Honorable Fraternity of Free and Accepted Masons.”
Those of France are “The Grand Lodge of France,”
“The National Independent and Regular Grand
Lodge of France and the French Colonies,” and
“The Grand Orient.” The same title is taken by the
Grand Lodges or Supreme Masonic authorities of
Portugal, Belgium, Italy, Spain, and Greece, and
also by the Grand Lodges of all the South American
States. Of the German Grand Lodges, the only three
that have distinctive titles are “The Grand National
Mother Lodge of the Three Globes,” “The Grand
National Lodge of Germany,” and “The Grand Lodge
Royal York of Friendship.”

In Sweden and Den-
mark they are simply called “Grand Lodges.” In
the English possessions of North America they are also
called “Grand Lodges.”

In the United States the title of the Grand Lodge of
Maine, of Massachusetts, of Rhode Island, of
Alabama, of Illinois, of Iowa, of Wisconsin, of
Minnesota, of North Carolina, and of Oregon, is the
“Most Worshipful Grand Lodge of Ancient Free and
Accepted Masons”; of Pennsylvania, “The Right
Worshipful Grand Lodge of the Most Ancient and
Honorable Fraternity of Free and Accepted Masons
of Pennsylvania, and Masonic Jurisdiction Thereunto
Belonging”; of Ohio, “The Most Worshipful Grand
Lodge of the Most Ancient and Honorable Fraternity
of Free and Accepted Masons”; of New Hampshire,
of Vermont, of New York, of New Jersey, of Arkansas,
and of Indians, it is “The Grand Lodge of the An-
cient and Honorable Fraternity of Free and Accepted
Masons”; of Maryland, of the District of Columbia,
of Florida, of Michigan, of Missouri, and of Califor-
nia, is “Grand Lodge of Free and Accepted Masons”;
and of Indiana, “Most Worshipful Grand Lodge of
Ancient Free Masons”; of South Carolina is “Most Worshipful Grand Lodge of
Ancient Free Masons”; and of all the other States the
title is simply the “Grand Lodge.”

TITO. A significant word in the advanced Degrees.
The Ancient and Accepted Scottish Rite rituals give
the name of Tito, Prince Harodim, to him who they
say was the first who was appointed by Solomon a
Provost and Judge. This person appears to be alto-
gether mythical; the word is not found in the Hebrew
language, nor has any meaning been given to it. He
is represented as having been a favorite of the King
of Israel. He is said to have ruled over the Lodge of
the Intendants of the Building, and to have been one
of the twelve illustrious knights who were set over the
Twelve Tribes, that of Naphtali being placed
under his care. The whole of this legend is, of course,
connected with the symbolic significance of those
Degrees.

TOASTS. Anderson says (Constitutions, 1738, page
110) that in 1719 Doctor Desaguliers, having been
installed Grand Master, “forthwith revived the old,
regular, and peculiar toasts or healths of the Free-
masons.” If Anderson’s statements could be im-

plicitly trusted as historical facts, we should have to
conclude that a system of regulated toasts prevailed
in the Lodges before the revival. The custom of
drinking healths at banquets was a very old one, and
can be traced to the days of the ancient Greeks and
Romans. From them it was handed down to the
moderns, and especially in England we find the
“waeshael” of the Saxons, a term used in drinking, and
equivalent to the modern phrase, “Your health.”

Steele, in the Tatler, intimates that the word toast
began to be applied to the drinking of healths in the
early part of the eighteenth century. And although
his account of the origin of the word has been con-
tested, it is very evident that the drinking of toasts
was a universal custom in the clubs and festive
associations which were common in London about
the time of the revival of Freemasonry. It is there-
fore to be presumed that the Masonic Lodges did not
escape the influences of the convivial spirit of that
age, and drinking in the Lodge-room during the hours
of refreshment was a usual custom, but, as Doctor Oliver observes, all excess was avoided, and the convivialities of Freemasonry were regulated by the Old Charges, which directed the Brethren to enjoy themselves with decent mirth, not forcing any Brother to eat or drink beyond his inclination, nor hindering him from going home when he pleased. The drinking was conducted by rule, the Master giving the toast, but first inquiring of the Senior Warden, "Are you charged in the West, Brother Senior?" and of the Junior Warden, "Are you charged in the South, Brother Junior?" to which appropriate replies being made, the toast was drunk with honors peculiar to the Institution. In an old Masonic song, the following stanza occurs:

"Are you charged in the West? are you charged in the South?"
The Worshipful Master cries.
"We are charged in the West, we are charged in the South."
Each Warden prompt replies.

One of the catechetical works of the eighteenth century thus described the drinking customs of the Freemasons of that period: "The table being plentifully supplied with wine and punch, every man has a glass set before him, and fills it with what he chooses. But he must drink his glass in turn, or at least keep the motion with the rest. When, therefore, a public glass is set before him, and filled with what he chooses, the Master fills first, and desires the Brethren to charge their glasses; and when this is supposed to be done, the Master says, Brethren, are you all charged? The Senior and Junior Wardens answer, We are all charged in the South and West. Then they all stand up, and, observing the Master's motions, like the soldier his right-hand man, drink their glasses off."

Another work of the same period says that the first toast given was "The King and the Craft." But a still older work gives what it calls "A Free-Mason's Health" in the following words: "Here's a health to our Society and to every faithful Brother that keeps our ancient Fraternity. Let them wonder at the Institution. In an old Masonic song, the following stanza occurs:

"Are you charged in the West? are you charged in the South?"
"The Senior and Junior Wardens answer, We are all charged in the South and West."

In time the toasts improved in their style, and were deemed of so much importance that lists of them, for the benefit of those who were deficient of inventive genius, were published in all the pocketbooks, calendars, and song books of the Order. Thus a large collection is to be found in the Masonic Miscellanies of Stephen Jones. A few of them will show their technical character: "To the secret and silent"; "To the memory of the distinguished Three"; "To all that live within compass and square"; "To the memory of the Tyrian Artists"; "To him that first the work began," etc. But there was a regular series of toasts which, besides these voluntary ones, were always given at the refreshments of the Brethren. Thus, whether or no the reigning sovereign happened to be a member of the Fraternity, the first toast given was always "The King and the Craft." And the final toast by the Tiler, common in most English-speaking countries, will never be forgotten.

In the French Lodges the drinking of toasts was, with the word itself, borrowed from England. It was, however, subjected to strict rules, from which there could be no departure. Seven toasts were called Santes d'obligation, the Obligatory Healths, because drinking them was made obligatory, and could not be omitted at the Lodge banquet. They were as follows:

1. The health of the Sovereign and his family.
2. That of the Grand Master and the chiefs of the Order.
3. That of the Master of the Lodge.
4. That of the Wardens.
5. That of the other officers.
6. That of the Visitors.
7. That of all Freemasons wheresoever spread over the two hemispheres.

In 1872, the Grand Orient, after long discussions, reduced the number of Santes d'obligation from seven to four, and changed their character. They were revised thus:

1. To the Grand Orient of France, the Lodges of its correspondence, and foreign Grand Orient.
2. To the Master of the Lodge.
3. To the Wardens, the officers, affiliated Lodges, and Visiting Brethren.
4. To all Freemasons existing on each hemisphere.

The systematized method of drinking toasts, which in an elaborate fashion once prevailed in the Lodges of the English-speaking countries, has been, to some extent, abandoned; yet a few toasts still remain, which, although not absolutely obligatory, are still never omitted. Thus no Masonic Lodge would neglect at its banquet to offer, as its first toast, a sentiment expressive of respect for the Grand Lodge. With the temperance movement there has been a growing check upon the use of stimulants with these expressions of good will and affection, and in the United States old customs have been modified materially.

The venerable Doctor Oliver was a great admirer of the custom of drinking Masonic toasts, and panegyrizes it in his Book of the Lodge (page 147). He says that at the time of refreshment in a Masonic Lodge "the song appeared to have more zest than in a private company; the toast thrilled more vividly upon the recollection; and the small modicum of punch with which it was honored retained a higher flavor than the same potation if produced at a private board." And he adds, as a specimen, the following "characteristic toast," which he says was always received with a "profound expression of pleasure."

To him that all things understood,
To him that found the stone and wood,
To him that has not lost his blood,
In doing of his duty,
To that blest age and that blest morn
Whereon those three great men were born,
Our noble science to adorn
With Wisdom, Strength, and Beauty.

It is not surprising that he should afterward pathetically deplore the discontinuance of the custom.

Brother Sir Walter Scott has in the Knight's Toast beautifully expressed a sentiment of sincere affection evoked by a demand in some jovial company that the speaker would voice his homage of some cherished loved one for the honor of their united applause, a versification by our Brother Craftsman deserving of record here as follows:

Saint Leon raised his kindling eye,
And lifts the sparkling cup on high;
"I drink to one," he said,
"Whose image never may depart,
Deep graven on this grateful heart,
Till memory be dead."
Saint Leon paused, as if he would not breathe her name in careless mood; thus lightly to another:

Then bent his noble head, as though to give the word the reverence due, and gently said, "My mother!"

TOFFET. See Taboar.

TOKEN. The word token is derived from the Anglo-Saxon tacen, which means a sign, presage, type, or representation, that which points out something; and this is traced to tæcan, to teach, show, or instruct, because by a token we show or instruct others as to what we are. Bailey, whose Dictionary was published soon after the Revival, defines it as "a sign or mark"; but it is singular that the word is not found in either of the dictionaries of Phillips or Blount, which were the most popular glossaries in the beginning of the eighteenth century. The word was, however, well known to the Fraternity, and was in use at the time of the Revival with precisely the same meaning that is now given to it as a mode of recognition.

The Hebrew word תץ, 5th, is frequently used in Scripture to signify a sign or memorial of something past, some covenant made or promise given. Thus God says to Noah, of the rainbow, "it shall be for a token of a covenant between me and the earth"; and to Abraham he says of circumcision, "it shall be a token of the covenant betwixt me and you." In Freemasonry, the grip of recognition is called a token, because it is an outward sign of the covenant of Freemasonry. The word was, however, well known to the Fraternity, and was in use at the time of the Revival with precisely the same meaning that is now given to it as a mode of recognition.

The question of a man's political opinions is not permitted to be broached in the Lodge; in reference to the former, it requires only that, to use the language of the Old Charge, Freemasons shall be of "that Religion in which all men agree, leaving their particular Opinions to themselves" (Constitutions, 1723, page 63). The same Old Charges say (page 68),

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his Occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free Conversation; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Querels or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, being only, as Masons, of the Catholic Religion above-mentioned; if we are also of all Nations, Tongues, Kindreds and Languages, and are resolv'd against all Politics, as what never yet condu'd to the Welfare of the Lodge, nor ever will. This Charge has been always strictly enjoind and observed; but especially ever since the Reformation, in Britain, or the Dissent and Secession of these Nations from the Communion of Rome.

TOMB OF ADONIRAM. Margoliouth, in his History of the Jews, tells the legend that at Saguntum in Spain, a sepulcher was found four hundred years ago, with the following Hebrew inscription:

This is the grave of Adoniram, the servant of King Solomon, who came to collect the tribute, and died on the day—' Margoliouth, who believes the mythical story, says that the Jesuit Villepandus, being desirous of ascertaining if the statements concerning the tomb were true, directed the Jesuit students who resided at Murviedro, a small village erected upon the ruins of Saguntum, to make diligent search for the tomb and inscription. After thorough investigation, the Jesuit students were shown a stone on which a Hebrew inscription, much defaced and nearly obliterated, which the natives stated was the stone of Solomon's collector. Still unsatisfied, they made further search, and discovered a manuscript written in Spanish on parchment, carefully preserved in the chest, in which the following entry was made: "At Saguntum, in the citadel, in the year of our Lord 1480, a little more or less, was discovered a sepulchre of surprising antiquity. It contained an embalmed corpse, not of the usual stature, but taller than is common. It had and still retains on the front two lines in the Hebrew language and characters, the sense of which is: 'The sepulchre of Adoniram, the servant of King Solomon, who came hither to collect tribute.'"

The story has far more the appearance of a Talmudic or a Rosicrucian legend than that of a historical narrative.

TOMB OF HIRAM ABIF. All that is said of it in Freemasonry is more properly referred to in the article on the Monument in the Third Degree (see Monument).

TOMB OF HIRAM OF TYRE. Five miles to the East of the City of Tyre is an ancient monument, called by the natives Kabr Hairan, or the Tomb of Hiram. The tradition that the King of Tyre was there interred rests only on the authority of the natives. It bears about it, however, the unmistakable marks of extreme antiquity, and, as Thompson says (The Land and The Book, page 196), there is nothing
in the monument itself inconsistent with the idea that it marks the final resting-place of that friend of Solomon. He thus describes it:

The base consists of two tiers of great stones, each three feet thick, thirteen feet long, and eight feet eight inches broad. Above this is one huge stone, a little more than fifteen feet long, ten broad, and three feet four inches thick. Over this is another, twelve feet three inches long, eight broad, and six high. The top stone is a little smaller every way, and only five feet thick. The entire height is twenty-one feet. There is nothing like it in this country, and it may well have stood, as it now does, ever since the days of Solomon. These large broken sarcophagi scattered around it are assigned by tradition to Hiram's mother, wife, and family.

Doctor Morris, who visited the spot in 1868, gives a different admeasurement, which is probably more accurate than that of Thompson. According to him, the first tier is 14 feet long, 8 feet 8 inches broad, 4 feet thick. Second tier, 14 feet long, 8 feet 8 inches broad, 2 feet 10 inches thick. Third tier, 15 feet 1 inch long, 9 feet 11 inches broad, 2 feet 11 inches thick. Fourth tier, 12 feet 11 inches long, 7 feet 8 inches broad, 6 feet 5 inches thick. Fifth tier, 12 feet 11 inches long, 7 feet 8 inches broad, and 3 feet 6 inches thick. He makes the height of the whole 19 feet 8 inches. Travelers have been disposed to give more credit to the tradition which makes this monument the tomb of the King of Tyre than to most of the other legends which refer to ancient sepulchers and principle doctrines of Buddhism. These pillars stood originally in front of some sacred buildings which have perished; they are polished, 45 feet each in height, and surmounted by lions. The Thuparama Topo, in Ceylon, has 184 handsome monoliths, 26 feet in height, round the center holy mound (see Mound Builders).

TONGUE. In the early rituals of the eighteenth century, the tongue is called the key to the secrets of a Freemason; and one of the toasts that was given in the Lodge was in these words: "To that excellent presence; and when that cannot be done with honor, the key of a Mason's tongue, which ought always to speak as well in the absence of a Brother as in his presence; and when that cannot be done with honor, justice, or propriety, that adopts the virtue of a Mason, which is silence."

TONGUE OF GOOD REPORT. Being "under the tongue of good report" is equivalent, in Masonic technical language, to being of good character or reputation. It is required that the candidate for initiation should be one of whom no tongue speaks evil. The phrase is an old one, and is found in the earliest rituals of the eighteenth century.

TOPAZ. In Hebrew, πάπας, pīpadh. It was the second stone in the first row of the high priest's breastplate, and was referred to Simeon. The ancient topaz, says King (Antique Gems, page 56), was the present chrysolite, which was furnished from an island in the Red Sea. It is of a bright greenish yellow and the softest of all precious stones.

TORGAU, CONSTITUTIONS OF. Torgau is a fortified town on the Elbe, in the Prussian Province of Saxony. It was there that Luther and his friends wrote the Book of Torgau, which was the foundation of the subsequent Augsburg Confession, and it was there that the Lutherans concluded a league with the Elector Frederick the Wise. The Stone-Masons, whose seat was there in the fifteenth century, had, with the other Masons of Saxony, accepted the Constitutions enacted in 1459 at Strasbourg. But finding it necessary to make some special regulations for their own internal government, they drew up, in 1462, Constitutions in one hundred and twelve articles, which are known as the Torgau Ordinances. A duplicate of these Constitutions was deposited, in 1486, in the Stone-Mason's hütte or Lodge at Rochlitz. An authenticated copy of this document was published by C. L. Stieglitz at Leipzig, in 1829, in a work entitled Ueber die Kirche der heiligen Kunigunde zu Rochlitz und die Steinmetzhütte daselbst, Concerning the Church of the Holy Kunigunde at Rochlitz and the Stone-Masons Lodge here. An abstract of these Ordinances, with
critical comparisons with other Constitutions, was published by Kloss in his Die Freimaurer in ihrer wahren Bedeutung, Freemasons in their True Meaning.

The Torgau Ordinances are important because with those of Strasbourg, they are the only authentic Constitutions of the German Stone-Masons extant except the Brother-Book of 1563.

TOBRUBIA, JOSEPH. A Franciscan monk, who in 1751 was the censor and reviser of the Inquisition in Spain. Torrubia, that he might be the better enabled to carry into effect a persecution of the Freemasons, obtained under an assumed name, and in the character of a secular priest, initiation into one of the Lodges, having first received from the Grand Penitentiary a dispensation for the act, and an absolution from the oath of secrecy. Having thus acquired an exact list of the Lodges in Spain, and the names of their members, he caused hundreds of Freemasons to be arrested and punished, and succeeded in having the Order prohibited by a decree of King Ferdinand VI. Torrubia combined in his character the bigotry of an intolerant priest and the villainy of the deceitful traitor.

TOURNON, M. A Frenchman and Freemason, who had been invited into Spain by the government in order to establish a manufactory of brass buttons, and to instruct the Spanish workmen. In 1757, he was arrested by the Inquisition on the charge of being a Freemason, and of having invited his pupils to join the Institution. He was sentenced to imprisonment for one year, after which he was banished from Spain, being conducted under an escort to the frontiers of France. Tournon was indebted for this clemency to his want of firmness and fidelity to the Order—he having solemnly abjured it, and promised never again to attend its assemblies. Llorente, in his History of the Inquisition, gives an account of Tournon's trial.

TOW, CABLE. See Cable Tow.

TOWER, DEGREE OF THE. The French expression is Grade de la Tour. A name sometimes given to the Second Degree of the Royal Order of Scotland.

TOWER OF BABEL. See Babel.

TOWN, SALEM. The Rev. Salem Town, LL.D., was born at Belchertown, in the State of Massachusetts, March 5, 1779. He received a classical education, and obtained at college the degree of Master of Arts, and later in life that of Doctor of Laws. For some years he was the Principal of an Academy, and his writings give the evidence that he was endowed with more than ordinary abilities. He was ardently attached to Freemasonry, and was for many years Grand Chaplain of the Grand Lodge and Grand Chapter, and Grand Prelate of the Grand Commandery of New York. In 1818 he published a small work of two hundred and eighty-three pages entitled A System of Speculative Masonry. This work is of course tinged with all the legendary ideas of the origin of the Institution which prevailed at that period, and would not now be accepted as authoritative; but it contains, outside of its historical errors, many valuable and suggestive thoughts. Brother Town was highly respected for his many virtues, the consistency of his life, and his unwearied devotion to the Masonic Order. He died at Greencastle, Indiana, February 24, 1864.
tained. Such of the traditions of our Institution that support our established rules and practices may be deemed the very common law of the Craft.

**TRAMPING MASONs.** Unworthy members of the Order, who, using their privileges for interested purposes, traveling from city to city and from Lodge to Lodge, that they may seek relief by tales of fictitious distress, have been called *tramping Masons.* The true Brother should ever obtain assistance; the trumper should be driven from the door of every Lodge or the house of every Freemason where he seeks to intrude his imposture.

**TRANSFER OF WARRANT.** The English Constitutions (Rule 221) enact that "No Warrant can be transferred under any circumstances." Similarly the Scotch Constitution (Rule 148) says "A Charter cannot be transferred under any circumstances."

**TRANSIENT BRETHREN.** Freemasons who do not reside in a particular place, but only temporarily visit it, are called *Transient Brethren.* They are, if worthy, to be cordially welcomed, but are never to be admitted into a Lodge until, after the proper precautions, they have been proved to be "true and trusty." This usage of hospitality has the authority of all the Old Constitutions, which are careful to inculcate it. Thus the Lansdowne Manuscript charges "that every Mason receive or cherish Strange Fellows when they come over the country, and set them on worke if they will worke, as the manner is, that is to say, if the Mason have any mould stone in his place, on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge."

Although Speculative Freemasons no longer visit Lodges for the sake of work or wages, the usage of our Operative predecessors has been spiritualized in our symbolic system. Hence visitors are often invited to take a part in the labors of the Lodge, and receive their portion of the Light and Truth which constitute symbolic pay of a Speculative Freemason.

**TRANSITION PERIOD.** Findel calls that period in the history of Freemasonry, when it was gradually changing its character from that of an Operative to that of a Speculative Society, the *Transition Period.* It began in 1600, and terminated in 1717 by the establishment of the Grand Lodge of England in London, after which, says Findel (History, English Translation page 131), "modern Freemasonry was now to be taught as a spiritualizing art, and the Fraternity of Operative Masons was exalted to a Brotherhood of Symbolic Builders, who, in the place of visible, perishable Temples, are engaged in the erection of that one, invisible, eternal Temple of the heart and mind."

**TRANSMISSION, CHARTER OF.** A deed said to have been granted by James de Molay, just before his death, to Mark Larmenius, by which he transmitted to him and to his successors the office of Grand Master of the Templars. It is the foundation-deed of the Order of the Temple. After having disappeared for many years it was rediscovered and purchased by Brother Fred J. W. Crowe of Chichester, England, who thought it too important and valuable to remain in private hands, and it was placed in the possession of the Great Priory of England. It is written in a Latin cipher on a large folio sheet of parchment. The outward appearance of the document is of great antiquity, but it lacks internal evidence of authenticity. It is, therefore, by many authorities, considered a forgery (see *Temple, Order of*).

**TRAPPISTS, ORDER OF RELIGIOUS.** An order founded by that devotee of secret organizations, Count La Perche, in 1140.

**TRAVEL.** In the symbolic language of Freemasonry, a Freemason always travels from West to East in search of light—he travels from the lofty tower of Babel, where language was confounded and Freemasonry lost, to the threshing-floor of Ornan the Jebusite, where language was restored and Freemasonry found. The Master Mason also travels into foreign countries in search of wages. All this is pure symbolism, unintelligible, in any other sense (for its interpretation, see Foreign Country and Threshing-Floor).

**TRAVELING MASONs.** There is no portion of the history of the Order so interesting to the Masonic scholar as that which is embraced by the Middle Ages of Christendom, beginning with about the tenth century, when the whole of civilized Europe was perambulated by those associations of workmen, who passed from country to country and from city to city under the name of *Traveling Masons,* for the purpose of erecting religious edifices. There is not a country of Europe which does not at this day contain honorable evidences of the skill and industry of our Masonic ancestors. We therefore propose, in the present article, to give a brief sketch of the origin, the progress, and the character of these traveling architects.

George Godwin, in a lecture published in the Builder (volume ix, page 463), says: "There are few points in the Middle Ages more pleasing to look back upon than the existence of the associated Masons; they are the bright spot in the general darkness of that period, the patch of verdure when all around is barren."

Clavel, in his *Histoire Pittoresque de la franc-Maçonnerie,* has traced the organization of these associations to the "Collegia Artificum," or Colleges of Artificers, which were instituted at Rome, by Numa, in the year 714 B.C., and whose members were originally Greeks, imported by this lawgiver for the purpose of embellishing the city over which he reigned. They continued to exist as well-established corporations throughout all the succeeding years of the Kingdom, the Republic, and the Empire (see Roman Colleges of Artificers). These "sodalitates," or fraternities, began, upon the invasion of the barbarians, to decline in number in respectability, and in power. But on the conversion of the whole Empire, they, or others of a similar character, began again to flourish. The Priests of the Christian Church became their patrons, and under their guidance they devoted themselves to the building of churches and monasteries. In the tenth century, they were established as a free Gild or Corporation in Lombardy. For when, after the decline and fall of the empire, the City of Rome was abandoned by its sovereigns for other secondary cities of Italy, such as Milan and Ravenna, and new courts and new capitals were formed, the Kingdom of Lom-
bardy sprang into existence as the great center of all energy in trade and industry, and of refinement in art and literature. Como was a free Republic to render the further maintenance of their exclusive privileges not only of commercial business, but of all sorts of trades and handicrafts, that the corporations known as Gilds were first organized.

Among the arts practised by the Lombards, that of building held a pre-eminent rank. And Muratori tells us that the inhabitants of Como, a principal city of Lombardy, had become so superior as Masons, that the appellation of Magistri Comacini, or Masters from Como, had become generic to all of the profession.

Thomas Hope, in his Historical Essay on Architecture, has treated this subject almost exhaustively. He says:

'We cannot then wonder that, at a period when artificers and artists of every class, from those of the most mechanical, to those of the most intellectual nature, formed themselves into exclusive Corporations—whose art may be said to offer the most exact conformity to the general style of such Corporations, assumed that of Free and Accepted Masons, and was composed of those who, after a regular passage through the different fixed stages of apprenticeship, were received as Masters, and entitled to exercise the profession on their own account.

In an age, however, in which lay individuals, from the lowest subject to the sovereign himself, seldom built except for mere shelter and safety—seldom sought, nay, rather avoided, in their dwellings an elegance which might lessen their security; in which even the community collectively, in its public and general capacity, divided into component parts less numerous and less varied, required not those numerous public edifices which we possess either for business or pleasure. Thus, when neither domestic nor civic architecture afforded the demanded great ability or afforded great employment, churches and monasteries were the only buildings required to combine exact elegance and, sacred architecture, an extensive field for the exercise of great skill, Lombardy itself, opulent and thriving as it was, compared to other countries, soon became nearly saturated with the requisite edifices, and unable to give these Companies of Free and Accepted Masons a longer continuance of sufficient custom, or to render the further maintenance of their exclusive privileges of great benefit to them at home. But if, to the south of the Alps, an earlier civilization had at last caused the number of architects to exceed that of new buildings wanted, it fared otherwise in the north of Europe, where a gradually spreading Christianity began to procure the services, and bend their steps to undertake the work.

From Lombardy they passed beyond the Alps into all the countries where Christianity, but recently established, required the erection of churches. A monopoly was granted to them for the erection of all religious edifices; they were declared independent of the sovereign in whose dominions they might be temporarily residing, and subject only to their own private laws; they were permitted to regulate the amount of their wages; were exempted from all kinds of taxation; and no Freemason, not belonging to their Association, was permitted to compete with or oppose them in the pursuit of employment.

After filling the Continent with cathedrals, parochial churches, and monasteries, and increasing their own numbers by accessions of new members from all the countries in which they had been laboring, they passed over into England, and there introduced their peculiar style of building. Thence they traveled to Scotland, and there have rendered their existence ever memorable by establishing, in the Parish of Kilwinning, where they erected an abbey, the germ of Scottish Freemasonry, which has regularly descended through the Grand Lodge of Scotland to the present day.

Thomas Hope accounts for the introduction of the nonworking or unprofessional members into these associations by a theory which is confirmed by contemporary history. He says:

'Often obliged, from regions the most distant, singly to seek the common place of rendezvous and departure of the troop, or singly to follow its earlier detachments to places of employment equally distant; and that, at an era when travellers met on the road every obstruction, and no convenience, when no inns existed at which to purchase hospitality, but lords dwelt everywhere, who only prohibited their tenants from waylaying the traveller, because they themselves considered this to be part of their own exclusive privileges; the members of these communities contrived to render their journeys more easy and safe, by engaging with each other, and perhaps even, in many places, with individuals not directly participating in their profession, in compacts of mutual assistance, hospitality and good services, most valuable to men so circumstanced. They endeavored to compensate for the perils which attended their expeditions, by institutions for their needy or disabled brothers; but lest such as belonged not to their communities should oppose them in the pursuit of employment. Thus supplied with whatever could facilitate such distant journeys and labors as they contemplated, the members of these Corporations were ready to obey any summons with the utmost alacrity, and they soon received the encouragement they anticipated. The militia of the Church of Rome, which diffused itself all over Europe in the shape of missionaries, to instruct nations, and to establish their allegiance to the Pope, took care not only to make them feel the want of churches and monasteries, but likewise to learn the manner in which the want might be supplied. Indeed, they themselves generally undertook the supply; and it may be asserted, that a new apostle of the Gospel no sooner arrived in the remotest corner of Europe, either to convert the inhabitants to Christianity, or to introduce among them a new religious order, than speedy followed a tribe of itinerant Freemasons to back him, and to provide the inhabitants with the necessary places to worship or reception.'
The government of these Fraternities, wherever they might be for the time located, was very regular and uniform. When about to commence the erection of a religious edifice, they first built huts, or, as they were termed, Lodges, in the vicinity, in which they resided for the sake of economy as well as convenience. It is from these that the present name of our places of meeting is derived. Over every ten men was placed a Warden, who paid them wages, and took care that there should be no needless expenditure of materials and no careless loss of implements. Over the whole, a surveyor or Master, called in their old documents Magister, presided, and directed the general labor.

The Abbé Granddier, in a letter at the end of the Marquis Luchet's Essai sur les Illuminés, has quoted from the ancient register of the Freemasons at Strasbourg the Regulations of the Association which built the splendid cathedral of that city. Its great rarity renders it difficult to obtain a sight of the original work, but the Histoire Pittoresque of Clavel supplies the most prominent details of all that Granddier has preserved. The Cathedral of Strasbourg was commenced in the year 1277, under the direction of Erwin of Steinbach. The Freemasons, who, under his directions, were engaged in the construction of this noblest specimen of the Gothic style of architecture, were divided into the separate ranks of Masters, Craftsmen, and Apprentices. The place where they assembled was called a Hutte, a German word equivalent to our English term Lodge. They employed the implements of Freemasonry as emblems, and wore them as insignia. They had certain signs and words of recognition, and received their new members with peculiar and secret ceremonies, admitting, as has already been said, many eminent persons, and especially ecclesiastics, who were not Operative Masons, but who gave to them their patronage and protection.

The Fraternity of Strasbourg became celebrated throughout Germany, their superiority was acknowledged by the kindred associations, and they in turn received the appellation of the Haupt Hutte, or Grand Lodge, and exercised supremacy over the hutten of Suabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the river Moselle. The Masters of these several Lodges assembled at Ratisbon in 1459, and on the 25th of April contracted an Act of Union, declaring the chief Grand Lodge, and exercised supremacy over the whole of Germany. This Act of Union was definitely adopted and promulgated at a meeting held soon afterward at Strassbourg.

Similar institutions existed in France and in Switzerland, for wherever Christianity had penetrated, there churches and cathedrals were to be built, and the Traveling Freemasons hastened to undertake the labor.

They entered England and Scotland at an early period. Whatever may be thought of the authenticity of the York and Kilwinning legends, there is ample evidence of the existence of organized Associations, Gilds, or Corporations of Operative Freemasons at an epoch not long after their departure from Lombardy. From that period, the Fraternity, with various intermissions, continued to pursue their labors, and constructed many edifices which still remain as monuments of their skill as workmen and their taste as architects. Kings, in many instances, became their patrons, and their labors were superintended by powerful noblemen and eminent prelates, who, for this purpose, were admitted as members of the Fraternity. Many of the old Charges for the better government of their Lodges have been preserved, and are still to be found in our Books of Constitutions, every line of which indicates that they were originally drawn up for Associations strictly and exclusively Operative in their character.

In glancing over the history of this singular body of architects, we are struck with several important peculiarities.

In the first place, they were strictly ecclesiastical in their Constitution. The Pope, the Supreme Pontiff of the Church, was their patron and protector. They were supported and encouraged by Bishops and Abbots, and hence their chief employment appears to have been in the construction of religious edifices.

They were originally all Operative Masons. But the artisans of that period were not educated men, and they were compelled to seek among the clergy, the only men of learning, for those whose wisdom might contrive, and whose cultivated taste might adorn, the plans which they, by their practical skill, were to carry into effect. Hence the germ of that Speculative Masonry which, once dividing the character of the Fraternity with the Operative, now completely occupies it, to the entire exclusion of the latter.

Brother E. E. Cauthorne has a few words of comment: "There probably never was a time when the Operative Masons did not furnish the architect. When an ecclesiastic performed this function it was an exception, and there were few of them. The profession of the architect seems to have been a distinct profession since Theoderic established himself at Ravenna, in 493, and appointed an official architect. All through the Lombard period and at all later periods the architect or Master was distinctive" (see also the Reviser's paragraph in Stone-Masons of the Middle Ages).

But lastly, from the circumstance of their union and concert arose a uniformity of design in all the public buildings of that period—a uniformity so remarkable as to find its explanation only in the fact that there construction was committed throughout the whole of Europe, if not always to the same individuals, at least to members of the same Association. The remarks of Thomas Hope on this subject are well worthy of perusal:

The architects of all the sacred edifices of the Latin Church, wherever such arose,—North, South, East, or West,—thus derived their science from the same central school; obeyed in their designs the same hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body and a new conquest of the art. The result of this unanimity was, that at each successive period of the monastic dynasty, on whatever point a new church or new monastery might be erected, it resembled all those raised at the same period, and every one of them bore, as it were, fruit from it, as if both had been built in the same place by the same artist. For instance, we find, at particular epochs, churches as far distant from each other as the north of
Masonic Symbolism, the Private Language of the Craft
Tabernacle in the Wilderness, Ark of the Covenant, and the Cherubims
Scotland and the south of Italy, to be minutely similar in all the essential characteristics.

In conclusion, we may remark, that the world is indebted to this Association for the introduction of the Gothic, or, as it has lately been denominated, the Pointed Style of architecture. This style—so different from the Greek and Roman Orders, whose pointed arches and minute tracery distinguish the solemn temples of the olden time, and whose ruins arrest the attention and claim the admiration of the spectator—has been universally acknowledged to be the invention of the Traveling Freemasons of the Middle Ages. And it is to this Association of Operative Artists that, by gradual changes into a Speculative System, we are to trace the Freemasons of the present day.

**TRAVELING WARRANTS.** Warrants under which military Lodges are organized, and so called because the Lodges which act under them are permitted to travel from place to place with the regiments to which they are attached (see Military Lodges).

**TRAVENOL, LOUIS.** A zealous and devoted French Freemason of much ability, who wrote several Masonic works, which the author published under the assumed name of Leonard Gabanon. The most valuable of his productions is one entitled Catéchisme des Francs-Maçons, précédé d’un Abridgé de l’Histoire d’Adoram, etc. (Catechism of Free Masons, preceded by an Abridged History of Adoram), published by him at Paris in 1743.

**TREASURE, INCOMPARABLE.** This was a phrase of mystical import with the Alchemists and Hermetic Philosophers. Pernetty (Dictionnaire Mytho-Hermitique), thus defines it: "The incomparable treasure is the powder of projection, the source of all that is good, since it procures unbounded riches, and a long life, without infirmities, to enjoy them." The "powder of projection" was the instrument by which they expected to attain to the full perfection of their work. What was this incomparable treasure was the great secret of the Hermetic Philosophers. They concealed the true object of their art under a symbolic language. "Believeth thou, 0 fool," says Aristeius, one of them, "that we plainly teach this secret of secrets, taking our words according to their literal signification?" But we do know that it was not, as the world supposed, the transmutation of metals, or the discovery of an elixir of life, but the acquisition of Divine Truth.

Many of the advanced Degrees which were fabricated in the eighteenth century were founded on the Hermetic Philosophy; and they, too, borrowed from it the idea of an incomparable treasure. Thus in the Ultimate Degree of the Council of the Emperors of East and West, which Degree became afterwards the Sublime Prince of the Royal Secret of the Scottish Rite, we find this very expression. In the old French instructions we meet with this sentence: "Let us now offer to the invincible Xerxes our sacred incomparable treasure, and we shall succeed victoriously!" And out of the initial letters of the words of this sentence in the original French they fabricated the three most important words of the Degree.

This "incomparable treasure" is to the Freemasons precisely what it was to the Hermetic Philosophers—Divine Truth. "As for the Treasure," says one of these books, the Lumen de Lumine, cited by Hitchcock, "it is not yet discovered, but it is very near."

**TREASURER.** An officer, found in all Masonic Bodies, whose duty it is to take charge of the funds and pay them out under proper regulations. He is simply the banker of the Lodge or Chapter, and has nothing to do with the collection of money, which should be made by the Secretary. He is in the United States an elective officer. The Treasurer’s jewel is a key, as a symbol that he controls the chest of the Lodge. His position in a Lodge of the United States is on the right of the Worshipful Master, in front. In an English Lodge however, he is placed in the north.

**TREASURER, GRAND.** See Grand Treasurer.

**TREASURER, HERMETIC.** The French title is Trésorier hermétique. A Degree in the manuscript collection of Peuvret. This collection contains eight other Degrees with a similar title, namely: Illustrious Treasurer, Treasurer of Paracelsus, Treasurer of Solomon, Treasurer of the Masonic Mysteries, Treasurer of the Number Seven, Sublime Treasurer, Depositor of the Key of the Grand Work, and, lastly, one with the grandiloquent title of Grand and Sublime Treasurer, or Depositor of the Great Solomon, Faithful Guardian of Jehovah.

**TREDIC.** The King highest in rank in the Scandinavian Mysteries.

**TREE ALPHABET.** There are alphabets used among the Persians and Arabs as secret ciphers, which it can scarcely be doubted were original, and ages ago adopted and recognized as the ordinary business mode of communication among mankind. Of these ciphers the Tree Alphabet is the most common. The Philosopher Dioscorides wrote several works on the subject of trees and herbs, and made prominent the secret characters of this alphabet, which became known by his name, and was adopted and used by others.

The characters were distinguishable by the number of branches on either side of the tree; thus, the TH is recognizable from the SH, notwithstanding each has three limbs on the left hand of the stem or trunk, by the one having six and the other seven branches on the right-hand side.

As an example, there are in the illustration nine of the mystic characters and their relative values.

The characters in the lower line given in the engraving are the relative value, and known as the Alphabet of Hermes or Mercury.

**TREE WORSHIP.** The important position which this peculiar faith occupied among the peoples in the earliest ages of the world is apt to be overlooked in the

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**TREE LETTERS AND THE ALPHABET OF HERMES OR MERCURY**

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multitude of succeeding beliefs, to which it gave many of its forms and ceremonies, and with which it became materially blended. In fact, Tree and Serpent Worship were combined almost at their inception. So prominent a position does Tree Worship take in the opinion of Fergusson, in his absorbing work on Tree and Serpent Worship, that he designates the Tree as the first of Faiths; and adds that “long before the Theban gods existed, Tree and Serpent Faiths flourished. The Methidy tree was brought into the later religion, to shade with holy reverence the tomb of Osiris; the Sycamore was holy to Netpe, and the Persea to Athor, whilst the Tamarisk played an important part in all the rites and ceremonies of Osiris and Isis; and all who are orthodox will acknowledge that Abram seemed to consider that he could not worship his Jove till he had planted his grove and dug a well (Genesis xxi, 33). His Oak or Terebinth, or turpentine tree, on the plains of Mamre, was commonly worshiped till the fourth century after Christ, and it is revered by Jews to the present hour.” And again: “That long ere Buddha or his saints were represented by images and adored, long ere the caves and temples of that faith had sanctuaries for holy relics, the first actual symbol-worship he can trace is that of the Bo tree, which he describes as upon a bas-relief in a cave called the Jodena-Gopa at Katak, Bengal, proving how early that worship was introduced, and how pre-eminent it was among the Buddhists of those days”; and says J. G. R. Forlong, in his Rivers of Life, or Faiths of Man, “before Vedic days (the period in India of about 1600 B.C.); and can be found in almost every cave and temple allied to the Phallic faith as certainly as can be found ever standing at the entrance of these Houses of God the Phallic pillar or pillars. It is the old story whether we turn to Solomon’s temple, 1000 B.C., or to the Karli Buddhist temples, which gaze down upon us from Bombay to Poona, and which date from about the Christian era.”

The Bael tree, as a representative of the triad and monad, was always offered at Lingam worship, and the god was commonly to be found under anumberous or leafy-screened Bael.

All nations, Aryans in particular, considered tree-planting a sacred duty. The grand old trees became centers of life and of great traditions, and the character of the foliage had its symbolic meanings.

At the Jewish Feast of Tabernacles, at the autumnal harvest, Jews are ordered to hang boughs of trees, laden with fruit, round the borders of their booths, also boughs of barren trees. The worshipers go to the Synagogue carrying in their right hand one palm-branch, three myrtles, and two willows, all tied together; and in the left hand a citron branch with fruit on it. These they make touch each other, and wave to the East, then South, then West, and then North: this is termed Hosanna, an exclamation of praise to God, the Hebrew word meaning “Save, I pray.” On the seventh day of the Feast, all save the willow bough must be laid aside.

The Palm, as a tree, yields more to man than any other class of trees. Nineveh shows the Palm surrounded by winged deities holding the pine-cone—symbol of life, which there takes the place of the Crux Ansata, or Cross with circle. The Phenix resting on the Palm signifies Resurrection to eternal life. The four Evangelists are depicted in “an evangelum,” in the library of the British Museum, as all looking up to the Palm-tree. Christians, for a similar ideal, erected a cross-bar, and placed an Alpha and an Omega on it.

At Najran, in Yemen, Arabia, Sir William Ouseley describes the most perfect tree-worship as still existing close to the city. The tree is the Palm or Sacred Date. The Palm has always borne a most important part in all the faiths of the world down to the present day. The Jews gave the Palm a distinguished place in architecture. The tree and its lotus top, says Kitto, took the place of the Egyptian column on Solomon’s famous phalli, the Jachin and Boaz.

The two trees in Genesis were those of Life and Knowledge, and were probably drawn from the
TRESTLE-BOARD

Egyptian and Zoroastrian stories. But no further reference is taken in the Bible of the Tree of Knowledge after Genesis, but to that of Life, or the "Tree which gives Life," as in the Apocalypse (ii, 7). This is also the Eastern name and significance of the Lingam or Pillar; and when covered with carved inscriptions, the Toth or Pillar in Egypt became known as the Tree of Knowledge.

TRESTLE-BOARD. The Trestle-Board is defined to be the board upon which the Master inscribes the designs by which the Craft are to be directed in their labors. The French and German Freemasons have confounded the Trestle-Board with the Tracing-Board; and Doctor Oliver (Landmarks i, page 132) has not avoided the error. The two things are entirely different. The trestle is a framework for a table—in Scotch, trest; the Trestle-Board is the board placed for convenience of drawing on that frame. It contains nothing but a few diagrams, usually geometrical figures. The Tracing-Board is a picture formerly drawn on the floor of the Lodge, whence it was called a Floor-Cloth or Carpet. It contains a delineation of the symbols of the Degree to which it belongs. The Trestle-Board is to be found only in the Entered Apprentice's Degree. There is a Tracing-Board in every Degree, from the first to the highest. And, lastly, the Trestle-Board is a symbol; the Tracing-Board is a piece of furniture or picture containing the representation of many symbols.

It is probable that the Trestle-Board, from its necessary use in Operative Masonry, was one of the earliest symbols introduced into the Speculative system. It is not, however, mentioned in the Grand Mystery, published in 1724. But Prichard, who wrote only six years afterward, describes it, under the corrupted name of Trasel-Board, as one of the immovable jewels of an Apprentice's Lodge. Browne, in 1880, following Preston, fell into the error of calling it a Tracing-Board, and gives from the Prestonian lecture what he terms "a beautiful degree of comparison," in which the Bible is compared to a Tracing-Board. But the Bible is not a collection of symbols, which a Trestle-Board is, but a Trestle-Board that contains the plan for the construction of a spiritual Temple. Webb, however, when he arranged his system of lectures, took the proper view, and restored the true word, Trestle-Board.

Notwithstanding these changes in the name, Trestle-Board, Trassel-Board, Tracing-Board, and Trestle-Board again, the definition has continued from the earliest part of the eighteenth century to the present day the same. It has always been enumerated among the jewels of the Lodge, although the English system says that it is immovable and the American movable; and it has always been defined as "a Board for the Master Workman to draw his designs upon."

In Operative Masonry, the Trestle-Board is of vast importance. It was on such an implement that the genius of the ancient Masters worked out those problems of architecture that have reflected an unfading luster on their skill. The Trestle-Board was the cradle that nursed the infancy of such mighty monuments as the cathedrals of Strassburg and Cologne; and as they advanced in stature, the Trestle-Board became the guardian spirit that directed their growth. Often have those old Builders pondered by the midnight lamp upon their Trestle-Board, working out its designs with consummate taste and knowledge—here springing an arch, and turning an angle there, until the embryo edifice stood forth in all the wisdom, strength, and beauty of the Master's art.

What, then, is its true symbolism in Speculative Freemasonry? To construct his earthly Temple, the Operative Mason followed the architectural designs laid down on the Trestle-Board, or book of plans of the architect. By these he hewed and squared his materials; by these he raised his walls; by these he constructed his arches; and by these strength and durability, combined with grace and beauty, were bestowed upon the edifice which he was constructing.

In the Masonic Ritual, the Speculative Freemason is reminded that, as the Operative Artists erects his temporal building in accordance with the rules and designs laid down on the Trestle-Board of the Master Workman, so should he erect that spiritual building, of which the material is a type, in obedience to the rules and designs, the precepts and commands, laid down by the Grand Architect of the Universe in those great books of nature and revelation which constitute the spiritual Trestle-Board of every Freemason.

The Trestle-Board is then the symbol of the natural and moral law. Like every other symbol of the Order, it is universal and tolerant in its application; and while, as Christian Freemasons, we cling with unaltering integrity to the explanation which makes the Scriptures of both Dispensations our Trestle-Board, we permit our Jewish and Mohammedan Brethren to content themselves with the books of the Old Testament or Koran. Freemasonry does not interfere with the peculiar form or development of any one's religious faith. All that it asks is that the interpretation of the symbol shall be according to what each one supposes to be the revealed will of his Creator. But so rigidly exacting is it that the symbol shall be preserved and, in some rational way, interpreted, that it peremptorily excludes the atheist from its communion, because, believing in no Supreme Being—no Divine Architect—he must necessarily be without a spiritual Trestle-Board on which the designs of that Being may be inscribed for his direction (see Floor-Cloth).

TRIAD. In all the ancient mythologies there were triads, which consisted of a mysterious union of three deities. Each triad was generally explained as consisting of a creator, a preserver, and a destroyer. The principal heathen triads were as follows: The Egyptian, Osiris, Isis, and Horus; the Orphic, Phanes.
TRIAD	TRIALS

Uranus, and Kronos; the Zoroastrie, Ormuzd, Mithras, and Ahriman; the Indian, Brahma, Vishnu, and Siva; the Cabiric, Asercos, Axioker, and Axiokersos; the Phenician, Ashhtaroth, Milecom, and Chemosh; the Tyrian, Belus, Venus, and Thammuz; the Greecian, Zeus, Poseidon, and Hades; the Roman, Jupiter, Neptune, and Pluto; the Eleusinian, Iacchus, Persophone, and Demeter; the Platonic, Tagathon, Nous, and Psyche; the Celtic, Hu, Ceridwen, and Creivy; the Teutonic, Fenris, Midgard, and Hela; the Gothic, Woden, Friga, and Thor; and the Scandianvians, Odin, Vile, and Ve. Even the Mexicans had their triads, which were Vitzliputzli, Kaloc, and Tescalipucu.

This system of triads has, indeed, been so predominant in all the old religions, as to be invested with a mystical idea; and hence it has become the type in Freemasonry of the triad of three governing officers, who are to be found in almost every Degree. The Master and the two Wardens in the Lodge give rise to the Priest, the King, and the Scribe in the Royal Arch; to the Commander, the Generalissimo, and the Captain-General in Templarism; and in most of the higher Degrees to a triad which presides under various names.

We must, perhaps, look for the origin of the triads in mythology, as we certainly must in Freemasonry, to the three positions and functions of the sun. The rising sun or creator of light, the meridian sun or its preserver, and the setting sun or its destroyer (see Three).

TRIAD SOCIETY OF CHINA. The San Hop Hwai, or Triad Society, is a secret political association in China, which has been mistaken by some writers for a species of Chinese Freemasonry; but it has in reality no connection whatsoever with the Masonic Order. In its principles, which are far from innocent, it is entirely antagonistic to Freemasonry. The Deputy Provincial Grand Master of British Freemasonry in China made a statement to this effect in 1855, in Notes and Queries (first series, volume xii, page 233).

TRIALS, MASONIC. As the only object of a trial should be to seek the truth and fairly to administer justice, in a Masonic trial, especially, no recourse should ever be had to legal technicalities, whose use in ordinary courts appears simply to be to afford a means of escape for the guilty.

Masonic trials are, therefore, to be conducted in the simplest and least technical method, that will preserve at once the rights of the Order and of the accused, and which will enable the Lodge to obtain a thorough knowledge of all the facts in the case. The rules to be observed in conducting such trials have been laid down by Doctor Mackey in his Jurisprudence of Freemasonry, and he refers to them in the present article. They are as follows:

1. The preliminary step in every trial is the accusation or charge. The charge should always be made in writing, signed by the accuser, delivered to the Secretary, and read by that officer at the next Regular Communication of the Lodge. The accused should then be furnished with an attested copy of the charge, and be at the same time informed of the time and place appointed by the Lodge for the trial.

Any Master Mason may be the accuser of another, but a profane cannot be permitted to prefer charges against a Freemason. Yet, if circumstances are known to a profane upon which charges ought to be predicated, a Master Mason, may justly avail himself of that information, and out of it frame an accusation, to be presented to the Lodge. Such an accusation will be received and investigated, although remotely derived from one who is not a member of the Order.

It is not necessary that the accuser should be a member of the same Lodge. It is sufficient if he is an affiliated Freemason. We say an affiliated Freemason, for it is generally held, and we believe correctly, that an unaffiliated Freemason is no more competent to prefer charges than a profane.

2. If the accused is living beyond the geographical jurisdiction of the Lodge, the charges should be communicated to him by means of a registered letter through the post-office, and a reasonable time should be allowed for his answer, before the Lodge proceeds to trial. But if his residence be unknown, or if it be impossible to hold communication with him, the Lodge may then proceed to trial—care being had that no undue advantage be taken of his absence, and that the investigation be as full and impartial as the nature of the circumstances will permit.

3. The trial must commence at a Regular Communication, for reasons which have already been stated; but having commenced, it may be continued at Special Communications, called for that purpose; for, if it was allowed only to be continued at regular meetings, which take place but once a month, the long duration of time occupied would materially tend to defeat the ends of justice.

4. The Lodge must be opened in the highest Degree to which the accused has attained, and the examinations of all witnesses must take place in the presence of the accused and the accuser, if they desire it. It is competent for the accused to employ counsel for the better protection of his interests, provided such counsel is a Master Mason. But if the counsel be a member of the Lodge, he forfeits, in Doctor Mackey's opinion, by his professional advocacy of the accused, the right to vote at the final decision of the question.

5. The final decision of the charge, and the rendering of the verdict, whatever be the rank of the accused, must always be made in a Lodge opened on the Third Degree; and at the time of such decision, both the accuser and the accused, as well as his counsel, if he have any, should withdraw from the Lodge.

6. It is a general and an excellent rule, that no visitors shall be permitted to be present during a trial.

7. The testimony of Master Masons is usually taken on their honor, as such. That of others should be by affidavit, or in such other manner as both the accuser and accused may agree upon.

8. The testimony of profanes, or of those who are of a lower Degree than the accused, is to be taken by a Committee and reported to the Lodge, or, if convenient, by the whole Lodge, when closed and sitting as a Committee. But both the accused and the accuser must retire, and the Master will then put the question of guilty, or not guilty, to the Lodge.

9. When the trial is concluded, the accuser and the accused must retire, and the Master will then put the question of guilty, or not guilty, to the Lodge.

Not less than two-thirds of the votes should be required to declare the accused guilty. A bare majority is hardly sufficient to divest a Brother of his good
character, and render him subject to what may perhaps be an ignominious punishment. But on this subject the authorities differ.

10. If the verdict is guilty, the Master must then put the question as to the nature and extent of the punishment to be inflicted, beginning with expulsion and proceeding, if necessary, to indefinite suspension and public and private reprimand. To inflict expulsion or suspension, a vote of two-thirds of those present is required, but for a mere reprimand, a majority will be sufficient. The votes on the nature of the punishment should be _viva voce_, the living voice, or, rather, according to Masonic usage, by a show of hands.

Trials in a Grand Lodge are to be conducted on the same general principles; but here, in consequence of the largeness of the Body, and the inconvenience which would result from holding the examinations in open Lodge, and in the presence of all the members, it is more usual to appoint a Committee, before whom the case is tried, and upon whose full report of the testimony the Grand Lodge bases its action. And the forms of trial in such Committees must conform, in all respects, to the general usage already detailed.

**TRIANGLE.** There is no symbol more important in its significance, more various in its application, or more generally diffused throughout the whole system of Freemasonry, than the triangle. An examination of it, therefore, cannot fail to be interesting to the Masonic student.

The **equilateral triangle** appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity, in some of his forms or emblems, and hence, probably, the prevailing influence of this symbol was carried into the Jewish system, where the yod within the triangle was made to represent the Tetragrammaton, or sacred name of God.

The equilateral triangle, says Brother D. W. Nash (Freemasons Magazine iv, page 294), "viewed in the light of the doctrines of those who gave it currency as a divine symbol, represents the Great First Cause, the Creator and Container of all things, as one and indivisible, manifesting Himself in an infinity of forms and attributes in this visible universe."

Among the Egyptians, the darkness through which the candidate for initiation was made to pass was symbolized by the trowel, an important Masonic implement, which, in their system of hieroglyphics, has the form of a triangle. The equilateral triangle they considered as the most perfect of figures, and a representative of the great principle of animated existence, each of its sides referring to one of the three departments of creation, the animal, vegetable, and mineral.

The equilateral triangle is to be found scattered throughout the Masonic system. It forms in the Royal Arch the figure within which the jewels of the officers are suspended. It is in the Ineffable Degrees the sacred Delta, everywhere presenting itself as the symbol of the Grand Architect of the Universe. In Ancient Craft Masonry, it is constantly exhibited as the element of important ceremonies. The seats of the principal officers are arranged in a triangular form, the three Lesser Lights have the same situation, and the Square and Compasses form, by their union on the greater light, two triangles meeting at their bases. In short, the equilateral triangle may be considered as one of the most constant forms of Masonic symbolism.

The **right-angled triangle** is another form of this figure which is deserving of attention. Among the Egyptians, it was the symbol of universal nature; the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypotenuse, Horus, their son, or the product of the male and female principle.

This symbol was received by Pythagoras from the Egyptians during his long sojourn in that country, and with it he also learned the peculiar property it possessed, namely, that the sum of the squares of the two shorter sides is equal to the square of the longest side—symbolically expressed by the formulas, that the product of Osiris and Isis is Horus. This figure has been adopted in the Third Degree of Freemasonry, and will be there recognized as the Forty-seventh Problem of Euclid (see Geometry, Circle, Square, and Forty-seventh Problem).

**TRIANGLE AND SQUARE.** As the Delta was the initial letter of Deity with the ancients, so its synonym is among modern nations, it is a type of the Eternal, the All-Powerful, the Self-Existing.

The material world is typified by the **Square** as passive matter, in opposition to force symbolized by the **Triangle**.

The Square is also an emblem of humanity, as the **Delta** or Triangle typifies Deity.

The Delta, Triangle, and Compasses are essentially the same. The raising one point, and then another, signifies that the divine or higher portion of our nature should increase in power, and control the...
baser tendencies. This is the real, the practical "journey toward the East."

The interlacing Triangles or Deltas (Figure 1) symbolize the union of the two principles or forces, the active and passive, male and female, pervading the universe.

The two Triangles (Figure 2), one white and the other black, interlacing, typify the mingling of the two apparent powers in nature, darkness and light, error and truth, ignorance and wisdom, evil and good, throughout human life.

The Triangle and Square together form the Pyramid (Figure 3), as seen in the Entered Apprentice’s Apron. In this combination the Pyramid is the metaphor for unity of matter and force, as well as the oneness of man and God. The numbers 3, 5, 7, 9, have their places in the parts and points of the Square and Triangle when in pyramidal form, and imply Perfection (see Pointed Cubical Stone and Broached Thurnel).

FIG. 3. SYMBOL OF ONENESS OF GOD AND MAN

TRIANGLE, DOUBLE. See Seal of Solomon and Shield of David.

TRIANGLE OF PYTHAGORAS. See Pentalpha.

TRIANGLE, RADIATED. A Triangle placed within and surrounded by a circle of rays. This circle is called in Christian art, a Glory. When this Glory is distinct from the Triangle, and surrounds it in the form of a circle, it is then an emblem of God’s Eternal Glory. This is the usual form in religious uses. But when, as is most usual in the Masonic symbol, the rays emanate from the center of the Triangle, and, as it were, enshroud it in their brilliancy, it is symbolic of the Divine Light. The perverted ideas of the Pagans referred these rays of light to their sun-god and their Sabian worship.

But the true Masonic idea of this Glory is, that it symbolizes that Eternal Light of Wisdom which surrounds the Supreme Architect as a Sea of Glory, and from Him as a common center emanates to the universe of His creation.

TRIANGLE, TRIPLE. The pentalpha, or Triangle of Pythagoras, is usually called also the Triple Triangle, because three triangles are formed by the intersection of its sides. But there is another variety of the Triple Triangle which is more properly entitled to the appellation, and which is seen in the illustration (Figure 1).

It will be familiar to the Knight Templar as the form of the jewel worn by the Prelate of his Order. Like every modification of the triangle, it is a symbol of the Deity; but as the Degree of Knights Templar appertains exclusively to Christian Freemasonry, the Triple Triangle there alludes to the Mystery of the Trinity. In the Ancient and Accepted Scottish Rite Degree of Knight of the East the symbol is also said to refer to the triple essence of Deity; but the symbolism is made still more mystical by supposing that it represents the sacred number 81, each side of the three triangles being equivalent to 9, which again is the square of 3, the most sacred number in Freemasonry. In the Twentieth Degree of the Ancient and Accepted Scottish Rite, or that of “Grand Master of all Symbolic Lodges,” it is said that the number 81 refers to the triple covenant of God, symbolized by a Triple Triangle said to have been seen by Solomon when he consecrated the Temple. Indeed, throughout the Ineffable and the Philosophic Degrees, the allusions to the triple triangle are much more frequent than they are in Ancient Craft Masonry.

The Indian Trimoutrti, or Triple Triangle of the Hindus (Figure 2) is of a different form, consisting of three concentric triangles. In the center is the sacred triliteral name, Aum. The interior triangle symbolizes Brahma, Vishnu, and Siva; the middle one Creation, Preservation, and Destruction; and the exterior one, Earth, Water, and Air.

TRIBES OF ISRAEL. All the twelve Tribes of Israel were engaged in the construction of the first Temple. But long before its destruction, ten of them revolted, and formed the nation of Israel; while the remaining two, the Tribes of Judah and Benjamin, retained possession of the Temple, and of Jerusalem under the name of the Kingdom of Judah. To these two Tribes alone, after the return from the captivity, was entrusted the building of the second Temple. Hence in the advanced Degrees, which, of course, are connected for the most part with the Temple of Zerubbabel, or with events that occurred subsequent to the destruction of that of Solomon, the Tribes of Judah and Benjamin only are referred to. But in the primary Degrees, which are based on the first Temple, the Masonic references always are to the twelve Tribes. Hence in the old lectures the twelve original points are explained by a reference to the twelve Tribes (see Twelve Original Points of Freemasonry).

TRIBUNAL. The modern Statutes of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States direct trials of Masonic offenses, committed by any Brethren.
of the Rite above the Eighteenth Degree, to be held in a court called a Tribunal of the Thirty-first Degree, to be composed of not less nor more than nine members. An appeal lies from such a Tribunal of Inspectors Inquisitors to the Grand Consistory or the Supreme Council.

TRIBUNAL, SUPREME. This has two distinct references for us.
1. The Seventy-first Degree of the Rite of Mizraim.
2. The meeting of Inspectors Inquisitors of the Thirty-first Degree of the Ancient and Accepted Scottish Rite according to the more recent practice of the Mother Council.

TRIFELS. The name of the ruined castle, four miles from Madenburg, on a mountain slope, where Sir Richard Coeur de Lion was a prisoner for more than a year, by decree of the Emperor Henry VI, and until his liberation by the faithful Blondel. Naught remains but thirty feet of the tower and some fragments of wall. It is recorded that there may be seen engraved deep in the window-stone of the tower this Mark: the Passion Cross standing upon the square with an apex upward, and having upon it an inverted Tau of proportionate size at an inclination of about forty-nine Degrees.

TRILITERAL NAME. Three-lettered Name. The sacred name of God among the Hindus is so called because it consists of the three letters, A U M (see Aum).

TRILITHON. Three stones, two of which are placed parallel on their ends, and crossed by the third at the top. Many curious combinations of this rude but imposing construction are to be found in Europe, as at Stonehenge in England and Brittany in France.

TRINIDAD. Freemasonry was introduced into the island of Trinidad by the establishment of a Lodge called Les Freres Unis, United Brothers, under a Charter from the Grand Lodge of Pennsylvania, in 1797. A Charter had been granted the year before by the Grand Orient of France, but never acted on, in consequence of the suspension of that body by the French Revolution. In 1804, the Grand Lodge of Pennsylvania, in its capitular capacity, granted a Charter for a Royal Arch Chapter, which continued to meet until 1813, when it obtained a new Warrant of Constitution from the Supreme Chapter of Scotland. In 1814, Templar Masonry was established by a Deuchar Warrant from the Grand Conclave of Scotland. In 1819, a Council of Royal and Select Masters was established. Trinidad has also had established a Provincial Grand Lodge under the Grand Lodge of Scotland, and some Lodges under the government Grand Lodge of England.

TRINITARIANS, ORDER OF. An androgynous, both sexes, Order founded in 1198, in the time of Innocent III, for the purpose of ransoming Christians from the Moors.

TRINITY, RELIGIOUS FRATERNITY OF THE HOLY. Instituted at Rome by Saint Philip Neri in 1548.

TRINOSOPHS. The Lodge of the Trinosophs was instituted at Paris by the celebrated Ragon, October 15, 1816, and installed by the Grand Orient, January 11, 1817. The word Trinosoph is derived from the Greek, and signifies Students of three Sciences, in allusion to the three primitive Degrees, which were the especial object of study by the members; although they adopted both the French and Scottish Rites, to whose high Degrees, however, they gave their own philosophical interpretation. It was before this Lodge that Ragon delivered his Interpretative and Philosophic Course of Initiations. The Lodge was composed of some of the most learned Freemasons of France, and played an important part in Masonic literature. No Lodge in France has obtained so much celebrity as did the Trinosophs. It was connected with a Chapter and Council in which the advanced Degrees were conferred, but the Lodge confined itself to the three Symbolic Degrees, which it faithfully sought to preserve in the utmost purity.

TRITOSOPHS.
TRIPOLI

Masonry.” It was adopted in the same form as the Royal Arch badge, by the General Grand Chapter of the United States in 1859; although it had previously been very generally recognized by American Freemasons. It is also found in the Capitular Freemasonry of Scotland (see Royal Arch Badge).

The original signification of this emblem has been variously explained. Some suppose it to include the initials of the Temple of Jerusalem, T. H., Templum Hierosolymae; others, that it is a symbol of the mystical union of the Father and Son, H, signifying Jehovah, and T, or the cross, the Son. A writer in Moore's Magazine ingeniously supposes it to be a representation of three T-squares, and that it alludes to the three jewels of the three ancient Grand Masters. It has also been said that it is the monogram of Hiram of Tyre; and others assert that it is only a modification of the Hebrew letter shin, ש, which was one of the Jewish abbreviations of the sacred name. Doctor Oliver thinks, from its connection with the circle and triangle in the Royal Arch jewel, that it was intended to typify the sacred name as the Author of Eternal Life. Old English Royal Arch lectures say that “by its intersection it forms a given number of angles that may be taken in five regular combinations; and, reduced, their amount in right angles will be found equal to the five Platonic bodies which represent the four elements and the sphere of the Universe.”

Amid so many speculations, Doctor Mackey felt that he need not hesitate to offer one of his own. The Prophet Ezekiel speaks of the tau or tau cross as the Mark distinguishing those who were to be saved, on account of their sorrow for their sins, from those who, as idolaters, were to be slain. It was a mark or sign of favorable distinction; and with this allusion we may, therefore, suppose the triple tau to be used in the Royal Arch Degree as a mark designating and separating those who know and worship the true name of God from those who are ignorant of that august mystery (see Three).

TRIPOLI. Italian territory in Northern Africa on the shore of the Mediterranean Sea. The Grand Orient of Italy controls three Lodges at Tripoli City and others at Bengazi, Derna and Homs.

TRIVIUM. See Quadrivium and Liberal Arts and Sciences.

TROWEL. An implement of Operative Masonry, which has been adopted by Speculative Freemasons as the peculiar working-tool of the Master's Degree. By this implement, and its use in Operative Masonry to spread the cement which binds all the parts of the building into one common mass, we are taught to spread the cement of affection and kindness, which unites all the members of the Masonic family, wherever dispersed over the globe, into one companionship of Brotherly Love and an old custom in an Oxford Lodge, England, gave it prominence as a jewel, and as a symbol it goes back to the practise of the Antiento.

Today this implement is considered the appropriate working-tool of a Master Mason, because, in Operative Masonry, while the Apprentice is engaged in preparing the rude materials, which require only the Gage and Gavel to give them their proper shape, the Fellow Craft places them in their proper position by means of the Plumb, Level, and Square; but the Master Mason alone, having examined their correctness and proved them true and trustworthy, secures them permanently in their place by spreading, with the trowel, the cement that irrevocably binds them together.

The Trowel has also been adopted as the jewel of the Select Master. But its uses in this Degree are not symbolic. They are simply connected with the historical legend of the Degree.

TROWEL AND SWORD. When Nehemiah received from Artaxerxes Longimanus the appointment of Governor of Judea, and was permitted to rebuild the walls of Jerusalem, and to restore the city to its former fortified condition, he met with great opposition from the Persian Satraps, or Governors, who were envious of his favor with the King, and from the heathen inhabitants of Samaria, who were unwilling to see the city again resume its pristine importance. The former undertook to injure him with Artaxerxes by false reports of his seditious designs to restore the independent Kingdom of Judea. The latter sought to obstruct the workmen of Nehemiah in their labors, and openly attacked them. Nehemiah took the most active measures to refute the insidious accusations of the first, and to repel the more open violence of the latter. Josephus says in his Antiquities (Book xi, chapter vi, section 8), that he gave orders that the Builders should keep their ranks, and have their armor on while they were building; and, accordingly, the Mason had his sword on as well as he that brought the materials for building.

Zerubbabel had met with similar opposition from the Samaritans while rebuilding the Temple; and although the events connected with Nehemiah's restoration of the walls occurred long after the completion of the second Temple, yet the Freemasons have in the advanced Degrees referred them to the time of Zerubbabel. Hence in the Fifteenth Degree of the Ancient and Accepted Scottish Rite, or the Knight of the East, which refers to the building of the Temple of Zerubbabel, we find this combination of the Trowel and the Sword adopted as a symbol. The old instructions of that degree say that Zerubbabel, being informed of the hostile intentions of the false Brethren from Samaria, "ordered that all the workmen should be armed with the Trowel in one hand and the Sword in the other, that while they worked with the one they might be enabled to defend themselves with the other, and ever repulse the enemy if they should dare to present themselves."

In reference to this idea, but not with chronological accuracy, the Trowel and Sword have been placed crosswise as symbols on the Tracing-Board of the English Royal Arch.

Doctor Oliver correctly interprets the symbol of the Trowel and Sword as signifying that, "next to obedience to lawful authority, a manly and determined resistance to lawless violence is an essential part of social duty."

TROWEL, SOCIETY OF THE. Vasari, in his Lives of the Painters and Sculptors, and referring to the life of G. F. Rustici, says that about the year 1612
TRUTH

there was established at Florence an Association which counted among its members some of the most distinguished and learned inhabitants of the city. It was the Socie		della Cucichia, or the Society of the Trowel. Vasari adds that its symbols were the Trowel, the Hammer, the Square, and the Level, and had for its patron Saint Andrew, which makes Reghel-

The account of the formation of this society, as given by Vasari, shows that it had the not slightest connection with Freemasonry. It was simply a festive association, or dinner-club of Florentine artists; and it derived its title from the accidental circumstance that certain painters and sculptors, dining together in a garden, found not far from their table a mass of mortar, in which a trowel was sticking. Some rough jokes passed thereupon, in the casting of the mortar on each other, and the calling for the trowel to scrape it off. Whereupon they resolved to form an association to dine together annually, and, in memorial of the ludicrous event that had led to their establishment, they called themselves the Society of the Trowel.

TRUE KINDRED, ORDER OF. Benjamin Franklin is credited in the literature of the Order with receiving the degrees in England and bringing the Ritual to America where we are also told it was conferred upon George Washington, he in turn communicating the ceremonies to his wife and that for years it therefore received the name of the Martha Washington Degree. The legend and instruction are taken from the Bible, particularly Genesis iv, 18—23; Ruth i-ii; First Kings vii, 21; Second Chronicles iii, 17, and Proverbs xxxi, 19. Members must be the own kin—hence the name—of Master Masons. There are three Degrees, True Kindred, Heroine of Jericho, and Good Samaritan, the second obtained after six months probation, the third after one year of the second. A Royal Arch Mason, Prude Parsons of Whitewater, Wisconsin, conferred the Degree in 1853 upon his daughter and the daughter of a Masonic friend. Mrs. J. Mathews of Rockland, Wisconsin, received the Degree in the early fifties which then was known as the Lady Washington or Martha Washington Degree which during the first part of the Civil War period is credited with many members in Virginia. Several Freemasons in 1894 at San Francisco organized Conclaves. Among the Californian members was Mrs. M. E. De Geer Gilmore who moved to Chicago and continued the work there until 1905. In the fall of that year the Order was reorganized at the request of several Conclaves. Rituals of 1847, 1851, and 1895 were reported, a Ritual Committee appointed, and a Supreme National Conclave established. The work of the Committee was adopted, but at a meeting of the National Body in Chicago, March 2-3, 1911, a Committee was again appointed which exemplified a Ritual and this, with amendments, was approved, April 10-17, 1911.

TRUE LIGHT. Relating to the Latin expression, Sit lux et lux fuit, meaning Let there be Light, and there

was Light (see Fiat Lux et Lux fuit). However, the Latin edition of the Bible gives the words Fiat lux et facta est lux (Genesis i, 3). The words Sit lux et lux fuit are on a jewel dated 5758 (1758) owned by Brother John T. Thorp, Lodge of Research, Leicester, England. The translation from the Hebrew Bible of this passage (Genesis i, 1—5) so often quoted in Freemasonry, is:

In the beginning God created the heaven and the earth. And the earth was without form, and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Here we may appropriately introduce an old verse of rare quaintness and appeal, credited to Adam de Saint Victor by the Roberts edition of Hoyt’s Cyclopedia of Practical Quotations, and taken from a Latin hymn said to have been sung at the deathbed of William the Conqueror, King of England, who died in 1087 A.D.

Now that the sun is gleaming bright, Implode we, bending low,
That He, the Uncreated Light, May guide us as we go.

TRUE MASONS. See Academy of True Masons.

TRURO CATHEDRAL. A Protestant edifice erected at a seaport of Cornwall, England, standing at the junction of two rivers, the Allen and the Kenwyn. On the 20th of May, 1880, the Grand Master of Freemasons, the Prince of Wales, laid two corner-stones of the Cathedral with great pageantry, pomp, and ceremony. This was the first time a Grand Master of Freemasons in England was known to lay the corner-stone of an ecclesiastical structure; this was, also, the first occasion on which the then Grand Master had performed such a service, in Masonic clothing, surrounded with his staff and officers, in rich robes and in the costume of Freemasonry.

TRUST IN GOD. Every candidate on his initiation is required to declare that his trust is in God. He who denies the existence of a Supreme Being is debarred the privilege of initiation, for atheism is a disqualification for Freemasonry. This pious principle has distinguished the Fraternity from the earliest period; and it is a happy coincidence, that the Company of Operative Masons instituted in 1477 should have adopted, as their motto, the truly Masonic sentiment, “The Lord is all our Trust.”

TRUTH. The real object of Freemasonry, in a philosophical and religious sense, is the search for truth. This truth is, therefore, symbolized by the Word. From the first entrance of the Apprentice into the Lodge, until his reception of the highest degree, this search is continued. It is not always found and a substitute must sometimes be provided. Yet whatever be the labors he performs, whatever the ceremonies through which he passes, whatever the symbols in which he may be instructed, whatever the final reward he may obtain, the true end of all is the attainment of Truth. This idea of truth is not the same as that expressed in the lecture of the First Degree, where Brotherly Love, Relief, and Truth are there said to be the “three great tenets of a Mason’s pro-
fession.” In that connection, Truth, which is called a “Divine Attribute, the foundation of every virtue,” is synonymous with sincerity, honesty of expression, and plain dealing. The higher idea of truth which pervades the whole Masonic system, and which is symbolized by the Word, is that which is properly expressed to a knowledge of God.

There was an Egyptian goddess named in the Hebrew, Thm, or Thna, Thme, meaning integritas, or Justice and Truth. This one of the three great Masonic principles is represented among the Egyptians by an ostrich feather; and the judicial officer was also thus represented, “because that bird, unlike others, has all its feathers equal,” Horapollo. The Hebrew word יונ, ion, signifies an Ostrich, as also a Council; and the word יונה, Runa, is interpreted, poetically, an ostrich, and also a song of joy, or of praise; hence, “the happy souls thus ornamented, under the inspection of the lords of the heart's joy, gathered fruits from celestial trees.” In the judgment in Amenti, the soul advances toward the goddess Thme, who wears on her head the ostrich feather. In the scale, Anubis and Horus weigh the actions of the deceased. On one side is the ostrich feather, and on the other the vase containing the heart. Should the weight of the heart be greater than the feather, the soul is entitled to be received into the celestial courts. The forty-two judges, with heads ornamented with ostrich feathers, sit aloft to pronounce judgment (see Book of the Dead).

TSAPHIEL. The Hebrew word יונ, Yon, Mirans Deus, the angel governing the Moon, in accordance with the Cabalistical system.

TSCHOUDEY, LOUIS THEODORE. Michaud spells the name Tschudt, but Lenning, Thory, Ragon, Oliver, and all other Masonic writers, give the name as Tschoudy, which form, therefore, we adopt as the most usual, if not the most correct, spelling. Baron de Tschoudy was born at Metz, in 1720. He was descended from a family originally of the Swiss Canton of Glaris, but which had been established in France since the commencement of the sixteenth century. He was a Counselor of State and member of the Parliament of Metz; but the most important events of his life are those which connect him with the Masonic institution, of which he was a zealous and learned investigator. He was one of the most active apostles of the school of Ramsay, and adopted his theory of the Templar origin of Freemasonry. Having obtained permission from the King to travel, he went to Italy, in 1752, under the assumed name of the Chevalier de Lussy. There he excited the anger of the Papal Court by the publication at the Hague, in the same year, by another work entitled, Le Vatican Vengé, that is, The Vatican Avenged; an ironical apology, intended as a sequence to the former book. These two works subjected him to such persecution by the Church that he was soon compelled to seek safety in flight.

Brother Tschoudy next repaired to Russia, where his means of living became so much impaired that, Michaud says, he was compelled to enter the company of comedians of the Empress Elizabeth. From this condition he was relieved by Count Ivan Schouwalon, who made him his Private Secretary. He was also appointed the Secretary of the Academy of Moscow, and Governor of the pages at the Court. But this advancement of his fortunes, and the fact of his being a Frenchman, created for him many enemies, and he was compelled at length to leave Russia, and return to France. There, however, the persecutions of his enemies pursued him, and on his arrival at Paris he was sent to the Bastile. But the intercession of his mother with the Empress Elizabeth and with the Grand Duke Peter was successful, and he was speedily restored to liberty. He then retired to Metz, and for the rest of his life devoted himself to the task of Masonic reform and the fabrication of new systems.

The Council of Knights of the East was established in 1762, at Paris. Ragon says (Orthodoxie Maçonique, page 137) that “its ritual was corrected by the Baron de Tschoudy, the author of the Blazing Star.” But this is an error. Tschoudy was then at Metz, and his work and system of the Blazing Star did not appear until four years afterward. It is at a later date that Tschoudy became connected with the Council.

He published, in connection with Bardon-Duhamel, his most important work, in 1766, entitled L'Etoile Flamboyante, ou la Société des Francs-Maçons considérée sous tous les Aspects, that is, The Blazing Star, or the Society of Freemasons considered under Every Point of View.

The same year he repaired to Paris, with the declared object of extending his Masonic system. He then attached himself to the Council of Knights of the East, which, under the guidance of the tailor Pirlet, had seceded from the Council of Emperors of the East and West. Tschoudy availed himself of the ignorance and of the boldness of Pirlet to put his plan of reform into execution by the creation of new Degrees.

In Tschoudy’s system, however, as developed in the L'Etoile Flamboyante, he does not show himself to be the advocate of the advanced Degrees, which, he says, are “an occasion of expense to their dupes, and an abundant and lucrative resource for those who make a profitable traffic of their pretended instructions.” He recognizes the three Symbolic Degrees because their gradations are necessary in the Lodge, which he viewed as a school; and to these he adds a superior class, which may be called the architects, or by any other name, provided we attach to it the proper meaning.

All the advanced Degrees he calls “Masonic reverseries,” excepting two, which he regards as containing the secret, the object, and the essence of Freemasonry, namely, the Scottish Knight of Saint Andrew and the Knight of Palestine. The former of these Degrees was composed by Tschoudy, and its ritual, which he bequeathed, with other manuscripts, to the Council of Knights of the East and West, was published in 1780,
under the title of Ecosais de Saint André, contenant le développement total de l'art royal de la Franche-Maçonnerie, or Scottish (Knight) of Saint Andrew, containing the entire development of the Royal Arch of Freemasonry. Subsequently, on the organization of the Ancient and Accepted Scottish Rite, the Degree was adopted as the Twenty-ninth of its series, and is considered as one of the most important and philosophic of the Scottish system. Its fabrication is, indeed, an evidence of the intellectual genius of its inventor.

Ragon, in his Orthodoxe Maçonnique, attributes to Tschoudy the fabrication of the Rite of Adoni-ramite Freemasonry, and the authorship of the Recueil Précieux, meaning Choice Collection, which contains the description of the Rite. But the first edition of the Recueil, with the acknowledged authorship of Guillaume de Saint Victor, appeared in 1781. This is probably about the date of the introduction of the Rite, and is just twelve years after Tschoudy had gone to his eternal rest. Tschoudy also indulged in sacred Cairn, or altar; the movement being against the sun, that is, from West to East by the North, the Cairn being on the left hand of the circumambulator. The sun, which refers to Tubal Cain, is contained in the celebrated fragment of Sanconiatho, which, translated into Greek by Philo Byblius, was inserted by Eusebius in his Praeparatio Evangelica, and has thus been handed down to the present day. That portion of the history by Sanconiatho, which refers to Tubal Cain, is contained in the following words:

A long time after the generation of Hypsoaranios, the inventors of hunting and fishing, Agreas and Alieas, were born: after whom the people were called hunters and fishers, and from whom sprang two brothers, who invented iron, and the manner of working it. One of these two, called Chrysor, was skilled in eloquence, and composed verses and prophecies. He was the same which refers to Tubal Cain, as the Father of Artificers; and it is in this sense that he has been introduced from a very early period into the legendary history of Freemasonry.

The first Masonic reference to Tubal Cain is found in the Legend of the Craft, where he is called the Founder of Smith-Craft, an explanation agreeing closely with modern biblical scholarship which designates him as the "Founder of the Gild of Smiths or Metal Workers." We cite this part of the legend from the Dowland Manuscript simply because of its more modern orthography; but the story is substantially the same in all the old manuscript Constitutions. In that manuscript we find the following account of Tubal Cain:

Before Noah's flood there was a man called Lamech, as it is written in the Bible, in the fourth chapter of Genesis; and this Lamech had two wives, the one named Ada and the other named Zilla; by his first wife, Ada, he got two sons, the one Jubal, and the other Jabal: and by the other wife he got a son and a daughter. And these four children founded the beginning of all the sciences in the world. The elder son, Jabal, founded the science of geometry, and he carried flocks of sheep and lambs into the fields, and first built houses of stone and wood, as it is noted in the chapter above named. And his brother Jubal founded the science of music and songs of the tongue, the harp and organ. And the third brother, Tubal Cain, founded smith-craft, of gold, silver, copper, iron, and steel, and the daughter founded the art of weaving. And these children knew well that God would take vengeance for sin, either by fire or water, wherefore they wrote the sciences that they had found, on two pillars that they might be found after Noah's flood. The one pillar was marble, for that would not burn with fire; and the other was clepped laterns, and would not drown in noe water.

Similar to this an old Rabbinical tradition, which asserts that Jubal, who was the inventor of writing as well as of music, having heard Adam say that the universe would be twice destroyed, once by fire and once by water, inquired which catastrophe would first occur; but Adam refusing to inform him, he inscribed the system of music which he had invented upon two pillars of stone and brick. A more modern Masonic tradition ascribes the construction of these pillars to Enoch. To this account of Tubal Cain must be added the additional particulars, recorded by Josephus, that he exceeded all men in strength, and was renowned for his warlike achievements.

The only other account of the proto-metallurgist that we meet with in any ancient author is that which is contained in the celebrated fragment of Sanconiatho, who refers to him under the name of Chrysor, which is evidently, as Bochart affirms, a corruption of the Hebrew chores ur, a worker in fire, that is, a smith. Sanconiatho was a Phoenician author, who is supposed to have flourished before the Trojan war, probably, as Sir William Drummond suggests, about the time when Gideon was Judge of Israel, and who collected the different accounts and traditions of the origin of the world which were extant at the period in which he lived. A fragment only of this work has been preserved, which, translated into Greek by Philo Byblius, was inserted by Eusebius in his Praeparatio Evangelica, and has thus been handed down to the present day. That portion of the history by Sanconiatho, which refers to Tubal Cain, is contained in the following words:

A long time after the generation of Hypsoaranios, the inventors of hunting and fishing, Agreas and Alieas, were born: after whom the people were called hunters and fishers, and from whom sprang two brothers, who discovered iron, and the manner of working it. One of these two, called Chrysor, was skilled in eloquence, and composed verses and prophecies. He was the same with Hephastos, and invented fishing-hooks, bait for taking fish, condigns and rifts, and was the first of all mankind who had navigated. He was therefore worshipped as a god after his death, and was called Diamichios.
It is said that these brothers were the first who contrived partition walls of brick.

Hephaistos, it will be observed, is the Greek of the god who was called by the Romans Vulcan. Hence the remark of Sanconiotho, and the apparent similarity of names as well as occupations, have led some writers of the last, and even of the present, century to derive Vulcan from Tubal Cain by a process not very devious and therefore familiar to etymologists. By the omission in Tubal Cain of the initial $T$, which is the Phenician article, and its valueless vowel, we get Baale, which, by the interchangeable nature of $B$ and $V$, is easily transformed to Vulcan.

"That Tubal Cain," says Bishop Edw. Stillingfleet (Origines Sacrae, or a Rational Account of the Christian faith as to the Truth and Divine Authority of the Scriptures and the Matters therein contained, 1662, page 292), "gave first occasion to the name and worship of Vulcan, hath been very probably conceived, both from the very great affinity of the names, and that Tubal Cain is expressly mentioned to be an instructor of every artificer in brass and iron, and as near relation as Apollo had to Vulcan, Jubal had to Tubal Cain, who was the inventor of music, or the father of all such as handle the harp and organ, which the Greeks attribute to Apollo."

Vossius, in his treatise De Idolatria (book i, chapter 36), makes this derivation of Vulcan from Tubal Cain. But Bryant, in his Analysis of Ancient Mythology (volume i, page 139), denies the etymology and says that among the Egyptians and Babylonians, Vulcan was equivalent to Horus or Osiris, symbols of the sun. He traces the name to the words Baal, Aban, Holy Bel, or Sacred Lord. Bryant's etymology may be adopted, however, without any interference with the identity of Vulcan and Tubal Cain. He who discovered the uses of fire, may well, in the corruptions of idolatry, have typified the solar orb, the source of all heat.

It might seem that Tubal is an attribute compounded of the definite particle $T$ and the word Baal, signifying Lord. Tubal Cain would then signify the Lord Cain. Again, $du$ or $dv$, in Arabic, signifies Lord; and we trace the same signification of this affix in its various interchangeable forms of $Du$, $Tu$, and $Di$, in many Semitic words. But the question of the identical origin of Tubal Cain and Vulcan has at length been settled by the researches of comparative philologists. Tubal Cain is Semitic in origin, and Vulcan is Aryan. The latter may be traced to the Sanskrit $ulka$, meaning heat.

From the mention made of Tubal Cain in the Legend of the Craft, the word was long ago adopted as significant in the primary Degrees, and various attempts have been made to give it an interpretation. Hutchinson, in an article in his Spirit of Masonry, devoted to the consideration of the Third Degree, has the following reference (page 162) to the word:

"The Mason advancing to this state of Masonry, pronounced his own sentence, as confessional of the imperfection of the second stage of his profession, and as probationary of the exalted Degree to which he aspires, in this Greek distich, ΤΟΥΒΑΛΚΛΕΩΣ. Stru a tumulum: 'I prepare my sepulchre; I make my grave in the pollutions of the earth; I am under the shadow of death.' This distich has been vulgarly corrupted among us, and an expression takes place scarcely similar in sound, and entirely inconsistent with Masonry, and unmeaning in itself.

But however ingenious this interpretation of our Brother Hutchinson may be, it is generally admitted to be incorrect.

The modern English Freemasons, and through them the French, have derived Tubal Cain from the Hebrew $tebel$ and $kanah$ to acquire possession, and, with little respect for the grammatical rules of the Hebrew language, interpret it as meaning worldly possessions.

In the Hemming lectures, now the authorized English system, we find that the answer to the question, "What does Tubal Cain denote?" is "Worldly possessions." And Delaunay, in his Théâtre (page 17), denies the reference to the proto-smith, and says: "If we reflect on the meaning of the two Hebrew words, we will easily recognize in their connection the secret wish of the hierarch, of the Templar, of the Freemason, and of every mystical sect, to govern the world in accordance with its own principles and its own laws." It is fortunate, we think, that the true meaning of the words will authorize no such interpretation.

The fact is, that even if Tubal Cain were derived from tebel and kanah, the precise rules of Hebrew construction would forbid affixing to their union any such meaning as "worldly possessions." Such an interpretation of it in the French and English systems was, therefore, in Doctor Mackey's opinion, a very forced and inaccurate one.

The use of Tubal Cain as a significant word in the Masonic instructions is derived from the Legend of the Craft, by which the name was made familiar to the Operative and then to the Speculative Freemasons; and it refers not symbolically, but historically to his Scriptural and traditional reputation as an artificer. If he symbolized anything, it would be labor; and a Freemason's labor is to acquire truth, and not worldly possessions. The English and French interpretation has never been introduced into the United States.

TUB BAANI AMAL ABAL. The Hebrew phrase, תב ואנ㎈ ἀμάλ ἀβαλ meaning It is just to reward labor. An expression found in the Thirteenth Degree of the Ancient and Accepted Scottish Rite.

TUGENDVEREIN. German, Society of Virtue. See Concordats.

TUNE, FREEMASONS'. The air of the song written by Matthew Birkhead, and published in the Book of Constitutions of 1729, with the title of the Entered Apprentice's Song, is generally and deservedly well known as the Freemasons' Tune. William Chappell, in a work entitled Popular Music of the Olden Time, gives the following interesting account of it:

"This tune was very popular at the time of the ballad operas, and I am informed that the same words are still sung to it at Masonic meetings. The air was introduced in The Village Opera, The Chambermaid, The Lottery, The Grub-Street Opera, and The Lover has his Reward. It is contained in the third volume of The Dancing Master, and of Walsh's New Country Dancing Master. Words and music are included in Watt's Musical Miscellany (iii, page 72), and in British Melody, or The Musical Magazine (folio 1738). They were also printed on broadsides.

In the Gentlemen's Magazine, for October, 1731, the first stanza is printed as 'A Health, by Mr. Birkhead.' It seems to be there quoted from the Constitutions of the Freemasons, by the Rev. James Anderson, A.M., one of the Worshipful Masters.
There are several versions of the tune. One in *Pills to Purge Melancholy* (1719, ii, page 230), has a second part; but that being almost a repetition of the first, taken an octave higher, is out of the compass of ordinary voices, and has therefore been generally rejected.

In *A Complete Collection of Old and New English and Scotch Songs* (1735, ii, page 172) the name is given as *Ye Commoners and Peers*; but Leveridge composed another tune to these words. In *The Musical Mason, or Freemasons' Pocket Companion*, being a collection of songs used in all Lodges, to which are added the *Freemasons' March and Ode* (1791), this is entitled *The Entered Apprentice's Song*. Many stanzas have been added from time to time, and others have been altered.

See Birkhead, Matthew; Entered Prentice's Song, and Songs of Freemasonry.

TUNIS. In Northern Africa, between Algeria and Tripoli, on the shores of the Mediterranean Sea. Several Lodges have been constituted in Tunis and on July 17, 1879, a Grand Lodge was formed. In 1917 its Grand Master was Gustavus Daemons and it controlled about six Lodges.

TURANIAN. One of the three historical divisions of religion—the other two being the Aryan and the Semitic—and embraces the two sacred codes of China, namely, those of Confucius and Laoo-tse.

TURBAN. The usual head-dress worn in Eastern nations, consisting of a quilted cap, without rim, and a sash or scarf of cotton or linen wound about the cap. In Royal Arch Chapters, the *turban*, of a purple color, constitutes the head-dress of the Scribe, because that officer represents the Jewish prophet, Haggai.

TURCOPOLEIR. The third dignity in the Order of Knights Hospitaller of Saint John, or Knights of Malta. It took its name from the Turcopoles, a sort of light horse mentioned in the history of the Christian wars in Palestine. The office of *Turcopoler* was held by the Conventional Bailiff, or Head of the Langue, the national division, of England. He had the command of the Cavalry of the Order.

TURKEY. A writer in the * Freemasons Quarterly Review* (1844, page 21), says that there was a Masonic meeting in Constantinople, at which some Turks were initiated, but that the government prohibited the future meetings. This must have been an irregular Lodge.

Many and various authorities have founded Lodges in Turkey. Mention of Lodges at Smyrna and Aleppo occurred in a London newspaper as early as 1738. Oriental Lodge under the Grand Lodge of England has been active since 1856 at Constantinople.

A Grand Lodge of Turkey formed by Ionico, Anatolia, and Benzenzia Lodges was declared illegal in 1859 by the Grand Lodge of England.

A District Grand Lodge was established in 1861 with Sir Henry Bulwer, British Ambassador, as District Grand Master. A Supreme Council was opened in 1869 and a Grand Orient of Turkey in 1908.

Since 1894 the Grand Lodge of Hamburg has had a Lodge working in German, Die Leuchte am goldenen Horn, meaning *Light at the Golden Horn*, these last two words referring to the crescent-shaped strait, the Bosporus, on which Constantinople is situated. The Grand Orient of Turkey has three Lodges, the Grand Orient of France one, all at Constantinople.

The Grand Orient of France has two Lodges at Smyrna, Homere from 1909 and Meles from 1913; Barkai from 1905 at Jaffa, and Moriah Lodge at Jerusalem since 1913. The Grand Orient has also had a Lodge at Beyrouth in Syria, Le Liban from 1868; and at Zahle, also in Syria, Etoile du Liban, meaning in French *Star of the Liban*, since 1913. The Grand Orient of Italy has Lodges at Adana and Angora, two at Smyrna, one at Syrian Tripoli, and another at Rodi.

In these Lodges many native Mohammedans have been initiated. The Turks, however, have always had secret societies of their own, which has led some writers to suppose, erroneously, that Freemasonry existed long before the date of its actual introduction. Thus, the Begtasschi form a secret society in Turkey, numbering many thousands of Mussulmans in its ranks, and none but a true Moslem can be admitted to the Brotherhood. It is a religious Order, and was founded in the year 1328 by the Hadji Begtass, a famous dervish, from whom it derives its name. The Begtasschi have certain signs and passwords by which they are enabled to recognize the "true Brethren," and by which they are protected from vagabond impostors. A writer in *Notes and Queries* says, in allusion to this Society, that "One day, during the summer of 1855, an English merchant captain, while walking through the streets of a Turkish quarter of Constantinople, encountered a Turk, who made use of various signs of Freemasonry, some of which, the captain being a Mason, he understood and others he did not." It is, however, probable in this instance, considering the date, that the Turk was really a Freemason, and possessed some higher Degrees, which had not been attained by the English captain. There is also another equally celebrated Order in Turkey, the Melewi, who have secret modes of recognition.

TURQUOISE. Oliver says (Landmarks ii, page 521) that the first stone in the third row of the High Priest's Breastplate "was a ligure, hyacinth, or turquoise." The stone was a ligure; but Doctor Oliver is incorrect in supposing that it is a synonym of either a hyacinth or a turquoise, which are stones of a very different nature (see *Breastplate*).

TUSCAN ORDER. The simplest of the five Orders of Architecture, as its columns are never fluted, and it does not allow the introduction of any kind of ornament. It is one of the two modern Orders, not being found in any ancient example. Hence it is of no value in Masonic symbolism.

TWELVE. *Twelve*, being composed of the mystical numbers 7+5 or of 3X4, the triad multiplied by the quaternion, was a number of considerable value in ancient systems. Thus there were twelve signs of the zodiac, twelve months in the year, twelve Tribes of Israel, twelve stones in the pectoral, and twelve oxen supporting the molten sea in the Temple. There were twelve apostles in the new law, and the New Jerusalem has twelve gates, twelve foundations, is twelve thousand furlongs square, and the number of the sealed is twelve times twelve thousand. Even the Pagans respected this number, for there were in their mythology twelve superior and twelve inferior gods.

TWELVE COMPANIONS, THE. See *Companions, The Twelve*.

TWELVE ILLUSTRIOUS KNIGHTS. The Eleventh Degree of the Ancient and Accepted Scottish Rite; more correctly *Sublime Knight Elected*, which see.
TWELVE LETTERED NAME. The Jews had among their Divine names, besides the Tetragrammaton, a two-lettered name, which was Jah, as well as a twelve-lettered and a forty-two-lettered name. None of these, however, were so sacred and unutterable as the Tetragrammaton. Maimonides says of the twelve-lettered name, that it was formerly used instead of Adonai, as being more emphatic, in place of the Tetragrammaton, whenever they came to that sacred name in reading. It was not, however, like the Tetragrammaton, communicated only to their disciples, but was imparted to any that desired its knowledge. But after the death of Simeon the Just, the Tetragrammaton ceased to be used at all, the twelve-lettered name was substituted in blessing the people; and then it became a secret name, and was communicated only to the most pious of the Priests. What was the twelve-lettered name is uncertain, though all agree that it was not a name, but a sentence composed of twelve letters. Rabbi Bechai says it was formed by a triple combination and permutation of the four letters of the Tetragrammaton; and there are other explanations equally unsatisfactory.

There was also a forty-two-lettered name, composed, says Bechai, of the first forty-two letters of the Book of Genesis. Another and a better explanation has been propounded by Franck, that it is formed out of the names of the ten Sephiroth, which with the 1, vau, or and, amount exactly to forty-two letters. There was another name of seventy-two letters, which is still more inexplicable. Of all these names, Maimonides (more Nebukhim I, bsi) says that, as they could not possibly constitute one word, they must have been composed of several words, and he adds:

There is no doubt that these words conveyed certain ideas, which were designed to bring man nearer to the true conception of the Divine Essence, through the process we have already described. These words, composed of numerous letters, have been designated as a single name, because, like all accidental proper names, they indicate one single object: and to make the object more intelligible several words are employed, as many words are sometimes used to express one single thing. This must be well understood, that they taught the ideas indicated by these names, and not the simple pronunciation of the meaningless letters.

TWELVE ORIGINAL POINTS OF FREEMASONRY. The old English lectures, which were abrogated by the United Grand Lodge of England in 1813, when it adopted the system of Hemming, contained the following passage: There are in Freemasonry twelve original points, which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through these twelve forms and ceremonies, not only in the first degree, but in every subsequent one. Hence, it will be seen that our ancient Brethren deemed these Twelve Original Points of Freemasonry, as they were called, of the highest importance to the ceremony of initiation, and they consequently took much pains, and exercised much ingenuity, in giving them a symbolical explanation. But as, by the decree of the Grand Lodge, they no longer constitute a part of the English lectures, and were never introduced into the United States of America, there can be no impropriety in presenting a brief explanation of them, for which we are indebted to the industry of Doctor Oliver, who has treated of them at great length in the eleventh lecture of his Historical Landmarks.

The ceremony of initiation, when these points constituted a portion of the ritual, was divided into twelve parts, in allusion to the twelve Tribes of Israel, to each of which one of the points was referred, as follows:

1. The opening of the Lodge was symbolized by the Tribe of Reuben, because Reuben was the first-born of his father Jacob, who was called the father of the twelve Tribes, and was deemed the beginning of his strength. He was therefore, appropriately adopted as the emblem of that ceremony which is essentially the beginning of every initiation.

2. The preparation of the candidate was symbolized by the Tribe of Simeon, because Simeon prepared the instruments for the slaughter of the Shechemites; and that part of the ceremony which relates to offensive weapons, was used as a token of our abhorrence for the cruelty exercised on that occasion.

3. The report of the Senior Deacon referred to the Tribe of Levi, because, in the slaughter of the Shechemites, Levi was supposed to have made a signal or report to Simeon his brother, with whom he was engaged in attacking these unhappy people while unprepared for defense.

4. The entrance of the candidate into the Lodge was symbolized by the Tribe of Judah, because they were the first to cross the Jordan and enter the promised land, coming from the darkness and servitude, as it were, of the wilderness into the light and liberty of Canaan.

5. The prayer was symbolized by the Tribe of Zebulun, because the blessing and prayer of Jacob were given to Zebulun, in preference to his brother Issachar.

6. The circumambulation referred to the Tribe of Issachar, because, as a thrifty and indolent Tribe, they required a leader to advance them to an equal elevation with the other tribes.

7. Advancing to the altar was symbolized by the Tribe of Dan, to teach us, by contrast, that we should advance to truth and holiness as rapidly as that Tribe advanced to idolatry, among whom the golden serpent was first set up to receive adoration.

8. The obligation referred to the Tribe of Gad, in allusion to the solemn vow which was made by Jephthah, Judge of Israel, who was of that Tribe.

9. The entrusting of the candidate with the mysteries was symbolized by the Tribe of Asher, because he was the protector with the women of that Tribe, as Asher was said to be the inheritor of fatness and royal dainties.

10. The investiture of the lambskin, by which the candidate was invested free, referred to the Tribe of Naphtali, which was invested by Moses with a peculiar freedom, when he said, "O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the South."

11. The ceremony of the northeast corner of the Lodge referred to Joseph, because, as this ceremony reminds us of the most superficial part of Freemasonry, so the two half Tribes of Ephraim and Manasseh, of which the Tribe of Joseph was composed, were accounted to be more superficial than the rest, as they were descendants of the grandsons only of Jacob.

12. The closing of the Lodge was symbolized by the Tribe of Benjamin, who was the youngest of the sons of Jacob, and thus closed his father's strength.

Such were the celebrated twelve original points of Freemasonry of the ancient English lectures. They were never introduced into the United States of America, and they are now disused in England. But it will be seen that, while some of the allusions are perhaps abstruse, many of them are ingenious and appropriate. It will not, perhaps, be regretted that they have become obsolete; yet it cannot be denied that they added something to the symbolism and to the religious reference of Freemasonry. At all events, they are matters of Masonic antiquity, and, as such, are not unworthy of attention.
TWENTY-FOUR-INCH GAGE. A rule two feet long, which is divided by marks into twenty-four parts each one inch in length. The Operative Mason uses it to take the necessary dimensions of the stone that he is about to prepare. It has been adopted as one of the working-tools of the Entered Apprentice in Speculative Freemasonry, where its divisions are supposed to represent hours. Hence its symbolic use is to teach him to measure his time so that, of the twenty-four hours of the day, he may devote eight hours to the service of God and a worthy distressed Brother, eight hours to his usual vocation, and eight to refreshment and sleep. In the twenty-four-inch gage is a symbol of time well employed, following as best we can the example of the lines told to us by Longfellow in the Psalm of Life,

Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.

The Masonic essence of the lesson is ability, preparedness and readiness, recalling the suggestion of William Shakespeare to the workman in Julius Caesar (act I, scene i, line 5),

Where is thy leather apron and thy rule? What dost thou with thy best apparel on?

TWENTY-ONE. A number of mystical import, partly because it is the product of 3 and 7, the most sacred of the odd numbers, but especially because it is the sum of the numerical value of the letters of the Divine Name, Eheyej, thus:

\[ 5 + 10 + 5 + 1 = 21. \]

It is little valued in Freemasonry, but is deemed of great importance in the Cabala and in Alchemy; in the latter, because it refers to the twenty-one days of distillation necessary for the conversion of the grosser metals into silver (see Numbers and Numeration by Letters).

TWENTY-SEVEN. Although the number twenty-seven is found in the Degree of Select Master and in some of the other advanced Degrees, it can scarcely be called in itself a sacred number. It derives its importance from the fact that it is produced by the multiplication of the square of three by three, thus: \( 3 \times 3 \times 3 = 27 \) (see Three).

TWENTY-SIX. This is considered by the Cabalists as the most sacred of mystical numbers, because it is equal to the numerical value of the letters of the Tetragrammaton, thus:

\[ 5 + 6 + 5 + 10 = 26. \]

TWO-LETTERED NAME. The title given by the Talmudists to the name of God, the Hebrew word, \( \text{J} \) or \( \text{Jah} \), which see.

TYLER. Tyde and Tyler are the old and now obsolete spelling of Tyle and Tiler, which see.

TYPE. In the science of symbology it is the picture or model of something of which it is considered as a symbol. Hence the words type and symbol are in this sense synonymous. Thus the Tabernacle was a type of the Temple, as the Temple is a type of the Lodge.

TYRHAN. The brother and slayer of Osiris, in the Egyptian mythology. As Osiris was a type or symbol of the sun, Typhon was the symbol of winter, when the vigor, heat, and, as it were, life of the sun are destroyed, and of darkness as opposed to light.

TYRE. An ancient city of Phenicia, which in the time of King Solomon was celebrated as the residence of King Hiram, to whom that monarch and his father David were indebted for great assistance in the construction of the Temple at Jerusalem. Tyre was distant from Jerusalem about one hundred and twenty miles by sea, and was thirty miles nearer by land. An intercourse between the two cities and their respective monarchs was, therefore, easily cultivated. The inhabitants of Tyre were distinguished for their skill as artificers, especially as workers in brass and other metals; and it is said to have been a principal seat of that skilful body of architects known as the Dionysiac Fraternity.

The City of Sidon, which was under the Tyrian government, was but twenty miles from Tyre, and situated in the forest of Lebanon. The Sidonians were, therefore, naturally wood-cutters, and were engaged in felling the trees, which were afterward sent on floats by sea from Tyre to Joppa, and thence carried by land to Jerusalem, to be employed in the Temple building.

Doctor Morris, who visited Tyre in 1868, describes it in his Freemasonry in the Holy Land (page 91) as a city under ground, lying, like Jerusalem, twenty to fifty feet beneath the débris or rubbish of many centuries. It consists, to use the language of a writer he has cited, of "prostrate and broken columns, dilapidated temples, and mounds of buried fragments."

TYRE, QUARRIES OF. It is an error of Doctor Oliver, and some other writers, to suppose that the stones of the Temple of Jerusalem were furnished from the Quarries of Tyre. If there were such quarries, they were not used for that purpose, as the stones were taken from the immediate vicinity of the edifice (see Quarries).

TYRIAN FREEMASONS. Those who sustain the hypothesis that Freemasonry originated at the Temple of Solomon have advanced the theory that the Tyrian Freemasons were the members of the Society of Dionysiac Artificers, who at the time of the building of Solomon's Temple flourished at Tyre. Many of them were sent to Jerusalem by Hiram, King of Tyre, to assist King Solomon in the construction of his Temple. There, uniting with the Jews, who had only a knowledge of the speculative principles of Freemasonry, which had been transmitted to them from Noah, through the patriarchs, the Tyrian Freemasons organized that combined system of Operative and Speculative Masonry which continued for many centuries, until the beginning of the eighteenth, to characterize the Institution. This hypothesis is maintained with great ingenuity by Lawrie in his History of Freemasonry, or by Doctor Brewster, if he was really the author of that work, and until recently it has been the most popular theory respecting the origin of Freemasonry. But as it is wanting in the support of historical evidence, it has yielded to the more plausible speculations of recent writers.
U. The twenty-first letter of the English alphabet, is a modification of the Greek letter Τ, upsilon; it is in the Hebrew υ, or in the Chaldaic and hieroglyphical, the head of an animal with horns, hence its symbolism. $U$ has a close affinity to $V$, hence they were formerly interchanged in writing and printing.

UDEN, CONRAD FRIEDERICH. A Masonic writer of some celebrity. He was a Doctor of Medicine, and at one time a Professor in Ordinary of the University of Dorpat; afterward an Aulic Counselor and Secretary of the Medical College of St. Petersburg or Petrograd. He was from 1785 to 1786 the editor of the Archiv für Freimaurerei und Rosenkreuzer, published during those years at Berlin. This work contains much interesting information concerning Rosicrucianism. He also edited, in 1785 and 1786, at Altona, the Ephemeriden der gesammten Freimaurerei auf das Logenjahr 1785 und 1786, Tables of the Total Freemasons of Lodges in 1785 and 1786.

UGANDA. There are only about one thousand white men in Uganda, Central East Africa, but a Lodge has already been established there.

UNAFFILIATED FREEMASON. A Freemason who is not a member of any Lodge. As this class of Freemasons contribute nothing to the revenues nor to the strength of the Order, while they are always willing to partake of its benefits, they have been considered as an encumbrance upon the Craft, and have received the general condemnation of Grand Lodges.

It is evident that, anterior to the present system of Lodge organization, which dates about the end of the eighteenth century, there could have been no unaffiliated Freemasons. And, accordingly, the first reference that we find to the duty of Lodge membership is in the Charges, published in 1723, in Anderson's Constitutions, where it is said, after describing a Lodge, that "every Brother ought to belong to one"; and that "in ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him" (Constitutions, 1723, page 51). In this last clause, Doctor Anderson evidently refers to the regulation in the Old Constitutions, that required attendance on the Annual Assembly. For instance, in the oldest of these, the Halliwell or Regius Manuscript (lines 107 to 112) it is said, and we modernize the language, "that every Master that is a Freemason must be at the General Congregation, if he is told in reasonable time where the Assembly shall be holden; and to that Assembly he must go, unless he has a reasonable excuse."

But the Assembly was rather in the nature of a Grand Lodge, and neglect to attend its annual meeting would not place the offender in the position of a modern unaffiliated Freemason. But after the organization of subordinate Lodges, a permanent membership, which had been before unknown, was then established; and as the revenues of the Lodges, and through them of the Grand Lodge, were to be derived from the contributions of the members, it was found expedient to require every Freemason to affiliate with a Lodge, and hence the rule adopted in the Charge already cited. Yet, in Europe, non-affiliation, although deemed to some extent a Masonic offense, has not been visited by any penalty, except that which results from a deprivation of the ordinary advantages of membership in any Association.

The modern Constitution of England, however, prescribes that "no Brother who has ceased to be a subscribing member of a Lodge shall be permitted to visit any one Lodge more than once until he again becomes a subscribing member of some Lodge" (Rule 152). He is permitted to visit each Lodge once, because it is supposed that this visit is made for the purpose of enabling him to make a selection of the one in which he may prefer working. But afterward he is excluded, in order to discourage those Brethren who wish to continue members of the Order, and to partake of its benefits, without contributing to its support. The Constitutions of the Grand Lodges of Ireland and Scotland are silent upon the subject, nor is any penalty prescribed for unaffiliation by any of the Grand Lodges of the Continent of Europe.

In the United States of America a different view has been taken of the subject, and its Grand Lodges have, with great unanimity, denounced unaffiliated Freemasons in the strongest terms of condemnation, and visited them with penalties, which vary, however, to some extent in the different Jurisdictions. There is, probably, no Grand Lodge in the United States that has not concurred in the opinion that the neglect or refusal of a Freemason to affiliate with a Lodge is a Masonic offense, to be visited by some penalty and a deprivation of some rights.

The following principles may be laid down as constituting the law in the United States of America on the subject of unaffiliated Freemasons:

1. An unaffiliated Freemason is still bound by all those Masonic duties and obligations which refer to the Order in general, but not by those which relate to Lodge organization.

2. He possesses, reciprocally, all those rights which are derived from membership in the Order, but none of those which result from membership in a Lodge.
3. He has a right to assistance when in imminent peril, if he asks for that assistance in the conventional way.
4. He has no right to pecuniary aid from a Lodge.
5. He has no right to visit Lodges, or to walk in Masonic processions.
6. He has no right to Masonic burial.
7. He still remains subject to the government of the Order, and may be tried and punished for any offense by the Lodge within whose geographical Jurisdiction he resides.
8. And, lastly, as the nonaffiliation is a violation of Masonic law, he may, if he refuses to abandon that condition, be tried and punished for it, even by expulsion, if deemed necessary and expedient, by any Grand Lodge within whose Jurisdiction he lives.

UNANIMOUS CONSENT. In the beginning of the eighteenth century, when Freemasonry was reviving from the condition of decay into which it had fallen, and when the experiment was tried of transforming it from a partly Operative to a purely Speculative System, the great object was to maintain a membership which, by the virtuous character of those who composed it, should secure the harmony and prosperity of the infant Institution. A safeguard was therefore to be sought in the care with which Freemasons should be selected from those who were likely to apply for admission. It was the quality, and not the quantity, that was desired. This safeguard could only be found in the unanimity of the ballot. Hence, in the sixth of the General Regulations, adopted in 1721, it is declared that “no man can be entered a member of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master” (Constitutions, 1723, page 59).

And to prevent the exercise of any undue influence of a higher power in forcing an unworthy person upon the Order, it is further said in the same article: “Nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the Lodge.”

But a few years after, the Order being now on a firm footing, this prudent fear of “spoiling harmony,” or “dispersing the Lodge,” seems to have been lost sight of, and the Brethren began in many Lodges to desire a release from the restrictions laid upon them by the necessity for unanimous consent. Hence, Doctor Anderson says in his second edition: “But it was found inconvenient to insist upon unanimity in several cases. And, therefore, the Grand Masters have allowed the Lodges to admit a member if not above three ballots are against him; though some Lodges desire no such allowance” (Constitutions, 1738, page 155). This rule still prevails in England; and its modern Constitution still permits the admission of a Freemason where there are not more than three ballots against him, though it is open to a Lodge to demand unanimity.

In the United States, where Freemasonry is more popular than in any other country, it was soon seen that the danger of the Institution lay not in the paucity, but in the multitude of its members, and that the only provision for guarding its portals was the most stringent regulation of the ballot. Hence, in almost, if not quite, all Jurisdictions of the United States, unanimous consent is required. And this rule has been found to work with such advantage to the Order, that the phrase, “the black ball is the bulwark of Freemasonry,” has become a proverb.

UNFAVORABLE REPORT. Should the Committee of Investigation on the character of a petitioner for initiation make an unfavorable report, the frequent usage, although some Grand Lodges have decided otherwise, is to consider the candidate rejected by such report, without proceeding to the formality of a ballot, which is therefore dispensed with. This usage was, in Doctor Mackey’s opinion, established on the principles of common sense; for, as by the ancient Constitutions one black ball suffices to reject an application, the unfavorable report of a committee must necessarily, and by consequence, include two unfavorable votes at least. It is therefore unnecessary to go into a ballot after such a report, as it is to be taken for granted that the Brethren who reported unfavorably would, on a resort to the ballot, cast their negative votes. Their report is indeed virtually considered as the casting of such votes, and the applicant is therefore at once rejected without a further and unnecessary ballot.

UNHELE. An old English word meaning to uncover, or reveal. Spenser, in the Faerie Queene, says, “Then suddenly both would themselves unhele” (see Heler, also Hail or Hale).

UNIFORMITY OF WORK. An identity of forms in opening and closing, and in conferring the Degrees, constitutes what is technically called Uniformity of Work. The expression has no reference, in its restricted sense, to the working of the same Degrees in different Rites and different countries, but only to a similarity in the ceremonies practised by Lodges in the same Rite, and more especially in the same Jurisdiction. This is greatly to be desired, because nothing is more unpleasant to a Freemason, accustomed to certain forms and ceremonies in his own Lodge, than on a visit to another to find those forms and ceremonies so varied as to be sometimes scarcely recognizable as parts of the same Institution. So anxious are the dogmatic authorities in Freemasonry to preserve this uniformity, that in the Charge to a Brother he is instructed never to “suffer an infringement of our Rites, or a deviation from established usages and customs.”

In the Act of Union in 1813, of the two Grand Lodges of England, in whose systems of working there were many differences, it was provided that a Committee should be appointed to visit the several Lodges, and promulgate and enjoin one system, “that perfect reconciliation, unity of obligation, law, working, language, and dress, might be happily restored to the English Craft” (Article XV).

A writer in C. W. Moore’s Magazine, once proposed the appointment of delegates to visit the Grand Lodges of England, Scotland, and Ireland, that a system of work and lectures might be adopted, which should thereafter be rigidly enforced in both hemispheres. The proposition was not popular, and no delegation was ever appointed. It is well that it was so, for no such attempt could have met with a successful result.

It is a fact, that uniformity of work in Freemasonry, however much it may be desired, can never be
attained. This must be the case in all institutions where the ceremonies, the legends, and the instructions are oral. The treachery of memory, the weakness of judgment, and the fertility of imagination, will lead men to forget, to diminish, or to augment, the parts of any system which are not prescribed within certain limits by a written rule. The Rabbis discovered this when the Oral Law was becoming perverted, and losing its authority, as well as its identity, by the interpretations that were given to it in the schools of the Scribes and Prophets. Hence, to restore it to its integrity, it was found necessary to divest it of its oral character and give to it a written form. To this are we to attribute the origin of the two Talmuds which now contain the essence of Jewish theology. So, while in Freemasonry we find the esoteric ritual continually subjected to errors arising mainly from the ignorance or the fancy of Masonic teachers, the monitorial instructions—few in Preston, but greatly enlarged by Webb and Cross—have suffered no change.

It would seem from this that the evil of non-conformity could be removed only by making all the ceremonies monitorial; and so much has this been deemed expedient, that a few years since the subject of a written ritual was seriously discussed in England. But the remedy would be worse than the disease. It is to the oral character of its ritual that Freemasonry is indebted for its permanence and success as an organization. A written, which would soon become a printed, ritual would divest Symbolic Freemasonry of its attractions as a Secret Association, and would cease to offer a reward to the laborious student who sought to master its mystical science. Its philosophy and its symbolism would be the same, but the books containing them would be consigned to the shelves of a Masonic library, their pages to be discussed by the profane as the common property of the antiquary, while the Lodges, having no mystery within their portals, would find but few visitors, and certainly no workers.

It is, therefore, a matter of congratulation that uniformity of work, however desirable and however unattainable, is not so important and essential as many have deemed it. Doctor Oliver, for instance, seems to confound in some of his writings the ceremonies of a Degree with the landmarks of the Order. But they are very different. The landmarks, because they affect the identity of the Institution, have long since been embodied in its written laws, and unless by a wilful perversion, as was the case in France, where the Grand Mastership was abolished, can never be changed. But variations in the phraseology of the lectures, or in the forms and ceremonies of initiation, so long as they do not trench upon the foundations of symbolism on which the science and philosophy of Freemasonry are built, can produce no other effect than a temporary inconvenience. The errors of an ignorant Master will be corrected by his better instructed successor.

The variation in the ritual can never be such as to destroy the true identity of the Institution. Its profound dogmas of the unity of God, and the eternal life, and of the universal brotherhood of man, taught in its symbolic method, will forever shine out pre-eminent above all temporary changes of phraseology. Uniformity of work may not be attained, but uniformity of design and uniformity of character will forever preserve Freemasonry from disintegration.

UNION DES FRANCS-MACONS ALLEMANDS. See Verein Deutscher Freimaurer.

UNION, GRAND MASTERS'. Efforts were made at various times in Germany to organize an association of the Grand Masters of the Grand Lodges of Germany. At length, through the efforts of Brother Warnatz, the Grand Master of Saxony, the scheme was fully accomplished, and on May 31, 1898, the Grand Masters' Union—Grossmeisterstag, literally, the diet of Grand Masters—assembled at the City of Berlin, the Grand Masters of seven German Grand Lodges being present. The meetings of this Body, which became annual, were entirely unofficial; it claimed no legislative powers, and met only for consultation and advisement on matters connected with the ritual, the history, and the philosophy of Freemasonry.

UNION MASTER'S DEGREE. An honorary Degree, said to have been invented by the Lodge of Reconciliation in England, in 1813, at the Union of the two Grand Lodges, and adopted by the Grand Lodge of New York in 1819, which authorized its Lodges to confer it. It was designed to detect clandestine and irregular Freemasons, and consisted only of the investiture of the recipient with certain new modes of recognition.

UNION OF 1813, THE. At one time two conflicting Grand Lodge Bodies were in existence in England. One, known as the Grand Lodge of England, originally with four old Lodges assembling at London on June 24, 1717. This Lodge we will designate as the Grand Lodge of the Moderns, that being the name by which they were known during the famous controversy, in spite of the fact that they were in existence long before the other competitor. The reason for the designation Modern in this instance is that parts of their ritual and ceremony had been modified or changed, as time went on, from the ancient workings of the Freemasons. The other Lodge, while of more recent establishment, became known as the Grand Lodge of the Antients because they claimed that their ceremonies had come down from the ancient or Operative Lodges without change. This Grand Lodge of the Antients was also known as of Atholl Masons, it having been headed by Lord Atholl. They elected their first Grand Master on December 5, 1753, their membership at that time consisting largely of Irish Freemasons then resident in London. This Antient Grand Lodge became strong as time went on. The Grand Lodge of the Moderns was weakened by disunion within its own ranks between the Operative and Speculative Lodges, some of whom joined the opposing Grand Lodge of the Antients. The famous Laurence Dermott was for many years the head of the Antients. Dermott was elected Grand Secretary of the Antients February 5, 1752. After much conflict between the Antients and Moderns a Union was consummated, the Articles of Union being signed November 25, 1813, by the Dukes of Sussex and Kent, the Grand Masters of the two Lodges. Later, December 27, 1813, the Act of Union confirmed this agreement at a joint meeting of the two Lodges and the present United Grand Lodge of England came into existence.
UNION OF GERMAN FREEMASONS. The German title is Verein deutscher Freimaurer. An association of Freemasons of Germany organized at Potsdam, May 19, 1861. The Society has met annually at different places and cultivates the Masonic science, the advancement of the prosperity and usefulness of the Order, and the closer union of the members in the bonds of brotherly love and affection (see Verein Deutscher Freimaurer).

UNION OF SCIENTIFIC FREEMASONS. The German name is Bund wissenschaftlicher Freimaurer. An Association founded, November 28, 1802, by Fessler, Fischer, Moosdorf and other learned Freemasons of Germany. According to their Act of Union, all the members pledged themselves to investigate the history of Freemasonry, from its origin down to the present time, in all its different parts, with all its systems and retrogressions, in the most complete manner, and then to communicate what they knew to trustworthy Brethren. In the assemblies of the members, there were no rituals, nor ceremonies, nor any special vestments requisite, nor, indeed, any outward distinctions whatever. A common interest and the love of truth, a general aversion of all deception, treachery, and secrecy were the sentiments which bound them together, and made them feel the duties incumbent on them, without binding themselves by any special oath. Consequently, the members of the Scientific Union had all equal rights and obligations; they did not acknowledge a superior, or subordination to any Masonic authority whatever.

Any upright scientifically cultivated Master Mason, a sincere seeker after truth, might join this Union, no matter to what Rite or Grand Lodge he belonged, if the whole of the votes were given in his favor, and he pledged himself faithfully to carry out the intention of the founders of the Order. Each circle of scientific Freemasons was provided with a number of copies of the Deed of Union, and every new candidate, when he signed it, became a partaker of the privileges shared in by the whole; the Chief Archives and the center of the Confederation were at first to be in Berlin.

But the Association, thus inaugurated with the most lofty pretensions and the most sanguine expectations, did not well succeed. "Brethren," says Findel (History, English translation, page 501), "whose cooperation had been reckoned upon, did not join; the active working of others was crippled by all sorts of scruples and hindrances, and Fessler's purchase of Kleinwall drew off his attention wholly from the subject. Differences of opinion, perhaps also too great egotism, caused dissensions between many members of the Association and the Brethren of the Lodge at Altenburg. Distrust was excited in every man's breast, and, instead of the enthusiasm formerly exhibited, there was only lukewarmness and disgust." Other schemes, especially that of the establishment of a Saxon Grand Lodge, impaired the efforts of the Scientific Freemasons. The Union gradually sank out of sight, and finally ceased to exist.

UNION OF THE TWENTY-TWO. See German Union of Two and Twenty.

UNIONS, LODGE OF. This Lodge, No. 256, was constituted in England in 1785 and under its sanction the famous Emulation Lodge of Improvement meets (see Emulation Lodge).

UNION OF GERMAN FREEMASONS. The Grand Lodge of England assumed that title in the year 1813, because it was then formed by the Union of the Grand Lodge of the Antients, the "Grand Lodge of Free and Accepted Masons of England according to the Old Institutions," and the Grand Lodge of Moderns, the "Grand Lodge of Free and Accepted Masons under the Constitution of England." The Body thus formed, by which an end was put to the dissensions of the Craft which had existed in England for more than half a century, adopted the title, by which it has ever since been known, of the United Grand Lodge of Ancient Freemasons of England (see Union of 1813).

UNION OF SCIENTIFIC FREEMASONS. The purpose of the Scientific Freemasons was to investigate the history of Freemasonry in all its different parts with all its systems, and to communicate their findings to trustworthy Brethren. In the assemblies of the members, there were no rituals, nor ceremonies, nor any special vestments required, only a common interest in truth and the avoidance of deception. Consequently, the members of the Scientific Union had all equal rights and obligations; they did not acknowledge a superior, or subordination to any Masonic authority whatever.

Any upright scientifically cultivated Master Mason, a sincere seeker after truth, could join this Union, no matter to what Rite or Grand Lodge he belonged, if the whole of the votes were given in his favor, and he pledged himself faithfully to carry out the intention of the founders of the Order. Each circle of scientific Freemasons was provided with a number of copies of the Deed of Union, and every new candidate, when he signed it, became a partaker of the privileges shared in by the whole; the Chief Archives and the center of the Confederation were at first to be in Berlin.

But the Association, thus inaugurated with the most lofty pretensions and the most sanguine expectations, did not well succeed. "Brethren," says Findel (History, English translation, page 501), "whose cooperation had been reckoned upon, did not join; the active working of others was crippled by all sorts of scruples and hindrances, and Fessler's purchase of Kleinwall drew off his attention wholly from the subject. Differences of opinion, perhaps also too great egotism, caused dissensions between many members of the Association and the Brethren of the Lodge at Altenburg. Distrust was excited in every man's breast, and, instead of the enthusiasm formerly exhibited, there was only lukewarmness and disgust." Other schemes, especially that of the establishment of a Saxon Grand Lodge, impaired the efforts of the Scientific Freemasons. The Union gradually sank out of sight, and finally ceased to exist.

UNION OF THE TWENTY-TWO. See German Union of Two and Twenty.

UNIONS, LODGE OF. This Lodge, No. 256, was constituted in England in 1785 and under its sanction the famous Emulation Lodge of Improvement meets (see Emulation Lodge).
or expulsion by a Symbolic Lodge, the appeal from sides may be dissevered.

The next branch of the Order is Cryptic Freemasonry, which, although rapidly growing, is not yet as extensive as Royal Arch Masonry. It consists of two Degrees, Royal and Select Master, to which is sometimes added the Super-Excellent, which, however, is generally considered only as an honorary or supplementary Degree. These Degrees are conferred in Councils which owe their obedience to Grand Councils. Only one Grand Council can exist in a State or Territory, as is the case with a Grand Lodge, a Grand Chapter, or a Grand Commandery. Grand Councils exist in many of the States, and elsewhere the Councils have been established by Charters emanating from the General Grand Council.

Templarism is governed by a Supreme Body, whose style is the Grand Encampment of the United States, and this Body, which meets triennially, possesses sovereign power over the whole Templar system in the United States. Its presiding officer is called Grand Master, and this is the highest office known to American Templarism. Throughout the States there are Grand Commanderies, which exercise immediate jurisdiction over the Commanderies in the State, subject, however, to the superintending control of the Grand Encampment. Where there are no Grand Commanderies, Charters are issued directly to subordinate Commanderies by the Grand Encampment.

The Ancient and Accepted Scottish Rite is very popular in the United States. There are two Supreme Councils—one for the Southern Jurisdiction, which is the Mother Council of the world. Its nominal Grand East is at Charleston, South Carolina; but its Secretariat has been removed to Washington City since the year 1870. The other Council is for the Northern Masonic Jurisdiction. Its Grand East and Secretariat is at Boston, Massachusetts. The Northern Supreme Council has jurisdiction over the States of Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Delaware, Ohio, Indiana, Illinois, Michigan and Wisconsin. The Southern Supreme Council exercises jurisdiction over all the other States and Territories of the United States.

UNITY OF GOD. In the popular mythology of the ancients there were many gods. It was to correct this false opinion, and to teach a purer theogony, that the initiations were invented. And so, as Warburton says, “the famous secret of the Mysteries was the unity of the Godhead.” This, too, is the doctrine of Masonic initiation, which is equally distant from the blindness of atheism and the folly of polytheism.

UNIVERSAL AURORA, SOCIETY OF THE. Founded at Paris, in 1783, for the practise of mesmerism, Cagliostro, “the Divine Charlatan,” taking an active part in its establishment. Very little at this day is known of it.

UNIVERSAL CRAFTSMEN COUNCIL OF ENGINEERS. Brothers O. N. Pomeroy and Benjamin Dettlebach, stationary steam engineers of Cleveland, Ohio, in the course of a friendly meeting, October 20, 1895, conversed about an organization being formed of engineers who were Master Masons.
The outcome of this discussion was that on December 10, 1899, a notice was published in a local newspaper calling a meeting at the Forest City House, when twenty-seven were present on December 22, 1899. Similar organizations have been planted in other parts of the country and these have been grouped into the Universal Craftsmen Council of Engineers. This latter organization came into being through a conference held at Brother Pomeroy's residence at Cleveland, September 14, 1903, with the following delegates: Oscar Mabie and John L. O'Brien of Chicago, John H. Leathers of Rochester, New York, James Gillespie of Philadelphia, Charles E. Davey of Detroit and Benjamin Dettleback of Cleveland. The organization has established a publication entitled the Universal Engineer. In similar crafts, associations have been formed, as at Cleveland, Ohio, including workers in electricity, plumbing, steam-fitting, printing, sheet-metal, building, wood, etc. These are joined in the Body known as the Cleveland Federation of Craftsmen.

**UNIVERSAL HARMONY, ORDER OF.** See MEOMERIC Freemasonry.

**UNIVERSAL LANGUAGE.** See Language, Universal, and Universal Fratamasona Ligo.

**UNIVERSALA FRAMASONA LIGO.** The Esperanto—auxiliary language—name for Universal Masonic League, an organization founded on August 30, 1913, at Berne, in Switzerland, the object being to further the intimacy of relations between members of all regular Lodges, Grand Lodges, and Grand Orient of all Rites and countries of the world. This was to be on a basis of absolute neutrality in all respects, the members to be independent outside the above scope of the League. As an official organ the Bulletin was used of the International Bureau of Masonic Affairs, intercourse being maintained through the medium of the auxiliary language, Esperanto. Officers were: President, Senator Dr. Magalhaes Lima of Lisbon, Grand Master of the Grand Orient of Portugal; Secretary, Doctor Uhlmann of Zihlschlacht, Switzerland, and Treasurer, Doctor Hederich, Kassel, Germany. More recently the Secretary has been Carl Barthel, Frankfort a/M, Germany. Meetings are usually held annually during the sessions of the International Congresses of the Esperantists (see Language, Universal).

**UNIVERSALISTS, ORDER OF.** A Society of a Masonic bearing, founded by Retif de la Bretonne, in Paris, about 1841, and having but one Degree.

**UNIVERSALITY OF FREEMASONERY.** The boast of the Emperor Charles V, that the sun never set on his vast Empire, may be applied with equal truth to the Order of Freemasonry. From East to West, and from North to South, over the whole habitable globe, are our Lodges disseminated. Wherever the wandering steps of civilized man have left their footprints, there have our Temples been established. The lessons of Masonic love have penetrated into the wilderness of the West, and the Red Man of our soil has shared with his more enlightened Brother the mysteries of our science; while the arid sands of the African desert have more than once been the scene of a Masonic greeting. Freemasonry is not a fountain, giving health and beauty to some single hamlet, and slaking the thirst of those only who dwell upon its humble banks; but it is a mighty stream, penetrating through every hill and mountain, and gliding through every field and valley of the earth, bearing in its beneficent bosom the abundant waters of love and charity for the poor, the widow, and the orphan of every land.

**UNIVERSIT TERRARUM, ETC.** The documents emanating from any of the Bodies of the Ancient and Accepted Scottish Rite commence with the following epigraph: Universit Terrarum Orbis Architectonis per Gloriam Ingentis, meaning By the Glory of the Grand Architect of the Universe. This is the correct form as first published, in 1802, by the Mother Council at Charleston in its Circular of that year, and used in all its Charters and Patents.

**UNKNOWN PHILOSOPHER.** One of the mystical and theosophic works written by Saint Martin, the founder of the Rite of Martinism, was entitled Le Philosophe Incognito, or The Unknown Philosopher, whence the appellation was often given by his disciples to the author. A Degree of his Rite also received the same name.

**UNKNOWN SUPERIORS.** When the Baron Von Hund established his system or Rite of Strict Observation, he declared that the Order was directed by certain Freemasons of superior rank, whose names as well as their designs were to be kept secret from all the Brethren of the lower Degrees; although there was an insinuation that they were to be found or to be heard of in Scotland. To these secret dignitaries he gave the title of Superiores Incogniti, or Unknown Superiors. Many Masonic writers, suspecting that Jesuitism was at the bottom of all the Freemasonry of that day, asserted that S. I., the initials of Superiores Incogniti, meant really Societas Jesu, that is, the Society of Jesus or the Jesuits. It is scarcely necessary now to say that the whole story of the Unknown Superiors was probably a myth.

 However, the reader will find much interest in an old book or two of 1788, as Les Jesuites chassés de la Maçonnerie et leur Poignard brisé par les Masons, or The Jesuits driven from Masonry and their dagger broken by the Masons. Another one, presumably a continuation of the above essay, is the Mémoires des Quatre Voeux de la Compagnie de S. Ignace et des Quatres Grades de la Maçonnerie de S. Jean, that is the Identity of the four Vows of the Company of Saint Ignace (Ignatius Loyola, 1491–1556, soldier-priest, a Spaniard who founded the Order of the Jesuits or Society of Jesus) and the Masonry of Saint John. Both are of the same date and the title page might indicate by Orient de Londres, East of London, that they were published in that city but they were printed at Paris and probably by Nicholas de Bonneville. Brother Bernard Beyer, Bibliographie der Freimaurerischen Literature, 1826, lists over a dozen works dealing with the Jesuits, from this standpoint, amongst the many discussing matters pertaining to the Roman Catholic Church. As to this question generally Brother Dudley Wright has discussed it helpfully in Roman Catholicism and Freemasonry, London, 1922, and there is a lecture in pamphlet form by Brother R. J. Lemert, Catholicism and Freemasonry, Helena, Montana, examining the causes of the hostility displayed by the Roman Catholic hierarchy against the Masonic Institution, and a treatise, The Principles of Freemasonry, 374 pages,
UNNAMEABLE. THE. See Incommunicable.

UNPUBLISHED RECORDS OF THE CRAFT. A work thus entitled and edited by the late Brother Hughan, was published in 1871, forming part of the book called Masonic Sketches and Reprints and containing many manuscripts of value, theretofore unknown to the general Masonic public. Many others have since been traced, and the work of Masonic progress has a large field in the near future which will be productive of great historic good.

UNTEMPERED MORTAR. In the lecture used in the United States in the early part of the nineteenth century, and in some parts of the country almost as recently as the middle of the century, the Apprentices at the Temple were said to wear their Aprons in the peculiar manner characteristic of that class that they might preserve their garments from being defiled by untempered mortar. This is mortar which has not been properly mixed for use, and it thus became a symbol of passions and appetites not duly restrained. Hence the Speculative Apprentice was made to wear his Apron in that peculiar manner to teach him that he should not allow his soul to be defiled by the “untempered mortar of unruly passions.”

UNUTTERABLE NAME. The Tetragrammaton, or Divine Name, which is more commonly called the Ineffable Name. The two words are precisely synonymous.

UNWORTHY MEMBERS. That there are men in our Order whose lives and characters reflect no credit on the Institution, whose ears turn coldly from its beautiful lessons of morality, whose hearts are untouched by its soothing influences of brotherly kindness, whose hands are not opened to aid in its deeds of charity, is a fact which we cannot deny, although we may be permitted to express our grief while we acknowledge its truth. But these men, though in the Temple, are not of the Temple; they are among us, but are not with us; they belong to our household, but they are not of our faith; they are of Israel, but they are not Israel. We have sought to teach them, but they would not be instructed; seeing, they have not perceived; and hearing, they have not understood the voice in which you profess. Freemasonry prescribes no principles that are opposed to the sacred teachings of the Divine Lawgiver, and sanctions no acts that are not consistent with the sternest morality and the most faithful obedience to government and the laws; and while this continues to be its character, it cannot, without the most atrocious injustice, be made responsible for the acts of its unworthy members.

Of all human societies, Freemasonry is undoubtedly, under all circumstances, the fittest to form the truly good man. But however well conceived may be its laws, they cannot completely change the natural disposition of those who ought to observe them. In truth, they serve as lights and guides; but as they can only direct men by restraining the impetuosity of their passions, these last too often become dominant and the Institution is forgotten.

UPADEVAS. Minor Sanskrit works regarded as appendices to the four Canonical Vedas, and comprising the Ayurveda, on medicine, the Dharmaveda, on archery, the Ghandharveda, on music, and the Silpasdstra, or Arthasastras, on mechanics and other practical subjects. These were looked upon as inspired works and so classed by Hindu scholars among the treasures of the ancient literary language of India (see Puranas).

UPANISHAD. A Sanskrit word meaning Mystic. A name given to certain Sanskrit works, of which about one hundred and fifty are known, and founded upon the Brahmana portion of the Vedas, containing the “mysterious doctrine” of the process of creation, nature of a Supreme Being, and its due relation to the human soul. The older Upanishads are placed among the Srutis, or writings supposed to be inspired (see Sruti).

UPPER CHAMBERS. The practise of holding Masonic Lodges in the upper rooms of houses is so universal that, in all his experience, Doctor Mackey had no knowledge of a single instance in which a Lodge has been held in a room on the first floor of a building. Brother Clegg has been present at a country Lodge held in a one-story building which of course was carefully tiled. The most apparent reason for the use of an upper floor room is, that security from being over-seen or overheard may be thus obtained, and hence Doctor Oliver says, in his Book of the Lodge (page 44), that “a Masonic hall should be isolated, and, if possible, surrounded with lofty walls. . . . As, however, such a situation in large towns, where Freemasonry is usually practised, can seldom be obtained with convenience to the Brethren, the Lodge should be formed in an upper story.” This, a practical reason, will be perhaps sufficient to Freemasons in general. But to those who are more curious, it may be well to say, that for this custom there is also a mystical reason of great antiquity.

Gregory, in his book, Notes and Observations on some Passages of Scripture (1871, page 17), states: “The upper rooms in Scripture were places in that part of
the house which was highest from the ground, set apart by the Jews for their private orisons and devotions, to be addressed towards Solomon’s Temple.” This room received, in the Hebrew language, the appellation of Alijah, which has been translated by the Greek huperoon, and improperly by the Latin cenaculum. The Hebrew and the Greek both have the signification of an upper room, while the Latin appellative would give the idea of a dining-room or place for eating, thus taking away the sacred character of the apartment. The Alijah was really a secret chamber or recess in the upper part of the house, devoted to religious uses. Hence the wise men or Rabbis of Israel are called by the Talmudists beni Alijah, or “the sons of the upper or secret room.”

And so (in Psalm civ, 2 and 3), the Psalmist speaks of God as stretching out the heavens like a curtain, and laying the beams of his chambers in the waters, where, in the original, the word here translated “chambers” is the plural of Alijah, and should more properly be rendered “his secret chambers”: an allusion, as Doctor Clarke thinks, to the Holy of Holies of the Tabernacle. Again, in Second Chronicles (ix, 3 and 4), it is said that when the Queen of Sheba had seen the wisdom of Solomon and the house that he had built—his provisions, servants, and cup-bearers, “and his ascent” by which he went up into the house of the Lord—“there was no more spirit in her.” The word which our translators have rendered “his ascent,” is again this word Alijah, and the passage should be rendered “his secret chamber,” or “upper room”; the one by which, through a private way, he was enabled to pass into the Temple.

On the advent of Christianity, this Jewish custom of worshipping privately in an upper room was adopted by the apostles and disciples, and the New Testament contains many instances of the practise, the word Alijah being, as we have already remarked, translated by the Greek huperoon, which has a similar signification of an upper room, while the Latin appellation would give the idea of a dining-room or place for eating, thus taking away the sacred character of the apartment. Hence we may trace the practise of holding Lodges in upper rooms to this ancient custom; and that, again, has perhaps some connection with the sacred character always given by the ancients to “high places,” so that it is said, in the Masonic lectures, that our ancient Brethren met on high hills and low vales. The reason there assigned by implication is that the meeting may be secret; that is, the lectures place the Lodge on a high hill, a vale, or other secret place. And this reason is more definitely stated in the modern lectures, which say that they so met “to observe the approach of cowans and eavesdroppers, and to guard against surprise.” Probably the ancient symbolism of the sanctity of a high place was referred to as well as that more practical idea of secrecy and safety.

UPRIGHT MAN AND MASON. And given it strictly in charge ever to walk and act as such before God and Man. Admonition in the Apprentice Degree. The definition of Man is interwoven with the Triangle or Pyramid, hence true and upright. In S. P. Andrew’s Radical Etymology, or the origin of language and languages, we find the following: “Throughout the Indo-European family of languages, the syllable ma—changeable to me, mi, mo, mu—means great, and na—changeable to ne, ni, no, nu—means small, as their primal sense. Hence mata, mana, mena, etc., mean great-small and thence ratio or proportion, allied with tapering, the cone, pyramid, or triangle. The Latin men-sa is a ‘surveyor’s triangular measuring-board’; mesa, ‘anything conical’; mon-s, ‘a mountain’; men-s, ‘the mind,’ that is, ‘ratio’; Sanskrit, ma; Latin, mensum; English, measure; hence, Sanskrit, mana, mana meaning to think’ (see Man).

UPRIGHT POSTURE. The upright posture of the Apprentice in the Northeast Corner, as a symbol of upright conduct, was emphasized in the ritual by Preston, who taught in his lectures that the candidate then represented “a just and upright man and Mason.” The same symbolism is referred to by Hutchinson, who says that “as the builder raises his column by the plane and perpendicular, so should the Mason carry himself toward the world.” Indeed, the application of the Corner-stone, or the Square Stone, as a symbol of uprightness of conduct, which is precisely the Masonic symbolism of the candidate in the Northeast, was familiar to the ancients; for Plato says that he who vauntily sustains the shocks of adverse fortune, demeaning himself uprightly, is truly good and of a square posture.

UR. Hebrew, ים, meaning fire. Masonically alludes to fire, light or spirit.

URIEL. Hebrew,יריעל, meaning the fire of God. An Archangel, mentioned only in Second Esdras. Michael Glycas, the Byzantine historian, says that his post is in the sun, and that he came down to Seth and Enoch, and instructed them in the length of the years and the variations of the seasons. The Book of Enoch describes him as the angel of thunder and lightning. In some of the Hermetic Degrees of Freemasonry, the name, as representing the angel of fire, becomes a significant word.

URIM AND THUMMIM. The Hebrew words יריעל אורים, A urim, and אורים, Thummim, have been variously translated by commentators. The Septuagint translates them, “manifestation and truth”; the Vulgate, “doctrine and truth”; Aquila, “lights and perfections”; Kalisch, “perfect brilliancy”; but the most generally received interpretation is, “light and truth.” What the Urim and Thummim were has also been a subject of as much doubt and difference of opinion. Suddenly introduced to notice by Moses in the command in Exodus (xxviii, 30) “and thou shalt put in the breastplate of judgment the Urim and the Thummim”—as if they were already familiar to the people—we know only of them from the Scriptural account, that they were sacred lots to be worn concealed in or behind the breastplate, and to be consulted by the High Priest alone, for the purpose of obtaining a revelation of the will of God in matters of great moment.

Some writers have supposed that the augury consisted in a more splendid appearance of certain letters
of the names of the Tribes inscribed upon the stones of the Breastplate; others, that it was received by voice from two small images which were placed beyond the folds of the Breastplate. A variety of other conjectures have been hazarded, but as Godwyn (Moses and Aaron iv, 8) observes, "he spoke best, who ingeni-ously confessed that he knew not what Urim and Thummim was."

Whatever may have been the precise forms of these mysterious objects, and there is yet much uncertainty about them in the minds of scholars, there seems no doubt that they were essential elements of the sacred oracle by which the Hebrews of old endeavored to find out the will of God. Urim has been suggested as meaning guilt, and Thummmin, innocence, and these widely contrasting ideas may have had none other than a comprehensive significance of the scope represented by the two, the Urim and Thummim; all that was light and dark, clean and unclean, stood before the Lord in this appeal for the Divine Guidance. Perhaps there was associated with the vestment, the ephod, connected with the Urim and Thummim, some-thing of the nature of casting lots, of divination, of an appeal for a judgment from the Godhead, seeking a sign, to be exhibited by perhaps committing the question at issue to a sort of inspired ballot. But let the reader examine what is said in the Bible itself where evidently the Urim and Thummim were placed within the Breastplate of the High Priest. Here they were used to reveal the will of God. The reference in First Samuel (xxviii, 6) to dreams and to the Urim and Thummim indicate quite clearly the class in which these methods and means are capable of being placed. The verse says,

And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, not by Urim, nor by prophets.

The opinion now almost universally accepted is that the Jewish lawgiver borrowed this, as he did the Ark, the Brazen Serpent, and many other of the symbols of his theocracy, from the usages so familiar to him of the Egyptian Priests, with which both he and Aaron were familiar, eliminating, of course, from them their previous heathen allusion and giving to them a purer signification.

In reference to the Urim and Thummim, we know not only from the authority of ancient writers, but also from the confirmatory testimony of more recent monumental explorations, that the judges of Egypt wore golden chains around their necks, to which was suspended a small figure of Themè, the Egyptian god-ess of Justice and Truth. Some of these breast-plates," says Gliddon, Ancient Egypt (page 32), "are extant in European museums; others are to be seen on the monuments as containing the figures of two deities—Ra, the sun, and Themè. These represent Ra, or the sun, in a double capacity, physical and intellectual light; and Themè in a double capacity, justice and truth."

Neither in the ancient Craft nor in Royal Arch Masonry have the Urim and Thummim been intro-duced; although Oliver discusses them, in his Land-marks, as a type of Christ, to be Masonically applied in his peculiar system of a Christian interpretation of all the Masonic symbols. But the fact is that after the construction of the Temple of Solomon we hear no more of the consultation by the priests of the Urim and Thummim. They seem to have given way to the audible interpretation of the divine will by the prophets. That would necessarily disconnect them from Freemasonry as symbols and these symbols are therefore not to be accepted even by those who place the foundation of the Order at the Solomonic era.

However, they have been introduced as a symbol into some of the continental high Degrees. Thus, in the last Degree of the Order of Brothers of Asia, the presiding officer wears the Urim and Thummim sus-pended from a golden chain as the jewel of his office.

Reghellini, Esprit du dogme or Genius of Dogma (page 60), thus gives the continental interpretation of the symbols: "The folly of Solomon is commemo-rated in the instructions and ceremonies of a high Degree, where the Acolyte is reminded that Solomon, becoming arrogant, was for a time abandoned by the Divinity, and as he was, although the greatest of kings, only a mortal, he was weak enough to sacrifice to idols, and thereby lost the communication which he had previously had through the Urim and Thum-mim. These two words are found in a Degree of the Maître écossais, or Scottish Master. The Venerables or Worshipful Masters of the Lodges and the Sublime Masters explain the legend to their recipients of an elevated rank, as intended to teach them that they should always be guided by reason, virtue, and honor, and never abandon themselves to an effeminate life or silly superstition."

Doctor Mackey concluded that it was undeniable that Urim and Thummim have no legitimate existence as Masonic symbols, and that they can only be con-sidered such by a forced and modern interpretation.

URIOT, JOSEPH. The author of a work entitled Le véritable Portrait d'un Franc-Maçon or The True Portrait of a Freemason which was published by a Lodge at Frankfort, in 1742. It may be looked upon, says Kloss, as the earliest public exposition of the true principles of Freemasonry which appeared in Germany. Many editions of it were published. M. Uriot also published at Stonnard, in 1769, a work entitled Lettres sur la Franche Maçonnerie or Letters on Freemasonry; which was, however, only an enlarge-ment of the Portrait.

URN. Among the ancients, cinerary urns were in common use to hold the ashes of the deceased after the body had been subjected to incremen-tation, which was the usual mode of disposing of it. He who would desire to be learned upon this subject should read Sir Thomas Browne's celebrated work entitled Hy-driotaphioe, or Urn Burial, where everything neces-sary to be known on this topic may be found. In
from the old sacred Scriptures, as well as from cumu-

sultant and Released Master in the American Rite, the urn was introduced as if to remind the beholder that the ashes of the great artist were there deposited. Cross borrowed, it may be supposed, his idea from an older symbol in the advanced Degrees, where, in the description of the tomb of Hiram Abif, it is said that the heart was enclosed in a golden urn, to the side of which a triangular stone was affixed, inscribed with the letters J. M. B. within a wreath of acacia, and placed on the top of an obelisk (see Monument, and Time, also Broken Column). 

URUGUAY. A republic of South America. The Grand Orient of France is said to have chartered a Lodge in Uruguay in 1827, but there is no definite evidence to support this statement. Lodge No. 217, Asilio de la Virtud, Home of Virtue, was chartered by the Grand Lodge of Pennsylvania on February 6, 1832, at Montevideo. On August 20, 1841, the Grand Orient of France issued authority for a Lodge which developed into a Chapter, Areopagus and Consistory. Warrants were also issued from Brazil. By authority of one of the Grand Orients at Rio de Janeiro, a Supreme Council of the Ancient and Accepted Scottish Rite and a Grand Orient of Uruguay were formed in 1856 at Montevideo. Relations between the two Bodies were so friendly that the Sovereign Grand Commander of the Supreme Council and the Grand Master of the Grand Orient were often one and the same person. In 1923 the Grand Orient of Uruguay exercised control over eighteen Lodges. The Grand Orient of France has a Lodge, Amis de la Patrie, meaning Friends of the Native Land, at Montevideo, where the Grand Lodge of England has Acacia Lodge and Silver River Lodge. USAGES. The peculiarity of constant intercourse between the Kings of Israel and Tyre pending the construction of the Holy House, has been frequently commented upon. That this was so is evident from the old sacred Scriptures, as well as from cumulative history by Josephus and others. This ancient custom of intercommunication would not be so marked, had these two kings ever met, yet during the years of construction, gifts and messages seem to have led to the more intimate custom of propounding problems and difficult questions. Hence the inducement to the beholder that the ashes of the great artist were there deposited. Cross borrowed, it may be supposed, his idea from an older symbol in the advanced Degrees, where, in the description of the tomb of Hiram Abif, it is said that the heart was enclosed in a golden urn, to the side of which a triangular stone was affixed, inscribed with the letters J. M. B. within a wreath of acacia, and placed on the top of an obelisk (see Monument, and Time, also Broken Column).

USE AND ABUSE OF FREEMASONRY. Book, was published in 1783 at London, by Captain George Smith, Inspector of the Royal Military Academy at Woolwich, England, and the Provincial Grand Master of Kent, 1777–81. While Master of a Lodge at Woolwich, Brother Smith was disciplined for opening a Lodge and initiating candidates in the Kings Bench Prison.

UTAH. Grand Secretary Sam H. Goodwin in his investigations of early Freemasonry in Utah has brought to light many noteworthy facts. He finds the first Lodge organized in Utah was among soldiers of the United States Army sent there by President Buchanan. A Dispensation for Rocky Mountain Lodge dated March 6, 1859, was granted by Grand Master Samuel Saunders of Missouri, to (Lieutenant) John T. Robinson and other officers at Camp Floyd. About forty were associated in the movement. This Lodge received a Charter in 1860, No. 205 of Missouri. In 1892 Grand Master Wm. R. Penick reported that the Lodge had prospered but ceased working because the membership “consisted principally of Masons belonging to the U. S. Army who were forced to surrender their Charter on account of the Army being recalled to Washington City.” Grand Secretary Gourley also wrote “the Charter, jewels, records, etc., were all returned to this office more correctly completed than those ever received from any surrendered Lodge under the Jurisdiction of this Grand Body since its organization. The jewels were of the very best quality, in fact everything received by this office from that Lodge bore evidence of more than ordinary refinement and culture.” This complication adds interest to Brother Goodwin’s mention of two relics, a square and compasses, framed and under glass in the ante-room of Damascus Lodge No. 10, at Mt. Pleasant, of which it is recorded that they were made from a camp kettle by the blacksmith of General Albert Sidney Johnston’s army at Camp Floyd, Utah, 1858, and that they were the first to be used there in a Masonic Lodge. The Grand Master of Nevada, Joseph DeBell, issued a Dispensation February 4, 1866, for the organization of Mount Moriah Lodge at Salt Lake City. The question then rose as to the attitude to be adopted towards the Mormons. The Grand Master of Nevada vetoed the admission to the Craft of any of Mormon faith and the Lodge submitted for the time being. Application at the Annual Communication of the Grand Lodge for an unrestricted Charter was refused, but the Dispensation of the Lodge was renewed. A year later it was surrendered and a certificate of standing in the Craft issued to each member. After a refusal from the Grand Lodge of Montana the Grand Lodge of Kansas issued a Dispensation on November 25, 1867, and a Charter on October 21, 1868. At a Convention held at Salt Lake City, January 16, 1872, representatives of Wasatch, Mount Moriah and Argenta Lodges decided to organize a Grand Lodge. Officers were chosen and installed and the Grand Lodge was duly constituted. It adopted the attitude
of the Grand Lodge of Nevada and expelled one Brother from the Craft who had become a Mormon.

Utah Chapter, No. 1, Salt Lake City, was granted a Dispensation on December 13, 1872. A Charter was issued by authority of the General Grand Chapter on November 25, 1874. Utah No. 1; Ogden, No. 2; Ontario, No. 3, and Provo, No. 4, were the four Chapters in existence in Utah when the Grand Chapter of the State was formed. The first Convocation was held at Salt Lake City, September 5, 1911, and Companion C. F. Jennings was chosen the first Grand High Priest.

The General Grand Council issued a Dispensation for Utah Council, No. 1, at Salt Lake City on February 13, 1892. It gave authority to Companions A. Scott Chapman, Henry Budgeford and Edwin Copperfield to communicate the Degrees, and a Council, chartered on August 21, was constituted October 30, 1894.

The Grand Encampment of the United States warranted three Commanderies in Utah, the first of which, Utah, No. 1, at Salt Lake City, was granted a Dispensation December 20, 1873, and chartered December 3, 1874. Utah, No. 1; El Monte, No. 2, and Malta, No. 3, organized the Grand Commandery of Utah at Ogden on April 19, 1910, under a Warrant issued by Sir Henry Warren Rugg, Grand Master.

Four Charters were granted to bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, on October 21, 1903, at Salt Lake City, namely, Utah Consistory, No. 1; Salt Lake Council of Kadosh, No. 1; James Lowe Chapter of Rose Croix, No. 1, and Jordon Lodge of Perfection, No. 2.

V. The Hebrew letter is ג, waw. The twenty-second letter in the English alphabet, of the Hebrew, numerical value of six. Its definition, a nail, which in form it represents, and as a Divine name connected with it is vn, Vezio, cum splendore or with brilliancy, the V and O in Hebrew being equal. As a Roman numeral its value is five.

VACANCIES IN OFFICE. Every Masonic officer is elected and installed to hold his office for the time for which he has been elected, and until his successor shall be installed. This is in the nature of a contract between the officer and the Lodge, Chapter, or other Body which has elected him, and to its terms he signifies his assent in the most solemn manner at the time of his installation. It follows from this that to resign the office would be on his part to violate his contract. Vacancies in office, therefore, can only occur by death. Even a removal from the Jurisdiction, with the intention of permanent absence, will not vacate a Masonic office, because the person removing might change his intention, and return. For the reasons why neither resignation nor removal can vacate an office see Succession to the Chair.

VAGAO or BAGAOS. Found in the Fourth Degree of the French Rite of Adoption. The Vale or Valley was introduced at an early period into the symbolism of Freemasonry. A catechism of the beginning of the eighteenth century says that “the Lodge stands upon holy ground, or the highest hill or lowest vale, or in the vale of Jehoshaphat, or any other secret place.” And Browne, who in the beginning of the nineteenth century gave a correct version of the Prestonian lectures, says that “our ancient Brethren met on the highest hills, the lowest dales, even in the valley of Jehoshaphat, or some such secret place.”

Hutchinson (see Spirit of Masonry, page 94) has dilated on this subject, but with a mistaken view of the true import of the symbol. He says: “We place the spiritual Lodge in the vale of Jehoshaphat, implying thereby that the principles of Masonry are derived from the knowledge of God, and are established in the judgment of the Lord.” And he adds: “The highest hills and lowest valleys were from the earliest times esteemed sacred, and it was supposed the spirit of God was peculiarly diffusive in those places.”

It is true that worship in high places was an ancient idolatrous usage. But there is no evidence that the superstition extended to valleys. Hutchinson’s subsequent reference to the Druidical and Oriental worship in groves has no bearing on the subject, for groves are not necessarily valleys. The particular reference to the valley of Jehoshaphat would seem in that case to carry an allusion to the peculiar sanctity of that spot, as meaning, in the original, the valley of the judgment of God. But the fact is that the old Freemasons did not derive their idea that the Lodge was situated in a valley from any idolatrous practise of the ancients.

Valley, in our Freemasonry, is a symbol of secrecy. And although we are not disposed to believe that the use of the word in this sense was borrowed from any meaning which it had in Hebrew, yet it is a singular coincidence that the Hebrew word for valley, gnometh, signifies also deep, or, as Bate (Critica Hebraea) defines it, “whatever lies remote from sight, as counsels and designs which are deep or close.” This very word is used in Job (xii, 22) where it is said that God “discovereth deep things out of darkness, and bringeth out to light the shadow of death.”

The Lodge, therefore, is said to be placed in a valley because, the valley being the symbol of secrecy, it is intended to indicate the secrecy in which the acts of the Lodge should be concealed. And this interpretation agrees precisely with what is said in the passages already cited, where the Lodge is said to stand in the lowest vale “or any secret place.” It is supported also by the present instructions in the United States, the ideas of which at least Webb derived from Preston. It is there taught that our ancient Brethren met on the highest hills and lowest vales, the better to observe the
approach of covans and eavesdroppers, and to guard against surprise (see Valley).

VALHALLA. The North German or Scandinavian hall of the gods.

VALLEY. In the Capitular Degrees of the French Rite, this word is used instead of Orient, to designate the seat of the Chapter. Thus on such a body a document would be dated from the Valley of Paris, instead of the Orient of Paris. The word, says the Dictionnaire Magique, is often incorrectly employed to designate the South and North sides of the Lodge, where the expression should be "the column of the South" and "the column of the North." Thus, a Warden will address the Brethren of his valley, instead of the Brethren of his column. The valley includes the whole Lodge or Chapter; the columns are its divisions (see Vale).

VAN RENSSELAER, KILLIAN HENRY. Born 1799, died January 28, 1881. A native of Albany, New York State, and descendant of the well-known old Knickerbocker family, whose name he bore. He had held various positions in Craft Masonry, but in 1824 he became prominent in the Ancient and Accepted Scottish Rite, to which he devoted himself for the remainder of his life, becoming an Inspector-General on June 17, 1845. Brother Van Rensselaer commanded the Supreme Council that rebelled against the ruling of Edward A. Raymond, and thus was formed another Supreme Body in the Northern States, whose difficulties were finally overcome as were all schisms of every nature of the Ancient and Accepted Scottish Rite, on May 17, 1867. Brother Van, as he was familiarly termed, resided during the last thirty years of his life in the West, and died in California, an outlying suburb of Cincinnati, Ohio. One more sincerely devoted to the cause of Freemasonry, and without a day of relenting earnestness, will not in time be found (see Red Cross of Rome and Constantine).

VAULT, VASSAL, PIERRE GERARD. A French physician and Masonic writer, who was born at Manosques, in France, October 24, 1799. He was intended by his parents for the Church, and entered the Seminary of Marseilles for the purpose of pursuing his professional studies. At the commencement of the Revolution he left the school and joined the army, where, however, he remained only eighteen months. He then applied himself to the study of medicine, and pursued the practice of the profession during the rest of his life, acquiring an extensive reputation as a physician. He was elected a member of several medical societies, to whose transactions he contributed several valuable essays. He is said to have introduced to the profession the use of the Digitalis purpurea (dried leaves of the foxglove plant) as a remedial agent, especially in diseases of the heart. He was initiated into Freemasonry about the year 1811, and thenceforth took an active part in the Institution. He presided in the Lodge, Chapter, and Aereopagus of the Sept Ecossais Reunis, meaning in French the Seven Reunited Scottish, with great zeal and devotion; was in 1819 elected Secretary-General of the Grand Orient, and in 1827 President of the College of Rites. He attained the Thirty-third Degree of the Ancient and Accepted Scottish Rite, and was a warm advocate of Scottish Freemasonry. But his zeal was tempered by his judgment, and he did not hesitate to denominate the errors that had crept into the system, an impar-
Temple, and is viewed with equal reverence by Jews
to occupy the exact site of the original Solomonic
sacred. The first worship was in cave temples, which
are to be found beneath the site of the old Temple.
Talmudical legend, in which the Jewish Rabbis state
that, in preparing the foundations of the Temple, the
found by some of the workmen of Zerubbabel at the
building of the second Temple.

Beneath the dome, at the southeast angle of the
Temple wall, conspicuous from all points, is a small
vault. Like every other myth and allegory of Free-
masons have adopted the same idea. They teach
that death is but the beginning of life; that if the first
or evanescent Temple of our transitory life be on the
surface, we must descend into the secret vault of death
before we can find that sacred deposit of truth which
is to adorn our second Temple of eternal life. It is in
this sense of an entrance through the grave into eternal
life that we are to view the symbolism of the secret
vault. Like every other myth and allegory of Free-
masonry, the historical relation may be true or it may
be false; it may be founded on fact or be the invention
of imagination; the lesson is still there, and the sym-
bolism teaches it exclusive of the history.

VDAS. The Hebrew word ימ. That is, the
second Adar. A month intercalated by the Jews
every few years between Adar and Nisan, so as to
reconcile the computation by solar and lunar time.
It commences sometimes in February and sometimes
in March.

VEDANGA. A Sanskrit word meaning Limb of the
Veda. A collection of Sanskrit works on the grammar,
lexicography, chronology, and ritual of the Vedic text.
They are older than the Upanishads, and are placed
among the Great Shasters, though not among the
Sruti.

VEDAS. The most ancient of the religious writings of the Indian Aryans, and now constituting the sacred
canon of the Hindus, being to them what the Bible is
to the Christians, or the Koran to the Mohammedans.
The word Veda denotes in Sanskrit, the language in
which these books are written, wisdom or knowledge
and comes from the verb Veda, which, like the Greek
Ισέων, signifies I know. The German weis and the
English wit came from the same root. There are four
collections of these writings, each of which is called a Veda,
the Rig-Veda, the Yazur-Veda, the Sama-Veda, and the Atharva-Veda; but the first only is the real Veda, the others being but commentaries
on it, as the Talmud is upon the Old Testament.
The Rig-Veda is divided into two parts: the Man-
tras or hymns, which are all matrical, and the Brah-
manes, which are in prose, and consist of ritualistic
its internal structure, of a vault. As the great doctrine
taught in the mysteries was the resurrection from the
dead—as to die and to be initiated were synonymous
terms—it was deemed proper that there should be
some formal resemblance between a descent into the
grave and a descent into the place of initiation.

Happy is the man," says the Greek poet Pindar,
"who descends beneath the hollow earth having beheld
these Mysteries for he knows the end as well as the
divine origin of life"; and in a like spirit Sophocles
exclaims, "Thrice happy are they who descend to the
shades below after having beheld the sacred Rites for
they alone have life in Hades, while all others suffer
there every kind of evil."

The vault was, therefore, in the ancient Mysteries,
symbolic of the grave; for initiation was symbolic of
death, where alone Divine Truth is to be found. The
Freemasons have adopted the same idea. They teach
dearth is but the beginning of life; that if the first
or evanescent Temple of our transitory life be on the
surface, we must descend into the secret vault of death
before we can find that sacred deposit of truth which
is to adorn our second Temple of eternal life. It is in
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masonry, the historical relation may be true or it may
be false; it may be founded on fact or be the invention
of imagination; the lesson is still there, and the sym-
bolism teaches it exclusive of the history.

V. D. S. A. Initials of a phrase in French, Veut
Dieu Saint Amour, which may be understood as God
wills holy love. Four words supposed to be repeated
by the Fratres of the Temple during certain pauses in
the ceremonies. P. D. E. P. refers to the Latin
motto Pro Deo et Patria, meaning For God and
Country.

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on it, as the Talmud is upon the Old Testament.
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tras or hymns, which are all matrical, and the Brah-
manes, which are in prose, and consist of ritualistic
VEHMGERICHT

VEILS

VEHMGERICHT. See Westphalia, Secret Tribunals of.

VEILED PROPHETS OF THE ENCHANTED REALM, MYSTIC ORDER. See Grotto.

VEILS, GRAND MASTERS OF THE. Three officers in a Royal Arch Chapter of the American Rite, whose duty it is to protect and defend the Veils of the Tabernacle, for which purpose they are presented with a sword. The jewel of their office is a sword within a triangle, and they bear each a banner, which is respectively blue, purple, and scarlet. The title of Grand Master appears to be a misnomer. It would have been better to have styled them Masters or Guardians. In the English system, the three Sojourners act in this capacity, which is a violation of all the facts of history, and completely changes the symbolism.

VEILS, PASSING THE. A rite performed as part of the Ritual of the Royal Arch Degree. In England this particular portion of the ceremony has generally been discontinued although it is still used in other countries.

VEILS, SYMBOLISM OF THE. Neither the construction nor the symbolism of the veils in the Royal Arch Tabernacle is derived from that of the Sinaitic. In the Sinaitic Tabernacle there were no veils of separation between the different parts, except the one white one that hung before the most holy place. The decorations of the Tabernacle were curtains, like modern tapestry, interwoven with many colors; no curtain being wholly of one color, and not running across the apartment, but covering its sides and roof. The exterior form of the Royal Arch Tabernacle was taken from that of Moses, but the interior decoration from a passage of Josephus not properly understood.

Josephus has been greatly used by the fabricators of advanced Degrees of Freemasonry, not only for their ideas of symbolism, but for the suggestion of their legends. In the Second Book of Chronicles (iii, 14) it is said that Solomon "made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon." This description evidently alludes to the single veil, which, like that of the Sinaitic Tabernacle, was placed before the entrance of the Holy of Holies. It by no means resembles the four separate and equidistant veils of the Masonic Tabernacle.

But Josephus had said (Antiquities, book viii, chapter iii, 3) that the King "also had veils of blue, and purple, and scarlet, and the brightest and softest linen, with the most curious flowers wrought upon them, which were to be drawn before these doors." To this description—which is a very inaccurate one, which refers, too, to the interior of the first Temple, and not to the supposed Tabernacle subsequently erected near its ruins, and which, besides, has no Biblical authority for its support—we must trace the ideas, even as to the order of the veils, which the inventors of the Masonic Tabernacle adopted in their construction of it. That Tabernacle cannot be recognized as historically correct, but must be considered, like the three doors of the Temple in the Symbolic Degrees, simply as a symbol. But this does not at all diminish its value.

The symbolism of the veils must be considered in two aspects: first, in reference to the symbolism of the veils as a whole, and next, as to the symbolism of each veil separately.

As a whole, the four veils, constituting four divisions of the Tabernacle, present obstacles to the neophyte in his advance to the most holy place where the Grand Council sits. Now he is seeking to advance to that sacred spot that he may there receive his spiritual illumination, and be invested with a knowledge of the true Divine Name. But Masonically, this Divine Name is itself but a symbol of Truth, the object, as
has been often said, of all a Freemason's search and labor. The passage through the veils is, therefore, a symbol of the trials and difficulties that are encountered and must be overcome in the search for and the acquisition of Truth.

This is the general symbolism; but we lose sight of it, in a great degree, when we come to the interpretation of the symbolism of each veil independently of the others, for this principally symbolizes the various virtues and affections that should characterize the Freemason. Yet the two symbolisms are really connected, for the virtues symbolized are those which should distinguish everyone engaged in the Divine Search.

The symbolism, according to the system adopted in the American Rite, refers to the colors of the veils and to the miraculous signs of Moses, which are described in Exodus as having been shown by him to prove his mission as the messenger of Jehovah.

*Blue* is a symbol of universal friendship and benevolence. It is the appropriate color of the Symbolic Degrees, the possession of which is the first step in the progress of the search for truth to be now instituted. The Mosaic sign of the serpent was the symbol among the ancients of resurrection to life, because the serpent by casting his skin, is supposed continually to renew his youth. It is the symbol here of the loss and the recovery of the Word.

*Purple* is a symbol here of union, and refers to the intimate connection of Ancient Craft and Royal Arch Masonry. Hence it is the appropriate color of the intermediate Degrees, which must be passed through in the prosecution of the search. The Mosaic sign refers to the restoration of the leprous hand to health. Here again, in this representation of a diseased limb restored to health, we have a repetition of the allusion to the loss and the recovery of the Word; the Word itself being but a symbol of Divine Truth, the search for which constitutes the whole science of Freemasonry, and the symbolism of which pervades the whole system of initiation from the first to the last Degree.

*Scarlet* is a symbol of fervency and zeal, and is appropriated to the Royal Arch Degree because it is by these qualities that the neophyte, now so far advanced in his progress, must expect to be successful in his search. The Mosaic sign of changing water into blood bears the same symbolic reference to a change for the better—from a lower to a higher state—from the elemental water in which there is no life to the blood which is the life itself—from darkness to light. The progress is still onward to the recovery of that which had been lost, but which is yet to be found.

*White* is a symbol of purity, and is peculiarly appropriate to remind the neophyte, who is now almost at the close of his search, that it is only by purity of life that he can expect to be found worthy of the reception of Divine Truth. "Blessed," says the Great Teacher, "are the pure in heart, for they shall see God." The Mosaic signs now cease, for they have taught their lesson; and the aspirant is invested with the Signet of Truth, to assure him that, having endured all trials and overcome all obstacles, he is at length entitled to receive the reward for which he has been seeking; for the Signet of Zerubbabel is a royal signet, which confers power and authority on him who possesses it.

And so we now see that the Symbolism of the Veils however viewed, whether collectively or separately, represents the laborious, but at last successful, search for Divine Truth.

**VENERABLE.** The title of the Worshipful Master in a French Lodge.

**VENERABLE GRAND MASTER OF ALL SYMBOLIC LODGES.** The Twentieth Degree of the Ancient and Accepted Scottish Rite (see Grand Master of all Symbolic Lodges). The Dictionnaire Maçonniqque says that this Degree was formerly conferred on those Brethren in France who, in receiving it, obtained the right to organize Lodges, and to act as Masters or Venerables for life, an abuse that was subsequently abolished by the Grand Orient. Ragon and Vassal both make the same statement. It may be true, but they furnish no documentary evidence of the fact.

**VENERABLE, PERFECL.** The French title is Venerable Parfait. A Degree in the collection of Viany.

**VENEZUELA.** A republic of South America. Lodges are reported to have been instituted in Venezuela by the Grand Orient of Spain during the years prior to 1824. At that time, however, a Lodge, Logia de la Concordia Venezolana, No. 792, was opened at Angostura but was taken off the register on June 4, 1852. In 1824 also the formation of a Provincial Grand Lodge was authorized by Scotland. At Caracas Joseph Cerneau opened a Grand Lodge and a Supreme Council. In 1827 an edict against secret societies caused all the Lodges, save one, to stop work.

In 1838 the Craft revived. The National Grand Lodge of Venezuela and a Grand Orient were organized. They joined forces on January 12, 1865, as the National Grand Orient of Venezuela comprising four Bodies, Grand Lodge, Grand Chapter, Grand Consistory and Supreme Council. This Grand Orient continued work until August 18, 1916, when it dissolved voluntarily. A Supreme Council of the Scottish Rite was then formed and a Grand Lodge of the United States of Venezuela founded at Caracas. Each stated that it was entirely separate from the other, but by many this was not altogether credited and the doubt was the cause of the formation of several other Grand Bodies.

According to Brother Oliver Day Street, in 1918 seven Lodges seceded and formed the Sovereign Grand Lodge of Free and Accepted Masons for the Craft working north of the Orinoco.

In November, 1919, three Lodges, namely, Asila de la Paz, Home of Peace, No. 13; Virtud y Order, No. 22, and Union No. 49, established the Grand Lodge of the East. This was installed February 9, 1920, and reorganized in January 9, 1921, and controls the Lodges south of the Orinoco and the Federal States east of the Republic.

**VENGEANCE.** A word used in the advanced Degrees. Barruel, Robison, and the other detractors of Freemasonry, have sought to find in this word a proof of the vindictive character of the Institution. "In the degree of Kadosh," says Barruel (Mémoires ii; page 310), "the assassin of Adoniram becomes the King, who must be slain to avenge the Grand Master..."
Molay and the Order of Masons, who are the successors of the Templars.” No calumny was ever fabricated with so little pretension to truth for its foundation. The reference is altogether historical; it is the record of the punishment which followed a crime, not an incentive to revenge.

The word Nekam is used in Freemasonry precisely the same sense in which it is employed by the Prophet Jeremiah (1, 15) when he speaks of niskemat Jehovah, the vengeance of the Lord—the punishment which God will inflict on evil-doers. The word is used symbolically to express the universally recognized doctrine that crime will inevitably be followed by its penal consequences. It is the dogma of all true religions; for if virtue and vice entailed the same result, there would be no incentive to the one and no restraint from the other.

**VEREIN DEUTSCHER FREIMAURER.** Established at Potsdam, Germany, on May 19, 1861, this Association of German Freemasons was organized to labor for the development and promotion of Masonic ideals, to further the demands of Masonic knowledge, encourage the activity of Lodges, and consolidate the Masonic movement in Germany.

The reference is altogether historical; it is the title of Apologie des Magons. It contained a calm and rational refutation of several works which had been written against Freemasonry. Vernhes became an active disciple of the Rite of Mizraim, and published in 1822, at Paris, a defense of it and an examination of the various Rites then practised in France.

**VERGES.** An officer in a Council of Knights of the Holy Sepulcher, whose duties are similar to those of a Senior Deacon in a Symbolic Lodge.

**VERITAS.** The Latin for Truth, a significant word in Templar Freemasonry (see Truth).

**VERMONT.** A Charter was issued November 10, 1781, for a Lodge to be instituted at Springfield, Vermont, but as meetings were held instead at Charlestown, New Hampshire, a plan was evolved to divide into two Lodges. A second Charter was applied for and granted February 2, 1788, to Faithful Lodge at Charlestown. The first Lodge then moved to Springfield and on May 14, 1795, it received permission to hold its meetings for the future at Windsor.

On September 19, 1831, work ceased owing to the Anti-Masonic excitement until January 10, 1850, when the Lodge was revived and its present Charter was granted by the Grand Lodge of Vermont.

On January 30, 1799, a Warrant was issued for a Mark Master Masons Lodge at Bennington. March 25, 1803, a Dispensation was granted to Jerusalem Chapter at Vergennes and a Charter on February 5, 1806. The General Grand Chapter on January 9, 1806, recognized the Grand Royal Arch Chapter of Vermont as a constituent Body. The last communication of this Grand Lodge was held in 1832 and, owing to the Morgan trouble, there was too much opposition to the Craft for it to be reorganized until 1847.

The first Council in Vermont was established by Companion Cross at Windsor, July 5, 1817. The Charter dated August 13, 1817, still exists and is claimed by Companion Drummond to be that of the first permanent Body of Select Masters. A reorganization of this and the other Councils in Vermont took place in 1849 after the cessation of the Anti-Masonic movement, and four of them organized a Grand Council, August 10, 1854, which in 1877 united with the General Grand Council.

**Vermont Encampment at Windsor was chartered February 23, 1821.** On June 1, 1824, Sir Henry Fowle, Deputy General Grand Master, issued a Warrant for the formation of the Grand Encampment of Vermont which was constituted on June 17. On October 12, 1831, the last session was held. At the time there were four constituent Commanderies, namely, Vermont; Green Mountain, No. 2; Mount Calvary, No. 3, and LaFayette. In December, 1850, authority for a Grand Commandery of Vermont was given to three Commanderies: Mount Calvary, LaFayette, and Burlington, and it was revived January 14, 1852.

The Haswell Lodge of Perfection, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction, was chartered at Burlington on June 17, 1870. The Joseph W. Roby Lodge of Perfection, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction, was chartered at Burlington on June 17, 1870.

**Vernhes, J. F.** A French litterateur and Masonic writer, who was in 1821 the Venerable of the Lodge La Parfaite Humanité, or Perfect Humanity, at Montpellier. He wrote an Essai sur l'Histoire de la Franche-Maçonnerie, depuis son établissement jusqu'à nos jours, or Essay on the History of Freemasonry since its Establishment up to our days, Paris, 1813; and Le Parfait Maçon ou Rédactoire complet de la Maçonnnerie Symbolique, or The Perfect Mason or Complete Repository of Symbolic Masonry. This work was published at Montpellier, in 1820, in six numbers, of which the sixth was republished the next year, with the title of Apologie des Maçons. It contained a calm and rational refutation of several works which had been written against Freemasonry. Vernhes became an active disciple of the Rite of Mizraim, and published in 1822, at Paris, a defense of it and an examination of the various Rites then practised in France.

**Vertot d'Auboeuf, Rene-Aubert de.** The Abbé Vertot was born at the Chateau de Benollet, in Normandy, in 1665. In 1715 the Grand Master of the Knights of Malta appointed him the Historiographer of that Order, and provided him with the Commandery of Santenay. Vertot discharged the duties of his office by writing his well-known work entitled History of the Knights Hospitaler of Saint John of Jerusalem, afterwards Knights of Rhodes, and now Knights of Malta, which was published at Paris, in 1726, in four volumes. It has since passed through a great number of editions, and been translated into many languages. Of this work, to which the Abbé principally owes his fame, although he was also the author of many other histories, French critics complain that the style is languishing, and less pure and natural than that of his other writings. Notwithstanding that it has been the basis of almost all subsequent histories of the Order, the judgment of the literary world is, that it needs exactitude in many of its details, and is too much influenced by the personal prejudices of the author. The Abbé Vertot died in 1735.
VESICA PISCIS. The fish was among primitive Christians a symbol of Jesus (see Fish). The Vesica Piscis, signifying literally the air-bladder of a fish, but, as some suppose, being the rough outline of a fish, was adopted as an abbreviated form of that symbol. In some old manuscripts it is used as a representation of the lateral wound of our Lord. As a symbol, it was frequently employed as a church decoration by the Freemasons of the Middle Ages. The seals of all colleges, abbey, and other religious communities, as well as of ecclesiastical persons, were invariably made of this shape. Hence, in reference to the religious character of the Institution, it has been suggested that the seals of Masonic Lodges should also have that form, instead of the circular one now used.

VESSELS OF GOLD AND SILVER. These utensils for the service of the First Temple, were almost numberless, according to Josephus. He gives the accompanying list of them:

<table>
<thead>
<tr>
<th>Item</th>
<th>Gold</th>
<th>Silver</th>
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</thead>
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<tr>
<td>Vessels</td>
<td>20,000</td>
<td>40,000</td>
</tr>
<tr>
<td>Candlesticks</td>
<td>4,000</td>
<td>8,000</td>
</tr>
<tr>
<td>Wine cups</td>
<td>80,000</td>
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<tr>
<td>Goblets</td>
<td>10,000</td>
<td>20,000</td>
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<td>Measures</td>
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<td>50,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>234,000</strong></td>
<td><strong>318,000</strong></td>
</tr>
</tbody>
</table>

Vestments for the priests       21,000
Musical instruments            600,000
Stoles of silver for the Levites 200,000

VESSELS OF GOLD AND SILVER FOR THE FIRST TEMPLE. The vessels and vestments were always protected by a Hierophylax or Guardian.

VETERANS. Associations of Freemasons “who, as such, have borne the burden and heat of the day” for at least twenty-one years’ active service—in the State of Connecticut, thirty years. A number of these Societies exist in the United States, their objects being largely of a social nature, to set an example to the younger Freemasons, and to keep a watchful eye on the comfort of those whose years are becoming numbered. The assembles are stated or casual, but in all cases annual for a Table Lodge. These Associations perpetuate friendship, cultivate the social virtues, and collate and preserve the histories and biographies of their members.

VEXILLUM BELLI. A war-flag. In classical Latin, Vexillum meant a flag consisting of a piece of cloth fixed on a frame or cross-tree, as contradistinguished from a signum, or standard, which was simply a pole with the image of an eagle, horse, or some other device on the top. Among the pretended relics of the Order of the Temple is one called le drapeau de guerre, en laine blanche, a quatre raies noires; that is, the standard of war, of white linen, with four black rays; and in the Statutes of the Order, the Vexillum Belli is described as being albo nigroque palatum, or pales of white and black, which is the same thing couched in the technical language of heraldry. This is incorrect. The only war-flag of the ancient Knights Templar was the Beauseant. Addison, on the title-page of his Temple Church, gives what he says is “the war-baner of the Order of the Temple,” and which is, as in the illustration, the Beauseant, bearing in the center the blood-red Templar Cross. Some of the Masonic Templars, those of Scotland, for example, have both a Beaunicifer or Beauseant Bearer, and a Bearer of the Vexillum Belli. The difference in that instance would appear to be that the Beauseant is the plain white and black flag, and the Vexillum Belli is the same flag charged with the red cross.

VIANY, AUGUSTE DE. A Masonic writer of Tuscany, and one of the founders there of the Philosophic Scottish Rite. He was the author of many discourses, dissertations, and didactic essays on Masonic subjects. He is, however, best known as the collector of a large number of manuscript Degrees and cahiers or rituals, several of which have been referred to in this work.

VICEROY EUSEBIUS. The name of the second officer in a Conclave of the Red Cross of Rome and Constantine.

VICTORIA. A state of the Commonwealth of Australia. The Grand Lodge of England established Australia Felix Lodge (felix being the Latin for fruitful and lucky) at Melbourne by Warrant dated April 2, 1841. The Lodge was constituted, however, in March 1840. The Craft at once took a firm hold and the Lodge is now No. 1 on the register of the Grand Lodge of Victoria. Scotch and Irish Lodges were planted in 1843 and 1847. Numerous others began work during the next three decades and a Provincial Grand Master, the Hon. J. E. Murray, was appointed.

In 1886 the Scotch, Irish, and English Jurisdictions controlled about 120 Lodges, all united under one Provincial Grand Master. A proposal in 1864 that Victoria should have a Grand Lodge of its own was strongly opposed by the Grand Lodge of England. The suggestion was dropped until 1876 and again until 1883 when a few of the Lodges combined to carry it to a successful issue. A Convention of delegates was held and the Masonic Union of Victoria was formed on April 27. In the following June more Lodges approved the scheme and the Grand Lodge of Victoria was founded July 2, 1883. Brother Coppin was elected Grand Master and before the end of his first year of office it had been recognized by 17 other Grand Lodges.

Those Lodges which remained faithful to the authorities in England, Scotland and Ireland united under one Provincial Grand Master, Sir. W. J. Clarke.

On March 21, 1889, the regular Grand Lodge of Victoria was constituted and succeeded in uniting all the conflicting elements in the Colony.
THE HIGHEST HILLS AND LOWEST VALLEYS
VICTORIA, ALEXANDRINA. For over sixty years reigned as Queen of the United Kingdom of Great Britain and Ireland, Empress of India. Born 1819; the only child of Edward, Duke of Kent, who was Past Grand Master of Freemasons in England. Before twenty years of age Victoria was crowned Queen and during her long and glorious reign she gave unstintingly of her time, interest and personal funds to the various benevolent activities of English Freemasonry. Her death occurred in 1901, when she was succeeded by her son, Edward VII, born 1841, and who became Grand Master of the United Grand Lodge of England, in 1874. During Victoria's reign she was named the Patroness or Protectress of the Masonic Order.

VIELLE-BRU, RITE OF. In 1748, the year after the alleged creation of the Chapter of Arras by the Young Pretender, Charles Edward, a new Rite, in favor of the cause of the Stuarts, was established at Toulouse by, as it is said, Sir Samuel Lockhart, one of the Aides-de-Camp of the Prince. It was called the Rite of Viele-Brue, or Faithful Scottish Masons. It consisted of nine Degrees, divided into three chapters as follows: First Chapter, 1, 2, 3. The Symbolic Degrees; 4. Secret Master. Second Chapter, 5, 6, 7, 8. Four Elu Degrees, based on the Templar system. Third Chapter, 9. Scientific Freemasonry. The head of the Rite was a Council of Mematics. In 1804 the Rite was refused a recognition by the Grand Orient of France, because it presented no moral or scientific object, and because the Charter which it claimed to have from Prince Charles Edward was not proved to be authentic. It continued to exist in the South of France until the year 1812, when, being again rejected by the Grand Orient, it fell into decay.

VIENNA, GRAND LODGE OF. See Austria Hungary and Czech-Slovakia.

VILLARS, ABBE MONTFAUCON DE. He was born in Languedoc in 1653, and was shot by one of his relatives, on the high road between Lyons and Paris, in 1675. The Abbe Villars is celebrated as the author of The Count de Gabalis, or Conversations on the Secret Sciences, published at Dedham, Massachusetts, in 1816, a volume, containing Selections of Masonic, Sentimental and Humorous songs, under the title of The Masonic Minstrel. Of this rather trilling work no less than twelve thousand copies were sold by subscription. To Vinton's poetic genius we are indebted for that beautiful dirge commencing, Solemn strikes the funeral chime which became in almost all the Lodges of the United States a part of the ritualistic ceremonies of the Sublime Degree, and has been sung over the graves of thousands of departed Brethren. This contribution should preserve the memory of Vinton among the Craft, and in some measure atone for his faults, whatever they may have been. The words of this poem are appended as follows:

Solemn strikes the fun'ral chime,
Notes of our departing time;
As we journey here below
Through a pilgrimage of woe.
Mortals, now indulge a tear.
For mortality is here!
See how wide her trophies wave
O'er the slumberers of the grave!
Here another guest we bring!
Sephirs of celestial wing,
To our fun'ral altar come,
Walt our friend and brother home.
Thee, enlarged, thy soul shall see,
What was veiled in mystery;
Heavenly glories of the place
Show his Maker face to face.
Lord of all! below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie
Take us to Thy Lodge on high.

VIOLET. This is not a Masonic color, except in some of the advanced Degrees of the Ancient and Accepted Scottish Rite, where it is a symbol of mourning, and thus becomes one of the decorations of a Sorrow Lodge. Portal (Couleurs Symboliques, page 236) says that this color was adopted for mourning by persons of high rank. And Campini (Vetera Monumenta) states that violet was the mark of grief, especially among Kings and Cardinals. In Christian art, the Savior is clothed in a purple robe during His passion; and it is the color appropriated, says Court de Gebelin (Monde primatif viii, page 201), to martyrs, because, like their Divine Master, they undergo the punishment of the Passion. Prevost (Histoire des Voyages vi, page 152) says that in China violet is the color of mourning. Among that people blue is appropriated to the dead and red to the living, because with them red represents the vital heat, and blue, immortality; and hence, says Portal, violet, which is made by an equal admixture of blue and red, is a symbol of the resurrection to eternal life. Such an idea is peculiarly appropriate to the use of violet in the advanced Degrees of Freemasonry as a symbol of mourning. It would be equally appropriate in the first Degrees, for everywhere in Freemasonry we are taught to mourn not as those who have no hope. Our grief for the dead is that of those who believe in the immortal life. The red symbol of life is tinged with the blue of immortality, and thus we would wear the violet as our mourning to declare our trust in the resurrection.

VIRGIN ISLANDS. A group of some hundred islands belonging to the Leeward Islands in the West Indies. In 1760 the “Antients” Grand Lodge of England authorized a Lodge on Virgin Gorda Island known...
as Virgin Gorda Lodge, No. 82. Another was granted authority in 1763 at Tortola and a third was chartered by the “Moderns” in 1765. At the Union of 1813, however, not one of the three was placed on the Register.

Brother John Ryan was appointed Provincial Grand Master in 1777. Lodges were also chartered in these Islands by the Grand Lodges of Scotland, Pennsylvania, Denmark, France and Colon.

**VIRGINIA.** Mention of Freemasonry in Virginia occurs in the *Freemason's Pocket Companion* by Auld and Smellie, published in 1765. Two Lodges are mentioned therein, Royal Exchange, No. 172, at Norfolk, and No. 204, in Yorktown, and they are said to have met “1st Thursday, Dec. 1733” and “1st and 3d Wednesday; (from) Aug. 1, 1755” respectively. It has been said that the earlier date is a mistake for 1753, but probably 1733 is correct. Records also show that Norfolk Lodge was chartered on June 1, 1741, for the possession of the Grand Lodge of Pennsylvania. It is therefore probable that Norfolk Lodge was instituted in place of Royal Exchange Lodge. It is therefore probable that Norfolk Lodge was instituted in place of Royal Exchange Lodge. At the instigation of Williamsburg Lodge, No. 6, a Convention was held on May 6, 1777, to arrange the formation of a Grand Lodge of Virginia. On October 13, 1778, the Grand Lodge of Ancient York Masons was constituted and John Blair was elected Grand Master. The meetings were held in Williamsburg until 1784, when the Grand Lodge removed to Richmond. That same year, General Lafayette visited Washington at Mount Vernon and took with him as a present an apron worked by Madame Lafayette herself. This apron is now in the possession of the Grand Lodge of Pennsylvania.

Royal Arch Degrees were probably worked first in Virginia under the Lodge Charters. Some think that Brother Joseph Myers introduced the system when he settled in Richmond and began the Holy Royal Arch of the Ancient and Accepted Rite which was taught in the State until 1820, when the English Degree was adopted. Brother John Dove said that substitutes had been in constant use since 1792 without evil results. It is therefore certain that Royal Arch Masonry was practised in Virginia at that date. From 1820 until 1841 the Council Degrees were under the control of a Grand Council. December 17, 1841, by general agreement, they came under the Grand Chapter. The Grand Chapter of Royal Arch Masons of Virginia was established May 1, 1808, following a suggestion from a Convention of the “Grand United Chapter of Excellent and Super-Excellent Masons of Norfolk.” The new Chapter had no connection with the General Grand Royal Arch Chapter of the United States.

At the annual Convocation of the Grand Chapter of Maryland in 1827 Grand High Priest J. K. Stapleton introduced the subject of the granting of the Select Degree independent of the Grand Royal Arch Chapter. Circumstant were sent out to the Grand Chapters and South Carolina in her reply mentioned a Grand Council of Princes of Jerusalem, established February 20, 1788, by Brothers Joseph Myers, Baronet M. Spitzer, and A. Forst, and that the first named before his return to Europe had handed on his knowledge of the Degrees in the Cities of Virginia and Maryland. In 1817 Companion Jeremy L. Cross established a Council of Select Masters in Richmond in December. The Grand Council of Virginia, formed in December, 1820, failed to flourish during the decade 1829–39, the time of the Morgan excitement. In 1841 it was dissolved and the Degrees were once again under the control of the Chapters.

The first Encampment to be constituted in Virginia was Richmond, chartered May 5, 1823. No Dispensation had been issued. On September 17, 1847, this Charter and those of two other Encampments were annulled. This left Wheeling, No. 1, chartered September 16, 1841, the first existing Encampment of Virginia. There was, however, according to a memorial from Virginia to the 18th Triennial Convocation in 1871, an Encampment at Winchester as early as 1812 which worked under the protection of the Lodge there. The Richmond Encampment was also established at an early date and continued its work without a Charter until 1823. Sir J. G. Hankins, Grand Recorder of the Grand Commandery of Virginia, states that either Jeremy L. Cross or James Cushman proclaimed the Winchester body as the Grand Encampment of Virginia in 1823. It did not last very long and probably when it ceased to exist authority over the Encampments in the State reverted to the Grand General Encampment. In 1845 it was resolved to form a new one but the consent of the General Grand Encampment was not obtained, which was somewhat irregular. In 1871, however, application to withdraw from the General Grand Encampment was refused.

On December 18, 1874, the McDaniel Lodge of Perfection, No. 3, was granted a Charter at Norfolk. At Richmond three other bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, were chartered: Pelican Chapter of Rose Croix, No. 2, April 10, 1884; Saint Omar Council of Kadosh No. 1, May 22, 1889, and Dalcho Consistory, No. 1, at Richmond, September 6, 1889.

**VIRGIN, WEEPING.** See *Weeping Virgin.*

**VIRTUTE ET SILENTIO.** This Latin motto *By Virtue and Silence, and Gloria in Excelsis Deo, meaning Glory to God in the Highest,* are of the Royal Order of Scotland.

**VISHNU.** See *Puranas.*

**VISIBLE MASONRY.** In a Circular published March 18, 1775, by the Grand Orient of France, reference is made to two divisions of the Order, namely, *Visible* and *Invisible Masonry.* Did we not know something of the Masonic contentions then existing in France between the Lodges and the supreme authority, we should hardly comprehend the meaning intended to be conveyed by these words. By *Invisible Masonry* they denoted that Body of intelligent and virtuous Freemasons who, irrespective of any connection with dogmatic authorities, constituted “a Mysterious and Invisible Society of the True Sons of Light” who, scattered over the two hemispheres, were engaged, with one heart and soul, in doing everything for the glory of the Grand Architect and the good of their fellow-men. By *Visible Masonry* they meant the congregation of Freemasons into Lodges, which were often affected by the contagious vices of the age in which they lived. The former is perfect; the latter continually needs purification. The words were originally invented to effect a particular purpose, and
to bring the recusant or nonconforming Lodges of France into their Obedience. But they might be advantageously preserved, in the technical language of Freemasonry, for a more general and permanent object. Invisible Freemasonry would then indicate the abstract spirit of Freemasonry as it has always existed, while Visible Freemasonry would refer to the concrete form which it assumes in Lodge and Chapter organizations, and in different Rites and systems. The latter would be like the Material Church, or Church Militant; the former like the Spiritual Church, or Church Triumphant. Such terms might be found convenient to Masonic scholars and writers.

VISITATION, GRAND. The visit of a Grand Master, accompanied by his Grand Officers, to a subordinate Lodge, to inspect its condition, is called a Grand Visitations. There is no allusion to anything of expedient, in consequence of the growth of Lodges in other officers, visits a Lodge in his Jurisdiction, for the also to preside wherever he is, with the Master of the and right not only to be present in any true Lodge, but also to be present in any true Lodge, but also to preside in all Lodges where they may be present. But any Master who shall refuse admission to a Free-mason in good standing, who knocks at the door of his Masonic family. The right may, of course, be lost, or for-need of decorum.

VISITING BRETHREN. Every Brother from abroad, or from any other Lodge, when he visits a Lodge, must be received with welcome and treated with hospitality. He must be clothed, that is to say, furnished with an Apron, and, if the Lodge uses them as every Lodge should, with Gloves, and, if a Past Master, with the jewel of his rank. He must be directed to a seat, and the utmost courtesy extended to him. If of distinguished rank in the Order, the honors due to that rank must be paid to him.

This hospitable and courteous spirit is derived from the ancient customs of the Craft, and is inculcated in all the Old Constitutions. Thus, in the Lansdowne Manuscript, it is directed “that every Mason receive or cherish strange Fellows when they come over the Country, and sett them on worke, if they will worke, as the manner is; that is to say, if the Mason have any mould stone in his place on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge.” A similar regulation is found in all the other manuscripts of the Operative Masons; and from them the usage has descended to their specu-lative successors.

At all Lodge banquets it is of obligation that a toast or sentiment shall be emphasized “to the Visiting Brethren.” To neglect this would be a great breach of decorum.

The English Constitutions (Rule 149) state that “the Master and Wardens of a Lodge are enjoined to visit other Lodges as often as they conveniently can, in order that the same usages and customs may be observed throughout the Craft, and a good understand- ing cultivated amongst Freemasons.”

VISIT, RIGHT OF. Every affiliated Freemason in good standing has a right to visit any other Lodge, wherever it may be, as often as it may suit his pleasure or convenience; and this is called, in Masonic law, the Right of Visit. It is one of the most important of all Masonic privileges, because it is based on the prin-ciple of the identity of the Masonic Institution as one universal family, and is the exponent of that well-known maxim that “in every clime a Freemason may find a home, and in every land a Brother.” It has been so long and so universally admitted, that we have not hesitated to rank it among the landmarks of the Order.

The admitted doctrine on this subject is, that the right of visit is one of the positive rights of every Freemason, because Lodges are justly considered as only divisions for convenience of the universal Masonic family. The right may, of course, be lost, or for-faited on special occasions, by various circumstances; but any Master who shall refuse admission to a Free-mason in good standing, who knocks at the door of his Lodge, is expected to furnish some good and satisfac-tory reason for thus violating a Masonic right. If the admission of the applicant, whether a member or visitor, would, in his opinion, be attended with injurious consequences, such, for instance, as impairing the harmony of the Lodge, a Master would then, we presume, be justified in refusing admission. But with-out the existence of some such good reason, Masonic jurists have always decided that the right of visitation is absolute and positive, and inures to every Free-mason in his travels throughout the world (see this subject discussed in its fullest extent in Doctor Mackey’s revised Jurisprudence of Freemasonry).

VITRA. The representative deity of darkness in Vedic mythology, and the antagonist of Indra, as the personified light. Vitra also represents ignorance, superstition, fanaticism, and intolerance, the oppo-nents of Freemasonry.
VIVAT. “Vivat! vivat! vivat!” is the acclamation which accompanies the honors in the French Rite. Bazot (Manuel, page 165) says it is “the cry of joy of Freemasons of the French Rite.” Vivat is a Latin word, and signifies, literally, *May he live*; but it has been domiciliated in French, and Boiste (Dictionnaire Universel) defines it as “a cry of applause which expresses the wish for the preservation of any one.” The French Freemasons say, “He was received with the triple vivat,” to denote that “He was received with the highest honors of the Lodge.”

VOIGT, PAUL JOACHIM SIGISMUND. A distinguished Masonic writer of Germany, who was born in 1753. He was at one time co-rector of the Sebastian School at Alteldorf, and afterward First Professor of Theology and Ecclesiastical Counselor at Erlangen. In 1785 he published at Nuremberg, in three volumes, his *Brieuf die Freimaurerei betreffend, or, Letters concerning Freemasonry*. The first volume treats of the Knights Templar; the second, of the Ancient Mysteries; and the third, of Freemasonry. This was, says Kloss, the first earnest attempt made in Germany to trace Freemasonry to a true, historical origin. Vogel’s theory was this, that the Speculative Freemasons descended from the Operatives or Stone-Masons of the Middle Ages. The abundant evidence that more recent documentary researches have produced was then wanting, and the views of Vogel did not make that impression to which they were entitled. He has, however, the credit of having opened the way, after the Abbé Granddidier, for those who have followed him in the same field. He also delivered before the Lodges of Nuremberg, several Discourses on the Design, Character, and Origin of Freemasonry, which were published in one volume, at Berlin, in 1791.

VOIGT, FRIEDERICH. A Doctor of Medicine, and Professor and Senator at Dresden. He was a member of the advanced Degrees of the Rite of Strict Observance, where his Order name was *Eques à Falcone* or *Knight of the Falcon*. In 1788 he attacked Starck’s Rite of the Clerks of Strict Observance, and published an essay on the subject, in the year 1788, in the *Acta Historico-Ecclesiastica of Weimar*. Voigt exposed the Roman Catholic tendencies of the new system, and averred that its object was “to cite and command the Masonic world, and was one of the most effective attacks upon it made by its antagonists of the old Strict Observance.”

VOISHNUVUS. Those who worship Vishnu, in white garments, and abstain from animal food. Believers in the third member of the Trimurti according to Hindu mythology, in him who was believed to be the preserver of the world, and who had undergone ten Avatars or incarnations, to wit, a bird, tortoise, wild boar, andro-lion, etc., of which the deity Krishna was the eighth incarnation in this line of Vishnu, and in which form he was supposed to be the son of Devanaguy and reared by the shepherd Nanda.

VOLTAIRE. His full name was *Jean François Marie Arouet de Voltaire*. This French philosopher, historian, dramatist, and man of letters adopted the name of François Marie Arouet de Voltaire though only the first words were his by baptism, the father, a notary, being François Marie. Whence the name of Voltaire was derived has been the cause of many perplexing speculations. One of the most famous of French writers, he was born at Château, near Sceaux, November 21, 1694. His early life was loose and varied. In 1728 he became infatuated with a Madame du Chatelet. His literary works cover some ninety volumes. In 1743, the French government despatched him on a mission to Frederick the Great, by whom he was held in high favor, and in 1750, at the request of the King, he made his residence in Berlin, but five years later they quarreled, and Voltaire moved to Ferney, Switzerland. His literary talent was most varied, and in invective he had no equal. During his exile in England he imbibed deistic theories, which marked his life. He was charged with atheism. Voltaire was easily misunderstood. While he attacked the fashionable atheism of his time, as well as Christianity, his real fight, broadly slashing as it was, and never any too courteously outlined or defined, was probably against all persecution and oppression by any and all pampered orthodoxy. He was initiated in the Lodge of the Nine Sisters, at Paris, April 7, 1778. Benjamin Franklin and others distinguished in Freemasonry were members of this famous Lodge. Franklin at the time of Voltaire’s initiation was a visitor only but subsequently became Worshipful Master of the Lodge (see *Nine Sisters, Lodge of the*). Voltaire’s death, on May 30, 1778, gave rise to a memorable Lodge of Sorrow, which was held on the succeeding November 28.

VON STEUBEN, BARON FREDERICK WILLIAM AUGUSTUS. Born November 15, 1730; died November 28, 1794. Famous General, who came to America from Prussia through the influence of Benjamin Franklin in 1777 to train and organize troops of the American Revolution. He brought with him his Masonic affiliation credentials with the rank of Past Master, to Holland Lodge, and also became a member of Trinity Lodge No. 10, both of New York City (see *New Age*, November, 1924; *History of Freemasonry in the State of New York*, Ossian Lang, pages 75, 81; *Masonry in the Formation of our Government—1761-1799*, Philip A. Roth, page 81; *Builder*, volume ii, page 21).

VOTING. Voting in Lodges *viva voce*, or by “aye” and “nay,” is a modern innovation in America. During the Grand Mastership of the Earl of Loudoun, on April 6, 1736, the Grand Lodge of England, on the motion of Deputy Grand Master Ward, adopted “**a new Regulation of ten rules for explaining what concerned the decency of Assemblies and Communications.**” The tenth of these rules is in the following words: “The opinions or votes of the members are always to be signified by each holding up one of his hands; which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal as to render the counting useless. Nor should any other kind of division be ever admitted among Masons” (Constitutions, 1738, page 178).

The usual mode of putting the question is for the presiding officer to say: “So many as are in favor will signify the same by the usual sign of the Order,” and then, when those votes have been counted, to say: “So many as are of a contrary opinion will signify the same by the same sign.” The votes are now counted.
VOTING

by the Senior Deacon in a subordinate Lodge, and by the Senior Grand Deacon in a Grand Lodge, it having been found inconvenient for the Grand Wardens to perform that duty. The number of votes on each side is communicated by the Deacon to the presiding officer, who announces the result. The same method of voting should be observed in all Masonic Bodies.

VOTING, RIGHT OF. Formerly, all members of the Craft, even Entered Apprentices, were permitted to vote. This was distinctly prescribed in the last of the Thirty-nine General Regulations adopted in 1721 (Constitutions, 1723, page 70). But the numerical strength of the Order, which was then in the First Degree, having now passed over to the Third, the modern rule in the United States of America, but not in England, is that the right of voting shall be restricted to Master Masons. A Master Mason may, therefore, speak and vote on all questions, except in trials where he is himself concerned as accuser or defendant. Yet by special regulation of his Lodge he may be prevented from voting on ordinary questions where his dues for a certain period—generally twelve months—have not been paid; and such a regulation exists in almost every Lodge. But no local by-law can deprive a member, who has not been suspended, from voting on the ballot for the admission of candidates, because the sixth regulation of 1721 distinctly requires that each member present on such occasion shall give his consent before the candidate can be admitted (see the above edition of the Constitutions, page 59). And if a member were deprived by any by-law of the Lodge in consequence of non-payment of his dues, of the right of expressing his consent or dissent, the ancient regulation would be violated, and a candidate might be admitted without the unanimous consent of all the members present. And this rule is so rigidly enforced, that on a ballot for initiation no member can be excused from voting. He must assume the responsibility of casting his vote, lest it should afterward be said that the candidate was not admitted by unanimous consent.

VOUCHING. It is a rule in Freemasonry, that a Lodge may dispense with the examination of a visitor, if any Brother present will vouch that he possesses the necessary qualifications. This is an important prerogative that every Freemason is entitled to exercise; and yet it is one which may so materially affect the well-being of the whole Fraternity, since, by its injudicious use, impostors might be introduced among the faithful, that it should be controlled by the most stringent regulations.

To vouch for one is to bear witness for him, and in witnessing to truth, every caution should be observed, lest falsehood may cunningly assume its garb. The Brother who vouches should know to a certainty that the one for whom he vouches is really what he claims to be. He should know this, not from a casual conversation, nor a loose and careless inquiry, but from strict trial, due examination, or lawful information. These are the three requisites which the instructions have laid down as essentially necessary to authorize the act of vouching. Let us inquire into the import of each.

1. Strict Trial. By this is meant that every question is to be asked, and every answer demanded, which is necessary to convince the examiner that the party examined is acquainted with what he ought to know, to entitle him to the appellation of a Brother. Nothing is to be taken for granted—categorical answers must be returned to all that it is deemed important to be asked; no forgetfulness is to be excused; nor is the want of memory to be considered as a valid reason for the want of knowledge. The Freemason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that Society whose secret modes of recognition he has so little valued as not to have treasured them in his memory. The strict trial refers to the matter which is sought to be obtained by inquiry. While there are some things which may safely be passed over in the investigation of one who confesses himself to be "rusty," because they are details which require much study to acquire and constant practise to retain, there are still other things of great importance which must be rigidly demanded.

2. Due Examination. If strict trial refers to the matter, due examination alludes to the mode of investigation. This must be conducted with all the necessary forms and antecedent cautions. Inquiries should be made as to the time and place of initiation as a preliminary step, the Tiler's oath of course never being omitted. Then the good old rule of "commencing at the beginning" should be pursued. Let everything go on in regular course; not is it to be supposed that the information sought was originally received. Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final decree for rejection is uttered.

And let that decree be uttered in general terms, such as, "I am not satisfied," or "I do not recognize you," and not in more specific language, such as, "You did not answer this inquiry," or "You are ignorant on that point." The candidate for examination is only entitled to know that he has not complied generally with the requisitions of his examiner. To descend to particulars is always improper, and often dangerous. Above all, never ask what the lawyers call "leading questions," which include in themselves the answer, nor in any way aid the memory, or prompt the forgetfulness of the party examined, by the slightest hints.

3. Lawful Information. This authority for vouching is dependent on what has been already described. For no Freemason can lawfully give information of another's qualifications unless he has himself actually tested him. But it is not every Freemason who is competent to give lawful information. Ignorant or unskilful Brethren cannot do so, because they are incapable of discovering truth or of detecting error. A "rusty Freemason" should never attempt to examine a stranger, and certainly, if he does, his opinion as to the result is worth nothing. If the information given is on the ground that the party who is vouched for has been seen sitting in a Lodge, care must be taken to inquire if it was a "just and legally constituted Lodge of Master Masons." A person may forget from the lapse of time, and vouch for a stranger as a Master Mason, when the Lodge in which he saw him was only opened in the First or Second Degree. Information given by letter, or through a third party, is irregular. The person giving information, the one receiving it, and the
one of whom it is given, should all be present at the time, for otherwise there would be no certainty of identity. The information must be positive, not founded on belief or opinion, but derived from a legitimate source. And, furthermore, it must not have been received casually, but for the very purpose of being used for Masonic purposes. For one to say to another, in the course of a desultory conversation, "A. B. is a Freemason," is not sufficient. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect, "I know this man to be a Master Mason, for such or such reasons, and you may safely recognize him as such." This alone will insure the necessary care and proper observance of prudence.

Lastly, never should an unjustifiable delicacy weaken the rigor of these rules. For the wisest and most evident reasons, that merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is with us reversed; so that in Free-

W. The twenty-third letter of the English alphabet, which originated in the Middle Ages, is a double V, and is peculiar to the English, German, and Dutch alphabets.

W. * An abbreviation of Worshipful, of West, of Warden, and of Wisdom.

WAECHTER, EBERHARD, BARON VON. Lord of the Chamber to the King of Denmark, and Danish Ambassador at Ratisbon; was born in 1747. He was at one time a very active member of the Rite of Strict Observance, where he bore the characteristic Knighthood name of Eques à ceraso, and had been appointed as Chancellor of the German Priories of the 7th Province. When the spiritual schism of the Order made its vast pretensions to a secret authority, he raised the wages of the Freemasons. Thus the Duke Ferdinand was Grand Master, that he might obtain some information from the Pretender, and from other sources, as to the true character of the Rite. Von Waechter was unsuccessful, and the intelligence which he brought back to Germany was unfavorable to Von Hund, and increased the embarrassments of the Strict Observance Lodges. But he himself lost reputation. A host of enemies attacked him. Some declared that while in Italy he had made a traffic of Freemasonry to enrich himself; others that he had learned and was practising magic; and others again that he had secretly attached himself to the Jesuits. Von Waechter stoutly denied these charges; but it is certain that, from being in very moderate circumstances, he had, after his return from Italy, become suddenly and unaccountably rich. Yet Mossdorf says that he discharged his mission with great delicacy and judgment. Thory, quoting the Beytrag zur neuesten Geschichte, or the Bearer of New History (page 150) says that in 1782 he proposed to give a new organization to the old Templar system of Freemasonry, on the ruins, perhaps, of both branches of the strict Observance, and declared that he possessed the true secrets of the Order. His proposition for a reform was not accepted by the German Freemasons because they suspected that he was an agent of the Jesuits (Acta Latomorum i, page 152).

VOYAGES. The French Freemasons thus call some of the proofs and trials to which a candidate is subjected in the course of initiation into any of the Degrees. In the French Rite, the voyages in the Symbolic Degrees are three in the first, five in the second, and seven in the third. Their symbolic designs are briefly explained by Ragon (Cours des Initiations; pages 90, 132) and Lenoir (La Franche-Maçonnerie, page 263): The voyages of the Entered Apprentice are now, as they were in the Ancient Mysteries, the symbol of the life of man. Those of the Fellow-Craft are emblematic of labor in the search of knowledge. Those of the Master Mason are symbolic of the pursuit of crime, the wandering life of the criminal, and his vain attempts to escape remorse and punishment. It will be evident that the ceremonies in all the Rites of Freemasonry, although under a different name, lead to the same symbolic results.

WAGES OF A MARK MASTER. See Mark Master's Wages.

WAGES OF A MASTER MASON, SYMBOLIC. See Foreign Country.

WAGES OF OPERATIVE MASONS. In all the Old Constitutions praise is given to Saint Alban because he raised the wages of the Freemasons. Thus the Edinburgh-Kilwinning Manuscript says: "Saint Alans loved Masons well and cherished them much, and made their pay right good, standing by as the realme, did, for he gave them iis. a week, and 3d. to their cheer; for before that time, through all the land, a Mason had but a penny a day and his meat, until Saint Alban amended it."

We may compare this rate of wages in the third century with that of the fifteenth, and we will be surprised at the little advance that was made.

In Grosse and Astle's Antiquarian Repertory (iii, page 58), will be found an extract from the Rolls of Parliament, which contains a Petition, in the year 1443, to Parliament to regulate the price of labor. In it are the following items:
And yet from the Fest of Ester unto Migdolmasse ye wages of eng free Mason or maister carpenter exceed not by the day id., with mete and drynk; and withoute mete and drink id., ob.

A Master Tyler or Schletter, rough mason and meen carpenter, and other artificers concercyng beldyng, by the day id., with mete and drynk, and withoute mete and drynyke, id., ob.

And from the Fest of Migdolmasse unto Ester, a free Mason and a maister carpenter by the day id., with mete and drynk, without mete and drink, id., ob.

Tyler, meen carpenter, rough mason, and other artificers aforesaid, by the day id., ob., with mete and drynk, withoute mete and drynyke id., ob., and every other werkeman and laborer by the day id., ob., with mete and drynk, and withoute mete and drink id., and who that lasse deserveth, to take lasse.

WAGES OF THE WORKMEN AT THE TEMPLE. Neither the Scriptures, nor Josephus, give us any definite statement of the amount of wages paid, nor the manner in which they were paid, to the workmen who were engaged in the erection of King Solomon’s Temple. The cost of its construction, however, must have been immense, since it has been estimated that the edifice alone consumed more gold and silver than at present exists upon the whole earth; so that Josephus very justly says that “Solomon made all these things for the honor of God, with great variety and magnificence, sparing no cost, but using all possible liberality in adorning the Temple.”

We learn, as one instance of this liberality, from the Second Book of Chronicles, that Solomon paid annually to the Tyrian Freemasons, the servants of Hiram, “twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.” The bath was a measure equal to seven and a half gallons wine measure; and the cor or chomer, which we translate by the indefinite word measure, contained ten baths; so that the corn, wine, and oil furnished by King Solomon, as wages to the servants of Hiram of Tyre, amounted to one hundred and ninety thousand bushels of the first and one hundred and fifty thousand gallons each of the second and third. The sacred records do not inform us what further wages they received, but we elsewhere learn that King Solomon gave them as a free gift a sum equal to more than thirty-two millions of dollars. The whole amount of wages paid to the Craft is stated to have been about six hundred and seventy-two millions of dollars; but we have no means of knowing how that amount was distributed; though it is natural to suppose that those of the most skill and experience received the highest wages. The Harodim, or chiefs of the workmen, must have been better paid than the Ish Salai, or mere laborers.

The legend-makers of Freemasonry have not been idle in their invention of facts and circumstances in relation to this subject, the whole of which have little more for a foundation than the imaginations of the inventors. They form, however, a part of the legendary history of Freemasonry, and are interesting for their ingenuity, and sometimes even for their absurdity (see Penny).

WAHABITES. A Mohommedan sect, established about 1740, dominant through the greater part of Arabia. Their doctrine was reformatory, to bring back the observances of Islam to the literal precepts of the Koran. Mecca and Medina were conquered by them. The founder of Ibn-abd-ul-Wahab, son of an Arab Sheik, born in the latter part of the seventeenth century, and died 1787. Their teachings were received by the Mussulman population of India, and much uneasiness has been feared therefrom.

WALES. The earliest Lodges in Wales were two at Chester and one at Congelon, all three established in 1724, and Doctor Anderson records that Grand Master Inchiquin granted a Deputation, May 10, 1727, to Hugh Warburton, to be Provincial Grand Master of North Wales, and another, June 24th in the same year, to Sir Edward Mansel, to be Provincial Grand Master of South Wales (Constitutions, 1738, page 191). Wales forms a part of the Masonic obedience of the Grand Lodge of England, and the Fraternity there has been directly governed by four Provincial Grand Lodges, namely, North Wales, South Wales, Eastern Division, and Western Division.

WALES, PRINCES OF. From 1737 no less than nineteen princes of Great Britain and Ireland have been admitted as Freemasons, four being Princes of Wales:

Frederick Lewis, 20th Prince of Wales, was initiated at the Palace of Kew, November 5, 1737 by Doctor Desaguliers, and the Book of Constitutions of 1737 was dedicated to him. February 6, 1787, George Augustus Frederick, 22nd Prince of Wales, was made a Freemason in London by the Most Worshipful Grand Master, the Duke of Cumberland. The Prince of Wales was elected Grand Master in 1790. There is in the museum at Washington, District of Columbia, of the Supreme Council, Ancient and Accepted Scottish Rite, a copper medal or token bearing the date November 24, 1790, and the inscription “Prince of Wales was elected G. M.” with the motto “Amor, Honor et Justicia” (Love, Honor and Justice) commemorating the election of the Prince of Wales as Grand Master. He was installed in 1792; but on assuming the Regency, 1812, the office was vacated, and he became Patron. As George IV, he accepted the title of Grand Patron from 1820; and whilst Prince of Wales, 1787-1820, was Worshipful Master of the Prince of Wales Lodge, London, Sir Samuel Hulse being the Deputy Master for that period.

Albert Edward, 23rd Prince of Wales, later King Edward VII, was initiated at Stockholm by the King of Sweden, in 1868. The rank of Past Grand Master of England was conferred upon him in 1870, but on the resignation of the Marquis of Ripon, he accepted the chair, and was installed as Most Worshipful Grand Master at the Albert Hall, London, by the Earl of Carnarvon, April 28, 1875. He served as Worshipful Master in the Apollo University Lodge, Oxford, the Royal Alpha Lodge, London, and from 1874 was Worshipful Master of the famous Prince of Wales Lodge, No. 239. In the Grand Lodges of Scotland and Ireland he was a Patron and an honorary member of the Lodge of Edinburgh, No. 1; and also a member and Patron of the Supreme Council of the 33rd Degree for England, as well as Grand Master of the Convent General of Knights Templar.

On May 2, 1919, H. R. H. Edward A. C. G. 24th Prince of Wales, was initiated at an Emergency Meeting of the Household Brigade Lodge No. 2014, London, and raised a Master Mason on June 24,
WALLACE, GENERAL LEWIS. American writer and soldier in the Mexican and Civil Wars. Born April 10, 1827; died February 15, 1905. Member of Montgomery Lodge No. 50, Crawfordsville, Indiana (see New Age Magazine, February, 1924). Author of the famous novel, Ben Hur, a Tale of the Christ. Governor of New Mexico, 1880; Minister to Turkey, 1881–5.

WALLACE HEATON MANUSCRIPT. Brother Wallace Heaton of London in 1926 discovered this manuscript, of the period from 1695 to 1715, which bears his name and is now possessed by the Grand Lodge of England. A description of it by Brother H. Poole was published in the Masonic Record, beginning July, 1927 (page 192). There are six strips of parchment sewn into a roll about fourteen feet long and some seven inches wide. The text is in the main of normal style but Brother Poole notes a most interesting feature in that this version contains the peculiar variations of the Dowland Manuscript.

WALLACHIA, GRAND SCOTTISH DEGREE OF. Found in Fustier’s lists.

WANAMAKER, JOHN. Famous American merchant, giving employment in two stores to more than 12,000 people. Born July 11, 1838; died December 12, 1922. U. S. Postmaster-General, 1889–93. He was made a Freemason “at sight” on March 30, 1898, by the Grand Lodge of Pennsylvania, and later received the Thirty-third Degree (see New Age, March 1925).

WARDENS. In every Symbolic Lodge, there are three principal officers, namely, a Master, a Senior Warden, and a Junior Warden. This rule has existed ever since the revival, and for some time previous to that event, and is so universal that it has been considered as one of the landmarks. It exists in every country and in every Rite. The titles of the officers may be different in different languages, but their functions as presiding over the Lodge in a tripartite division of duties, are everywhere the same. The German Masons call the two Wardens erste and zweite Aufseher; the French, premier and second Surveillant; the Spanish, primer and segundo Vigilante; and the Italians, primo and secondo Sorvegliante.

In the various Rites, the positions of these officers vary. In the American Rite, the Senior Warden sits in the West and the Junior in the South. In the French and Scottish Rites, both Wardens are in the West, the Senior in the Northwest and the Junior in the Southwest; but in all, the triangular position of the three officers relatively to each other is preserved; for a triangle being formed within the square of the Lodge, the Master and Wardens will each occupy one of the three points.

The precise time when the presidency of the Lodge was divided between these three officers or when they were first introduced into Freemasonry, is unknown. The Lodges of Scotland, during the Operative régime, or era, were governed by a Deacon and one Warden. The Earl of Cassillis was Master of Kilwinning in 1670, though only an Apprentice. This seems to have been not unusual, as there were cases of Apprentices presiding over Lodges. The Deacon performed the functions of a Master, and the Warden was the second officer, and took charge of and distributed the funds. In other words, he acted as a Treasurer. This is evident from the Minutes of the Edinburgh Lodge, published by Brother W. J. Hughan in the Voice of Masonry, February, 1872, we find there a Master and Warden recognized as the presiding officers of the Lodge in the following Statute: “And lykways we all protest, by the oath we have made at our entrie, to own the Warden of our Lodge as the next man in power to the Maister, and in the Maister’s absence he is full Maister.”

Some of the English manuscript Constitutions recognize the offices of Master and Wardens. Thus the Harleian Manuscript, No. 1942, whose date is supposed to be about 1670, contains the “new articles” said to have been agreed on at a General Assembly held in 1663, in which is the following passage: “That for the future the said Society, Company and Fraternity of Free Masons shall be regulated and governed by one Master & Assembly & Wardens, as ye’ said Company shall think fit to chose, at every yearly General Assembly.”

As the word Warden does not appear in the earlier manuscripts, it might be concluded that the office was not introduced into the English Lodges until the latter part of the seventeenth century. Yet this does not absolutely follow. For the office of Warden might have existed, and no statutory provision on the subject have been embraced in the general charges which are contained in those manuscripts, because they relate not to the government of Lodges, but the duties of Freemasons. This of course, is conjectural; but the conjecture derives weight from the fact that Wardens were officers of the English Gilds as early as the fourteenth century. In the Charters granted by Edward III, in 1354, it is permitted that these companies shall yearly elect for their government “a certain number of Wardens.”

To a list of the Companies of the date of 1377 is prefixed what is called the Oath of the Wardens of Crafts, of which this is the commencement: “Ye shall swear that ye shall wele and treuly oversee the Craft of —— whereof ye be chosen Wardens for the year.” It thus appears that the Wardens were at first the presiding officers of the Gilds.

At a later period, in the reign of Elizabeth, we find that the chief officer began to be called Master; and in the time of James I, between 1608 and 1625, the Gilds were generally governed by a Master and Wardens.
WARDENS

An ordinance of the Leather-Sellers Company at that time directed that on a certain occasion “the Master and Wardens shall appear in state.”

It is not, therefore, improbable that the government of Masonic Lodges by a Master and two Wardens was introduced into the regulations of the Order in the seventeenth century, the “new article” of 1663 being a statutory confirmation of a custom which had just begun to prevail.

Senior Warden. He is the second officer in a Symbolic Lodge, and governs the Craft in the hours of labor. In the absence of the Master he presides over the Lodge, appointing some Brother, not the Junior Warden, to occupy his place in the West. His jewel is a level, a symbol of the equality which exists among the Craft while at labor in the Lodge. His seat is in the West, and he represents the column of Strength. He has placed before him, and carries in all processions, a column, which is the representative of the right-hand pillar that stood at the porch of King Solomon’s Temple. The Junior Warden has a similar column, which represents the left-hand pillar. During labor the column of the Senior Warden is erect in the Lodge, while that of the Junior is recumbent. At refreshment, the position of the two columns is reversed.

Junior Warden. The duties of this officer have already been described (see Junior Warden).

There is also an officer in a Commandery of Knights Templar, the fifth in rank, who is styled Senior Warden. He takes an important part in the initiation of a candidate. His jewel of office is a triple triangle, the emblem of Deity.

WARDENS’ COLUMNS. See articles on Columns and Columns, The Wardens.

WARDENS, GRAND. See Grand Wardens.

WARDER. The literal meaning of Warder is one who keeps watch and ward. In the Middle Ages, the Warder was stationed at the gate or on the battlements of the castle, and with his trumpet sounded alarms and announced the approach of all comers. Hence the Warder in a Commandery of Knights Templar bears a trumpet, and his duties are prescribed to be to announce the approach and departure of the Eminent Commander, to post the sentinels, and see that the Asylum is duly guarded, as well as to announce the approach of visitors. His jewel is a trumpet and crossed swords engraved on a square plate.

WAR, FREEMASONRY IN. The question how Freemasons should conduct themselves in time of war, when their own country is one of the belligerents, is an important one. Of the political course of a Freemason during his rebellion and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible.

The Freemason, then, like every other citizen, should be a patriot. He should love his country with all his heart; should serve it faithfully and cheerfully; obey its laws in peace; and in war should be ever ready to support its honor and defend it from the attacks of its enemies. But even then the benign principles of the Institution extend their influence, and divest the contest of many of its horrors. The Freemason fights, of course, like every other man, for victory; but when the victory is won, he will remember that the conquered foe is still his Brother.

On the occasion, of a Masonic banquet given immediately after the close of the Mexican War to General Quitman by the Grand Lodge of South Carolina, that distinguished soldier and Freemason remarked that, although he had devoted much of his attention to the nature and character of the Masonic Institution, and had repeatedly held the highest offices in the gift of his Brethren, he had never really known what Freemasonry was until he had seen its workings on the field of battle.

But as a collective and organized body—in its Lodges and its Grand Lodges—it must have nothing to do with war. It must be silent and neutral. The din of the battle, the cry for vengeance, the shout of victory, must never penetrate its portals. Its dogmas and doctrines all teach love and fraternity; its symbols are symbols of peace; and it has no place in any of its rituals consecrated to the inculcation of human contention.

Brother C. W. Moore, in his Biography of Thomas Smith Webb, the great American ritualist, mentions a circumstance which occurred during the period in which Webb presided over the Grand Lodge of Rhode Island, and to which Moore, in the opinion of Doctor Mackey, inconsiderately has given his hearty commendation. The United States was engaged at that time in a war with England. The people of Providence having commenced the erection of fortifications, the Grand Lodge volunteered its services; and the members, marching in procession as a Grand Lodge to the southern part of the town, erected a breastwork, to which was given the name of Fort Hiram (see Fort Masonic). Doctor Mackey doubted the propriety of the act. While, to repeat what has been just said, every individual member of the Grand Lodge as a Freemason, was bound by his obligation to be “true to his government” and to defend it from the attacks of its enemies, it was, says Doctor Mackey, unseemly, and contrary to the peaceful spirit of the Institution, for any organized body of Freemasons, organized as such to engage in a warlike enterprise.

But the patriotism, if not the prudence of the Grand Lodge, cannot be denied.

Since writing this paragraph, Doctor Mackey met in Brother Murray Lyon’s History of the Lodge of Edinburgh (page 83) with a record of the Grand Lodge of Scotland, which, in his judgment sustained the view that he has taken. In 1777, recruits were being enlisted in Scotland for the British Army, which was to fight the Americans in the War of the Revolution, which had just begun. Many of the Scotch
Lodges offered, through the newspapers, bounties to all who should enlist. But on February 2, 1778, the Grand Lodge passed a resolution, which was published on the 12th, through the Grand Secretary, in the following circular:

At a quarterly meeting of the Grand Lodge of Scotland, held here the second instant, I received a charge to acquaint all the Lodges of Scotland holding of the Grand Lodge that the Grand Lodge has seen with concern advertisements in the public newspapers, from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition that all such recruits shall be admitted to the freedom of Masonry. The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed Brethren; and the second they regard as a prostitution of our Order, which demands the reprehension of the Grand Lodge. Whatever share the Brethren may take as individuals in aiding the levies, out of zeal to serve their private friends or to promote the public service, the Grand Lodge considered it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business as a collective Body. For Masonry is an Order of Peace, and it looks on all mankind to be Brethren as Masons, whether they be at peace or at war with each other as subjects of contending countries. The Grand Lodge therefore strongly enjoins that the practise may be forthwith discontinued. By order of the Grand Lodge of Scotland. W. Mason, Gr. Sec.

Of all human institutions, Freemasonry is the greatest and purest Peace Society. And this is because its doctrine of universal peace is founded on the doctrine of a universal brotherhood.

**WARLIKE INSTRUMENT.** In the ancient initiations, the aspirant was never permitted to enter on the threshold of the Temple in which the ceremonies were conducted until, by the most solemn warning, he had been impressed with the necessity of secrecy and caution. Thus the use, for this purpose, of a warlike instrument in the First Degree of Freemasonry, is intended to produce the same effect. A sword has always been employed for that purpose; and to substitute the point of the compasses, taken from the altar at the time, is an improper sacrifice of symbolism to the convenience of the Senior Deacon. The compasses are peculiar to the Third Degree. In the earliest instructions of the eighteenth century it is said that the entrance is “upon the point of a sword, or spear, or some warlike instrument.”

Krause (Kunsturkunden ii, page 142), in commenting on this expression, has completely misinterpreted its signification. He supposes that the sword was intended as a sign of jurisdiction now assumed by the Lodge. But the real object of the ceremony is to teach the neophyte that as the sword or warlike instrument will wound or prick the flesh, so will the betrayal of a trust confided wound or prick the conscience of him who betrays it.

**WARRANT OF CONSTITUTION.** The document which authorizes or gives a Warrant to certain persons therein named to organize and constitute a Lodge, Chapter, or other Masonic Body, and which ends usually with the formula, “for which this shall be your sufficient Warrant.”

The practise of granting Warrants for the Constitution of Lodges, dates only from the period of the Revival of Freemasonry in 1717. Previous to that period “a sufficient number of Brethren,” says Preston (Illustrations, edition of 1792, page 248), “met together within a certain district, had ample power to make Masons, and discharge every duty of Masonry without a Warrant of Constitution.” But in 1717 a regulation was adopted “that the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a Warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such Warrant no Lodge should be hereafter deemed regular or constitutional.”

Consequently, ever since the adoption of that regulation, no Lodge has been regular unless it is working under such an authority. The word Warrant is appropriately used, because in its legal acceptance it means a document giving authority to perform some specified act.

In England, the Warrant of Constitution emanates from the Grand Master; in the United States, from the Grand Lodge. In America, the Grand Master grants only a dispensation to hold a Lodge, which may be revoked or confirmed by the Grand Lodge; and in the latter case, the Warrant will then be issued. The Warrant of Constitution is granted to the Master and Wardens, and to their successors in office. It continues in force only during the pleasure of the Grand Lodge, and may, therefore, at any time be revoked, and the Lodge dissolved by a vote of that Body, or it may be temporarily arrested or suspended by an edict of the Grand Master. This will, however, never be done, unless the Lodge has violated the ancient landmarks or failed to pay due respect and obedience to the Grand Lodge or to the Grand Master. At the formation of the first Lodges in a number of the States in the South and Middle West, the Grand Lodges of other States granted both Dispensations and Charters.

When a Warrant of Constitution is revoked or recalled, the jewels, furniture, and funds of the Lodge revert to the Grand Lodge.

Lastly, as a Lodge holds its communications only under the authority of this Warrant of Constitution, no Lodge can be opened, or proceed to business, unless it be present. If it be mislaid or destroyed, it must be recovered or another obtained; and until that is done, the Communications of the Lodge must be suspended; and if the Warrant of Constitution be taken out of the room during the session of the Lodge, the authority of the Master instantly ceases.

Some pertinent comments upon the early use of significant and frequently employed words to be found in the documents of Freemasonry are discussed by Brother W. J. Chetwode Crawley (see Caementaria Hibernica, Fasciculus ii). We condense these here-with on the words Warrant, Constitution, Deputation, and Regular. The earliest mention of the word Warrant in connection with Grand Lodge is found in Number VIII of the General Regulations of 1721, comprised in Doctor Anderson’s Constitutions, 1723, where the Brethren are warned that “they must obtain the Grand Master’s Warrant to join in forming a new Lodge, and that he must approve of them by his
WARRANT

Warrant, which must be signify’d to the other Lodges.” The provision is in the first Irish Code, 1730, but condensed by the Grand Secretary, Brother John Fennell. The Minutes of the Grand Lodge of Munster for John the Baptist’s Day, 1732, show that Grand Lodge condensed the petitions of Brethren at Waterford and Clonmell “to have a Warrant from our Grand Lodge for assembling and holding Regular Lodges.”

Both passages and context allow no doubt that the word Warrant is used in its etymological sense of permission, and not in its secondary sense of a permanent document embodying that authorization. This permission was involved in the formal Constitution of the Lodge by the Grand Master, or, failing him, by a Brother, to whom he issued a written Deputation for the purpose. This document has often and mistakenly been called the Warrant, or Charter, by Brethren familiar with the legal qualities that form a Charter, and who were unable to distinguish between a Warrant or general authorization of 1723, and Warrant or permanent documents of today.

The words Constitution and Deputation had similar development. The Constitution and Deputation of 1723 meant a ceremony; the Constitution of fifty years later often, not always, meant a document. The Deputation of 1723 meant entrusting duties to one who stood for the Grand Master; the Deputation displayed today, with just pride, in certain old Lodges, is a document delegating those temporary duties.

The word Regular, too, has had a modern connotation attributed to it that has helped to increase the confusion. It simply meant, in the first instance, that the Lodge to which it was applied had come under the jurisdiction—sub regula—of the Grand Lodge, in contradistinction to Lodges which had not so submitted themselves. These latter Lodges were not necessarily clandestine or irregular. They were only non-regular in that they were outside the jurisdiction of the recently formed Grand Lodge but many, with hasty judgment, have assumed that all Brethren who, in those early days, were not regular, must be irregular; a judgment far from truth. Evidence of the existence of legitimate non-regular Lodges has multiplied of late years. The Lodge at Warrington, in which Elias Ashmole was initiated in 1646, once stood well-nigh alone as an accredited example. Today we have even more striking examples in the Lodge discovered by Brother Edward Condor to have been held in 1636 under the auspices of the Masons Company, in London, and in the Lodge at Chester, to which Randle Holme belonged in 1688, and which Brother W. H. Rylands has proved to have been a Speculative Lodge. The Irish Lodge, traditionally held at Donneraile, in which the Honorable Elizabeth Saint Leger was initiated before 1713, belonged to the same category.

The old Lodge at Alnwick, apparently an Operative survival, has left By-laws dated 1701, and Minutes dated 1703. The Lodge at Swalwell, in Durham, possessing records from 1725, did not become Regular by exhibiting a Constitution from the Grand Lodge of England until 1735. Evidence is not wanted of similar neighboring Lodges which failed to follow the Lodge at Swalwell even in this tardy submission to the Grand Lodge in London. When we passed in review the series of Masonic Manuals published by Brother William Smith in 1735 and 1736, we find a Bour dolling Lodge at Hexham mentioned in the Book M. (see introduction to the Pocket Companion, 1735). This Lodge according to Brother John Lane, never became Regular by coming under the jurisdiction of the Grand Lodge of England. Similarly, Doctor Stukeley’s Lodge at Grantham, in Lincolnshire, never became Regular, though we knew from his Diary that it existed under his tutelage from 1726 to 1730.

As a matter of history, all Lodges before 1717 existed under like conditions. Those Time Immemorial Lodges continuing work after Grand Lodge was founded, came gradually and voluntarily under its jurisdiction, if they did so at all. Such of them as remained aloof did not forfeit their right to be regarded as Lodges of Freemasons. They were Non-Regular Lodges. Reference to the ecclesiastical use of the word Regular will help to make its original Masonic use clear. In the Roman Catholic Church the clergy were divided into two great sections—the Monastic and the Parochial. The Monastic clergy are alone entitled to be styled Regular, as being under the Rule—sub regula—of their special Order. Parochial clergy are styled Non-Regular, or Secular. It would be the height of inconsequence to style them Irregular. Each of these verbal misconceptions is trifling in itself, and obvious when pointed out. In the aggregate, they have generally helped to obscure the origin of the now universal practise of holding no Lodge to be Regular unless it possesses a permanent Charter embodying its rights. This is the Irish use.

We have seen that the issuing of permanent Warrants or Charters to its supporting Lodges formed no part of the theory of Constitution contemplated by the Grand Lodge of England. When the first Warrant was issued by the Grand Lodge of Ireland, the step was along a new path. No precedent could be discerned in the Sister Grand Lodge of England for either the theory or the practise. The growth of our American Knights Templar while expending $140,011.29 for the relief of widows and orphans of Freemasons of the foreign nations and disbursed the fund through the Masonic authorities in France, England, Belgium, Italy, Serbia, Switzerland, and Greece, and mainly to Masonic orphanages of France, Belgium and Serbia. The cost of administration was $150,000 on foreign orphans, also contributed $20,783.91 to Brother Melish’s fund, twenty-seven
Grand Lodges gave $52,120.61; Royal Arch Masons, $27,363.68; Mystic Shrine, $29,557.91, and others were also generous (see Proceedings, Imperial Council, 1920, page 284).

**WARREN, GENERAL JOSEPH.** Grand Master of Massachusetts from December 27, 1759, to June 17, 1775, a statesman of foresight and judgment, President of the Provincial Congress and Major General in the Revolutionary War. Born June 11, 1741, Roxbury, Massachusetts; graduated from Harvard College in 1759; began the practice of medicine in 1763, noted for his success in the smallpox epidemic at Boston in 1764. In 1774, sent to the Provincial Congress to represent the City of Boston and elected President in 1775. This Provincial Congress offered him the appointment of Surgeon General, which he declined. He accepted a Commission as Major General, which was dated three days before the Battle of Bunker Hill. General Warren presided at the meeting of the Colonial Congress, June 16, 1775, which lasted almost the entire night and immediately left for Charlestown, arriving just a few moments before the first attack of the British troops at Bunker Hill. Here Putnam and Prescott offered him command but he, refusing, seized a musket and fought in the ranks. During this encounter he received a bullet in the head and was instantly killed, being buried in a hastily prepared grave on the battle-field. Joseph Warren was Initiated September 30, 1761, in Saint Andrews Lodge of Boston; Passed, November 2, but no record is extant of his being Raised. Earl of Dalhousie, Grand Master of Masons in Scotland, sent Brother Warren a Commission, dated May 30, 1769, appointing him Grand Master of Masons in Boston and within one hundred miles of the same. This communication was received in December of 1769. He received another Commission, 1773, from the Earl of Dumfries, then Grand Master of Scotland. This Commission was dated March 3, 1772, and extended Brother Warren's Jurisdiction to the entire Continent of America. He was assiduous in his Masonic duties, giving constant attendance to the Committees of the Fraternity and taking care of manifold duties with a minute attention remarkable, considering his activity in public causes. The Masonic Brotherhood removed Brother Warren's body from the shallow grave in the battle-field as soon as possible after the evacuation of Boston, April 6, 1776; held a Masonic funeral service over it and placed it in a tomb in the Granary Burying Ground. Since then the body has been moved several times and now lies in Forest Hills Cemetery. King Solomon's Lodge, then of Charlestown, erected and dedicated a monument to his memory and later dedicated a monument to his memory and later voted to present the land and monument to the Masonic funeral rites. On this occasion the Masonic Apron of Brother Warren was worn by Past Grand Master Benjamin Russell, a soldier of the Revolution. A statue of General Warren was inaugurated by the Brethren June 17, 1857, in the presence of the Grand Officers. See Bylaws of Saint Andrews Royal Arch Chapter, Boston (1866, page 88); Proceedings, Grand Lodge of Massachusetts, 1916 (page 246); also Mackey's revised History of Freemasonry, volumes v and vi (pages 1572, 1573, 1669, 2016, 2022 and 2025), and Leaflets of Masonic Biography, by C. Moore, 1803 (pages 9 to 48).

**WASHINGTON.** Washington was separated from Oregon by Act of Congress on March 2, 1853. There were at the time four chartered Lodges in the new Territory, all of which gave allegiance to Oregon, namely, Olympia, No. 5, chartered in 1853 and the first Lodge to be established north of the Columbia River and west of the Rocky Mountains; Steilacoom, No. 8; Grand Mound, No. 21, and Washington, No. 22. A Convention was held on December 6, 1858, at which Brother Charles Byles presided to consider the formation of a Grand Lodge of Washington. At a meeting held on December 8, 1858, a Constitution was adopted and a Lodge of Master Masons was opened. Grand Officers were elected as follows: Grand Master, T. F. McElroy; Deputy Grand Master, James A. Graham; Senior Grand Warden, James Byles; Junior Grand Warden, Levi Farnsworth; Grand Treasurer, J. M. Bachelder, and Grand Secretary, Thomas M. Reed. The Grand Master was then installed and on the following day the Grand Lodge was opened with due ceremony in Ample Form.

Seattle Chapter, No. 1, was granted a Dispensation November 1, 1869, but did not have a prosperous career and its Charter was declared forfeited on August 27, 1880. Its number was given to Walla Walla Chapter which had been given a Dispensation February 13, 1871, and a Charter at the same time as Seattle Chapter on September 20, 1871. By authority of the General Grand High Priest a Convention was held at Walla Walla on October 2, 1884, by the three Chapters, Walla Walla, No. 1; Spokane, No. 2; Seattle, No. 3, and arrangements for a Grand Chapter were completed.

Tacoma Council, No. 1, at Tacoma was warranted on February 9, 1891, and chartered July 21, 1891. By Dispensation of the General Grand Master, dated May 31, 1895, a Convention was held at Tacoma to organize a Grand Council. It met on June 5, adopted a Constitution and elected Grand Officers who were installed and on the following day the Grand Lodge was opened with due ceremony in Ample Form. See Lustration.
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establishment of a General Grand Lodge of the United States. The result was an unsuccessful one.

WASHINGTON, GEORGE. Born at Bridges Creek, Westmoreland County, Virginia, February 22, 1732, of the present calendar, but February 11, 1731/2 of the birth record and on December 14, 1799, he died at Mount Vernon, Fairfax County, Virginia, about fifteen miles from Washington, District of Columbia. At sixteen he became surveyor on the estate of Lord Fairfax, then joined the army and later was on the staff of General Braddock. Delegate to First and Second Continental Congresses. Unanimously chosen in 1775 as Commander-in-Chief of Colonial Army and his Yorktown campaign ended the war on October 19, 1781, with the surrender of Lord Cornwallis and his British Army. Washington presided at the Federal Convention in Philadelphia, May, 1787, for the framing of the Constitution, and then was elected President, and in 1792 re-elected, refusing a third term. He was recalled from his retirement in 1798 to again serve as Commander-in-Chief but the prospect of war with France did not then materialize.

The Oath of office as President of the United States was administered on April 30, 1789, New York City, to General Washington, by Brother Robert R. Livingston, Chancellor of the State of New York, and who was also the Grand Master of Free and Accepted Masons.

The name of Washington occupies a prominent place in Masonic biography, not perhaps so much because of any services he has done to the Institution either as a worker or a writer, but because the fact of his connection with the Craft is a source of pride to every American Freemason, at least, who can thus call the "Father of his Country" a Brother. There is also another reason. While the friends of the Institution have felt that the adhesion to it of a man so eminent for virtue was a proof of its moral and religious character, the opponents of Freemasonry, being forced to admit the conclusion, have sought to deny the premises, and, even if compelled to admit the fact of Washington's initiation, have persistently asserted that he never took any interest in it, disapproved of its spirit, and at an early period of his life abandoned it. The truth of history requires that these misstatements should be met by a brief recital of his Masonic career.

WASHINGTON was initiated, in 1752, in the Lodge at Fredericksburg, Virginia, and the records of that Lodge, still in existence, present the following entries on the subject. The first entry is thus: "Nov. 4th. 1752. This evening Mr. George Washington was initiated as an Entered Apprentice"; and the receipt of the entrance fee, amounting to £2 3s., was acknowledged.

On March 3 in the following year, "Mr. George Washington" is recorded as having been passed a Fellow Craft; and on August 4, same year, 1753, the record of the transactions of the evening states that "Mr. George Washington," and others whose names are mentioned, have been raised to the Sublime Degree of Master Mason.

Curiously enough each of the days when Washington attended Lodge was Saturday, the dates already mentioned falling on that day, and he was last in the Lodge at Fredericksburg on Saturday, September 1, 1753. Brother Franklin Stearns, Past Master of Fredericksburg Lodge, says that Washington paid his fees November 6, 1752 and that no further fees appearing in this connection he has arrived at the conclusion that £2 3s. was paid for all three Degrees.

For five years after his initiation, he was engaged in active military service, and it is not likely that during that period his attendance on the communications of the Lodge could have been frequent. Some English writers have asserted that he was made a Freemason during the old French War, in a military Lodge attached to the 46th Regiment. The Bible on which he is said to have been obligated claimed to be still in existence, although the Lodge was many years ago dissolved, at Halifax, Nova Scotia. The records of the Lodge are, or were, extant, and furnish the evidence that Washington was there, and perhaps received some Masonic Degree. It is equally clear that he was first initiated in Fredericksburg Lodge, for the record is still in possession of the Lodge.

Three methods have been adopted to reconcile this apparent discrepancy. Brother Hayden, in his work on Washington and his Masonic Compeers (page 31), suggests that an obligation had been administered to him as a test-oath when visiting the Lodge, or that the Lodge, deeming the authority under which he had been made insufficient, had required him to be healed and reobligated. Neither of these attempts to solve the difficulty appears to have any plausibility.

Brother C. W. Moore, of Massachusetts in the Freemasons Monthly Magazine (volume xi, page 261), suggests that, as it was then the custom to confer the Mark Degree as a side Degree in Masters' Lodges, and as it has been proved that Washington was in possession of that Degree, he may have received it in Lodge No. 227, attached to the 46th Regiment.

Brother C. C. Hunt, Grand Secretary of Iowa, has prepared an article dealing with the probable initiation of Washington into Royal Arch Masonry. The first mention in the Minutes of a Lodge to the Royal Arch Degree being actually worked is the reference in the records of Fredericksburg Lodge for December 22, 1753. In that Virginian Lodge on August 4, 1753, George Washington was raised a Master Mason, the Royal Arch Degree being worked four months and eighteen days previously. When he was initiated Washington was twenty years old; six feet three inches tall; a Major and Adjutant-General for the Colony. By the time he had taken the Master Mason's Degree he had been appointed a Colonel. He was Commander of the Northern Military District of Virginia at the outbreak of the French and Indian War, in May, 1754. Brother Cyrus Field Willard points out that an examination of this record would indicate that this wealthy young man must have gone on and taken his Royal Arch Degree as others did who were initiated in the Lodge with him and appear later as officers of the Royal Arch. Naturally Washington would follow this example so far as receiving the Degree was concerned in order that he might be fully prepared for his military career, many Brethren having done exactly the same thing for a like purpose, as one may readily call to mind in thinking over the initiation in the days of War. Brother Willard has made a study of the precedence of the various Brethren upon the
records of the Lodge, which precedence does not seem to be determined altogether by the dates when they were given the three first Degrees of the Lodge, and he says that it is hard to determine what occasioned this precedence if it were not membership in the Royal Arch. He explains the fact that the Secretary does not mention the conferring of the Royal Arch Degree upon Washington as this probably took place before Secretary Woodrow had himself received that Degree.

However, the Worshipful Master of the Lodge at Fredericksburg said in a speech of welcome to Lafayette on November 28, 1824 "Our records assure us that on the 4th day of November, A. L. 5752, the light of Masonry here first burst upon his (Washington's) sight, and that within the pale of this Lodge he subsequently sought and obtained further illumination" (see pages 33-34 Historical Sketch of Fredericksburg Lodge by Brother S. J. Quinn, Past Master, 1890).

Of course this may refer simply to the further illumination of the Second and Third Degrees. A more significant reference is the one stressed by Brother Hunt. He calls particular attention to the presentation by General Lafayette in August, 1784, forty years previous to the occasion of the above address of welcome to Brother Lafayette on his second visit to the United States. Brother Hunt is especially impressed with the Masonic Apron presented by General Lafayette to Brother Washington, a gift embroidered in colored silks by Madame Lafayette with the emblems of the Holy Royal Arch. On the flap of the apron are the letters H.T.W.S.S.T. K.S. arranged in the form of a circle familiar to Chapter Freemasons. Within the circle is a beehive seemingly indicating the Mark selected by the wearer. As this apron was made especially for Brother Washington it is pointed out by Brother Hunt that it is not likely that General Lafayette would have had this emblem placed on the apron had the facts been otherwise, and that certainly the beehive as an emblem of industry was a proper mark for Washington to select. We must also remember that at this time the Royal Arch Degree was conferred in Masters Lodges and under a Lodge Warrant.

There is ample evidence that during the Revolutionary War, while he was Commander-in-Chief of the American armies, he was a frequent attendant on the meetings of military Lodges. Years ago, Captain Hugh Maloy, a revolutionary veteran, then residing in Ohio, declared that on one of these occasions he was initiated in Washington's marquée, the chief himself presiding at the ceremony. Brother Scott, a Past Grand Master of Virginia, asserted that Washington was in frequent attendance on the Communications of the Brethren. The proposition made to elect him a Grand Master of the United States, as will be hereafter seen, affords a strong presumption that his name as a Freemason was familiar to the Craft.

In 1777, the Convention of Virginia Lodges recommended Washington as the most proper person to be elected Grand Master of the Independent Grand Lodge of that Commonwealth. Brother Dove has given in his Text-Book the complete records of the Convention; and there is therefore no doubt that the nomination was made. It was, however, declined by Washington.

Soon after the beginning of the Revolution, a disposition was manifested among American Freemasons to disavow their connection, as subordinates, with the Masonic authorities of the mother country, and in several of the newly erected States the Provincial Grand Lodges assumed an independent character. The idea of a Grand Master of the whole of the United States had also become popular. On February 7, 1780, a Convention of delegates from the military Lodges in the Army was held at Morristown, in New Jersey, when an address to the Grand Masters in the various States was adopted, recommending the establishment of "one Grand Lodge in America," and the election of a Grand Master. This address was sent to the Grand Lodges of Massachusetts, Pennsylvania and Virginia; and although the name of Washington is not mentioned in it, those Grand Lodges were notified that he was the first choice of the Brethren who had framed it.

While the proceedings were in progress, the Grand Lodge of Pennsylvania had taken action on the same subject. On January 13, 1780, it had held a session, and it was unanimously declared that it was for the benefit of Freemasonry that "a Grand Master of Masons throughout the United States" should be nominated; whereupon, with equal unanimity, General Washington was elected to the office. It was then ordered that the Minutes of the election be transmitted to the different Grand Lodges in the United States, and their concurrence therein be requested. The Grand Lodge of Massachusetts, doubting the expediency of electing a General Grand Master declined to come to any determination on the question and so the subject was dropped.

This will correct the error into which many foreign Grand Lodges and Masonic writers have fallen, of supposing that Washington was ever a Grand Master of the United States. The error was strengthened by a medal contained in Merzdorf's Medals of the Fraternity of Freemasons, which the editor states was struck by the Lodges of Pennsylvania. This statement is, however, liable to great doubt. The date of the medal is 1797. On the reverse is a tracing-board and the device, "Amor, Honor, et Justitia, or Love, Honor and Justice." French and German Masonic historians have been deceived by this medal, and refer to it as their authority for asserting that Washington was a Grand Master. Lenning and Thor, for instance, place the date of his election to that office in the year in which the medal was struck. More recent European writers, however, directed by the researches of the American authorities, discovered and corrected the mistake.

We next hear of Washington's official connection in the year 1788. Lodge No. 39, at Alexandria, which had hitherto been working under the Grand Lodge of Pennsylvania, in 1788 transferred its allegiance to Virginia. On May 29 in that year the Lodge adopted the following resolution: "The Lodge proceeded to the appointment of Master and Deputy Master to be recommended to the Grand Lodge of Virginia, when George Washington, Esq., was unanimously chosen Master; Robert McCrea, Deputy Master; Wm. Hunter, Jr., Senior Warden; John Allison, Junior Warden."
WASHINGTON

It was also ordered that a committee should wait on General Washington, "and inquire of him whether it will be agreeable to him to be named in the Charter." What was the result of that interview, we do not positively know. But it is to be presumed that the reply of Washington was a favorable one, for the application for the Charter contained his name, which would hardly have been inserted if it had been repugnant to his wishes. And the Charter or Warrant under which the Lodge is still working is granted to Washington as Master. The appointing clause is in the following words: "Know ye that we, Edmund Randolph, Esquire, Governor of the Commonwealth aforesaid, and Grand Master of the Most Ancient and Honorable Society of Freemasons within the same, by and with the consent of the Grand Lodge of Virginia, do hereby constitute and appoint our illustrious and well-beloved Brother, George Washington, Esquire, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brethren Robert McCrea, William Hunter, Jr., and John Allison, Esq., together with all such other Brethren as may be admitted to associate with them, to be a 'first, true, and regular Lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge, No. 22.'"

In 1805, the Lodge, which continued in existence, was permitted by the Grand Lodge to change its name to that of "Washington Alexandria," in honor of its first Master.

The evidence, then, is clear that Washington was the Master of a Lodge. Whether he ever assumed the duties of the office, and, if he assumed, how he discharged them, we know only from the testimony of Timothy Bigelow, who, in a Eulogy delivered before the Grand Lodge of Massachusetts, two months after Washington's death, and eleven after his appointment as Master, made the following statement: "The information received from our Brethren who had the happiness to be members of the Lodge over which he presided for many years, and of which he died the Master, furnishes abundant proof of his persevering zeal for the prosperity of the Institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and solicitous, at all times, to communicate light and instruction, he discharged the duties of the Chair with uncommon dignity and intelligence in all the mysteries of our art."

There is also a very strong presumption that Washington accepted and discharged the duties of the Chair to the satisfaction of the Lodge. At the first election held after the Charter had been issued, he was elected, or we should rather say re-elected, Master. The record of the Lodge, under the date of December 20, 1785, is as follows: "His Excellency, General Washington, unanimously elected Master; Robert McCrea, Senior Warden; Wm. Hunter, Jr., Junior Warden; Wm. Hodgson, Treasurer; Joseph Greenway, Secretary; Doctor Frederick Spanberger, Senior Deacon; George Richards, Junior Deacon."

The subordinate officers had undergone a change: McCrea, who had been named in the Petition as Deputy-Master, an officer not recognized in the United States, was made Senior Warden; Wm. Hunter, who had been nominated as Senior Warden, was made Junior Warden; and the original Junior Warden, John Allison, was dropped. But there was no change in the office of Master. Washington was again elected. The Lodge would scarcely have been so persistent without his consent; and if his consent was given, we know, from his character, that he would seek to discharge the duties of the office to his best abilities. This circumstance gives, if it be needed, strong confirmation to the statement of Brother Bigelow. Grand Secretary James M. Clift of Virginia says the records of the Lodge show that during his year as Worshipful Master he presided at several meetings.

But incidents like these are not all that are left to us to exhibit the attachment of Washington to Freemasonry. On repeated occasions he has announced, in his letters and addresses to various Masonic Bodies, his profound esteem for the character, and his just appreciation of the principles, of that Institution into which, at so early an age, he had been admitted. And during his long and laborious life, no opportunity was presented of which he did not avail himself to evince his esteem for the Institution.

Thus, in the year 1797, in reply to an affectionate address from the Grand Lodge of Massachusetts, he says: "My attachment to the Society of which we are members will dispose me always to contribute my best endeavors to promote the honor and prosperity of the Craft." Five years before this letter was written, he had, in a communication to the same Body, expressed his opinion of the Masonic Institution as one whose liberal principles are founded on the immutable laws of "truth and justice," and whose "grand object is to promote the happiness of the human race."

Answering an address from the Grand Lodge of South Carolina in 1791, he says: "I recognize with pleasure my relation to the Brethren of your Society, and I shall be happy, on every occasion, to evince my regard for the Fraternity." And in the same letter he takes occasion to allude to the Masonic Institution as "an association whose principles lead to purity of morals, and are beneficial of action."

Writing to the officers and members of Saint David's Lodge at Newport, Rhode Island, in the same year, he uses this language: "Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving Brother."

And lastly, for we will not further extend these citations, in a letter addressed in November, 1795, only thirteen months before his death, to the Grand Lodge of Maryland he has made this explicit declaration of his opinion of the Institution: "So far as I am acquainted with the doctrines and principles of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind. I cannot, therefore, upon this ground, withdraw my approbation from it."

So much has been said upon the Masonic career and opinions of Washington because American Freemasons love to dwell on the fact that the distinguished patriot, whose memory is so revered that his unostentatious grave on the banks of the Potomac has become the Mecca of America, was not only a Brother
of the Craft, but was ever ready to express his good opinion of the Society. They feel that under the panoply of his great name they may defy the malignant charges of their adversaries. They know that no better reply can be given to such charges than to say, in the language of Clinton, "Washington would not have encouraged an Institution hostile to morality, religion, good order, and the public welfare."

Brother Charles H. Calhahan, Past Grand Master of Virginia, has written a splendid story of Washington, The Man and the Mason, 1913, for the George

Washington Masonic National Memorial Association; Brother Sidney Hayden wrote Washington and his Masonic Compeers, 1866; Julius F. Sachse, for the Grand Lodge of Pennsylvania, dealt with the Masonic Correspondence of Washington, 1915, as found among the papers in the Library of Congress; Brothers C. C. Hunt and B. Shimek of the Research Committee, Grand Lodge of Iowa, compiled a useful and stimulating pamphlet, George Washington, the Man and the Mason, 1921, and there are numerous other references, Brother August Wolfsteig, Bibliographie, 1913, listing nearly fifty of them.

WASHINGTON MEMORIAL. The full name is The George Washington Masonic National Memorial and this is also the title of a pamphlet by Brother Louis Arthur Watres, Past Grand Master of Pennsylvania, and President of the George Washington Masonic National Memorial Association. General Washington was the only President of the United States, who, while Chief Executive, was Worshipful Master of his Lodge. That Lodge was Alexandria-Washington Lodge No. 22, at Alexandria, Virginia. The chair he sat on, the implements he used, the apron he wore, and many relics that are filled with interest are still carefully cherished by Alexandria-Washington Lodge. The Brethren of Alexandria, Virginia, bought and paid for a site on the Potomac River for a Memorial Temple. An interesting fact in connection with the location is that Jefferson chose it for our national capitol building but Washington vetoed the selection because he owned the surrounding land and feared that his motives might be misunderstood were this site to be selected. There met in 1910 at Alexandria, Freemasons from several Grand Jurisdictions. Sitting in the Lodge-room of Alexandria-Washington Lodge the Brethren resolved that the Freemasons of the United States should erect at Alexandria a suitable memorial to Brother Washington. The assembled Brethren decided to become incorporated under the laws of the State of Virginia and Brother Thomas J. Shryock who was Grand Master of Maryland for thirty-three years was elected President, a position he occupied until his death in 1917. Brother Watres says:

We are to erect this memorial, not because we can add to the renown of Washington, but because he was one of the brightest luminaries in the Masonic constellation; not because we can add to his fame by brick and mortar, but because in the world's strife he stands serene as the great American whom we are all proud to hail and reverence as a great Mason; neither are we to build it to add to his greatness; but because in the lofty attributes which made him great we clearly discern the ideals of Masonry. Were our memorial as enduring as the pyramids it could not exceed our esteem for him who embodied in himself the attributes of a true Mason and a great patriot.

WATCHWORDS. Used in the Thirty-second Degree of the Ancient and Accepted Scottish Rite because that Degree has a military form, but not found in other Degrees of Freemasonry.

WATERFALL. Used in the Fellow Craft's Degree as a symbol of plenty, for which Doctor Mackey held the word waterford is sometimes improperly substituted (see Shibboleth).

WAYFARING MAN. A term used in the legend of the Third Degree to denote the person met near the port of Joppa by certain persons sent out on a search by King Solomon. The part of the legend which introduces the Wayfaring Man, and his interview with the Fellow Crafts, was probably introduced into the American system by Webb, or found by him in the older ceremonies practised in the United States. It is not in the old English instructions of the eighteenth century, nor is the circumstance detailed in the present English lecture. A wayfaring man is defined by Phillips as "one accustomed to travel on the road." The expression is becoming obsolete in ordinary language, but it is preserved in Scripture—"he saw a wayfaring man in the street of the city" (Judges xix, 17)—and in Freemasonry, both of which still retain many words long since disused elsewhere.

WAYNE, GENERAL ANTHONY. Born at Easttown, Pennsylvania, January 1, 1745, died at Erie, Pennsylvania, December 15, 1796. A surveyor in native State and in Nova Scotia, he recruited and led a Pennsylvania regiment in the American Revolution and became a Brigadier-General in 1777. His bravery earned the name of "Mad Anthony" and he was in 1792 appointed by Washington the Major-General in command of the regular army and by his military victories and successful negotiations with the Indians, opened the Northwestern United States to civilization. Reputed to be a Freemason but his Lodge not identified with certainty. Brother Julius F. Sachse in General Lafayette's Fraternal Connections, 1916, page 5, alludes to "Brothers A. Saint Clair, William Irving and General Anthony Wayne." Brother Phil A. Roth, Masonry in the Formation of Our Government, 1927, page 92, says "He was a member of Winchester Lodge No. 12, according to some statements, but they do not mention the State. We believe he was a member, having often been mentioned.
GEORGE WASHINGTON
Worshipful Master and proposed for General Grand Master of United States
WEARY

in toasts in Masonic Lodges in the East at that time. There is a monument over his grave, placed there by the Grand Lodge.”

WEARY SOJOURNERS. Spoken of in the American legend of the Royal Arch as three of the captives who had been restored to liberty by Cyrus, and, after sojourning or remaining longer in Babylon than the main body of their Brethren, had at length repaired to Jerusalem to assist in rebuilding the Temple.

While the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, these three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection. Who these sojourners were, we have no historical means of discovering; but there is a Masonic tradition, entitled, perhaps, to but little weight, that they were Hananiah, Mishael, and Azariah, three holy men, who are better known to general readers by their Chaldaic names of Shadrach, Meshech, and Abednego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar.

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitutes the great end and design of the Royal Arch Degree. Such is the legend of the American Royal Arch. It has no known foundation in history, and is therefore altogether mythical. But it presents, as a myth the symbolic idea of arduous and unfaltering search after truth, and the final reward that such devotion receives.

WEBB-PRESTON WORK. The title given by Doctor Rob Morris to a system of lectures which he proposed to introduce, in 1859, into the Lodges of the United States, and in which he was partly successful. He gave this name to his system because his theory was that the lectures of Thomas Smith Webb and those of Preston were identical. But this theory is untenable, for it has long since been shown that the lectures of Webb are an abridgment, and a very material modification of those of Preston. In 1863, and for a few years afterward, the question of the introduction of the “Webb-Preston Work” was a subject of warm, and sometimes of intemperate, discussion in several of the Western Jurisdictions. It has, however, at least as a subject of controversy, ceased to attract the attention of the Craft. One favorable result was, however, produced by these discussions, and that is, that they led to a more careful investigation and a better understanding of the nature and history of the rituals which have, during the nineteenth century, been practised in America. The bitterness of feeling has passed away, but the knowledge that it elicited remains.

WEBB, THOMAS SMITH. No name in Freemasonry is more familiar to the American Freemason than that of Webb, who is generally credited with being really the inventor and founder of the system of work which, under the appropriate name of the American Rite, although often improperly called the York Rite, is universally practised in the United States. The most exhaustive biography of him that has been written is that of Brother Cornelius Moore, in his Leaflets of Masonic Biography, and from that, with a few additions from other sources, the present sketch is derived.

Thomas Smith Webb, the son of parents who a few years previous to his birth had emigrated from England and settled in Boston, Massachusetts, was born in that city, October 13, 1771. He was educated in one of the public schools, where he acquired such knowledge as was at that time imparted in them, and became proficient in the French and Latin languages.

He selected as a profession either that of a printer or a bookbinder; his biographer is uncertain which, but inclines to think that it was the former. After completing his apprenticeship he removed to Keene, in New Hampshire, where he worked at his trade, and about the year 1792, the precise date is unknown, was initiated in Freemasonry in Rising Sun Lodge in that town.

While residing at Keene he married Miss Martha Hopkins, and shortly afterward removed to Albany, New York, where he opened a bookstore. When and where he received the advanced Degrees has not been stated, but we find him, while living at Albany, engaged in the establishment of a Chapter and an Encampment.

It was at this early period of his life that Webb appears to have commenced his labors as a Masonic teacher, an office which he continued to fill with great influence until the close of his life. In 1797 he published at Albany the first edition of his Freemasons Monitor; or Illustrations of Masonry. It purports to be “by a Royal Arch Mason, K. T., K. M., etc.” He did not claim the authorship until the subsequent edition; but his name and that of his partner, Spencer, appear in the imprint as publishers. He acknowledges in the preface his indebtedness to Preston for the observations on the first three Degrees. But he states that he has differently arranged Preston’s distributions of the sections, because they were “not agreeable to the mode of working in America.” This proves that the Prestonian system was not then followed in the United States, and ought to be a sufficient answer to those who at a later period attempted to claim an identity between the lectures of Preston and Webb.

About the year 1801 he removed to Providence, Rhode Island, where he engaged in the manufacture of wall-paper on a rather extensive scale. By this time his reputation as a Masonic teacher had been well established, for a committee was appointed by Saint John’s Lodge of Providence to wait upon and inform him that this Lodge, for his great exertions in the cause of Freemasonry, “wish him to become a member of the same.” He accepted the invitation, and passing through the various gradations of office was elected, in 1813, Grand Master of the Freemasons of Rhode Island.

But it is necessary now to recur to preceding events. In 1797, on October 24th, a Convention of Committees from several Chapters in the Northern States was held in Boston for the purpose of deliberating on the propriety and expediency of establishing a Grand Chapter of Royal Arch Masons for the Northern States. Of this convention Webb was chosen as the chairman. Previous to this time the Royal Arch Degrees had been conferred in Masters Lodges and under a Lodge Warrant. It is undoubtedly to the influence of Webb that we are to attribute the dis-
THE FREEMASON'S MONITOR; OR, ILLUSTRATIONS OF MASONRY: IN TWO PARTS.

By a ROYAL ARCH MASON.

K. T.—K. of M.—&c. &c.

PART I.

PRINTED at ALBANY, For SPENCER and WEBB, Market-Street. 1797.

PREFACES

THE following work, although chiefly intended for the use of the ancient and honorable society of Free and Accepted Masons, is also calculated to explain the nature and design of the Masonic Institution, to those who may be desirous of becoming acquainted with its principles, whether for the purpose of initiation into the society or merely for the gratification of their curiosity.

The observations upon the first three Degrees, are principally taken from Preston's "Illustrations of Masonry," with some necessary alterations. Mr. Preston's distribution of the first lecture into six, the second into four, and the third into twelve sections, not being agreeable to the present mode of working, they are arranged in this work according to the general practise.

WEBB

It is presumed that all regular Lodges and Chapters will find it a useful assistant and MONITOR, inasmuch as it contains most of the Charges, Prayers, and Scripture Passages, made use of at our meetings; and which are not otherwise to be found, without recourse to several volumes; which often occasions much delay, produces many irregularities in their distribution, and may sometimes cause omissions of much importance.

The whole are here digested and arranged in such order, through the several Degrees, from the ENTERED APPRENTICE to the ROYAL ARCH MASON, that they will be easily understood; and by a due attention to the several divisions, the mode of working, as well in arrangement as matter, will become universally the same. This desirable object will add much to the happiness and satisfaction of all good Masons, and redound to the honour of the whole fraternity.

THE INEFFABLE DEGREES OF MASONRY, the History and Charges of which are contained in the following pages, are as ancient (it is alleged), as the time of King Solomon; the proof of which, is probably known only to those who are professors of the Degrees. The general design of this part of the work, is to preserve the History and Charges of the several Ineffable Degrees from falling into oblivion; with which they have been long threatened, as well from the small number of conventions of Masons who possess them, as from the little attention that has been paid to their meetings of late years.

It will also serve to convince Masons who possess the Degrees treated of in the first part of this work, that there is a total difference between those and the Ineffable Degrees; for it is a circumstance, necessary to be known, that there is no part of these Degrees, that have any resemblance to the Fourth, Fifth, Sixth or Seventh Degrees beforementioned, or that have any reference or allusion to any of the circumstances on which those Degrees were founded. But notwithstanding this difference, it will clearly appear, from the account here given of the Ineffable Degrees, that much ingenuity is displayed in their formation; that their design is noble, benevolent and praiseworthy; and, that the institution was intended for the glory of the Deity and the good of mankind.

TITLE PAGE AND PREFACES OF FIRST AMERICAN MONITOR, BY BROTHER THOMAS SMITH WEBB IN 1797.
severance of the Degree from that Jurisdiction and the establishment of independent Chapters. It was one of the first steps that he took in the organization of the American Rite. The circular addressed by the Convention to the Chapters of the country was most probably from the pen of Webb.

The Grand Chapter having been organized in January, 1798, Webb was elected Grand Scribe, and re-elected in 1799, at which time the Body assumed the title of General Grand Chapter. In 1806 he was promoted to the office of General Grand King, and in 1816 to that of Deputy General Grand High Priest, which he held until his death.

During all this time, Webb, although actively engaged in the labors of Masonic instruction, continued his interest in the manufacture of wall-paper, and in 1817 removed his machinery to the West. Moore thinks, with the intention of making his residence there.

In 1816 he visited the Western States, and remained there two years, during which time he appears to have been actively engaged in the organization of Chapters, Grand Chapters, and Encampments. It was during this visit that he established the Grand Chapters of Ohio and Kentucky, by virtue of his powers as a General Grand Officer.

August, 1818, he left Ohio and returned to Boston. In the spring of 1819, he again began a visit to the West, but he reached no farther than Cleveland, Ohio, where he died very suddenly, it is supposed in a fit of apoplexy, on July 6, 1819, and was buried the next day with Masonic honors. The body was subsequently disinterred and conveyed to Providence, where, on the 8th of November, it was reinterred by the Grand Lodge of Rhode Island.

Webb's influence over the Freemasons of the United States, as the founder of a Rite, was altogether personal. In Masonic literature he has made no mark, for his labors as an author are confined to a single work, his Monitor, and this is little more than a syllabus of his lectures. Although, if we may judge by the introductory remarks to the various sections of the Degrees, and especially to the second one of the Third Degree, Webb was but little acquainted with the true philosophical symbolism of Freemasonry, such as was taught by Hutchinson in England and by his contemporaries in this great country, Harris and Town; he was what Carson properly calls him, "the ablest Masonic ritualist of his day—the very prince of Masonic workmen," and this was the instrument with which he worked for the extension of the new Rite which he established. The American Rite would have been more perfect as a system if its founder entertained profounder views of the philosophy and symbolism of Freemasonry as a science; but as it is, with imperfections which time, it is hoped, will remove, and deficiencies which future researches of the Masonic scholar will supply, it still must ever be a monument of the ritualistic skill, the devotion, and the persevering labor of Thomas Smith Webb.

The few odes and anthems composed by Webb for his rituals possess a high degree of poetic merit, and evince the possession of much genius in their author.

WEDEKIND, GEORG CHRISTIAN GOTTLIEB BARON VON. A German physician and Professor of Medicine at Metz, and a medical writer of reputation. He was born at Gottingen, January 8, 1761. As a Freemason, he was distinguished as a member of the Eclectic Union, and labored effectually for the restoration of good feeling between it and the Directorial Lodge at Frankfort. His Masonic works, which are numerous, consist principally of addresses, controversial pamphlets, and contributions to the Altenburg Journal of Freemasonry. He died in 1831.

WEISHAUPT, ADAM. He is celebrated in the history of Freemasonry as the founder of the Order of Illuminati of Bavaria, among whom he adopted the characteristic or Order name of Spartacus. He was born in February 6, 1748, at Ingolstadt, and was educated by the Jesuits, toward whom, however, he afterward exhibited the bitterest enmity, and was equally hated by them in return. In 1772 he became Extraordinary Professor of Law, and in 1775, Professor of Natural and Canon Law, at the University of Ingolstadt. As the professorship of canon law had been hitherto held only by an ecclesiastic, his appointment gave great offense to the clergy. Weishaupt, whose views were cosmopolitan, and who knew and condemned the bigotry and superstitions of the Priests, established an opposing party in the University, consisting principally of young men whose confidence and friendship he had gained. They assembled in a private apartment, and there he discussed with them philosophic subjects, and sought to imbue them with a liberal spirit. This was the beginning of the Order of the Illuminati, or the Enlightened—a name he bestowed upon his disciples as a token of their advance in intelligence and moral progress.

At first, it was totally unconnected with Freemasonry, of which Order Weishaupt was not at that time a member. It was not until 1777 that he was initiated in the Lodge Theodore of Good Counsel, at Munich. Thenceforward, Weishaupt sought to incorporate his system into that of Freemasonry, so that the latter might become subservient to his views and with the assistance of the Baron Knigge, who brought his active energies and genius to the aid of the cause, he succeeded in completing his system of Illuminism. But the clergy, and especially the Jesuits, who, although their Order had been abolished by the government, still secretly possessed great power, redoubled their efforts to destroy their opponent, and they at length succeeded. In 1784, all secret Associations were prohibited by a royal decree, and in the following year Weishaupt was deprived of his professorship and banished from the country. He repaired to Gotha, where he was kindly received by Duke Ernest, who made him a Counselor and gave him a pension. There he remained until he died in 1811.
During his residence at Gotha he wrote and published many works, some on philosophical subjects and several in explanation of and defense of Illuminism. Among the latter were A Picture of the Illuminati, 1786; A Complete History of the Persecutions of the Illuminati in Bavaria, 1786. Of this work only one volume was published; the second, though promised, never appeared. An Apology for the Illuminati, 1786; An Improved System of the Illuminati, 1787, and many others.

No man has ever been more abused and vilified than Weishaupt by the adversaries of Freemasonry. In such partisan writers as Barruel and Robinson we might expect to find libels against a Masonic reformer. But it is passing strange that Doctor Oliver should have permitted such a passage as the following to sully his pages (Landmarks ii, page 20): “Weishaupt was a shameless libertine, who compassed the death of his sister-in-law to conceal his vices from the world and as he termed it, to preserve his honor.”

To charges like these, founded only in the bitterness of his persecutors, Weishaupt has made the following reply: “The tenor of my life has been the opposite of everything that is vile; and no man can lay any such thing to my charge.”

Indeed, his long continuance in an important religious professorship at Ingolstadt, the warm affections of his pupils, and the patronage and protection, during the closing years of his life, of the virtuous and amiable Duke of Gotha, would seem to give some assurance that Weishaupt could not have been the monster that he has been painted by his adversaries.

Illuminism, it is true, had its abundant errors, and no one will regret its dissolution. But its founder had hoped by it to effect much good: that it was divested from its original aim was the fault, not of him, but of some of his disciples; and their faults he was not reluctant to condemn in his writings.

His ambition was, Doctor Mackey believed, a virtuous one; that it failed was his, and perhaps the world’s misfortune. He says,

My general plan is good, though in the detail there may be faults. I had myself to create. In another situation, and in an active station in life, I should have been keenly occupied, and the founding of an Order would never have come into my head. But I would have executed much better things, if the government had not always opposed my exertions, and placed others in situations which suited my talents. It was the full conviction of this, and of what could be done, if every man were placed in the office for which he was fitted by nature, and a proper education, which first suggested to me the plan of Illuminism.

What he really wished Illuminism to be, we may judge from the instructions he gave as to the necessary qualifications of a candidate for initiation. They are as follows:

Whoever does not close his ear to the lamentations of the miserable nor his heart to gentle pity; whoever is the friend and brother of the unfortunate; whoever has a heart capable of love and friendship; whoever is steadfast in adversity, unwearyed in the carrying out of whatever has been once engaged in, undaunted in the overcoming of difficulties; whoever does not mock and despise the weak; whose soul is susceptible of conceiving great designs, desirous of rising superior to all base motives, and of distinguishing itself by deeds of benevolence; whoever shuns idleness: whoever considers no knowledge as unessential which he may have the opportunity of acquiring, regarding the knowledge of man-kind as his chief study; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of his own heart,—such a one is a proper candidate.

The Baron von Knigge, who, perhaps, of all men, best knew him, said of him that he was undeniably a man of genius, and a profound thinker; and that he was all the more worthy of admiration because, while subjected to the influences of a bigoted Roman Catholic education, he had formed his mind by his own meditations, and the reading of good books. His heart, adds this companion of his labors and sharer of his secret thoughts, was excited by the most unselfish desire to do something great, and that would be worthy of mankind, and in the accomplishment of this he was deferred by no opposition and discouraged by no embarrassments.

The truth is, Doctor Mackey says, that Weishaupt has been misunderstood by Masonic authors and slandered by un-Masonic writers. His success in the beginning as a reformer was due to his own honest desire to do good. His failure in the end was attributable to ecclesiastical persecution, and to the faults and follies of his disciples. The Master worked to elevate human nature; the Scholars, to degrade. Weishaupt’s place in history should be among the unsuccessful reformers and not among the profligate adventurers.

WELCOME. In the American instructions, it is said to be the duty of the Senior Deacon “to welcome and clothe all visiting Brethren.” That is to say, he is to receive them at the door with all courtesy and kindness, and to furnish them, or see that they are furnished, with the necessary apron and gloves and, if they are Past Masters, with the appropriate collar and jewel of that office, with an extra supply of which all Lodges were in the olden time supplied, but not now. He is to conduct the visitor to a seat, and thus carry out the spirit of the Old Charges, which especially inculcate hospitality to strange Brethren. These customs are no longer practised and the instructions prescribe other well-known duties.

WELL FORMED, TRUE, AND TRUSTY. A formula used by the Grand Master at the laying of a Corner-stone. Having applied the Square, Level, and Plumb to its different surfaces and angles, he declares it to be “well formed, true, and trusty.”

Borrowed from the technical language of Operative Masonry, it is symbolically applied in reference to the character which the Entered Apprentice should sustain when, in the course of his initiation, he assumes the place of a typical Corner-stone in the Lodge.

WELLINGTON, DUKE OF. The Hero of Waterloo, and the renowned, General, was initiated in Lodge No. 494, Ireland, about December, 1790. Brother Hedley Williams, of Hastings (England), has just presented to the Wellington Lodge, No. 341, Rye, the Knight’s spurs belonging to the Duke of Wellington, who was an initiate of the Trim Lodge under the Irish Constitution (Freemason, March 14, 1925). Wellington’s name appears in a subscription fund for his Lodge, in 1795 according to Brother Woodford’s Cyclopedia of Freemasonry, and other interesting particulars are in the Masonic Magazine, January, 1875, contributed by Brother J. H. Neilson, Dublin, Ireland.
WESTMINSTER 1101


WEST AUSTRALIA. A STATE OF THE COMMONWEALTH OF AUSTRALIA. SAINT JOHN LODGE, NO. 712, WAS ESTABLISHED IN PERTH IN 1842. IN ALL EIGHT LODGES WERE FORMED OF WHICH ONLY ONE BECAME EXTINCT. THEY REPORTED DIRECT TO THE GRAND LODGE OF ENGLAND, WITH THE EXCEPTION OF ONE OTHER LODGE OPENED BY THE GRAND LODGE OF IRELAND IN 1896. A GRAND LODGE OF WESTERN AUSTRALIA WAS ORGANIZED AND HAS SINCE HAD A VERY SUCCESSFUL CAREER.


WESTMINSTER AND KEYSTONE. THE NAME WESTMINSTER AND KEYSTONE WAS HAPPILY ESTABLISHED BY THESE ARTICLES. HE WAS APPOINTED ANNUALLY UNTIL 1818 WHEN HE WAS SUCCEEDED BY A BRETHE OF EQUAL MUSICAL REKNOWN, SIR GEORGE SMART. WESLEY'S WITHDRAWAL FROM THE OFFICE WAS CAUSED BY A RELAPSE INTO ACUTE MENTAL DEPRESSION, FROM WHICH HE HAD SUFFERED AT INTERVALS, AND FROM WHICH HE ONLY RECOVERED TEMPORARILY. SAMUEL WESLEY'S MORBID FITS OF DEPRESSION WERE THE RESULT OF AN INJURY TO THE HEAD RECEIVED IN EARLY LIFE BY AN ACCIDENTAL FALL. HE DIED IN 1837, AFTER PROLONGED RETIREMENT FROM PUBLIC LIFE. BROTHER SAMUEL WESLEY EARNED THE THANKS OF THREE GREAT INSTITUTIONS WHICH DO NOT OFTEN CONCUR IN RETURNING THANKS. IN 1813, HE COMPOSED AND CONDUCTED A GRAND ANTHEM FOR FREE-MASONS, IN HONOR OF THE UNION OF THE GRAND LODGES OF ENGLAND, AND RECEIVED THE ENTHUSIASTIC COMMENDATIONS OF HIS BRETHREN. A FEW YEARS LATER HE COMPOSED A GRAND MASS FOR THE CHAPEL OF POPE PIUS VI, AND RECEIVED AN OFFICIAL LATIN LETTER OF THANKS FROM THE SUPREME PONTIFF.

AS A SORT OF COUNTER-BALANCE, HE COMPOSED FOR THE CHURCH OF ENGLAND, A COMPLETE SET OF MATINES AND EVENSONG, WHICH AT ONCE TOOK RANK AMONG OUR MOST ESTEEMED CATHEDRAL SERVICES.

WESTMINSTER. On many occasions the claim has been made that John Wesley, born June 17, 1703, died March 2, 1791, founder of Methodism, was a member of a Lodge at Downpatrick, Ireland. These assertions were carefully examined by Brother W. J. Chetwode Crawley in Volume XV, 1902, Transactions of Quatuor Coronati Lodge, and his opinion is as follows: "Reviewing the circumstances of the supposed initiation of the Reverend John Wesley in the Lodge at Downpatrick, we are driven to the conclusion that the idea is altogether illusory, and based on a palpable confusion of identity. Equally convincing is the truth that the veritable John Wesley had not been admitted to the Craft at any time previous to his visit to Ballymena, in June, 1773, and that, up to the seventieth year of his age, he entertained but a dubious opinion of Freemasonry and its secrets. This last consideration compels us to the further inference that he did not join the Craft at any subsequent period of his life. Otherwise, the surprising change of opinion involved would not fail to have been chronicled in his copious and accurate journals and diaries" (see also Wesley's Journal, Authorized Edition, Volume III, page 500).

WESLEY, REV. JOHN. On many occasions the claim has been made that John Wesley, born June 17, 1703, died March 2, 1791, founder of Methodism, was a member of a Lodge at Downpatrick, Ireland. These assertions were carefully examined by Brother W. J. Chetwode Crawley in Volume XV, 1902, Transactions of Quatuor Coronati Lodge, and his opinion is as follows: "Reviewing the circumstances of the supposed initiation of the Reverend John Wesley in the Lodge at Downpatrick, we are driven to the conclusion that the idea is altogether illusory, and based on a palpable confusion of identity. Equally convincing is the truth that the veritable John Wesley had not been admitted to the Craft at any time previous to his visit to Ballymena, in June, 1773, and that, up to the seventieth year of his age, he entertained but a dubious opinion of Freemasonry and its secrets. This last consideration compels us to the further inference that he did not join the Craft at any subsequent period of his life. Otherwise, the surprising change of opinion involved would not fail to have been chronicled in his copious and accurate journals and diaries" (see also Wesley's Journal, Authorized Edition, Volume III, page 500).

WESLEY, SAMUEL. At one time the most distinguished organist of England, and called by Mendelssohn "the father of English organ-playing." He was initiated as a Freemason on December 17, 1788, and in 1812, the office of Grand Organist of the Grand Lodge of England being in that year first instituted, he received the appointment from the Grand Master, the Duke of Sussex, and held it until 1818. He composed the anthem performed at the union of the two Grand Lodges in 1813, and was a composer of many songs, glees, etc., for the use of the Craft. He was the son of the Rev. Charles Wesley, and nephew of the celebrated John Wesley, the founder of Methodism. Born February 24, 1766, at Bristol, England, and died October 11, 1837. He was well entitled to the epithet of the Great Musician of Freemasonry. Brother W. J. Chetwode Crawley (Transactions, Quatuor Coronati Lodge, page 107, volume XV, 1902), writes of him thus:

Samuel Wesley was the second son of the Reverend Charles Wesley, a former Captain of Westminster School, who after declining Garrett Wesley's heritage had blossomed into the most melodious hymn writer that has ever graced the Christian Church. He was born in 1706, so that he was twenty-two years of age when initiated on December 17, 1788, in the famous Lodge of the Moderns. It is beside our purpose to speak of his marvellous musical abilities, further than to relate that he placed them unreservedly at the service of the Craft. He was appointed Grand Organist on May 19, 1812, being the first to hold that office. In truth, the post appears to have been created for him, in recognition of his professional services to Grand Lodge, for Brother Henry Sadler has found reason to believe that he presided over the musical ceremonies of Grand Lodge before 1812. He was in his place as Grand Organist at the Grand Assembly, which ratified the Articles of Union, December 1, 1813, and at the inauguration of the United Grand Lodge which was happily established by these Articles. He was appointed annually until 1818 when he was succeeded by a Brother of equal musical reknown, Sir George Smart. Wesley's withdrawal from the office was caused by a relapse into acute mental depression, from which he had suffered at intervals, and from which he only recovered temporarily. Samuel Wesley's morbid fits of depression were the result of an injury to the head received in early life by an accidental fall. He died in 1837, after prolonged retirement from public life. Brother Samuel Wesley earned the thanks of three great institutions which do not often concur in returning thanks. In 1813, he composed and conducted a Grand Anthem for Freemasons, in honor of the Union of the Grand Lodges of England, and received the enthusiastic commendations of his Brethren. A few years later he composed a Grand Mass for the Chapel of Pope Pius VI, and received an official Latin letter of thanks from the Supreme Pontiff.

As a sort of counter-balance, he composed for the Church of England, a complete set of Matins and Evensong, which at once took rank among our most esteemed Cathedral Services.
WESTPHALIA, SECRET TRIBUNALS OF.

The Vehmgerichte, or Fehmgerichte, were secret criminal Courts of Westphalia in the Middle Ages. The origin of this institution, like that of Freemasonry, has been involved in uncertainty. The true meaning of the name even is doubtful. Vaem is said by Dreyer to signify holy in the old Northern languages; and, if this be true, a Fehmgericht would mean a Holy Court. But it has also been suggested that the word comes from the Latin fama, or rumor, and that a Fehmgericht was so called because it proceeded to the trial of persons whose only accuser was common rumor, the maxim of the German law, “no accuser, no judge,” being in such a case departed from. They were also called Tribunals of Westphalia, because their Jurisdiction and existence were confined to that country.

The Medieval Westphalia was situated within the limits of the country bounded on the West by the Rhine, on the East by the Weser, on the North by Priesland, and on the South by Westerwald. Render (Tour through Germany, page 186), says that the tribunals were only to be found in the Duchies of Guelders, Cleves, and Westphalia, in the principal cities of Corvey and Minden, in the Landgraviate of Hesse, in the Counties of Bentheim, Limburg, Lippe, Mark, Ravensberg, Rechlingenhausen, Rietzberg, Sayn, Waldeck, and Steinfurt, in some Baronies, as Gemenen, Neustadt, and Rheda, and in the free imperial city of Dortmund; but these were all included within the limits of Medieval Westphalia.

It has been supposed that the first secret Tribunals were established by the Emperor Charlemagne on the conquest of Saxony. In 803 the Saxons obtained, among other privileges, that of retaining their national laws, and administering them under imperial judges who had been created Counts of the Empire. Their Courts, it is said, were held three times a year in an open field, and their sessions were held in public on ordinary occasions; but in all cases of religious offense, such as apostasy, heresy, or sacrilege, although the trial began in a public session, it always ended in a secret tribunal.

It has been supposed by some writers that these Courts of the Counts of the Empire instituted by Charlemagne gave origin to the secret tribunal of Westphalia, which were held in the thirteenth and fourteenth centuries. There is no external evidence of the truth of this hypothesis. It was, however, the current opinion of the time, and all the earlier traditions and documents of the courts themselves trace their origin to Charlemagne.

Paul Wigand, the German jurist and historian, who wrote a history of their Tribunals (Fehmgericht Westfälens, Hamburg, 1826), contends for the truth of these traditions; and Sir Francis Palgrave, in his Rise and Progress of the English Commonwealth, says unhesitatingly, that “the Vehmic Tribunals can only be considered as the original jurisdictions of the old Saxons which survived the subjugation of their country.” The silence on this subject in the laws and capitularies of Charlemagne has been explained on the ground that these Tribunals were not established authoritatively by that monarch, but only permitted by a tacit sanction to exist.

The author of the article on the Secret Societies of the Middle Ages, published in the Library of Entertaining Knowledge, who has written somewhat exhaustively on this subject, says that the first writers who have mentioned these Tribunals are Henry of Hervorden in the fourteenth, and Aeneas Sylvius in the fifteenth century; both of whom, however, trace them to the time of Charlemagne; but Jacob (Recherches Historiques sur les Croisades et les Templiers, page 132), cites a Diploma of Count Engelbert de la Mark, of the date of 1267, in which there is an evident allusion to some of their usages. Render says that they are first generally known in the year 1220. But their absolute historical existence is confined to the fourteenth and fifteenth centuries.

The secret Westphalian Tribunals were apparently created for the purpose of preserving public morals, of punishing crime, and of protecting the poor and weak from the oppressions of the rich and powerful. They were outside of the regular Courts of the country, and in this respect may be compared to the modern Vigilance Committees sometimes instituted in the United States for the protection of the well-disposed citizens in newly settled territories from the annoyance of lawless men. But the German Tribunals differed from the American Committees in this, that they were recognized by the Emperors, and that their decisions and executions partook of a judicial character.

The Vehmic Tribunals, as they are also called, were governed by a minute system of regulations, the strict observance of which preserved their power and influence for at least two centuries.

At the head of the institution was the Emperor, for in Germany he was recognized as the source of law. His connection with the association was either direct or indirect. If he had been initiated into it, as was usually the case, then his connection was direct and immediate. If, however, he was not an initiate, then his powers were delegated to a lieutenant who was a member of the Tribunal.

Next to the Emperor came the Free Counts. Free Counties were certain districts comprehending several parishes, where the judges and counselors of the secret band exercised jurisdiction in conformity with the Statutes. The Free Count, who was called Stuhlherr, or tribunal lord, presided over this free County and the Tribunal held within it. He had also the prerogative of erecting other Tribunals within his territorial limits, and if he did not preside in person, he appointed a Freigraf, or free judge, to supply his place. No one could be invested with the dignity of a Free Judge unless he were a Westphalian by birth, born in lawful wedlock of honest parents; of good repute, charged with no crime, and well qualified to preside over the County. They derived their name of Free Judges from the fact that the Tribunals exercised their jurisdiction over only free men, serfs being left to the control of their own lords.

Next in rank to the Free Judges were the Schöppen, as Assessors or Counselors. They formed the main body of the Association, and were nominated by the Free Judge, with the consent of the Stuhlherr, and vouched for by two members of the Tribunal. A Schöppe was required to be a Christian, a Westphalian of honest birth, neither excommunicated nor outlawed, nor involved in any suit before the Fehmgericht and not a member of any monastic or ecclesiastical Order. There were two classes of these Assessors or
Schöppen: a lower class or grade, called the Ignorant, who had not been initiated, and were consequently not permitted to be present at the secret session; and a higher grade, called the Knowing, who were subjected to a form of initiation.

The ceremonies of initiation of a Free Judge were very solemn and symbolic. The candidate appeared bareheaded before the Tribunal, and answered certain questions respecting his qualifications. Then, kneeling with the thumb and forefinger of the right hand on a naked sword and halter, he pronounced the following oath:

I swear by the Holy Trinity that I will, from henceforth, aid, keep, and conceal the holy Fehms from wife and child, from father and mother, from sister and brother, from fire and wind, from all that the sun shines on and the rain covers, from all that is between sky and earth, especially from the man who knows the law; and will bring before this Free Tribunal, under which I am sitting, all that belongs to the secret Jurisdiction of the Emperor, whether I know it to be true myself or have heard it from trustworthy men, whatever requires correction or punishment, whatever is committed within the Jurisdiction of the Fehm, that it may be judged, or, with the consent of the accused, be put off in grace; and will not cease so to do for love or for fear, for gold or for silver, or for precious stones; and will strengthen this Tribunal and Jurisdiction with all my five senses and powers; and that I do not hastily and firmly keep; so help me God and his Holy Gospel.

He further swore in an additional oath that he would, to the best of his ability, enlarge the Holy Empire, and with unrighteous hand would undertake nothing against the land and people of the Stuhl­herr, or the Lord of the Tribunal. His name was then inserted in the Book of Gold.

The secrets of the Tribunal were then communicated to the candidate, and with them the modes of recognition by which he could be enabled to discover his fellow-members. The sign is described as having been made by placing, when at table, the point of their knife pointing to themselves, and the haft away from them. This was also accompanied by the words Stock Stein, Gras Grein, the exact ritualistic meaning of which phrase is unknown.

The duties of the initiated were to act as Assessors or Judges at the meetings of the Courts, to constitute which at least seven were required to be present; and also to go through the country, serve citations upon the accused, and to execute the sentences of the Tribunals upon criminals, as well as to trace out and communicate by him to his friends.

The Chapter-General met once a year, generally at Dortmund or Arensburg, but always at some place in Westphalia. It consisted of the Tribunal Lords and Free Counts, who were convoked by the Emperor or his lieutenant. If the Emperor was an initiate, he might preside in person; if he was not, he was represented by his lieutenant. At these Chapters the proceedings of the various Fehm Courts were reviewed, and hence these latter made a return of the names of the persons initiated, the suits they had commenced, the sentences they had passed, and the punishments they had inflicted. The Chapter-General acted also as a Court of Appeals. In fact, the relation of a Chapter-General to the Fehm Courts was precisely the same as that of a Grand Lodge of Freemasons to its subdivisions. The resemblance, too, in the symbolic character of the two institutions was striking. But here the resemblance ended, for it has never been contended that there was or could be any connection whatever between the two institutions. But the coincidences show that peculiar spirit and love of mystery which prevailed in those times, and the influence of which was felt in Freemasonry as well as in the Westphalian Tribunals, and all the other secret societies of the Middle Ages.

The crimes over which the Fehmgerecht claimed a jurisdiction were, according to the Statutes passed at Arensburg in 1490, of two kinds: those cognizant by the Secret Tribunal, and those cognizant by the Public Tribunal. The crimes cognizant by the Secret Tribunal were, violations of the secrets of the Chapter-General and of the Fehmgerecht, heresy, apostasy, perjury, and witchcraft or magic. Those cognizant by the Public Tribunal were sacrilege, theft, rape, robbery of women in childbirth, treason, highway robbery, murder or manslaughter, and vagrancy. Sometimes the catalogue of crimes was modified and often enlarged. There was one period when all the crimes mentioned in the decalog were included; and indeed there was no positive restriction of the Jurisdiction of the Tribunals, which generally were governed in their
proceedings by which they deemed expedient for the public peace and safety.

In the early history of the institution, its trials were conducted with impartiality, and its judgments rendered in accordance with justice, being constantly restrained by mercy, so that they were considered by the populace as being of great advantage in those times of lawlessness. But at length the institution became corrupt, and often aided, instead of checking, oppression, a change which finally led to its decay.

When anyone was accused, he was summoned to appear before the Tribunal at a certain specified time and place. If he was an initiate, the summons was repeated three times; but if not, that is, if any other than an inhabitant of Westphalia, the summons was given only once. If he appeared, an opportunity was afforded him of defense. An initiate could purge himself by a simple oath of denial, but any other person was required to adduce sufficient testimony of his innocence. If the accused did not appear, nor render a satisfactory excuse for his absence, the Court proceeded to declare him outlawed, and a Free Judge was delegated to put him to death wherever found. Where three Free Judges found anyone flagrante delicto, or in the very act of committing a crime, or having just perpetrated it, they were authorized to put him to death without the formality of a trial. But if he succeeded in making his escape before the penalty was inflicted, he could not on a subsequent arrest be put to death. His case must then be brought for trial before a Tribunal.

The sentence of the Court, if capital, was not announced to the criminal, and he learned it only when, in some secret place, the executioners of the decree of the Fehmgericht met him and placed the halter around his neck and suspended him to a neighboring tree. The punishment of death was always by hanging, and from a tree. The fact that a dead body was found in the forest, was an intimation to those who found it that the person had died by the judgment of the Secret Tribunal.

It is very evident that an institution like this could be justified, or even tolerated, only in a country and at a time when the power and vices of the nobles, and the general disorganization of society, had rendered the law itself powerless; and when in the hands of persons of irreproachable character, the weak could only thus be protected from the oppressions of the strong, the virtuous from the aggression of the vicious. It was in its commencement a safeguard for society; and hence it became so popular that its initiates numbered at one time over one hundred thousand, and men of rank and influence sought with avidity admission into its circle.

In time the institution became demoralized. Purity of character was no longer insisted on as a qualification for admission. Its decrees and judgments were no longer marked with unfaltering justice, and, instead of defending the weak any longer from the oppressor, it often became itself the willing instrument of oppression. Efforts were made from time to time to inaugurate reforms, but the prevailing spirit of the age, now beginning to be greatly improved by an introduction of the Roman law and the spread of the Protestant religion, was opposed to the self-constituted authority of the Tribunals. They began to dissolve almost insensibly, and after the close of the sixteenth century we hear no more of them, although there never was any positive decree of dissolution enacted or promulgated by the State. They were destroyed, not by any edict of law, but by the progressive spirit of the people.

WEST VIRGINIA. When West Virginia separated from its parent State, Virginia, on June 20, 1863, much confusion existed in the new domain. As far as the Craft was concerned many Lodges had ceased to meet or had lost their Charters. Fairmont Lodge, No. 9, issued a circular calling a Convention for December 29, 1863, at Grafton. Some delegates were prevented from attending by a renewal of military hostilities, but, after two adjournments the meeting was finally held, June 24, 1864, in Fairmont. Eight out of thirteen active Lodges were represented, but it was decided by the Grand Officers that the meeting could not take action owing to an informality in the proceedings and a new Convention was called for April 12, 1865, when the following Lodges were represented: Willsburg, No. 108; Wheeling, No. 128; Ohio, No. 101; Marshall Union, No. 37; Cameron, No. 180; Morgantown, No. 93; Fairmont, No. 9; Fetterman, No. 170. Grand Officers were elected and the Convention met on May 10 for the installation ceremony, at which Mount Olivet, No. 113, was also represented. The Grand Lodge was duly opened and the old Charters ordered to be endorsed until new ones could be issued.

The early history of Royal Arch Masonry in this State is bound up with that of Virginia whence it was derived. The nine Chapters in West Virginia under the Constitution of the Grand Chapter of Virginia decided to organize a Grand Chapter. The movement began in Wheeling Union Chapter and the following approved the suggestion: Jerusalem, No. 55, in Parkersburg; Star of the West, No. 18, at Point Pleasant, and Nelson, No. 26, at Morgantown.

At a Convention held on November 16, 1871, in Wheeling, representatives from Lebanon Chapter, No. 9, were present in addition to those above mentioned. The Grand Chapter was then duly organized and the Grand Officers chosen and installed by Most Excellent John P. Little, Grand High Priest of the Grand Chapter of Virginia. The Council Degrees were made part of Chapter work as in Virginia itself.

The Commanderies in West Virginia before its separation from the parent State had been with one exception under the control of the Grand Encampment of Virginia. Wheeling, No. 1; Palestine, No. 9; Star of the West, No. 12, and Kanawha, No. 4, were all in West Virginia and subordinate to its Grand Encampment when it was organized February 25, 1874, by Sir James Hopkins, Past Grand Master of Knights Templar. Wheeling, No. 1, granted a Dispensation on August 21, 1838, was chartered September 16, 1841. There had been, however, three other Commanderies in that part of Virginia which afterwards became West Virginia, and the first of these was Warren at Harper's Ferry, July 4, 1824. The latter three Charters were annulled in 1847.

On October 20, 1909, four Chapters from the Supreme Council, Southern Jurisdiction, were granted to bodies of the Ancient and Accepted Scottish Rite at Wheeling, namely, West Virginia Consistory, No.
Symboliques, Concerning Symbolic Colors, page 35).

it alone reflects all the luminous rays; it is the unity whence all the primitive colors emanate." Thus book the Apostle is instructed to say that fine linen, in white garments;" and in another part of the same

clean and white, is the righteousness of the saints. again, "he that overcometh, the same shall be clothed in white, because, says Portal (Des Couleurs pure and white, is the righteousness of the saints.

employed in the construction of the ephod of the High Priest, of his girdle, and of the Breastplate.
The word פַּלְעָן, laban, which in the Hebrew language signifies to make white, also denotes to purify; and there are to be found throughout the Scriptures many allusions to the color as an emblem of purity. "Though thy sins be as scarlet," says Isaiah, "they shall be as white as snow." Jeremiah, describing the once innocent condition of Zion, says, "her Nazarites were purer than snow, they were whiter than milk." "Many," says Daniel, "shall be purified and made white." In Revelation, a white stone was the reward promised by the Spirit to those who overcame; and again, "he that overcometh, the same shall be clothed in white garments;" and in another part of the same book the Apostle is instructed to say that fine linen, clean and white, is the righteousness of the saints. The ancient prophets always imagined the Deity clothed in white, because, says Portal (Des Couleurs Symboliques, Concerning Symbolic Colors, page 35), "white is the color of absolute truth, of Him who is; it alone reflects all the luminous rays; it is the unity whence all the primitive colors emanate." Thus Daniel, in one of his prophetic visions, saw the Ancient of days, "whose garment was white as snow, and the hair of his head like pure wool." Here, says Doctor Henry (Exposition), the whiteness of the garment "noted the splendor and purity of God in all the administrations of his justice."

Among the Gentile nations, the same reverence was paid to this color. The Egyptians decorated the head of their deity, Osiris, with a white tiara. In the school of Pythagoras, the sacred hymns were chanted in white robes. The Druids clothed their initiates who had arrived at the ultimate Degree, or that of perfection, in white vestments. In all the Mysteries of other nations of antiquity, the same custom was observed. White was, in general, the garment of the Gentiles as well as of the Hebrew priests in the performance of their sacred rites. As the Divine Power was supposed to be represented on earth by the Priesthood, in all nations the Sovereign Pontiff was clad in white. Aaron was directed to enter the Sanctuary only in white garments; in Persia, the Magi wore white robes because, as they said, they alone were pleasing to the Deity; and the white tunic of Ormuzd is still the characteristic garment of the modern Parsees.

White, among the ancients, was consecrated to the dead, because it was the symbol of the regeneration of the soul. On the monuments of Thebes the manes or ghosts are represented as clothed in white; the Egyptians wrapped their dead in white linen; Homer (Iliad xviii, 353) refers to the same custom when he makes the attendants cover the dead body of Patroclus, φιλότητα τοῦ τάφου, with a white pall; and Pausanias tells us that the Messenians practised the same customs, clothing their dead in white, and placing crowns upon their heads, indicating by this double symbolism the triumph of the soul over the empire of death.

The Hebrews had the same usage. Saint Matthew (xxvii, 59) tells us that Joseph of Arimathea wrapped the dead body of our Lord "in a clean linen cloth." Adopting this as a suggestion, Christian artists have, in their paintings of the Savior after His resurrection, depicted Him in a white robe. And it is with this idea that in the Apocalypse white vestments are said to be the symbols of the regeneration of souls, and the reward of the elect. It is this consecration of white to the dead that caused it to be adopted as the color of mourning among the nations of antiquity. As the victor in the games was clothed in white, so the same color became the symbol of the victory achieved by the departed in the last combat of the soul with death. "The friends of the deceased wore," says Plutarch, "his livery, in commemoration of his triumph." The modern mourning in black is less philosophic and less symbolic than this ancient one in white.

In Speculative Freemasonry, white is the symbol of purity. This symbolism commences at the earliest point of initiation, when the white apron is presented to the candidate as a symbol of purity of life and rectitude of conduct. Wherever in any of the subsequent initiations this color appears, it is always to be interpreted as symbolizing the same idea. In the Thirty-third Degree of the Ancient and Accepted Scottish Rite, the Sovereign Inspector has been invested with a white scarf as inculcating that virtuous deportment above the tongue of all reproach which should distinguish the possessors of that Degree, the highest in the Rite.

This symbolism of purity was most probably derived by the Freemasons from that of the primitive church, where a white garment was placed on the catechumen who was about to be baptized, as a token that he had put off the lusts of the flesh, and, being cleansed from his former sins, had obliged himself to maintain an unspotted life. The ancient symbolism of regeneration which appertained to the ancient idea of the color white has not been adopted in Freemasonry; but would be appropriate in an Institution having a chief dogma in the resurrection.

WHITE BALL. In Freemasonry, equivalent to a favorable or affirmative vote. The custom of using white and black balls seems to have been derived from the Romans, who in the earlier days of the Republic used white and black balls in the judicial trials; the balls were cast into an urn, the former acquitting and the latter condemning the accused.

WHITE CROSS KNIGHTS. A title sometimes applied to the Knights Hospitaller of Saint John, from the color of their cross. Porter (History of the Knights of Malta i, page 166) says: "Villiers hastily assembled a troop of White Cross Knights, and, issuing from the city by a side gate, made a circuit so as, if possible, to fall upon the flank of the foe unperceived."
WHITE MASONRY. The French term is Maçonnerie blanche. A title given by French writers to Female Freemasonry, or the Freemasonry of Adoption.

WHITE SHRINE OF JERUSALEM, ORDER OF. Founded by Charles D. Magee, at Chicago, Illinois, in 1894. The Order comprises both men and women, who must be members in good standing of the Order of the Eastern Star. The White Shrine was not recognized, however, as a branch of the Order of the Eastern Star. During the term of her office as Most Worthy Grand Matron of the Order of the Eastern Star, 1892 to 1895, Mrs. Mary C. Snedden refused her approval and this position was endorsed by the General Grand Chapter in 1895 and in 1898 Resolutions were adopted as follows:

Resolved, that there are no Degrees connected in any way or manner with our Order other than those provided for and taught in our Ritual. Any member willfully representing to any one that there are Side Degrees, or Higher Degrees, or any Degrees other than those taught and provided for by our Ritual, shall be guilty of conduct unbecoming a member of the Order, and upon conviction thereof, shall be suspended or expelled from the Order.

WHITE STONE. A symbol in the Mark Degree referring to the passage in the Apocalypse (ii 17) “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.” In this passage it is supposed that the Evangelist alluded to the stones or tesserae which, among the ancients and the early Christians, were used as tokens of alliance and friendship. Hence in the Mark Degree, the white stone and the new name inscribed upon it is a symbol of the new name as a Mark Master is to be inscribed (see Mark and Tessera Hospitalia).

WHITE, WILLIAM. Father of William Henry White, which see. He was Grand Secretary of the Moderns, with James Heseltine, from November 1, 1780, and was sole Grand Secretary for many years following 1784. May 9, 1810, his son was appointed as Most Worthy Grand Matron of the Order of the Eastern Star, 1892 to 1895, Mrs. Mary C. Snedden refused her approval and this position was endorsed by the General Grand Chapter in 1895 and in 1898 Resolutions were adopted as follows:

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WHITE, WILLIAM HENRY. Distinguished for his services to the Craft of England, whom he served as Grand Secretary for the long period of forty-seven years. He was the son of William White, who was also Grand Secretary of the Grand Lodge of England for thirty-two years, the office having thus been held by father and son for seventy-nine years. William Henry White was born in 1778. On April 15, 1799, he was initiated in Emulation Lodge, No. 12, now called the Lodge of Emulation, No. 21, having been nominated by his father. December 15, 1800, he was elected Master of the Lodge, and presided until 1809. In 1805 he was appointed a Grand Steward, and in 1810 Grand Secretary, as the assistant of his father. The office was held by them conjointly for three years. In 1813, at the union of the two Grand Lodges, he was appointed, with Edwards Harper, Joint Grand Secretary of the United Grand Lodge of England, and in 1838 sole Grand Secretary. In 1857, after a service of nearly half a century, he retired from the office, the Grand Lodge unanimously voting him a retiring pension equal in amount to his salary. On that occasion the Earl of Zetland, Grand Master, said, “I know of no one, and I believe there never was anyone who has done more, who has rendered more valuable services to Masonry than our worthy Brother White.” In view of the great names in Masonic literature and labor which preceded him, the eulogium will be deemed exaggerated; but the devotion of the Grand Secretary to the Order, and his valuable services during his long and active life, cannot be denied. During the latter years of his official term, he was charged with inactivity and neglect of duty, but the fault has been properly attributed to the increasing infirmities of age. A service of plate was presented to him by the Craft, June 20, 1850, as a testimonial of esteem. He died April 5, 1866.

WIDE AWAKES. See Free and Accepted Americans.

WIDOW, SONS OF THE. A Society founded in the third century, by a Persian slave, Manes, who had been purchased and adopted by a widow. It consisted of two Degrees, Auditor and Elut. The expression is also frequent in some countries, as in France, to mean Freemasons, Hiram Abif being the Son of a Widow.

WIDOW'S SON. In Ancient Craft Masonry, the title applied to Hiram, the architect of the Temple, because he is said, in the first Book of Kings (vii, 14) to have been “a widow's son of the tribe of Naphtali.” The Adonhiramite Freemasons have a tradition which Chapron gives (Nécessaire Maçonniq, page 101) in the following words: “The Freemasons call themselves the widow's sons, because, after the death of our respectable Master, the Freemasons took care of his mother, whose children they called themselves, because Adoniram had always considered them as his Brethren. But the French Freemasons subsequently changed the myth and called themselves Sons of the Widow, and for this reason. ‘As the wife of Hiram remained a widow after her husband was murdered, the Freemasons, who regard themselves as the descendants of Hiram, called themselves Sons of the Widow.’” But this myth is a pure invention, and is without the Scriptural foundation of the York myth, which makes Hiram himself the widow's son. But in French Freemasonry the term Son of the Widow is synonymous with Freemason.

The claim has often been made that the adherents of the exiled House of Stuart, seeking to organize a system of political Freemasonry by which they hoped to secure the restoration of the family to the throne of
England, transferred to Charles II the tradition of Hiram Abif betrayed by his followers, and called him the Widow's Son, because he was the son of Henrietta Maria, the widow of Charles I. For the same reason they presumably subsequently applied the phrase to his brother, James II.

WIFE AND DAUGHTER, FREEMASON'S. See Freemason's Wife and Daughter.

WILHELMSBAD, CONGRESS OF. At Wilhelmsbad, near the city of Hanau in Hesse-Cassel, was held the most important Masonic Congress of the eighteenth century. It was convoked by Ferdinand, Duke of Brunswick, Grand Master of the Order of Strict Observance, and was opened July 16, 1782. Its duration extended to thirty sessions, and in its discussions the most distinguished Freemasons of Germany were engaged. Neither the Grand Lodge of Germany, nor that of Sweden, was represented; and the Grand Lodge of the Three Globes, at Berlin, sent only a letter: but there were delegates from Upper and Lower Germany, from Holland, Russia, Italy, France, and Austria; and the Order of the Illuminati was represented by the Baron von Knigge. It is not therefore surprising that the most heterogeneous opinions were expressed. Its avowed object was the reform of the Masonic system, and its disentanglement from the confused mass of Rites and advanced Degrees with which French and German pretenders or enthusiasts had been for years past overwhelming it. Important topics were proposed, such as the true origin of Speculative Freemasonry, whether it was merely conventional and the result of modern thought, or whether it was the offspring of a more ancient order, and, if so, what was that order; whether there were any Superiors General then existing and who these unknown Superiors were, etc. These and kindred questions were thoroughly discussed, but not defined, and the Congress was eventually closed without coming to any other positive determination than that Freemasonry was not essentially connected with Templarism, and that, contrary to the doctrine of the Rite of Strict Observance, the Freemasons were not the successors of the Knights Templar. The real effect of the Congress of Wilhelmsbad was the abolition of that Rite, which soon after drooped and died.

WILL. In some of the Continental Rites, and in certain advanced Degrees, it is a custom to require the reciprocality to make, before his initiation, a will and testament, exhibiting what are his desires as to the distribution of his property at his decease. The object seems to be to add solemnity to the ceremony, and to impress the candidate with the thought of death. The whole story of the Winding Stairs in the Second Degree of Freemasonry is a mere myth, without any other foundation than the slight allusion in the Book of Kings which has been just cited, and it derives its only value from the symbolism taught in its legend (see Middle Chamber and Winding Stairs, Legend of the).

WILLIAM I, EMPEROR OF GERMANY. Born 1797, died 1888. An honorary member of the Grand Lodge of Scotland and Protector of Freemasonry in Germany, his son, the Crown Prince, later Emperor Frederick III, being Deputy-Protector.

WILLIAM IV, KING OF ENGLAND. Raised a Freemason on March 9, 1786, in Lodge No. 86, Plymouth, England (see New Age, March, 1925).

WILLIAM OF WYKEHAM. See Wykeham, William of.
The Apprentice, having entered within the porch of the Temple, has begun his Masonic life. But the First Degree in Freemasonry, like the lesser mysteries of the ancient systems of initiation, is only a preparation and purification for something higher. The Entered Apprentice is the child in Freemasonry. The lessons which he receives are simply intended to cleanse the heart and prepare the recipient for that mental illumination which is to be given in the succeeding Degrees.

As a Fellow Craft, he has advanced another step, and as the Degree is emblematic of youth, it is here that the intellectual education of the candidate begins. And therefore, here, at the very spot which separates the porch from the sanctuary, where childhood ends and manhood begins, he finds stretching out before him a Winding Stair which invites him, as it were, to ascend, and which, as the symbol of discipline and instruction, teaches him that here must commence his Masonic labor—here he must enter upon those glorious though difficult researches, the end of which is to be the possession of Divine Truth. The Winding Stairs begin after the candidate has passed within the porch and between the pillars of strength and establishment, as a significant symbol to teach him that as soon as he has passed beyond the years of irrational childhood, and commenced his entrance upon manly life, the laborious task of self-improvement is the first duty that is placed before him. He cannot stand still, if he would be worthy of his vocation; his destiny as an immortal being requires him to ascend, step by step, until he has reached the summit, where the treasures of knowledge await him.

The number of these steps in all the systems has been odd. Vitruvius remarks—and the coincidence is at least curious—that the ancient Temples were always ascended by an odd number of steps; and he assigns as the reason, that, commencing with the ways ascended by an odd number of steps; and he assigns as the reason, that, commencing with the facts is, that the symbolism of numbers was borrowed from the Freemasons from Pythagoras, in whose system which was considered as a fortunate omen. But the same foot foremost when he entered the Temple, is at least curious—that the ancient Temples were all divided into series, as of natural, mathematical, and metaphysical science and open to us an extensive range of moral and speculative inquiry.

As to the particular number of the stairs, this has varied at different periods. Tracing-Boards of the eighteenth century have been found, in which only five steps are delineated, and others in which they amount to seven. The Prestonian lectures, used in England in the beginning of the nineteenth century, gave the whole number as thirty-eight, dividing them into series of one, three, five, seven, nine and eleven. The error of making an even number, which was a violation of the Pythagorean principle of odd numbers as the symbol of perfection, was corrected in the Hemming lectures, adopted at the Union of the two Grand Lodges of England, by striking out the eleven, which was also objectionable as receiving a sectarian explanation. In the United States the number was still further reduced to fifteen, divided into three series of three, five, and seven. Doctor Mackey adopted this American division in explaining the symbolism; although, after all, the particular number of the steps, or the peculiar method of their division into series, will not in any way affect the general symbolism of the whole legend.

The candidate, then, in the Second Degree of Freemasonry, represents a man starting forth on the journey of life, with the great task before him of self-improvement. For the faithful performance of this task, a reward is promised, which reward consists in the development of all his intellectual faculties, the moral and spiritual elevation of his character, and the acquisition of Truth and knowledge. Now, the attainment of this moral and intellectual condition supposes an elevation of character, an ascent from a lower to a higher life, and a passage of toil and difficulty, through rudimentary instruction, to the full fruition of wisdom. This is therefore beautifully symbolized by the Winding Stairs, at whose foot the aspirant stands ready to climb the toilsome steep, while at its top is placed "that hieroglyphic bright which none but Craftsmen ever saw," as the emblem of Divine Truth. And hence a distinguished writer has said that "these steps, like all the Masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mathematical, and metaphysical science and open to us an extensive range of moral and speculative inquiry."

The candidate, incited by the love of virtue and the desire of knowledge, and withal eager for the reward of Truth which is set before him, begins at once the toilsome ascent. At each division he pauses to gather instruction from the symbolism which these divisions present to his attention. At the first pause which he makes he is instructed in the peculiar organization of the Order in which he has become a disciple. But the information here given, if taken in its naked, literal sense, is barren, and unworthy of his labor. The rank of the officers who govern, and the names of the Degrees which constitute the Institution, can give him no knowledge which he has not before possessed. We must look therefore to the symbolic meaning of these allusions for any value which may be attached to this part of the ceremony.

The reference to the organization of the Masonic Institution is intended to remind the aspirant of the union of men in society, and the development of the social state out of the state of nature. He is thus reminded, in the very outset of his journey, of the blessings which arise from civilization, and of the fruits of virtue and knowledge which are derived from that condition. Freemasonry itself is the result of civilization; while, in grateful return, it has been one of the most important means of extending that condition of mankind.

All the monuments of antiquity that the ravages of time have left, combine to prove that man had no sooner emerged from the savage into the social state, than he commenced the organization of religious mysteries, and the separation, by a sort of divine instinct, of the sacred from the profane. Then occurred the invention of architecture as a means of providing
convenient houses, the necessary shelter from the inclemencies and vicissitudes of the sessions, with all the mechanical arts connected with it; and lastly, geometry, as a necessary science to enable the cultivators of land to measure and designate the limits of their possessions. All these are claimed as peculiar characteristics of Speculative Freemasonry, which may be considered as the type of civilization, the former bearing the same relation to the profane world as the latter does to the savage state. Hence we at once see the fitness of the symbolism which commences the aspirant's upward progress in the cultivation of knowledge and the search after Truth, by recalling to his mind the condition of civilization and the social union of mankind as necessary preparations for the attainment of these objects. In the allusions to the officers of a Lodge, and the Degrees of Freemasonry as explanatory of the organization of our own Society, we clothe in our symbolic language the history of the organization of society.

Advancing in his progress, the candidate is invited to contemplate another series of instructions. The human senses, as the appropriate channels through which we receive all our ideas of perception, and which therefore, constitute the most important sources of our knowledge, are here referred to as a symbol of intellectual cultivation. Architecture, as the most important of the arts which conduce to the comfort of mankind, is also alluded to here, not simply because it is so closely connected with the Operative Institution of Freemasonry, but also as the type of all the other useful arts. In his second pause, in the ascent of the Winding Stairs, the aspirant is therefore reminded of the necessity of cultivating practical knowledge. So far, then, the instructions he has received relate to his own condition in society as a member of the great social compact, and to his means of becoming, by a knowledge of the arts of practical life, a necessary and useful member of that society. But his motto will be, Excelsior. Still must be go onward and forward. The stair is still before him; its summit is not yet reached, and still further treasures of Wisdom are to be sought for, or the reward will not be gained, nor the Middle Chamber, the abiding-place of Truth, be reached. In his third pause, he therefore arrives at that point in which the whole circle of human science is to be explained. Symbols, we know, are in themselves arbitrary and of conventional signification, and the complete circle of human science might have been as well symbolized by any other sign or series of doctrines as by the seven liberal arts and sciences. But Freemasonry is an institution of the olden time; and this selection of the liberal arts and sciences as a symbol of the completion of human learning is one of the most pregnant evidences that we have of its antiquity.

In the seventh century, and for a long time afterward, the circle of instruction to which all the learning of the most eminent schools and most distinguished philosophers was confined, was limited to what were then called the liberal arts and sciences, and consisted of two branches, the trivium and the quadrivium. The trivium included grammar, rhetoric, and logic; the quadrivium comprehended arithmetic, geometry, music, and astronomy. "These seven heads," says Enfield, "were supposed to include universal knowl-

edge. He who was master of these was thought to have no need of a preceptor to explain any books or to solve any questions which lay within the compass of human reason, the knowledge of the trivium having furnished him with the key to all language, and that of the quadrivium having opened to him the secret laws of nature."

At a period, says the same writer, when few were instructed in the trivium, and very few studied the quadrivium, to be master of both was sufficient to complete the character of a philosopher. The propriety, therefore, of adopting the seven liberal arts and sciences as a symbol of the completion of human learning is apparent (see Seven Liberal Arts and Sciences). The candidate having reached this point, is now supposed to have accomplished the task upon which he had entered—he has reached the last step, and is now ready to receive the full fruition of human learning. So far, then, we are able to comprehend the true symbolism of the Winding Stairs. They represent the progress of an inquiring mind with the toils and labors of intellectual cultivation and study, and the preparatory acquisition of all human science, as a preliminary step to the attainment of Divine Truth, which, it must be remembered, is always symbolized in Freemasonry by the Word.

Here let us again allude to the symbolism of numbers, which is for the first time presented to the consideration of the Masonic student in the legend of the Winding Stairs. The theory of numbers as the symbols of certain qualities was originally borrowed by the Freemasons from the school of Pythagoras. It will be impossible, however, to develop this doctrine in its entire extent, in the present article, for the numeral symbolism of Freemasonry would itself constitute materials for an ample essay. It will be sufficient to advert to the fact, that the total number of the steps, amounting in all to fifteen in the American system, is a significant symbol. For fifteen was a sacred number among the Orientals, because the letters of the holy name Jah, π, were, in their numerical value, equivalent to fifteen, and hence a figure in which the nine digits were so disposed as to make fifteen either way when added together perpendicularly, horizontally, or diagonally, constituted one of their most sacred talismans. The fifteen steps in the Winding Stairs are therefore symbolic of the name of God.

But we are not yet done. It will be remembered that a reward was promised for all this toilsome ascent of the Winding Stairs. Now, what are the wages of a Speculative Freemason? Not money, nor corn, nor wine, nor oil. All these are but symbols. His wages are Truth, or that approximation to it which will be most appropriate to the Degree into which he has been initiated. It is one of the most beautiful, but at the same time most abstruse, doctrines of the science of Masonic symbolism that the Freemason is ever to be in search of Truth, but is never to find it. This Divine Truth, the object of all his labors, is symbolized by the Word, for which we all know he can only obtain a Substitute; and this is intended to teach the humiliating but necessary lesson that the knowledge of the nature of God and of man's relation to him, which knowledge constitutes Divine Truth, can never be acquired in this life. It is only when the portals of
the grave open to us, and give us an entrance into a more perfect life, that this knowledge is to be attained. "Happy is the man," says the father of lyric poetry, "who descends beneath the hollow earth, having behold these Mysteries: he knows the end, he knows the origin of life."

The Middle Chamber is therefore symbolic of this life, where the symbol only of the Word can be given, where the truth is to be reached by approximation only, and yet where we are to learn that that Truth will consist in a perfect knowledge of the G. A. O. T. U. This is the reward of the inquiring Freemason; in this consist the wages of a Fellow Craft; he is directed to the Truth, but must travel farther and ascend still higher to attain it. It is, then, as a symbol and a symbol only, that we must study this beautiful legend of the Winding Stairs. If we attempt to adopt it as an historical fact, the absurdity of its details stares us in the face, and wise men will wonder at our credulity. Its inventors had no desire thus to impose upon our folly; but offering it to us as a great philosophical myth, they did not for a moment suppose that we would pass over its sublime moral teachings to accept the allegory as an historical narrative without meaning, and wholly irreconcilable with the records of Scripture, and opposed by all the principles of probability. To suppose that eighty thousand Crafts- men were weekly paid in the narrow precincts of the Temple chambers, is simply to suppose an absurdity. But to believe that all this pictorial representation of an ascent by a Winding Staircase to the place where the wages of labor were to be received, was an allegory to teach us the ascent of the mind from ignorance, through all the toils of study and the difficulties of obtaining knowledge, receiving here a little and there a little, adding something to the stock of our ideas at each step, until, in the Middle Chamber of life— in the full fruition of manhood—the reward is attained, and the purified and elevated intellect is invested with the reward in the direction how to seek God and God's Truth. To believe this, is to believe and to know the true design of Speculative Freemasonry, the only design which makes it worthy of a good or a wise man's study. Of the legend we may admit its historical details are barren, but its symbols and allegories are fertile with instruction.

WIND, MASON'S. Among the Masonic tests of the eighteenth century was the question, "How blows a Mason's wind?" and the answer was, "Due East and West."

Browne gives the question and answer more fully and assigns the explanation as follows:

How blows the wind in Masonry?
Favorable due east and west.
To what purpose?
To call men to, at, and from their labor.
What does it further allude to?
To those miraculous winds which proved so essential in working the happy deliverance of the children of Israel from their Egyptian bondage, and proved the overthrow of Pharaoh and all his host when he attempted to follow them.

Krause very correctly thinks that the fundamental idea of the Masonic wind blowing from the east is to be found in the belief of the Middle Ages that all good things, such as philosophy and religion, came from the East.

WINGS

In the German ritual of The Three Saints John's Degrees of the Mother Lodge of the Three Globes, the idea is expressed a little differently. The Catechism is as follows:

Whence comes the wind?
From the East towards the West, and from the South towards the North, and from the North towards the South, the East, and the West.
What weather brings it?
Variable, hail and storm, and calm and pleasant weather.

The explanation given is that these changing winds symbolize the changing progress of man's life in his pursuit of knowledge—now clear and full of hope, now dark with storms. Bode's hypothesis that these variable winds of Freemasonry were intended to refer to the changes of the condition of the Roman Catholic Church under English monarchs, from Henry VIII to James II, and thus to connect the symbolism with the Stuart Freemasonry, is wholly untenable, as the symbol is not found in any of the advanced Degrees. It is not recognized in the French, and is obsolete in the York Rite.

WINDOW. A piece of furniture in the Mark Degree. It is a mere symbol, having no foundation in truth, as of record there was no such appendage to the Temple. Of course windows are mentioned in the Bible as in the construction details of First Kings (vi, 4) "And for the house (of the Lord) he made windows of narrow lights." Doctor Mackey has in mind a special window familiar to every Mark Master. It is simply intended to represent the place where the workman received his wages, symbolic of the reward earned by labor.

WINE. One of the elements of Masonic consecration, and, as a symbol of the inward refreshment of a good conscience is intended, under the name of the Wine of Refreshment, to remind us of the eternal refreshments which the good are to receive in the future life for the faithful performance of duty in the present.

WINGS OF THE CHERUBIM, EXTENDED. The candidate in the Degree of Royal Master of the American Rite is said to be received "beneath the extended wings of the cherubim." The expression is derived from the passage in the First Book of Kings (vi, 27) which describes the setting of "the cherubim within the inner house." Practically, there is an anachronism in the reference to the cherubim in this Degree. In the older and purer ritual, the ceremonies are supposed to take place in the Council-Chamber or private apartment of King Solomon, where of course, there were no cherubim. And even in some more modern rituals, where a part of the ceremony referred to in the tradition is said to have occurred in the Holy of Holies, that part of the Temple was at that time unfinished, and the cherubim had not yet been placed there. But symbolically the reference to the cherubim in this Degree, which represents a searcher for Truth, is not objectionable. For although there is a great diversity of opinion as to their exact signification, yet there is a very general agreement that, under some one manifestation or another, they allude to and symbolize the protecting and overshadowing power of the Deity. When therefore, the initiate is received beneath the extended wings of the cherubim, we are taught by this symbolism how appropriate it is, that he who comes to ask and to seek Truth, symbolized by the
true Word, should begin by placing himself under the protection of that Divine Power which alone is Truth, and from which alone Truth can be obtained.

**Wisconsin.** From a speech made by Henry S. Baird on December 17, 1854, it is known that a meeting was held December 27, 1823, to organize a Lodge at Green Bay, then in Michigan. In response to a petition the Grand Lodge of New York granted a Dispensation and on September 2, 1824, the Lodge was instituted at Fort Howard. Robert Irwin, Sr., was installed Worshipful Master, Benjamin Watson, Senior Warden and W. V. Wheaton, Junior Warden. On December 3, 1824, a Charter was granted by the same Grand Lodge. Mineral Point Lodge was granted a Dispensation, October 8, 1840, and Melody Lodge one on January 10, 1843, both from Missouri, and Milwaukee Lodge held its first meeting on January 10, 1843, for the purpose of organizing a Grand Lodge. Brothers Moses Meeker and George W. Lakin were appointed Chairman and Secretary respectively. A Constitution prepared by Brothers Lawton, Meeker, and Lakin was adopted when the Grand Lodge was opened on December 18, 1843. The following officers were installed: Benjamin T. Kavanaugh, Grand Master; Abram D. Smith, Deputy Grand Master; Moses Meeker, Senior Grand Warden; David Merrill, Junior Grand Warden; Thomas P. Burnett, Grand Treasurer; Ben C. Eastman, Grand Secretary, and Dwight F. Lawton, Grand Lecturer. January 17, 1844, a special Communication was held to give the constituent Lodges their new numbers and charters.

Milwaukee Chapter, later called Kilburn Chapter, No. 1, was granted a Dispensation by the Deputy General Grand High Priest at the triennial Convocation of the General Grand Chapter held on September 10, 1844. By the same authority a Convention was held in Madison on January 10, 1850. Representatives of Kilburn Chapter, No. 1; Washington Chapter, No. 2, and Southport Chapter, No. 3, attended the meeting and established the Grand Chapter of Wisconsin on February 14, 1850. Argulus W. Sark was authorized by the Grand Master to install the officers of the Lodge and duly performed this ceremony on August 7, 1850.

Three Councils were chartered in Wisconsin by the Grand Council of Ohio. Deputy Grand Puissant George Keifer reported to the Grand Council of Royal and Select Masters of Ohio that Dispensations had been granted to Beloit Council at Beloit on March 30, 1857; to Gebal Council at Janesville on July 10, 1857, and to Madison Council at Madison on August 8, 1857, the petitioners being duly recommended by Franklin Council, No. 14, of Troy, Ohio. Charters were granted each of these Councils on October 15, 1857, and they were numbered respectively as Gebal Council, No. 27; Beloit Council, No. 28, and Madison Council, No. 29. On October 28, 1857, delegates met and instituted a Grand Council which met annually until 1878, when, on March 11, the Degrees were put under the control of the Grand Chapter. The Grand Council was again organized in 1881 by representatives of forty-nine Councils and was recognized by the General Grand Council as a nonparticipating independent body.

Wisconsin Commandery, No. 1, at Milwaukee, was given a Dispensation July 12, 1849, and a Charter on September 11, 1850. Delegates from three Commanderies, namely, Wisconsin, No. 1: Janesville, No. 2; Robert Macoy, No. 3, met and organized the Grand Commandery of Wisconsin on October 20, 1859, at Madison.

The Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction, was first established in Wisconsin on August 7, 1863, when the Wisconsin Consistory, the Wisconsin Chapter of Rose Croix, the Wisconsin Council of Princes of Jerusalem and the Wisconsin Lodge of Perfection were opened at Milwaukee.

**Wisdom.** In Ancient Craft Masonry, *Wisdom* is symbolized by the East, the place of light, being represented by the pillar that there supports the Lodge and by the Worshipful Master. It is also referred to King Solomon, the symbolical founder of the Order. In Masonic architecture the Ionic column, distinguished for the skill in its construction, as it combines the beauty of the Corinthian and the strength of the Doric, is adopted as the representative of Wisdom. King Solomon has been adopted in Speculative Freemasonry as the type or representative of Wisdom, in accordance with the character which has been given to him in the First Book of Kings (iv, 30-2): "Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman and Chalcol and Darda, the sons of Mahol; and his fame was in all the nations round about."

In all the Oriental philosophies a conspicuous place has been given to Wisdom. In the book called the *Wisdom of Solomon* (vii, 7-8), but supposed to be the production of a Hellenistic Jew, it is said: "I called upon God, and the spirit of Wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her." And farther in the same book (vii, 25-7) she is described as "the breath of the power of God, and a pure influence (emanation) flowing from the glory of the Almighty, . . . . the brightness of the everlasting light, the unsotted mirror, of the power of God, and the image of His goodness."

The Cabalists made the Hebrew Chochma, נבומ, or *Wisdom*, the second of the ten Sephiroth, placing it next to the Crown. They called it a male potency, and the third of the Sephiroth, Binah, ביא, or *Intelligence*, female. These two Sephiroth, with Keter, כתר, or the *Crown*, formed the first triad, and their union produced the *Intellektual World*.

The Gnostics also had their doctrine of Wisdom, whom they called Achamoth. They said she was feminine; styled her *Mother*, and said that she produced all things through the *Father*. The Oriental doctrine of Wisdom was, that it is a Divine Power standing between the Creator and the creation, and acting as His agent. "The Lord," says Solomon (Proverbs iii, 19) "by wisdom hath founded the earth." Hence Wisdom, in this philosophy, answers to the idea of a vivifying spirit brooding over and impregnating the elements of the chaotic world.
In short, the world is but the outward manifestation of the spirit of Wisdom.

This idea, so universally diffused throughout the East, is said to have been adopted into the secret doctrine of the Templars, who are supposed to have borrowed much from the Basilideans, the Manicheans, and the Gnostics. From them it easily passed over to the advanced Degrees of Freemasonry, which were founded on the Templar theory. Hence, in the great decoration of the Thirty-third Degree of the Scottish Rite, the points of the triple triangle are inscribed with the letters S.A.P.I.E.N.T.I.A., the Latin for Wisdom.

Bezaleel (Exodus xxxi, 3) was filled "with the spirit of God, in wisdom, and understanding, and in knowledge, and in all manner of workmanship," and this has ever been the ideal condition of a Craftsman. From first to last the Scripture, the Great Light, urges the dominating value of Wisdom, from the Pentateuch to Revelation, the allusions are frequent and emphatic. Especially in such pertinent and suggestive references as in Second Chronicles (i, 7-12) do we find that the desire by Solomon for Wisdom and understanding was rewarded by material possessions as well as these leading spiritual gifts. It is not difficult now to see how this word Wisdom came to take so prominent a part in the symbolism of Ancient Freemasonry, and how it was expressly appropriated to King Solomon. As Wisdom, in the philosophy of the East, was the creative energy—the architect, so to speak, of the world, as the emanation of the Supreme Architect—so Solomon was the architect of the Temple, the symbol of the world. He was to the typical world or Temple what Wisdom was to the great world of the creation. Hence Wisdom is appropriately referred to him and to the Master of the Lodge, who is the representative of Solomon. Wisdom is always placed in the East of the Lodge, because thence emanate all light, and knowledge, and truth.

**WITHDRAWAL OF PETITION.** It is a law of Freemasonry in the United States of America that a petition for initiation having been once presented to a Lodge, cannot be withdrawn. It must be subjected to a ballot. It must be submitted to the action of the Lodge. The rule is founded on prudential reasons. The candidate having submitted his character for inspection, the inspection must be made. It is not for the interests of Freemasonry (the only thing to be considered) that, on the prospect of an unfavorable judgment, he should be permitted to decline the inspection, and have the opportunity of applying to another Lodge, where carelessness or ignorance might lead to his acceptance. Initiation is not like an article of merchandise sold by rival dealers, and to be purchased, after repeated trials, from the most accommodating seller.

**WITNESSES.** See Trials.

**WOELLNER, JOHANN CHRISTOPH VON.** A distinguished Prussian statesman, and one equally distinguished as one of the leaders of the Rosicrucian Order in Germany, and the Rite of Strict Observance, to whose advancement he lent all the influence of his political position. He was born at Dobritz, May 19, 1732. He studied theology in the orthodox Church, and in 1750 was appointed a preacher near Berlin, and afterward a Canon at Halberstadt. In 1786, King William III, of Prussia, appointed him Privy Councilor of Finance, an appointment supposed to have been made as a concession to the Rite of Strict Observance, of which Woellner was a Provincial Grand Master, his Order name being Eques à cubo. In 1788 he became Minister of State, and was put at the head of ecclesiastical affairs. No Freemason in Germany labored more assiduously in the cause of the Order and in active defense of the Rite of Strict Observance, and hence he had many enemies as well as friends. On the demise of King William, he was dismissed from his political appointments, and retired to his estate at Grossriez, where he died September 11, 1800.

**WOLF.** In the Egyptian Mysteries, the candidate represented a wolf and wore a wolf's skin, because Osiris once assumed the form of that animal in his contests with Typhon. In the Greek mythology, the wolf was consecrated to Apollo, or the sun, because of the connection between luke, meaning light, and lukos, a wolf. In French, slings and pincers as well as wolf is love, and hence the word lowetecu, a whelp as well as a supporting wedge, signifying the son of a Freemason (see Lewis).

**WOLFENBUTTEL, CONGRESS OF.** A city of Lower Saxony, in the principality of Wolfenbüttel, and formerly a possession of the Duke of Brunswick. In 1778 Ferdinand, Duke of Brunswick, convoked a Masonic Congress there, with a view of reforming the organization of the Order. Its results, after a session of five weeks, were a union of the Swedish and German Freemasons, which lasted only for a brief period, and the preparation for a future meeting at Wilhelmsbad.

**WOLFGANG, ALBERT, PRINCE OF LIPPE-SCHAUMBURG.** Born in 1699, died in 1748. One of the Masonic circle whom Frederick the Great favored and sought at times to meet.

**WOMAN.** The law which excludes women from initiation into Freemasonry is not contained in the precise words in any of the Old Constitutions, although it is continually implied, as when it is said in the Lansdowne Manuscript, 1560, that the Apprentice must "be of limbs whole, as a man ought to be," and that he must be "no bondsman." All the regulations also refer to men only, and many of them would be wholly inapplicable to women. But in the Charges compiled by Anderson and Desaguliers, and published in 1723, the word woman is for the first time introduced and the law is made explicit. Thus it is said that "the persons admitted members of a Lodge must be good and true men, . . . no bondmen, no women," etc. (Constitutions, 1723, page 51).

Perhaps the best reason that can be assigned for the exclusion of women from our Lodges will be found in the character of our organization as a mystic Society. Speculative Freemasonry is only an application of the art of Operative Masonry to purposes of morality and science. The Operative branch of our Institution was the forerunner and origin of the Speculative. Now, as we admit of no innovations or changes in our customs, Speculative Freemasonry retains, and is governed by, all the rules and regulations that existed in and controlled its Operative prototype. Hence, as in this latter art only hale and hearty men, in possession of all their limbs and members, so that they might endure the fatigue of labor, were
played, so in the former the rule still holds, of excluding all who are not in possession of these prerequisite qualifications. Woman is not permitted to participate in our rites and ceremonies, nor because we deem her unworthy or unfaithful, or incapable, as has been foolishly supposed, of keeping a secret, but because on our entrance into the Order, we found certain regulations which prescribed that only men capable of enduring the labor, or of fulfilling the duties of Operative Masons, could be admitted. These regulations we have solemnly promised never to alter; nor could they be changed, without an entire disorganization of the whole system of Speculative Freemasonry.

A curious newspaper advertisement appeared in the *Newcastle Weekly Chronicle*, January 6, 1770, as quoted below:

This is to acquaint the public that on Monday, 1st inst., being the Lodge or monthly meeting-night of the Free and Accepted Masons of the 22nd Regiment, held at the Crown, near Newgate, Mrs. Bell, the landlady of the house, broke open a door with a pokers, by which means she got into an adjacent room, made two holes through the wall, and by that stratagem discovered the secrets of Masonry, and knowing herself to be the first woman in the world that ever found out the secret is willing to make it known to all her sex. So that any lady that is desirous of learning the secrets of Free-masonry, by applying to that well-learned woman, Mrs. Bell, who has lived fifteen years in and about Newgate, may be instructed in all secrets of Masonry.

The following notice appeared December 2, 1772, in the *Edinburgh Courant*:

A few nights ago a regular Lodge of Freemasons was held at the Star in Watergate Street, in the city of Chester, when a woman who lodged in the house, concealed herself in a press in the Lodgeroom in order to satisfy a painful curiosity, she had a long time imbibed of discovering the reason of their secret meetings; but the ever wary and careful fraternity, making a timely and secret discovery of the place of her concealment, assembled themselves within her hearing, and after re-peating the punishment which they always inflicts on every person whom they detect prying into their secrets, opened the press and took her out, almost dead with apprehension of what she was to suffer, which had such an effect on the humanity of the Brethren then present, that they unanimously agreed to dismiss her, without doing her any injury but that of severe reprimand for her folly.

The manuscript *Constitutions of the Freemasons*, dated 1693, have frequently been quoted in support of the theory that women were at one time admitted to the membership. She kept herself posted in Free-masonry up until the time of her death, although she was said to have been initiated in the Order and, in the course of time she became Master of the Lodge. Some accounts state that Miss Saint Leger, while reading one afternoon in the room adjoining the Lodge-room fell asleep and upon awakening heard voices. She, quite naturally, listened and before she realized what was occurring she had been made acquainted with a part of the Masonic ceremony. She is said to have been initiated in Lodge No. 95, which still meets in Cork, but there is no record extant of her reception into the Order. In fact there has been much difference of conclusions regarding the matter. There is, however, record of her being a subscriber to the Irish Book of Constitutions, 1744, and also of her frequent attendance at entertainments given under Masonic auspices, at which times she wore full Masonic regalia. When she died in 1775, at Cork, she was accorded the honor of a Masonic burial. Mrs. Aldworth was cousin to General Antony Saint Leger, Park Hill, near Doncaster, who instituted the renowned Doncaster Saint Leger races and stakes in 1776 (see Aldworth, Hon. Mrs).

The most modern instance of a woman claiming to be a member of a recognized Masonic Lodge was a Mrs. Catherine Babington, the only daughter of Charles and Margaret Sweet, born at Princess Furnace, Kentucky, December 28, 1815. Her Biography was written and published by her son, J. P. Babington, himself a member of Lee Lodge, No. 253, Taylorsville, North Carolina. It is claimed that she concealed herself in an adjoining room to that used by the Lodge at different times covering a period of a year and a half and was finally discovered by an uncle of hers who questioned her and, upon finding that she was well versed and familiar with much of the Masonic ritual, she was, as we are told, clothed in a suitable uniform of red flannel and taken to the Lodge, where she was obligated as a regular Mason but not admitted to membership. She kept herself posted in Freemasonry up until the time of her death, although she never attempted to visit a Lodge. Mrs. Babington died in Shelby, North Carolina and many incidents are related of her use of Masonic signs and words in her travels through Ohio, Pennsylvania, New Jersey, Virginia, Maryland, Tennessee and other States. Most of these accounts are highly improbable, if not impossible.

In the *Femme et VEnfant dans la Franc-Maconnerie*, meaning Woman and Child in Freemasonry, a French work by A. C. de la Rive, noted in *Symbolisme*, September, 1922, page 291, there is a phrase relative to the so-called initiation of women in the Masonic Order. The author says, "Two women had already benefited as exceptions, Madeleine Fernig, Mistress of Dumouriez, and, under the Consulate, Madame de Xaintraillies."
same. Also the Countess is requested to return the
forbids her admittance into any Lodge of their juris¬
—"the admission of Countess Hadik Barkoczy to be
invalid Certificate which she holds within ten days,
diction, under penalty of erasion of the Lodge from
wainscoting in a Lodge-room where she learned the
confirmed, that a Mrs. Beaton, a Norfolk lady, of
at any of the Lodges."

Helene, Countess Hadik Barkoczy, was initiated
immediately instituted against every member who had a
this violation of the Statutes, proceedings were im¬
was able to secure entrance into the Lodge Egyen¬
England, contrived to conceal herself behind the
ensured to practice Masonry, and the funds were used to assist a sick Sister

A Mrs. Havard is said to have been proposed as an
honorary member and initiated into Palladian Lodge,
and their knowledge of the Masonic
Institution. Brother Lantoine says the author is not
afraid of advancing the statement that "the Masonry
of Adoption preceded Symbolic Masonry in France
and at its head is found presiding that Queen, the
widow of Charles I, of whom English Masons glorify
themselves of being the children, and whom even yet
they invoke in moments of distress, when they cry for

There is an institution called "a Masonry for wo¬
men". Formerly the title used Joint for the prefix, as
in Transactions, Dharma Lodge, Supreme Council,
Universal Joint Freemasonry, No. 1, Benares, 1903.
There is, however, no connection whatever between
this organization and established Freemasonry (see
Co-Masonry).

The remarkable case of the Chevalier D’Eon is
discussed elsewhere (see D’Eon, Chevalier) and it is
sufficient to say here that the signature as Junior
Warden appended to a petition is decidedly far from
feminine, and the results of the post-mortem examina¬
tion (see Dictionary of National Biography, volume xi,
page 384) determined the male sex of the individual
closely.

Simon Boubee, in his Etudes historiques et philoso¬
phiques sur la Franc-Maconnerie, meaning Historical and philosophical studies on Freemasonry, 1854, quoted by
Albert Lantoine, September, 1920, Symbolisme, Paris, refers to the allusion in the above work to
women of rank and their knowledge of the Masonic
Mason but all other officers were women.

There is, however, no connection whatever between
this organization and established Freemasonry (see
Co-Masonry).
The song is appended and the reader can construe it for himself.

That widow, of Charles I, daughter of Henry IV, and sister of Louis XIII, returned to the Court of France after the death of her husband, and her greatest pleasure was to tell her nephew of the heroic efforts that were made in England by the sons of the widow to reestablish her son on the throne. The ladies of the Court were not strangers to these confidences. She made known to them the words and signs which formed the tie of their center of union, and she thus initiated them to the mysteries of the Institution of which she was the Protectress, and which had not hitherto penetrated into France.

Nevertheless the item is of interest to us, if only as showing how legends live and grow.

A quaint song contained in *A Defense of Freemasonry*, published anonymously in 1765, curiously refers to the possible (we cannot well believe the writer showed) initiation of women. The words and signs which formed the tie of their center of union, and she thus initiated them to the mysteries of the Institution of which she was the Protectress, and which had not hitherto penetrated into France.

These paragraphs illustrate the readiness of the French writer to mix up the origin of Lodges of Adoption with those of Lodges of Freemasons, the first comprising both sexes, the latter restricted to men. Nevertheless the item is of interest to us, if only as showing how legends live and grow.

**ADVICE TO THE LADIES**

BY BROTHER RILEY

It has oft of the females been said,
(But you'll own the report is not true)
That they are not Freemasons made.
For they cannot their passions subdue,
That they never can subject their will,
Nor be bound any secrets to keep,
Nor never can keep their tongues still,
Except when in bed fast asleep.

See how common fame will tell lies,
And scandalous stories retail!
But Masons those always despise,
Who against the fair sex dare to rail;
There are several females renowned
For sentiments truly refined,
Who teach us the ladder to climb.
And Cynthia who governs the night,
In the lodges resplendently shine.

But 'tis not these fair ones alone,
For Innocence kindly each night
Visitesses to descend from her throne,
To clothe ev'ry Mason in white;
To clothe ev'ry Mason in white;
In virtue and honor be nice,
Learn to govern the tongue and the heart;
In short you must copy the fair,
And listen to what I impart.

Then ladies attend to advice,
And listen to what I impart.
Vouches to descend from her throne,
To clothe ev'ry Mason in white;
To clothe ev'ry Mason in white;
Learn to govern the tongue and the heart;
In short you must copy the fair,
And listen to what I impart.

Women, of Charles I, daughter of Henry IV, and sister of Louis XIII, returned to the Court of France after the death of her husband, and her greatest pleasure was to tell her nephew of the heroic efforts that were made in England by the sons of the widow to reestablish her son on the throne. The ladies of the Court were not strangers to these confidences. She made known to them the words and signs which formed the tie of their center of union, and she thus initiated them to the mysteries of the Institution of which she was the Protectress, and which had not hitherto penetrated into France.

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the Rose, in 1788; the Order of the Lovers of Pleasure, established on December 25, 1808, by a number of young officers of the French Army. This was a military Order which is said to have been much favored by Napoleon I. There was also the Society known as the Mopses, which admitted women to all offices except that of Grand Master, who was elected for life. Subordinate to him, however, there was a Grand Mistress, also elected for life. A number of these organizations related directly or indirectly to the Craft, as Eastern Star, Order of the Rainbow (for girls), Indifferents, Order of Fendeurs et Fendeuses, Order des Felicitaire, Compagnies of Penelope, Feuillants, Order of Perseverance, Knights and Nymphs of the Rose, Society of the Chain, L'Ordre des Chevaliers et Chevalieres de l'Ancre or Anchor, Orden der Gartnerinnen, and others will be found in this work under their significant title words. Brother Dudley Wright (Woman and Freemasonry, London, 1920) treats the subject at length; there is also a section upon it by Brother Albert Lantoine (Histoire de la Franc-Maconnerie Francaise, 1925, pages 375-93) a study of the matter from the eighteenth century to our own times; a paper “Woman and Freemasonry,” Brother Gordon P. G. Hills (Transactions, Quatuor Coronati Lodge, 1920, volume xxiii, page 63) contains several curious instances where the Masonic secrets are said to have been acquired by women, and Brother Hills says further (page 77) “Women are not eligible to become Freemasons because our Craft is a men’s Society,” a point well to keep in mind.

WOOD CUTTERS, ORDER OF. See Fendeurs.

WOODFORD, ADOLPHUS FREDERICK ALEXANDER. The oldest son of Field Marshal Sir Alexander Woodford, born on July 9, 1821. He became a Lieutenant in the Coldstream Guards, and three years later studied for the Church at Durham University, was ordained, and became Rector of Swillington, Leeds, England, which position he occupied until 1872. He was initiated in 1842, while on a visit to his father, then Governor of Gibraltar, in the Lodge of Friendship, No. 345, and was appointed Grand Chaplain by the Earl of Zetland in 1868, delivering the Oration on April 27, 1864, at the laying of the foundation stone of the new building at Freemasons’ Hall. He was Editor of the Freemason and the Masonic Monthly, the former from 1873 to 1885, and the latter from 1873 to 1882. He prepared a Masonic Cyclopedia and was a frequent instructive and helpful to the service of the Craft, Brother Woodford died on December 23, 1887.

WOODFORD MANUSCRIPT. A manuscript formerly in the possession of one of England’s most esteemed Freemasons, Rev. A. F. A. Woodford, editor of Kennig’s Cyclopaedia of Freemasonry. Brother Hughan says it is almost a verbatim copy of the Cooke Manuscript. The indorsement upon it reads, “This is a very ancient record of Masonry, which was copied for me by Wm. Reid, Secretary to the Grand Lodge, 1728.” It formerly belonged to Mr. William Cowper, Clerk to the Parliament, and is now in the library of the Quatuor Coronati Lodge, No. 2076, at London, England.

WOOF, RICHARD. Wrote Sketch of the Knights Templars and the Knights Hospitallers of Saint John of Jerusalem, with Notes on the Masonic Templars, London, 1865, and was Provincial Senior Grand Warden of Worcestershire, England.

WOOG, CARL CHRISTIAN. Born at Dresden in 1713, and died at Leipzig, April 24, 1771. Mossdorf says that he was, in 1749 a resident of London, and that there he was initiated into Ancient Craft Masonry, and also into the Scottish Degree of Knight of Saint Andrew. In 1749, he published a Latin work entitled Presbyterorum et Dianonorum Achaiae de Martyrio Sancti Andreae Apostoli, Epistola Encyclica, in which he refers to the Freemasons (page 32) in the following language: “Unicum adhuc addo, esos inter caementarios, seu lapicidas liberos, (qui Franco muratoriorum Franc-Magons nomine com- munitur insigniuntur quiro rotundis quadratis mis- cere dicuntur) quosdam qui S. Andreae memoriam summa veneracione recolant. Ad minimum, si scriptis, quae detecta eorum mysteria et arcana recensent, fides non est deneganda, certum ert, eos quotannis diem quoque Andreas, ut Sancti Johannis diem so- lent, festum agere atque ceremoniosum celebrare, esse intercaeos sanctam alquam, quae per crucem, quam in pecore gerant, in qua Sanctus Andreas funi- bus alligatus haeret, a reliquis se destinguunt” that is, “I add only this, that among the Freemasons (commonly called Franc-Magons, who are said to mingle circles with squares) there are certain ones who cherish the memory of Saint Andrew with singular veneration. At all events, if we may credit those writings in which their mysteries and secrets are detected and exposed, it will be evident that they are accustomed to keep annually, with ceremonies, the festival of Saint Andrew as well as that of Saint John; and that there is sect among them which distinguish themselves from the others by wearing on their breast the cross on which Saint Andrew was fastened by cords.”

Woog, in a subsequent passage, defends the Freemasons from the charge made by these Expositions that they were irreligious, but declares that by him their mysteries shall remain buried in profound silence—“per me vero mancea eorum mysteria alto silentio sapulta.”

It is, apparently, from these passages that Mossdorf draws his conclusions that Woog was a Freemason, and had received the Scottish Degree of Knight of Saint Andrew. They at least prove that he was an early friend of the Institution.

WOOSTER, MAJOR GENERAL DAVID. Born at Stratford, Connecticut, March 2, 1710. Aide to George Washington in the American Revolution and a Freemason, having joined the Fraternity in 1745. He was founder and first Master of Hiram Lodge No. 1, New Haven, Connecticut, chartered November 12, 1750, holding the office until 1761. He was wounded at the battle of Ridgefield and died as a
result on May 2, 1777 (see New Age, May, 1925; also in the history of Hiram Lodge No. 1 Ancient Free and Accepted Masons, 1750-1916).

WORD. When emphatically used, the expression, the Word, is in Freemasonry always referred to the Third Degree, although there must be a word in each Degree. In this latter and general sense, the Word is called by French Freemasons la parole, and by the Germans ein Wortzeichen. The use of a Word is of great antiquity. We find it in the ancient Mysteries. In those of Egypt it is said to have been the Tetagrammaton. The German Stone-Masons of the Middle Ages had one, which, however, was probably only a password by which the traveling Companion might make himself known in his professional wanderings.

Lyon (History of the Lodge of Edinburgh, page 22) shows that it existed, in the sixteenth and subsequent centuries, in the Scotch Lodges, and he says that "the Word is the only secret that is ever alluded to in the Minutes of Mary's Chapel, or in those of Kilwinning, Atcheson's Haven, or Dunblane, or any other that we have examined of a date prior to the erection of the Grand Lodge." Indeed, he thinks that the communication of this Word constituted the only ceremony of initiation practised in the Operative Lodges. At that time there was evidently but one Word for all the ranks of Apprentices, Craftsmen, and Masters. He thinks that this communication of the Mason Word to the Apprentices under oath constituted the germ whence has sprung the Symbolical Freemasonry.

But it must be remembered that the learned and laborious investigations of Brother Lyon refer only to the Lodges of Scotland. There is not sufficient evidence that a more extensive system of initiation did not prevail at the same time, or even earlier, in England and Germany. Indeed, Findel has shown that it did in the latter country; and it is difficult to believe that the system, which we know was in existence in 1717, was a sudden development out of a single Word, for which we are indebted to the inventive genius of those who were engaged in the revival of the Craft. Be this as it may, the evidence is conclusive that everywhere, and from the earliest times, there was a Word. This at least is no modern usage.

But it must be admitted that this Word, whatever it was, was at first a mere mark of recognition. Yet it probably had a mythical signification, and was not arbitrarily adopted. The word in the Sloane Manuscript No. 3329, which Brother Hughan places in his Essay on the Accusations against the Templars, quotes a "small dictionary published at the beginning of the eighteenth century," defining the Mason's word.

WORD, SACRED. A term applied to the chief or most prominent word of a Degree, to indicate its peculiarly sacred character, in contradistinction to a password, which is simply intended as a mode of recognition. It is sometimes ignorantly corrupted into "secret word." All significant words in Freemasonry are secret. Only certain ones are sacred.

WORD, SIGNIFICANT. See Significant Word.

WORD, TRUE. Used as the contradistinction to Lost Word and the Substitute Word. To find it, is the object of all Masonic search and labor. For as one Lost Word is the symbol of death, the True Word is the symbol of life eternal. It indicates the change that is always occurring—Truth after error, light after darkness, life after death. Of all the symbolism of Speculative Freemasonry, that of the True Word is the most philosophic and sublime.

WORK. See Labor.

WORKING-TOOLS. In each of the Degrees of Freemasonry, certain implements of the Operative Art are consecrated to the Speculative Science, and adopted to teach as symbols lessons of morality. With these the Speculative Freemason is taught to erect his spiritual Temple, as his Operative predecessors with the same implements so constructed their material Temples. Thus they are known as Working-Tools of the Degree. They vary but very slightly in the various Rites, but the same symbolism is preserved. The principal Working-Tools of the Operative Art that have been adopted as symbols in the Speculative Science, confined, however, to Ancient Craft Masonry, and not used in the higher Degrees, are the Twenty-four-inch Gage, Common Gavel, Square, Level, Plumb, Skirrit, Compasses, Pencil, Trowel, Mallet, Pickax, Crow, and Shovel. See them under their respective heads in this encyclopedia.

WORK, MASTER OF THE. An architect or superintendent of the building of an edifice. Du Cange Glossarium, thus defines it: "Magister operis vel operarum vulgo, maître de l'oeuvre, cui operibus publicis vacare incumbit," that is, "Master of the Work or of the works, commonly, maître de l'oeuvre, one whose duty it is to attend to the public works."

The Cooke Manuscript (line 529) says: "And also he that were most of cunning (skil) schold be governour of the werke, and scholde be callyd maister."
In the old record of the date of Edward III, cited by Doctor Anderson in his second edition (page 71) it is prescribed "that Master Masons, or Masters of Work, shall be examined whether they be able of cunning to serve the irresolute lords."

The word was in common use in the Middle Ages, and applied to the Architect or Master Builder of an edifice. Thus Edwin of Steinbach, the architect of the Cathedral of Strasbourg, is called Master of the Work. The monasteries had a similar officer, who was, however, more generally called the Operarius, but sometimes Magister operis (see Works, Grand Superintendent of).

WORKMEN AT THE TEMPLE. We have no historical book, except the meager details in the Books of Kings and Chronicles, of the number or classification of the workmen at the Temple of Solomon. The subject has, however, afforded a fertile theme for the exercise of the inventive genius of the ritualists. Although devoid of interest as a historical study, an acquaintance with these traditions, especially the English and American ones, and a comparison of them with the Scriptural account and with that given by Josephus, are necessary as a part of the education of a Masonic student. Doctor Mackey furnished the legends, therefore, simply as a matter of curiosity, without the slightest intention to vouch for their authenticity, at the same time trusting that the good sense and common fairness of the reader will prevent him from including such unauthenticated matter in lectures usually given in the Third Degree and often with much pretense to learning.

In the Second Book of Chronicles (ii 17 and 18) we read as follows:

And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand of them to be hewers in the mountain, and three thousand and six hundred overseers to set the people a-work.

The succeeding verses make the same enumeration of workmen as that contained in the Book of Chronicles quoted above, with the exception that, by omitting the three hundred Harodim, or rulers over all, the number of overseers stated in the Book of Kings to be only three thousand three hundred.

With these authorities, and the assistance of Masonic traditions, Doctor Anderson, in the Book of Constitutions (second edition, page 11) constructs the following table of the Craftsmen at the Temple:

<table>
<thead>
<tr>
<th>Classification</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harodim, Princes, Rulers, or Provosts</td>
<td>300</td>
</tr>
<tr>
<td>Menatschim, Overseers, Master Masons</td>
<td>3,300</td>
</tr>
<tr>
<td>Ghblim, Stone-Squareers</td>
<td>83,000</td>
</tr>
<tr>
<td>Ischoteb, Hewers</td>
<td>30,000</td>
</tr>
<tr>
<td>Benai, Builders</td>
<td>80,000</td>
</tr>
<tr>
<td>The Levy out of Israel, who were timber-cutters</td>
<td>30,000</td>
</tr>
<tr>
<td>All the Freemasons employed in the work of the Temple, exclusive of the two Grand Wardens</td>
<td>113,600</td>
</tr>
</tbody>
</table>

Besides the Ish Sabal, or men of burden, the remains of the old Canaanites, amounting to 70,000, who are not numbered among the Freemasons. In relation to the classification of these workmen, Doctor Anderson says: "Solomon partitioned the Fellow Crafts into certain Lodges, with a Master and Wardens in each, that they might receive commands in a regular manner, might take care of their tools and jewels, might be paid regularly every week, and be duly fed and clothed; and the Fellow Crafts took care of their succession by educating Entered Apprentices."

Josephus makes a different estimate. He includes the 3,300 Overseers in the 80,000 Fellow Crafts, and makes the number of Freemasons, exclusive of the 70,000 bearers of burden, amount to only 110,000.

A work published in 1764, entitled The Masonic Pocket-Book, gives a still different classification. The number, according to this authority, was as follows:

<table>
<thead>
<tr>
<th>Classification</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harodim</td>
<td>300</td>
</tr>
<tr>
<td>Menatschim</td>
<td>3,300</td>
</tr>
<tr>
<td>Ghblim</td>
<td>83,000</td>
</tr>
<tr>
<td>Adoniram's men</td>
<td>30,000</td>
</tr>
<tr>
<td>Total</td>
<td>116,600</td>
</tr>
</tbody>
</table>

These, together with the 70,000 Ish Sabal, or laborers, make a grand total of 186,600 workmen.

According to the statement of Webb, which has been generally adopted by the Fraternity in the United States, there were:

<table>
<thead>
<tr>
<th>Classification</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grand Masters</td>
<td>3</td>
</tr>
<tr>
<td>Overseers</td>
<td>3,300</td>
</tr>
<tr>
<td>Fellow Crafts</td>
<td>80,000</td>
</tr>
<tr>
<td>Entered Apprentices</td>
<td>70,000</td>
</tr>
<tr>
<td>Total</td>
<td>168,600</td>
</tr>
</tbody>
</table>

This account makes no allusion to the 300 Harodim, nor to the levy of 30,000, it is, therefore, manifestly incorrect. Indeed, no certain authority can be found for the complete classification of the workmen, since neither the Bible nor Josephus gives any account of the number of Tyrians employed. Doctor Oliver, however, in his Historical Landmarks, has collected from the Masonic traditions an account of the classifications of the workmen, which we shall insert, with a few additional facts taken from other authorities. According to these traditions, the following was the classification of the Freemasons who wrought in the Quarries of Tyre:

<table>
<thead>
<tr>
<th>Classification</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Super-Excellent Masons</td>
<td>6</td>
</tr>
<tr>
<td>Excellent Masons</td>
<td>48</td>
</tr>
<tr>
<td>Grand Architects</td>
<td>8</td>
</tr>
<tr>
<td>Architects</td>
<td>16</td>
</tr>
<tr>
<td>Master Masons</td>
<td>2,376</td>
</tr>
<tr>
<td>Mark Masters</td>
<td>70,000</td>
</tr>
<tr>
<td>Mark Men</td>
<td>1,400</td>
</tr>
<tr>
<td>Fellow Crafts</td>
<td>53,900</td>
</tr>
<tr>
<td>Total</td>
<td>58,454</td>
</tr>
</tbody>
</table>

These were arranged as follows: The six Super-Excellent Masons were divided into two Grand Lodges, with three Brethren in each to superintend the work. The Excellent Masons were divided into six Lodges of nine each, including one of the Super-Excellent Masons, who presided as Master. The eight Grand Architects constituted one Lodge, and the sixteen Architects another. The Grand Architects were the Masters, and the Architects the Wardens, of the Lodges of Master Masons, which were eight in num-
ber, and consisted, with their officers, of three hundred
in each. The Mark Masters were divided into fourteen
Lodges of fifty in each, and the Mark Men in fourteen
Lodges also, of one hundred in each. The Mark
Masters were the Masters, and the Mark Men the
Wardens, of the Lodges of Fellow Crafts, which were
seven hundred in number, and with their officers con-
sisted of eighty in each.

The classification of the workmen in the Forest of
Lebanon was as follows:

<table>
<thead>
<tr>
<th>Classification</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Super-Excellent Masons</td>
<td>3</td>
</tr>
<tr>
<td>Excellent Masons</td>
<td>24</td>
</tr>
<tr>
<td>Grand Architects</td>
<td>4</td>
</tr>
<tr>
<td>Architects</td>
<td>8</td>
</tr>
<tr>
<td>Master Masters</td>
<td>1,188</td>
</tr>
<tr>
<td>Mark Masters</td>
<td>300</td>
</tr>
<tr>
<td>Mark Men</td>
<td>600</td>
</tr>
<tr>
<td>Fellow Crafts</td>
<td>80</td>
</tr>
<tr>
<td>Entered Apprentices</td>
<td>10,000</td>
</tr>
<tr>
<td>Total</td>
<td>35,227</td>
</tr>
</tbody>
</table>

These were arranged as follows: The three Super-
Excellent Masons formed one Lodge. The Excellent
Masons were divided into three Lodges of nine each,
including one of the Super-Excellent Masons as Mas-
ter. The four Grand Architects constituted one Lodge
and the eight Architects another, the former acting
as Masters and the latter as Wardens of the Lodges of
Master Masons, which were four in number, and
consisted, with their officers, of three hundred in each.
The Mark Masters were divided into six Lodges of
fifty in each, and the Mark Men into six Lodges also,
of one hundred in each. These two classes presided,
the former as Masters and the latter as Wardens,
over the Lodges of Fellow Crafts, which were three
hundred in number, and were composed of eighty in
each, including their officers.

After three years had been occupied in "hewing,
squaring, and numbering" the stones, and in "felling
and preparing" the timbers, these two Bodies of Free-
masons, from the Quarries and the Forest, united for
the purpose of properly arranging and fitting the
materials, so that no metallic tool might be required
in putting them up, and they were then carried up to
Jerusalem. Here the whole body was congregated
under the superintending care of Hiram Abif, and to
them were added four hundred and twenty Lodges
of Tyrian and Sidonian Fellow Crafts, having eighty
in each, and the twenty thousand Entered Apprentices
of the Levi from Israel, who had heretofore been at
rest, and who were added to the Lodges of their De-
gree, making them now consist of three hundred in
each, so that the whole number then engaged at
Jerusalem amounted to two hundred and seventeen
thousand two hundred and eighty-one, who were
arranged as follows:

<table>
<thead>
<tr>
<th>Lodge Type</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 Lodges of Excellent Masons, 9 in each</td>
<td>81</td>
</tr>
<tr>
<td>12 Lodges of Master Masons, 300 in each</td>
<td>3,600</td>
</tr>
<tr>
<td>1,000 Lodges of Fellow Crafts, 80 in each</td>
<td>80,000</td>
</tr>
<tr>
<td>420 Lodges of Tyrian Fellow Crafts, 80 in each</td>
<td>33,600</td>
</tr>
<tr>
<td>100 Lodges of Entered Apprentices, 300 in each</td>
<td>30,000</td>
</tr>
<tr>
<td>70,000 Ish Sibal, or laborers</td>
<td>70,000</td>
</tr>
<tr>
<td>Total</td>
<td>217,281</td>
</tr>
</tbody>
</table>

Such is the system adopted by our English Brethren.
The American ritual has greatly simplified the arrange-
ment. According to the system now generally adopted
in the United States, the workmen engaged in building
King Solomon's Temple are supposed to have been
classified as follows:

<table>
<thead>
<tr>
<th>Classification</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 Grand Masters</td>
<td></td>
</tr>
<tr>
<td>300 Harodim, or Chief Superintendents, who were Past Masters.</td>
<td></td>
</tr>
<tr>
<td>3,800 Overseers, or Master Masons, divided into Lodges of three in each</td>
<td></td>
</tr>
<tr>
<td>80,000 Fellow Crafts, divided into Lodges of five in each</td>
<td></td>
</tr>
<tr>
<td>70,000 Entered Apprentices, divided into Lodges of seven in each</td>
<td></td>
</tr>
</tbody>
</table>

According to this account, there must have been
eleven hundred Lodges of Master Masons; sixteen
thousand of Fellow Crafts; and ten thousand of
Entered Apprentices. No account is here taken of
the levy of thirty thousand who are supposed not to
have been Freemasons, nor of the builders sent by
Hiram, King of Tyre, whom the English lectures
place at thirty-three thousand six hundred, and most
of whom some may suppose to have been members of
the Dionysiac Fraternity of Artificers, the institution
from which Freemasonry, according to legendary
authority, took its origin.

On the whole, the American system seems too de-
fective to meet all the demands of the inquirer into
this subject—an objection to which the English is not
so obnoxious. But, Doctor Mackey again observes,
the whole account is mythical, and is to be viewed
rather as a curiosity than as having any historical
value.

WORKS, GRAND SUPERINTENDENT OF. A Grand Lodge Officer, an architect by profession,
entrusted with the duties to report "on the state of
repair of the edifices of the Grand Lodge and make such
further reports from time to time as he may deem
expedient," and to advise with the Board of General
Purposes "on all plans of building or edifices under-
taken by the Grand Lodge and furnish estimates, etc." A
similar officer is appointed in English Provincial
Grand Lodges.

WORKSHOP. The French Freemasons call a
Lodge an atelier, literally, a workshop, or as Boiste
defines it, "a place where Craftsmen work under the
same Master."

WORLD. The Lodge is said to be a symbol of the
world. Its form—an oblong square, whose greatest
length is from east to west—represents the shape of
the inhabited world according to the theory of the
ancients. The "clouded canopy," or the "starry-
decked covering" of the Lodge, is referred to the sky.
The sun, which enlightens and governs the world at
morning, noon, and evening, is represented by the
ancients. The "clouded canopy," or the "starry-
decked covering" of the Lodge, is referred to the sky.
The sun, which enlightens and governs the world at
morning, noon, and evening, is represented by the
three superior officers. And, lastly, the Craft, laboring
in the work of the Lodge, present a similitude to the
inhabitants of the world engaged in the toils of life.
While the Lodge is adopted as a copy of the Temple,
not less universal is that doctrine which makes it a
symbol of the world (see Form of the Lodge).

WORLDLY POSSESSIONS. In the English
lectures of Doctor Hemming, the name Tubal Cain
is said "to denote worldly possessions," and hence
Tubal Cain is adopted in that system as the symbol of
worldly possessions. The idea is derived from the
derivation of the word Cain from kanah, to acquire,
to gain, and from the theory that Tubal Cain, by his
inventions, had enabled his pupils to acquire riches. But the derivative meaning of the word has reference to the expression of Eve, that in the birth of her eldest son she had acquired a man by the help of the Lord. Any system which gives importance to mere wealth as a Masonic symbol, is not in accord with the moral and intellectual designs of the Institution, which is thus represented as a mere instrument of Mammon. The symbolism is quite modern, and has not been adopted elsewhere than in English Freemasonry.

WORLDLY WEALTH. Partial clothing is, in Freemasonry, a symbol teaching the aspirant that Freemasonry regards no man on account of his worldly wealth or honors; and that it looks not to his outward clothing, but to his internal qualifications.

WORSHIP. Originally, the term “to worship” meant to pay that honor and reverence which are due to one who is worthy. Thus, where our authorized version translates Matthew xix, 19, “Honour thy father and thy mother,” Wycliffe says, “Worship thi father and thi modir.” And in the marriage service of the Episcopal Church, the expression is still retained, “with my body I thee worship,” that is, “honor or reverence thee.”

Hence the still common use in England of the words Worshipful and Right Worshipful as titles of honor applied to municipal and judicial officers. Thus the Mayors of small towns, and Justices of the Peace, are styled Worshipful, while the mayors of large cities, as London, are called Right Worshipful. The usage was adopted and retained in Freemasonry. The word worship, or its derivatives, is not met with in any of the old manuscripts.

In the “Manner of constituting a New Lodge,” adopted in 1722, and published by Doctor Anderson in 1723, the word worship is applied as a title to the Grand Master (Constitutions, 1723, page 71).

WORSHIPFUL. A title applied to a Symbolic Lodge and to its Master. The Germans sometimes use the title Hochwürdig. The French style the Worshipful Master Venerable, and the Lodge, Respectable.

In the seventeenth century, the Gilds of London began to call themselves Worshipful, as “the Worshipful Company of Grocers,” etc.; and it is likely that the Lodges at the Revival, and perhaps a few years before, adopted the same style.

The reader will find in the remarks made to a Lodge by Paul Revere a significant and free use of the word in addressing both Masters and Wardens (see Revere, Paul). Many such instances are also mentioned in Miscellanea Latomorum. On page 28, volume v, mention is made of the use of Right Worshipful Master in a number of Lodges, including the Lodge of Antiquity, No. 2, and Saint John the Baptist Lodge, No. 39, though it cannot be said to have been the usual practise. Two old Warrants issued by the Modern Grand Lodge in 1767 and 1769 are also noted on the same page as being “at the Petition of our Right Worshipful and well beloved Brethren.” Brother J. Vroom notes on page 44, volume v, that in the records of the Orphan’s Friend Lodge, No. 34, on the registry of the Grand Lodge of Nova Scotia, Antients, until some time later than 1813, the three principal officers of the Lodge were styled Right Worshipful Master, Worshipful Senior Warden, and Worshipful Junior Warden. The writer suggested that this may be a local custom, derived through Massachusetts influence from Lodges established under Scottish Warrants.

Brother T. B. Whytehead, discussing Relics of the Grand Lodge at York (in volume xiii, 1900, page 107) Transactions, Quatuor Coronati Lodge, states that at a Communication of the Lodge held on November 30, 1778, “it was considered the title of Most Worshipful should be used in future to the Grand Master of all England and the Lodges granted in future under this Constitution the Masters of such Lodges be styled Right Worshipful Master.”

The expression has the prestige of long service as a term of respectful formality but is now of much more limited usefulness than formerly. In Samuel Pepys’ famous Diary there is a pertinent entry under date of August 4, 1661, where it is recorded that a clergyman addressed his congregation as “Right Worshipful and dearly beloved.” This was in the Parish of “my Cousin Roger,” who was the Member of Parliament for the town of Cambridge. Probably the presence of such persons of distinction was the reason for the expression employed by the preacher.

WORSHIPFUL LODGE. See Worshipful.

WORSHIPFUL MASTER. See Worshipful.

WORSHIPFUL MASTER, DEATH OF. When the Master dies, the Senior Warden, or in his absence the Junior Warden, acts as Master in summoning the Lodge. The Senior Warden presides if present and, if not, then the Junior Warden. In England, by Rule 141 of the Grand Lodge, in case of the death or absence of the Master the chair is taken by the Immediate Past Master, or by the Senior Past Master of the Lodge, or by the Senior Past Master who subscribes to the Lodge. Failing all these, then the Senior Warden or, in his absence, the Junior Warden rules the Lodge. These last two may not, however, occupy the Master’s chair and no initiation may take place or Degree be conferred under the English ruling unless a Master or Past Master in the Craft presides in the East.

WORSHIPFUL, MOST. The prevailing title of a Grand Master and of a Grand Lodge.

WORSHIPFUL, RIGHT. The prevailing title of the elective officers of a Grand Lodge below the Grand Master.


WOUND, MASON’S. Nicolai, in the appendix to his Essay on the Accusations against the Templars, says that in a small dictionary, published at the beginning of the eighteenth century, the following definition is to be found. “Mason’s Wound. It is an imaginary wound above the elbow, to represent a fracture of the arm occasioned by a fall from an elevated place.”

The origin and esoteric meaning of the phrase have been lost. It was probably used as a test, or alluded to some legend which has now escaped memory. However, note also the Master’s penalty in the Degree of Perfection.

WREN, SIR CHRISTOPHER. One of the most distinguished architects of England was the son of Dr. Christopher Wren, Rector of East Knoyle in Wiltshire, and was born there October 20, 1632. He was entered as a Gentleman Commoner at Wadham College, Oxford, in his fourteenth year, being already...
SIR CHRISTOPHER WREN
Celebrated Architect and prominent Freemason
distinguished for his mathematical knowledge. He is said to have invented, before this period, several astronomical and mathematical instruments. In 1645, he became a member of a scientific club connected with Gresham College, from which the Royal Society subsequently arose. In 1653, he was elected a Fellow of All Souls College, and had already become known to the learned men of Europe for his various inventions. In 1657, he removed permanently to London, having been elected Professor of Astronomy at Gresham College.

During the political disturbances which led to the abolition of the monarchy and the establishment of the Commonwealth, Wren, devoted to the pursuits of philosophy, appears to have kept away from the contests of party. Soon after the restoration of Charles II, he was appointed Savilian Professor at Oxford, one of the highest distinctions which could then have been conferred on a scientific man. During this time he was distinguished for his numerous contributions to astronomy and mathematics, and invented many curious machines, and discovered many methods for facilitating the calculations of the celestial bodies.

Wren was not professionally educated as an architect, but from his early youth had devoted much time to its theoretic study. In 1665 he went to Paris for the purpose of studying the public buildings in that city, and the various styles which they presented. He was particularly interested in the Gothic style, which he believed to be the most perfect and the most suitable for the construction of large buildings.

In 1664, Wren was appointed one of the commissioners for the surveying and rebuilding of the city of London. He was also appointed Surveyor-General of the Duchy of Lancaster, and was responsible for the construction of many of the public buildings in London.

Wren was appointed assistant in 1661 to Sir John Denham, the Surveyor-General, and directed his attention to the restoration of the burnt portion of the city. His plans were, unfortunately for the good of London, not adopted, and he confined his attention to the rebuilding of particular edifices. In 1667, he was appointed the successor of Denham as Surveyor-General and Chief Architect. In this capacity he erected a large number of churches, the Royal Exchange, Greenwich Observatory, and many other public edifices. But his crowning work, the masterpiece that has given him his largest reputation, is the Cathedral of Saint Paul's, which was commenced in 1675 and finished in 1710. The original plan that was proposed by Wren was rejected through the ignorance of the authorities, and differed greatly from the one on which it has been constructed. Wren, however, superintended the erection as master of the work, and his tomb in the crypt of the Cathedral was appropriately inscribed with the words *Si monumentum requiris, circumspice*; that is, *If you seek his monument, look around.*

Wren was made a Knight in 1672, and in 1674 he married a daughter of Sir John Coghill. To a son by this marriage are we indebted for memoirs of the family of his father, published under the title of *Parentalia.* After the death of his wife, he married a daughter of Viscount Fitzwilliam. In 1690, Wren was elected President of the Royal Society, and continued to a late period his labors on public edifices, building, among others, additions to Hampton Court and to Windsor Castle.

After the death of Queen Anne, who was the last of his royal patrons, Wren was removed from his office of Surveyor-General, which he had held for a period of very nearly half a century. He passed the few remaining years of his life in serene retirement. He was found dead in his chair after dinner, on February 25, 1723, in the ninety-first year of his age.

Notwithstanding that much that has been said by Doctor Anderson and other writers of the eighteenth century, concerning Wren's connection with Freemasonry, is without historical confirmation, there can, Doctor Mackey believed, be no doubt that he took a deep interest in the Speculative as well as in the Operative Order. The Rev. J. W. Laughlin, in a lecture on the life of Wren, delivered in 1857, before the inhabitants of Saint Andrew's, Holborn, and briefly reported in the *Freemasons Magazine*, said that "Wren was a fellow of the old Lodge of Saint Paul's, then held at the Goose and Gridiron, near the Cathedral, now the Lodge of Antiquity; and the records of that Lodge show that the maul and trowel used at the laying of the stone of Saint Paul's, together with a pair of carved mahogany candlesticks, were presented by Wren, and are now in possession of that Lodge." By the order of the Duke of Sussex, a plate was placed on the mallet or maul, which contained a statement of the fact.

C. W. King, who was not a Freemason, but has derived his statement from a source to which he does not refer (but which was perhaps Nicolai) makes, in his work on the Free Masons (page 176), the following statement, which is here quoted merely to show that the traditional belief of Wren's connection with Speculative Freemasonry is not confined to the Craft. He says:

Another and a very important circumstance in this discussion must always be kept in view: our Freemasons (as at present organized in the form of a secret Society) derive their title from a mere accidental circumstance connected with their actual establishment. It was in the Common Hall of the London Gild of Freemasons (the trade) that their first meetings were held under Christopher Wren, president, in the time of the Commonwealth. Their real object was political—the restoration of monarchy; hence the necessary exclusion of the public, and the oaths of secrecy enjoined on the members. The pretense of promoting architecture, and the choice of the place where to hold their meetings, suggested by the profession of their president, were no more than blinds to deceive the existing government.

Doctor Anderson, in the first edition of the *Constitutions*, makes but a slight reference to Wren, only calling him "the ingenious architect, Sir Christopher Wren." Doctor Mackey was almost afraid that this passing notice of him who has been called "the Vitruvius of England" must be attributed to servility. George I was the stupid monarch who removed Wren from his office of Surveyor-General, and it would not do to be too diffuse with praise of one who had been marked by the disfavor of the king. But in 1727 George I died, and in his second edition, published in 1738, Doctor Anderson gives to Wren all the Masonic honors to which he claims that he was entitled. It is from what Anderson has said in that work, that the Masonic writers of the eighteenth century and the first half of the nineteenth, not requiring the
records of authentic history, have drawn their views of the official relations of Wren to the Order. He first introduces Wren (page 101) as one of the Grand Wardens at the General Assembly held December 27, 1663, when the Earl of Saint Albans was Grand Master, and Sir John Denham, Deputy Grand Master. He says that in 1666 Wren was again a Grand Warden, under the Grand Mastership of the Earl of Rivers; but immediately afterward he calls him *Deputy Wren*, and continues to give him the title of Deputy Grand Master until 1685, when he says (page 106) that "the Lodges met, and elected Sir Christopher Wren Grand Master, who appointed Mr. Gabriel Cibber and Mr. Edmund Savage Grand Wardens; and while carrying on Saint Paul's he annually met those Brethren who could attend him, to keep up good old usages."

Brother Anderson (on page 107) makes the Duke of Richmond and Lennox Grand Master, and reduces Wren to the rank of a Deputy; but he says that in 1698 he was again chosen Grand Master, and as such "celebrated the Cape-stone" of Saint Paul's in 1708. "Some few years after this," he says, "Sir Christopher Wren neglected the office of Grand Master." Finally he says (on page 109) that in 1716 "the Lodges in London finding themselves neglected by Sir Christopher Wren,"* Freemasonry was revived under a new Grand Master. Some excuse for the aged architect's neglect might have been found in the fact that he was then eighty-five years of age, and had been long removed from his public office of Surveyor-General.

Brother Noorthouck is more considerate. Speaking of the placing of the last stone on the top of Saint Paul's—which, notwithstanding the statement of Doctor Anderson, was done, not by Wren, but by his son—he says (Constitutions, page 204):

> The age and infirmities of the Grand Master, which prevented his attendance on this solemn occasion, confined him afterwards to great retirement; so that the Lodges suffered from want of his usual presence in visiting and regulating their meetings, and were reduced to a small number.

Brother Noorthouck, however, repeats substantially the statements of Doctor Anderson in reference to Wren's Grand Mastership. How much of these statements can be authenticated by history is a question that must be decided only by more extensive investigations of documents not yet in possession of the Craft. Findel says in his *History* (page 127) that Doctor Anderson, having been commissioned in 1735 by the Grand Lodge to make a list of the ancient Patrons of the Freemasons, so as to afford something like a historical basis, "transformed the former Patrons into Grand Masters, and the Masters and Superintendents into Grand Wardens and the like, which were unknown until the year 1717." Of this there can be no doubt; but there is other evidence that Wren was a Freemason. In Aubrey's *Natural History of Wiltshire* (page 277) a manuscript in the library of the Royal Society, Halliwell finds and cites, in his *Early History of Freemasonry in England* (page 46) the following passage:

> This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convention at Saint Paul's Church of the Fraternity of the Accepted (the word *Free* was first written, then the pen drawn through it and the word *Accepted* written over it) Masons, where Sir Christopher Wren is to be adopted a Brother, and Sir Henry Goodric of the Tower, and divers others. There have been Kings that have been of this sodality.

If this statement be true—and we have no reason to doubt it, from Aubrey's general antiquarian accuracy—Doctor Anderson is incorrect in making him a Grand Master in 1685, six years before he was initiated as a Freemason. The true version of the story probably is this: Wren was a great architect—the greatest at the time in England. As such he received the appointment of Deputy Surveyor-General under Denham, and subsequently, on Denham's death, of Surveyor-General. He thus became invested, by virtue of his office, with the duty of superintending the construction of public buildings. The most important of these was Saint Paul's Cathedral, the building of which he directed in person, and with so much energy that the parsimonious Duchess of Marlborough, when contrasting the charges of her own architect with the scanty remuneration of Wren, observed that "he was content to be dragged up in a basket three or four times a week to the top of Saint Paul's, and at great hazard, for £200 a year."

All this brought him into close connection with the Gild of Freemasons, of which he naturally became the patron, and subsequently he was by initiation adopted into the sodality. Wren was, in fact, what the Medieval Masons called *Magister Operis*, or Master of the Gridiron, in Saint Paul's Churchyard.

Whether Sir Christopher Wren was or not a member of the Fraternity has long been debated with lively interest. The foregoing statement by Doctor Mackey gives the principal facts and we may note that two newspapers announced his funeral, *Postboy* (No. 5245, March 2-5, 1723) and the *British Journal* (No. 25, March 9, 1723). Both of them allude to Wren as "that worthy Freemason." Brother Christopher Wren, Jr., the son of Sir Christopher Wren, was Master of the famous Lodge of Antiquity in 1729. The subject is discussed in Doctor Mackey's revised *History of Freemasonry*; also by Sir John S. Cockburn, *Masonic Record*, March, 1923; in *Square and Compass*, September, 1923, and many other journals, as well as in *Records of Antiquity Lodge*, volume i, by Brother W. H. Rylands, and volume ii, by Captain C. W. Firebrace, there is much additional and valuable first-hand information favoring Wren's active connection with the Fraternity, some items personally checked by us at the Lodge itself.

Brother K. R. H. Mackenzie in the *Royal Masonic Cyclopaedia* says,

> There can be little doubt that Wren took a deep interest in speculative as well as operative Masonry (see *Book of Constitutions*) and that he was an eminent Member of the Craft cannot be doubted; but the dates respecting Wren's initiation are vague and unsatisfactory, none of the authorities agreeing. It would seem certain, however, that for many years he was a member of the old Lodge of Saint Paul's, meeting at the Goose and Gridiron, in Saint Paul's Churchyard.
Brother Robert F. Gould (History of Freemasonry, volume ii, page 55) says,

The popular belief that Wren was a Freemason to which he gave so much weight of authority, is, in my judgment, unsustained by any basis of well-attested fact. The admission of the great architect—at any period of his life—into the Masonic Fraternity, seems to me mere figment of the imagination, but it may at least be confidently asserted, that it cannot be proved to be a reality.

Rev. A. F. A. Woodford, Kenning's Cyclopaedia of Freemasonry, says,

In Freemasonry it has been general for many years to credit Sir Christopher Wren with everything great and good before the "Revival," but on very slender evidence. He is said to have been a member of the Lodge of Antiquity for many years; "and the maul and trowel used at the laying of the stone of Saint Paul's, with a pair of carved mahogany candlesticks, were presented" by him, and are in the possession of the Lodge. Doctor Anderson chronicles him as Grand Master in 1685; but according to his manuscript of Aubrey's in the Royal Society, he was not admitted a Brother Freemason until 1691. Unfortunately, the early records of the celebrated Lodge of Antiquity have been lost or destroyed, so there is literally nothing certain to Wren's Masonic career, and what little has been circulated is contradictory. It is, of course, more than likely he took an active part in Freemasonry, though hitherto unchallenged, and supported by a great weight of authority, is, in my judgment, unsustained by any basis of well-attested fact. The admission of the great architect—at any period of his life—into the Masonic Fraternity, seems to me mere figment of the imagination, but it may at least be confidently asserted, that it cannot be proved to be a reality.

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Brother Hawkins, an editor of this work, also prepared for the Concise Cyclopaedia of Freemasonry, the following summary of the arguments on both sides of the question at issue:

Those who contend that he was not a Freemason reply as follows: 1. No reference to the convention mentioned by Aubrey has yet been discovered elsewhere, and it remains uncertain whether it ever was held and whether the proposed adoption of the illustrious architect took place or not; also it is inconsistent with the dates given in the 1738 Constitutions; 2. In the Constitutions of 1723, the word "architect," without any hint of his being a Freemason; 3. It is incredible that Doctor Anderson, when compiling the 1723 Constitutions, should have been ignorant of the fact that Wren's Masonic career which he gave so fully in 1738; moreover, he has claimed as Grand Masters almost all distinguished men from Adam downwards, though there was no such office as Grand Master until 1717; and his dates are inconsistent with that given by Aubrey; 4. Subsequent writers all quoted from the 1738 Constitutions and therefore their evidence is worth no more than Doctor Anderson's, and no such records as Preston refers to can now be found, nor can the legendary history of the candlesticks and the mallet be authenticated. Such are the arguments for and against Wren's connection with the Craft; those who claim him as a Freemason must reconcile as best they can the conflicting dates given by Aubrey and Anderson; and those who regard his membership as equally a fatality with his Grand Mastership must somehow explain away the contemporary evidence of the two newspapers that in the year of his death called him "that worthy Freemason.

WREN'S MANUSCRIPT. On the Browne's Manuscript, owned by Brother W. J. Hughan, there is an endorsement stating that the original was found amongst the papers of Sir Christopher Wren. Brother Hughan has tried to trace this further through the relatives of Brother S. Browne but was unsuccessful.

WRESTLE. A Degree sometimes called the Mark and Link, or Wrestle. It was formerly connected with the Mark Degree in England. Its ceremonies were founded on the passage in Genesis xxxii, 21-30.

WYOMING 1123


WRITING. The law which forbids a Freemason to commit to writing the esoteric parts of the ritual has been exemplified in some English and American Lodges by a peculiar ceremony; but the usage is not universal. The Druids had a similar rule; and we are told that they, in keeping their records, used the letters of the Greek alphabet, so that they might be unintelligible to those not authorized to read them.

WYKEHAM, WILLIAM OF. Bishop of Winchester. Born at Wykeham, in Hampshire, in 1324, and died in 1404. He was eminent both as an ecclesiastic and statesman. In 1359, before he reached the episcopate, Edward III appointed him Surveyor of the Works at Windsor, which Castle he rebuilt. In his Warrant or Commission, he was invested with power "to appoint all workmen, to provide materials, and to order everything relating to building and repairs." He was, in fact, what the old manuscript Constitutions call the Lord, under whom were the Master Masons. Doctor Anderson says that he was at the head of four hundred Freemasons (Constitutions, 1738, page 70) was Master of Work under Edward III, and Grand Master under Richard II (Constitutions, page 72). And the Freemasons Magazine (August, 1796) styles him "one of the brightest ornaments that Freemasonry has ever boasted." In this there is, of course, a mixture of myth and history. Wykeham was an architect as well as a bishop, and superintended the building of many public edifices in England in the fourteenth century, being a distinguished example of the connection so common in Medieval times between the ecclesiastics and the Freemasons.

WYOMING. The first Masonic meeting held in Wyoming was of an informal nature and took place on the top of Independence Rock, Natrona County, on July 4, 1862, at sunset. Several trains of immigrants had arrived and it was decided by about twenty Brethren to hold a celebration to commemorate the day and event. On December 15, 1874, the Masters and Wardens of Cheyenne, No. 16; Wyoming, No. 28; Laramie, No. 18, and Evanston, No. 24, adopted a Constitution and Grand Officers were elected and installed. On October 12, 1875, the first Annual Communication of the Grand Lodge of Wyoming was held at Laramie. The Grand Lodge of Colorado chartered Cheyenne Lodge, No. 16, of Cheyenne, October 7, 1868. Wyoming Lodge, No. 28, at South Pass City, was chartered by the Grand Lodge of Nebraska, June 23, 1870. Laramie Lodge No. 18, Laramie City, was granted a Charter on September 28, 1870, by the Grand Lodge of Colorado which also issued a Charter on September 30, 1874, to Evanston Lodge No. 24, at Evanston.

In his report to the Triennial Convocation of the General Grand Chapter held on September 19, 1871, the General Grand High Priest, Companion Joseph E. Dyas, stated that he had issued a Dispensation to Wyoming Chapter, No. 1. A Dispensation for the formation of a Grand Chapter of Wyoming was signed on April 8, 1909, by Companion Dyas who also approved the Constitution and By-laws on April 19. Eight Chapters with Charters and two working under Dispensations existed in Wyoming at the time.
The officers of the General Grand Chapter gave a Dispensation to a Council at Cheyenne on June 24, 1895, but it was annulled October 11, 1897. Other Dispensations were granted and after a time annulled and not until 1918 was a Charter issued, when Wyoming, No. 1, at Casper, having a Dispensation dated May 1, 1918, was chartered five months later on September 30. Laramie, No. 2, at Laramie City, received a Dispensation, November 1, 1920, and a Charter September 27, 1921. Sheridan, No. 3, at Sheridan received a Dispensation, December 16, 1922, and a Charter September 9, 1924. Wyoming Commandery, No. 1, worked under Dispensation issued March 15, 1873, until it was given a Charter on December 3, 1874. Three subordinate Commanderies, Wyoming, No. 1; Ivanhoe, No. 2, and Immanuel, No. 3, were in existence when the Grand Commandery of Wisconsin was organized by authority of the Grand Encampment on September 23, 1886. It was instituted on March 8, 1888.

On October 24, 1901, four Bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, were chartered at Cheyenne, namely, Wyoming Consistory, No. 1; Cheyenne Council of Kadosh, No. 1; Albert Pike Chapter of Rose Croix, No. 2, and Rocky Mountain Lodge of Perfection, No. 3.

**WYSEACRE.** The Leland Manuscript, referring to Pythagoras, says that “wynnyng entrance yn al Lodges of Maconnesj he lerned muche and retour-nedde and woned yn Grecia Magna wachsynge, and becommynge a mightye wyseacre.” The word wiseacre, which now means a dunce or a silly person, who may pretend to great wisdom, is a corruption of the German weissager, and originally signified a wise sayer or philosopher, in which sense it is used in the passage cited.

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X. The twenty-fourth letter of the English alphabet and the last letter of the proper Latin alphabet. As a numeral it stands for ten.

**XAINTRAILLES, MADAME DE.** A lady who was initiated into Freemasonry by a French Lodge that did not have the excuse for this violation of law that we must accord to the Irish one in the case of Miss Saint Leger. Clavel (Histoire Pittoresque, page 34) tells the story, but does not give the date, though it must have been about the close of the eighteenth century. The law of the Grand Orient of France required each Lodge of Adoption to be connected with and placed under the immediate guardianship of a regular Lodge of Freemasons. It was in one of these guardian Lodges that the female initiation which we are about to describe took place.

The Lodge of Frères-Artistes, Brother-Artists, at Paris, over which Brother Cuvelier de Trie presided as Master, was about to give what is called a *Fête d'Adoption*, that is, to open a Lodge for female Freemasonry, and initiate candidates into that Rite. Previous, however, to the introduction of the female members, the Brethren opened a regular Lodge of Ancient Freemasonry in the First Degree. Among the visitors who waited in the antechamber for admission was a youthful officer in the uniform of a captain of cavalry. His Diploma or Certificate was requested of him by the member deputed for the examination of the visitors, for the purpose of having it inspected by the Lodge. After some little hesitation, he handed the party asking for it a folded paper, which was immediately carried to the Orator of the Lodge, who, on opening it, discovered that it was the Commission of an Aide-de-Camp, which had been granted by the Directory to the wife of General de Xaintrailles, a lady who, like several others of her sex in those troublous times, had donned the masculine attire and gained a military rank at the point of the sword.

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When the nature of the supposed Diploma was made known to the Lodge, it may readily be supposed that the surprise was general. But the members were Frenchmen: they were excitable and they were gallant; and consequently, in a sudden and exalted fit of enthusiasm, which as Freemasons we cannot excuse, they unanimously determined to confer the First Degree, not of Adoption, but so far as they could do so, of regular and legitimate Freemasonry, on the brave woman who had so often exhibited every manly virtue, and to whom her country had on more than one occasion committed trusts requiring the greatest discretion and prudence as well as courage.

Madame de Xaintrailles was made acquainted with the resolution of the Lodge, and her acquiescence in its wishes requested. To the offer, she replied, “I have been a man for my country, and I will again be a man for my Brethren.”

According to the report, she was forthwith introduced and initiated as an Entered Apprentice, and repeatedly afterward assisted the Lodge in its labors in the First Degree.

Doubtless the Irish Lodge was, under all the circumstances, excused, if not justified, in the initiation of Miss Saint Leger. But for the reception of Madame de Xaintrailles we look in vain for the slightest shadow of an apology. The outrage on their obligations as Freemasons, by the members of the Parisian Lodge, richly merit the severest punishment, which ought not to have been averted by the plea that the offense was committed in a sudden spirit of enthusiasm and gallantry.

**XAVIER MIER E CAMPELLO, FRANCISCO.** He was Bishop of Almeria, and Inquisitor-General of Spain, and an ardent persecutor of the Freemasons. In 1815, Ferdinand VII having re-established the Inquisition in Spain and suppressed the Masonic Lodges, Xavier published the Bull of Pius VII against the Order, in an ordinance of his own, in which
he denounced the Lodges as "Societies which lead to sedition, to independence, and to all errors and crimes." He threatened the utmost rights of the civil and canon laws against all who did not, within the space of fifteen days, renounce them; and then instituted a series of the most atrocious character. Many of the most distinguished persons of Spain were arrested, and imprisoned in the dungeons of the Inquisition, on the charge of being "suspected of Freemasonry."

XEROPHAGISTS. On the 24th of April, 1738, Pope Clement XII issued his Bull forbidding the practice of Freemasonry by the members of the Roman Catholic Church. Many of the Freemasons of Italy continued, however, to meet; but, for the purpose of escaping the temporal penalties of the Bull, which extended, in some cases, to the infliction of capital punishment, they changed their esoteric name, and called themselves Xerophagi. This is a compound of two Greek words signifying Eaters of dry food, and by it they alluded to an engagement into which they entered to abstain from the drinking of wine. They were, in fact, about the first temperance society on record. Thory says (Acta Latomorum i, page 346) that a manuscript concerning them was contained in the collection of the Mother Lodge of the Philosophic Scottish Rite.

Y. The twenty-fifth letter of the English alphabet derived from the Greek T.

One of the symbols of Pythagoras was the Greek letter Upsilon, Υ, for which, on account of the similarity of shape, the Romans adopted the letter Y of their own alphabet. Pythagoras said that the two horns of the letter symbolized the two different paths of virtue and vice, the right branch leading to the former and the left to the latter. It was therefore called Litera Pythagorae, the Letter of Pythagoras.

Thus the Roman poet Martial says, in one of his epigrams:

 Litera Pythagorae, discrimine secta bicorni, Humanae vitae speciem praeferre videtur.

The letter of Pythagoras, parted by its two-branched division, appears to exhibit the image of a green color, with red garments, having a crown on his head, his eyes inflamed, and sitting on a buffallo, with a club in his hand.

YARKER, JOHN. Born in Westmorland, England, April 17, 1833, died March 20, 1913, and was long identified actively with Freemasonry in Manchester but connected with Masonic Bodies in all parts of the world. He was initiated on October 25, 1854, in Integrity Lodge No. 189, later No. 163, at twenty-one years of age. He contributed an article on Military Masons in 1858 to the Freemason's Magazine and Masonic Mirror. Thereafter he was a frequent writer on Masonic matters to the publications of the Craft. His book, The Arcane Schools, a Review of Their Origin and Antiquity, with a general history of Freemasonry and its relation to the theosophic, scientific and philosophic matters, was published in 1909 after some ten years labor, as the preface tells us, and is a book of 566 pages dealing with the traces of a speculative system from the ancient days.

YATES, GILES FONDA. "The task of writing a sketch of the life of Giles Fonda Yates is accompanied with a feeling of melancholy," says Doctor Mackey, "because it brings to my mind the recollections of years, now passed forever, in which I enjoyed the intimate friendship of that amiable man and zealous Freemason and scholar. His gentle mien won the love, his virtuous life the esteem, and his profound but unobtrusive scholarship the respect of all who knew him."
Giles Fonda Yates was born in 1796, in what was then the village of Schenectady, in the State of New York. After acquiring at the ordinary schools of the period a preliminary liberal education, he entered Union College, and graduated with distinction, receiving in due time the Degree of Master of Arts. He subsequently commenced the study of the law, and, having been admitted to the bar, was, while yet young, appointed Judge of Probate in Schenectady, the duties of which office he discharged with great ability and fidelity.

Being blessed with a sufficient competency of the world's goods (although in the latter years of his life he became poor), Brother Yates did not find it necessary to pursue the practise of the legal profession as a source of livelihood. At an early period he was attracted, by the bent of his mind, to the study not only of general literature, but especially to that of archaeology, philosophy, and the occult sciences, of all of which he became an ardent investigator.

These studies led him naturally to the Masonic Institution, into which he was initiated in the year 1817, receiving the Degrees of Symbolic Freemasonry in Saint George's Lodge, No. 6, at Schenectady, New York. In 1821 he affiliated with Morton Lodge, No. 87, of the same place, and was shortly afterward elected its Senior Warden. Returning subsequently to the Lodge of his adoption, he was chosen as its Master in 1844. He had in the meantime been admitted into a Chapter of the Royal Arch and an Encampment of Knights Templar; but his predilections being for Scottish Freemasonry, he paid little attention to these high Degrees of the American Rite.

He held several important positions in the Ancient and Accepted Scottish Rite, being elected Sovereign Grand Commander of the Supreme Council in 1851, but soon resigned. He died December 13, 1859. A fine address by Brother Yates, an exposition of the laws, objects, and the history of the Ancient and Accepted Scottish Rite, is in Doctor Mackey's revised History of Freemasonry (volume vi, pages 1888-1905).

YAVERON HAMAIM. A significant word in the advanced Degrees. The French rituals explain it as synonymous with Year of Light. In the eighteenth century, it was, in fact, the more frequent expression. According to this calculation, the Masonic date for the "year of light" is four years short of the true date, and the year of the Lord 1874, which in Masonic documents is 5574, should correctly be 5578. The Ancient and Accepted Scottish Rite Freemasons in the beginning of the nineteenth century used this Ussherian era, and the Supreme Council at Charleston dated its first circular, issued in 1802, as 5806. Dalcho (Ahiman Rezon, second edition, page 37) says: "If Masons are determined to fix the origin of their Order at the time of the creation, they should agree among themselves at what time before Christ to place that epoch." At that agreement they have now arrived. Whatever differences may have once existed, there is now a general consent to adopt the theory that the world was created 4000 b.c. The error is too unimportant, and the practise too universal, to expect that it will ever be corrected.

H. P. Smith (Hasting's Dictionary of the Bible), we may here point out in a paragraph to support Doctor Mackey, says that our appreciation of the Bible does not depend upon the accuracy of its dates. This authority considers that in general, the picture it provides of the sequence of events from the time of Judges down to the Fall of Jerusalem is correct. More recently there has been welcome light on the dates of certain biblical events from the inscriptions in Assyria and Babylonia. These Empires had made great advances in astronomy and consequently in the regulation of the calendar. They had a reckoning of time which secured accuracy for their records of history. Lists have come down to us in fragments, but by them scholars have corrected some of the dates in Hebrew history. The reference already made to the work of Archbishop Ussher has been checked by these later studies and most of the figures, it is now accepted, are too high for the early period. Probably some of the early writers were influenced by a theory which they had formed or which had come to them through tradition and those tendencies show certain repetitions in the records which are, in these modern days, not so convincing as formerly.

Noorthouck (Constitutions, 1784, page 5), speaking of the necessity of adding the four years to make a correct date, says: "But this being a Degree of accuracy that Masons in general do not attend to, we must, after this intimation, still follow the vulgar mode of computation to be intelligible."

As to the meaning of the expression, it is by no means to be supposed that Freemasons, now, intend by such a date to assume that their Order is as old as the creation. It is simply used as expressive of reverence for that physical light which was created by the fiat of the Grand Architect, and which is adopted as the type of the intellectual light of Freemasonry. The phrase is altogether symbolic.

YEAR OF THE DEPOSITE. An era adopted by Royal and Select Masters, and refers to the time when certain important secrets were deposited in the first Temple (see Anno Depositionis).

YEAR OF THE DISCOVERY. An era adopted by Royal Arch Masons, and refers to the time when certain secrets were made known to the Craft at the building of the second Temple (see Anno Inventionis).
YEAR

YEARS AND NAYS. The rule existing in all parliamentary Bodies that a vote may be called for by yeas and nays, so that the vote of each member may be known and recorded, does not apply to Masonic Lodges. Indeed, any such proceeding ought to be unnecessary. The vote by yeas and nays is so taken in a representative Body that the members may be held responsible to their constituents. But in a Lodge, each member is wholly independent of any responsibility, except to his own conscience. To call for the yeas and nays being then repugnant to the principles which govern Lodges, to call for them would be out of order, and such a call could not be entertained by the presiding officer.

In a Grand Lodge the responsibility of the members to a constituency does exist, and there it is very usual to call for a vote by Lodges, when the vote of every member is recorded. Although the mode of calling for the vote is different, the vote by Lodges is actually the same as a vote by yeas and nays, and may be demanded by any member.

YELDIS. An old Hermetic Degree, which Thory says was given in some secret societies in Germany. YELLOW. Of all the colors, yellow seems to be the least important and the least general in Masonic symbolism. In other institutions it would have the same insignificance, were it not that it has been adopted as the representative of the sun, and of the noble metal gold. Thus, in colored blazonry, the small dots by which the gold in an engraved coat of arms is represented, are replaced by the yellow color. La Colombiere, a French heraldic writer, says (Science Heretique, page 30) in remarking on the connection between gold and yellow, that as yellow, which is derived from the sun, is the most exalted of colors, so gold is the most noble of metals. Portal (Des Couleurs Symboliques, page 64) says that the sun, gold, and yellow are not synonymous, but mark different Degrees which it is difficult to define. The natural sun was the symbol of the spiritual sun, gold represented the natural sun, and yellow was the emblem of gold. But it is evident that yellow derives all its significance as a symbolic color from its connection with the hue of the rays of the sun and the metal gold. Among the ancients, the Divine Light or Wisdom was represented by yellow, as the Divine Heat or Power was by red. And this appears to be about the whole of the ancient symbolism of this color.

In the old instructions of the Scottish and Hermetic Degrees, the Knight of the Sun, yellow was the symbol of Wisdom darting its rays, like the yellow beams of the morning, to enlighten a waking world. In the Prince of Jerusalem, it was also formerly the characteristic color, perhaps with the same meaning, in reference to the elevated position that that Degree occupied in the Rite of Perfection, and afterward in the Ancient and Accepted Scottish Rite. Years ago, yellow was the characteristic color of the Mark Master's Degree, derived, perhaps, from the color of the Princess of Jerusalem, who originally issued charters for Mark Lodges; for it does not seem to have possessed any symbolic meaning. In fact, as has been already intimated, all the symbolism of yellow must be referred to and explained by the symbolism of gold and of the sun, of which it is simply the representative.

YELLOW CAPS SOCIETY. The name of a society said to have been founded by Ling-Ti, in China, in the eleventh century.

YELLOW JACKET. Prichard says that in the early part of the eighteenth century the following formed a part of the Catechism:

Have you seen your Master to-day?
Yes.
How was he clothed?
In a yellow jacket and a blue pair of breeches.

And he explains it by saying that "the yellow jacket is the compasses, and the blue breeches the steel points."

Krause (Kunsturkunden ii, page 78) remarks on this subject that this sportive comparison given by Prichard is altogether in the puerile spirit of the peculiar interrogratories which are found among many other crafts, and is without doubt genuine as originating in the working Lodges. Prichard's explanation is natural, and Krause's remark correct. But it is vain to attempt to elevate the idea by attaching to it a symbolism of gold and azure—the blue sky and the meridian sun. No such thought, in Doctor Mackey's opinion, entered into the minds of the illiterate Operatives with whom the question and answer originated.

YEEVELE, HENRY. He was one of the Magistri Operis, or Masters of the Work, in the reign of Edward III, for whom he constructed several public edifices. Doctor Anderson says that he is called, "in the Old Records, the King's Freemason," (Constitutions, 1738, page 70); but his name does not occur in any of the old manuscript Constitutions that are now extant.

YEZDEGERD. Pertaining to the era of Yezdegerd, the last Sassanian monarch of Persia, who was overthrown by the Mohammedans. The era is still used by the Parsees, and began 16th of June, 632 A.D.

YEZIDEE. One of a sect bordering on the Eufrates, whose religious worship mixes up the Devil with some of the doctrines of the Magi, Mohammedans, and Christians.

YGDRASIL. The name given in Scandinavian mythology to the greatest and most sacred of all trees, which was conceived as binding together heaven, earth, and hell. It is an ash, whose branches spread over all the world, and reach above the heavens. It sends out three roots in as many different directions: one to the Asa-gods in heaven, another to the Frost-giants, the third to the under-world. Under each root springs a wonderful fountain adorned with marvelous virtues. From the tree itself springs a honey-dew. The serpent, Nithhogg, lies at the under-world fountain and gnaws the root of Ygdrasil; the squirrel, Ratatoskr, runs up and down, and tries to breed strife

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between the serpent and the eagle, which sits aloft.

Doctor Oliver (Signs and Symbols, page 155) considers it to have been the Theological Ladder of the Gothic Mysteries.

Y-HA-HO. Godfrey Higgins (Anacalypsis ii, page 17) cites the Abbé Bazin as saying that this was the name esteemed most sacred among the ancient Egyptians. Clement of Alexandria asserts, in his Stromata, that all those who entered into the Temple of Serapis were obliged to wear conspicuously on their persons the name I-ha-ho, which he says signifies the Eternal God. The resemblance to the Tetragrammaton is apparent.

YOD. The Hebrew letter י, equivalent in sound to I or Y. It is the initial letter of the word יא, or Jehovah, the Tetragrammaton, and hence was peculiarly sacred among the Talmudists. Basnage to the other, but he cannot approach that inaccessible lawfully revolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessible light, that primitive existence, contained in the letter יod; and indeed the masters call the letter thought or idea, and prescribe no bounds to its efficacy. It was this letter which, flowing from the primitive light, gave being to emanations. It wearied itself by the way, but assumed a new vigor by the sense of the letter י, which makes the second letter of the Ineffable Name.

In Symbolic Freemasonry, the יod has been replaced by the letter G. But in the advanced Degrees it is retained, and within a triangle, as in the illustration, constitutes the symbol of the Deity.

YONI. Among the Orientalists, the yoni was the female symbol corresponding to the lingam, or male principle. The lingam and yoni of the East as female symbol corresponding to the lingam, or male principle. The lingam and yoni of the East assumed the names of Phallus and Cteis among the Greeks, says of this letter:

And it is this certified German translation that has been published by Krause in his Kunsturkunden. An English version was inserted by Brother Hughan in his Old Charges of British Freemasons.

The document consists, like all the old manuscripts, of an introductory invocation, a history of architecture or the Legend of the Craft, and the General Statutes or Charges; but several of the Charges differ from those in the other Constitutions. There is, however, a general resemblance sufficient to indicate a common origin. The appearance of this document gave rise in Germany to discussions as to its authenticity. Krause, Schneider, Fessler, and many other distinguished Freemasons, believed it to be genuine; while Kloss denied it, and contended that the Latin translation which was certified by Stonehouse had been prepared before 1806, and that in preparing it, an ancient manuscript had been remodeled on the basis of the 1738 edition of Anderson’s Constitutions, because the term Noachida is employed in both, but is found nowhere else.

At length, in 1886, Brother Findel was sent by the “Society of German Masons” to England to discover the original. His report of his journey was that it was negative in its results; no such document was to be found in the archives of the old Lodge at York, and no such person as Stonehouse was known in that city. These two facts, to which may be added the further arguments that no mention is made of it in the Fabric Rolls of York Minster, published by the Surtees Society, nor in the inventory of the Grand Lodge of York which was extant in 1777, nor by Drake in his speech delivered before the Grand Lodge in 1726, and a few other reasons, have led Findel to agree with Kloss that the document is not a genuine York Charter. Such, too, is the general opinion of English Masonic scholars (see Gould’s History of Freemasonry, volume i, pages 494–6). There can be little doubt that the General Assembly at York, in 926, did frame a body of laws or Constitutions; but there is almost as little doubt that they are not represented by the Stonehouse or Krause document (see York-Masons and York Legend).

YORK CONSTITUTIONS. This document, which is also called the Krause Manuscript, purports to be the Constitutions adopted by the General Assembly of Freemasons that was held at York in 926 (see York Legend). No original manuscript copy of it can be found, but a German translation from a Latin version was published, for the first time, by Krause in Die drei altesten Kunsturkunden der Freimaurerschafft, the Three Oldest Craft Records of the Masonic Brotherhood. It will be found in the third edition of that work (volume i, pages 58–101).

Krause’s account of it is, that it was translated from the original, which is said, in a certificate dated January 4, 1806, and signed Stonehouse, to have been written on parchment in the ancient language of the country and preserved at the City of York, “apud Rev. summam societatem architectonicam,” which Woodford translates “an Architectural Society,” but which is evidently meant for the “Grand Lodge.” From this Latin translation a German version was made in 1808 by Brother Schneider of Altenberg, the correctness of which, having been examined by three linguists, is certified by Carl Erdmann Weller, Secretary of the Government Tribunal of Saxony.
when it finally died out, it having constituted other Lodges, and a "Grand Lodge, south of the Trent" at London. All of the York Lodges succumbed on the decease of their Mother Grand Lodge. There has not been a representative of the Ancient York Grand Lodge anywhere whatever throughout the nineteenth century.

YORK LEGEND. The City of York, in the North of England, is celebrated for its traditional connection with Freemasonry in that kingdom. No topic in the history of Freemasonry has so much engaged the attention of modern Masonic scholars, or given occasion to more discussion, than the alleged facts of the existence of Freemasonry in the tenth century at the City of York as a prominent point, of the calling of a Congregation of the Craft there in the year 926, of the organization of a General Assembly and the adoption of a Constitution.

During the whole of the eighteenth and the greater part of the nineteenth century, the Fraternity in general have accepted all of these statements as genuine portions of authentic history; and the adversaries of the Order have, with the same want of discrimination, rejected them all as myths; while a few earnest seekers for truth have been at a loss to determine what part was historical and what part legendary. More recently, the discovery of many old manuscripts directed the labors of such scholars as Hughan, Woodford, Lyon, and others, to the critical examination of the early history of Freemasonry, and that of York has particularly engaged their attention.

For a thorough comprehension of the true merits of this question, it will be necessary that the student should first acquaint himself with what was, until recently, the recognized theory as to the origin of Freemasonry at York, and then that he should examine the newer hypotheses advanced by the writers of the present day. In other words, he must read both the tradition and the history. In pursuance of this plan, we propose to commence with the legends of the York Lodges, and then that he should examine the newer hypotheses advanced by the writers of the present day. In other words, he must read both the tradition and the history.

For the benefit of those who are not familiar with this archaic style, the passage is translated into modern English.

This craft came into England, as I tell you, in the time of good king Athelstan's reign; he made them both hall, and also bower and lofty temple of great bowre, and permitted an assembly to be made of divers lords in their rank, dukes, earls, and barons, also knights, squires, and many more, and the great burgesses of that city, they were all there in their degree; these were there, each one in every way to make laws for the estate of these masses. They sought by their wisdom how they might govern it; there they found out fifteen articles, and there they made fifteen points.

The next document in which we find this legend recited is that known as the Cooke Manuscript, whose date is placed at 1490. The details are here much more full than those contained in the Halliwell Manuscript. The passage referring to the legend is as follows:

And after that was a worthy kyng in Englyond, that was callyd Athelstone, and his yongest son lyowyd well the sciens of Gemetry, and he wyt well that hand craft had the pratyke of that sciens to his speculatyf. For of speculatyf he was a master, and he lovyd well masonic and masons. And he became a mason hymselfe. And he gaf hem [gave them] charges and names as it is now usuyl in Englyond and in other countries. And he ordeyned that they schulde have resonabull pay. And purchased [obtained] a fre patent of the kyng that they schulde make a sembly when thei sawe reasonably tymne a [to] cum togedir to her [their] counsell of the whiche charges, masons & semblys as is writ and taught in the boke of our charges wherfore I leve hit at this tymne.

This much is contained in the manuscript from lines 611 to 642. Subsequently, in lines 688–719, which appear to have been taken from what is above called the Boke of Charges, the legend is repeated in these words:

...
In this manner was the forsayde art begunne in the land of Egypt bi the forsayde master Englat (Eneas), & soe wolde also, and so wynne kyngdom to kyngdome. After that, many yeres, in the tyme of Kyng Adelstone, wiche was sum tyme kyngye of Englynde, bi his counsell and other grete lordys of the land becom (comme) assent for the grete defit that yt-fende amongs masons theri ordyneyd a certayne reule amongys hem (them). On (one) tyme of the yere or in illy yere, as nede wyere to the kyng and grete lordys of the land, were the comente (community), fro provynce to provynce and fro countrie to countrie congregacions scholde be maistred by maistres, of all maistres masons and foleus in the forsayd art. And so at such congregacions thyt be made masons scholde be examine of the art, & be assured (be assured) thorowly examyned wheather be be abl and skilful to the profyte of the lordys hem to serv (serve), and to the hony of the forsayd art.

Seventy yeres later, in 1560, the Lansdowne Manuscript was written, and in it we find the legend still further developed, and Prince Edwin for the first time introduced by name. That manuscript reads thus:

Soone after the Decease of St. Albones, there came Diverse Wars into England out of Diverse Nations, so that the good rule of Masons was dishared (disturbed) and put downe, as also the Art of Adilstone. In that tyme there was a worthy King in England, that brought this Land into good rest, and he builded many great workes and buildings, therefore he loved well Masons, for he had a sone called Edwin, the which Loved Masons much more than his Father, and he was praide of the King, for he delighted much to come and talke with Masons and to learene of them the Craft. And after, for the love he had to Masons and to the Craft, he made Mason at Windsor, and he gott of the King, his Father, a Charter and commision once every yere to have Assembly, within the Realme where they would within England, and to correct within themselves Faults & Manner and forme, as well as Men might Governe it, and Comands the same to be kept ever afterwards. And tooke them the Charter and commision to keep their Assembly, and Ordiayed that it should be renewed from King to King, and when the Assembly were gathered togethre he made a Cry, that all old Masons or young, that had any Writeings or Vnderstanding of the Craft, and to the honorable principles whereon it is grounded, purchased a Free Charter of King Athelstan for themselves to amend what might happen amiss and to hold an yearly Communication in a General Assembly. That accordingly Prince Edwin summond all the Free and Accepted Masons in the Realm, to meet him in the Congregation at York, who came and formd the Grand Lodge under him as their Grand Master, in the Congregation at York, who came and formd the Grand Lodge under him as their Grand Master, a.d. 926. That they brought with them many old Writings and Records of the Craft, some in Greek, some in Latin, some in French, and other languages; and from the contents thereof, they framed the Constitutions of the English Lodges, and made a Law for themselves, to preserve and observe the same in all Time coming, etc., etc., etc.

Preston accepted the legend, and gave it in his second edition (page 198) in the following words:

Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin patron of the Masons. This prince procured a Charter from Athelstane, empowering them to meet annually in communication at York. In this city, the first Grand Lodge of England was formed in 926, at which Edwin presided as Grand Master. Here many old writings were produced in Greek, Latin, and other languages, from which it is said the Constitutions of the English Lodge have been extracted.
important question in Masonic literature is whether it is a myth or a history—whether it is all or in any part fiction or truth—and if so, what portion belongs to the former and what to the latter category. In coming to a conclusion on this subject, the question necessarily divides itself into three forms:

1. Was there an Assembly of Freemasons held in or about the year 926, at York, under the patronage or by the permission of King Athelstan? There is nothing in the personal character or the political conduct of Athelstan that forbids such a possibility or even probability. He was liberal in his ideal, like his grandfather the great Alfred; he was a promoter of civilization; he patronized learning, built many churches and monasteries, encouraged the translation of the Scriptures, and gave charters to many operative companies. In his reign, the frith-gildan, free gilds or sodalities, were incorporated by law. There is, therefore, nothing improbable in supposing that he extended his protection to the Operative Masons.

The uninterrupted existence for several centuries of a tradition that such an Assembly was held, requires that those who deny it should furnish some more satisfactory reason for their opinion than has yet been produced. “Incredulity,” says Voltaire, “is the foundation of history.” But it must be confessed that, while an excess of credulity often mistakes fable for reality, an obstinacy of incredulity as frequently leads to the rejection of truth as fiction. The Reverend Brother Woodford, in an essay on The Connection of York with the History of Freemasonry in England, inserted in Brother Hughan’s Unpublished Records of the Craft, has critically discussed this subject, and comes to this conclusion: “I see no reason, therefore, to reject so old a tradition, that under Athelstan the Operative Masons obtained his patronage, and met in General Assembly.” To that verdict Doctor Mackey subscribed.

2. Was Edwin, the brother of Athelstan, the person who convoked that Assembly? This question has already been discussed in the article Edwin, where the suggestion is made that the Edwin alluded to in the legend was not the son or brother of Athelstan, but was, Doctor Mackey believed, the first who publicly advanced this opinion; but he does so in a way that shows that the view must have been generally accepted by his auditors, and not advanced by him as something new. He says: “You know we can boast that the first Grand Lodge ever held in England was held in this city, where Edwin, the first Christian King of Northumbria, about the six hundredth year after Christ, and who laid the foundation of our Cathedral, sat as Grand Master.”

Edwin, who was born in 586, ascended the throne in 617, and died in 633. He was pre-eminent, among the Anglo-Saxon Kings who were his contemporaries, for military genius and statesmanship. So inflexible was his administration of justice, that it was said that in his reign a woman or child might carry everywhere a purse of gold without danger of robbery—high commendation in those days of almost unbridled rapine. The chief event of the reign of Edwin was the introduction of Christianity into the kingdom of Northumbria. Previous to his reign, the northern metropolis of the Church had been placed at York, and the King patronized Paulinus the Bishop, giving him a house and other possessions in that city. The only objection to this theory is its date, which is three hundred years before the reign of Athelstan and the supposed meeting at York in 926.

3. Are the Constitutions which were adopted by that General Assembly now extant? It is not to be doubted, that if a General Assembly was held, it must have adopted Constitutions or regulations for the government of the Craft. Such would mainly be the object of the meeting. But there is no sufficient evidence that the Regulations now called the York Constitutions, or the Gothic Constitutions, are those that were adopted in 926. It is more probable that the original document and all genuine copies of it are lost, and that it formed the type from which all the more modern manuscript Constitutions have been formed. There is the strongest internal evidence that all the manuscripts, from the Holliwell to the Popworth, had a common original, from which they were copied with more or less accuracy, or on which they were framed with more or less modification. And this original Doctor Mackey supposed to be the Constitutions which must have been adopted at the General Assembly at York.

The theory, then, which Doctor Mackey in preparing this article concluded may safely be advanced on this subject, and which in his judgment must be maintained until there are better reasons than we now have to reject it, is, that about the year 926 a General Assembly of Freemasons was held at York, under the patronage of Edwin, brother of Athelstan, at which Assembly a code of laws was adopted, which became the basis on which all subsequent Masonic Constitutions were framed.

**YORK MANUSCRIPTS.** Originally there were six manuscripts of the Old Constitutions bearing this title, because they were deposited in the Archives of the now extinct Grand Lodge of All England, whose seat was at the City of York. But the manuscript No. 3 became missing, although it is mentioned in the inventory made at York in 1779. Nos. 2, 4, and 5 came into possession of the York Lodge. Brother Hughan discovered Nos. 2 and 6 in the Archives of the Grand Lodge of England, at London. The dates of these manuscripts, which do not correspond with the number of their titles, are as follows: No. 1 has the date of 1600; No. 2, 1704; No. 3, 1630; No. 4, 1693; No. 5, is undated, but is supposed to be about 1670, and No. 6 also is undated, but is considered to be about 1650.

Of these manuscripts all but No. 3 have been published by the late Brother W. J. Hughan in his Ancient York Masonic Rolls, 1894. Brother Hughan deems No. 4 of some importance because it contains the following sentence: “The one of the elders taking the Booke, and that loose or skue that is to be made must lay their hands thereon, and the charge shall be given.”

This, he thought, affords some presumption that women were admitted as members of the old Masonic Gilds, although he admits that we possess no other evidence confirmatory of this theory.

The truth is, that the sentence was a translation of the same clause written in other Old Constitutions.
in Latin. In the York Manuscript, No. 1, the sentence is thus: "Tunc unus ex senioribus tenet librum et ille vel illi," etc., that is, "he or they." The writer of No. 4 copied, most probably, from No. 1, and his translation of "hee or shee" from "ille vel illi," instead of "he or they," was either the result of ignorance in mistaking illi, they, for illa, she, or of carelessness in writing shee for they.

It is evident that the charges thus to be sworn to, and which immediately follow, were of such a nature as made most of them physically impossible for women to perform; nor are females alluded to in any other of the manuscripts. All Freemasons there are Fellows, and are so to be addressed.

There are two other York Manuscripts of the Operative Masons, which have been published in the Fabric Rolls of York Minster, an invaluable work, edited by the Rev. James Rainie, and issued under the patronage and at the expense of the Surtees Society.

YORK-MASON'S. The reference to these words by Laurence Dermott, Brother W. J. Chetwode Crawley has pointed out, is really to Prince Edwin at York and those associated with him in the meeting said to have been there. In Caemantaria Hibemica (Fasciculus ii) Brother Crawley goes on to say:

In these passages Laurence Dermott, whose accuracy might well be imitated by his critics, makes a point of employing the compound word, York-Masons, thus indicating that the expression was to be taken in its ethical, not in its geographical sense. This distinctive meaning was clearly understood by the Antients, and studiously maintained after Dermott’s death. In the circular, March 2, 1802, here mentioned, we find “York-Masons” distinguished by inverted commas; a typographical expedient directing that the expression was to be taken in its ethical, not in its geographical sense. This distinctive meaning was clearly understood by the Antients, and studiously maintained after Dermott’s death. In the circular, March 2, 1802, here mentioned, we find “York-Masons” distinguished by inverted commas; a typographical expedient of similar import.

See Ahiman Rezon, London, 1807 (page 127) and Ahiman Rezon, 1764 (page 87).

YORK RITE. This is the oldest of all the Rites, and consisted originally of only three Degrees: 1. Entered Apprentice; 2. Fellow Craft; 3. Master Mason. The last included a part which contained the True Word, but which in Brother Mackey’s opinion was interrupted from it by Dunckerley in the latter part of the eighteenth century, and has never been restored. The Rite in its purity does not now exist anywhere. The nearest approach to it is the Saint John’s Freemasonry of Scotland, but the Master’s Degree of the Grand Lodge of Scotland is not the Master’s Degree of the York Rite. When Dunckerley dismembered the Third Degree, as Brother Mackey believed, he destroyed the identity of the Rite. In 1813, it was apparently recognized by the United Grand Lodge of England, when it defined the “pure Ancient Masonry to consist of three degrees, and no more: namely, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.”

Grand Lodge abolished the Royal Arch Degree, which was then practised as an independent Order in England, and reincorporated its secrets in the Degree of Master Mason, the York Rite would have been revived. But by recognizing the Royal Arch as a separate Degree, and retaining the Master’s Degree in its mutilated form, they to that extent repudiated the York Rite.

In the United States it has been the almost universal usage to call the Freemasonry there practised the York Rite. But Brother Mackey believed it has no better claim to this designation than it has to be called the Ancient and Accepted Scottish Rite, or the French Rite, or the Rite of Schroder. It has no pretensions to the York Rite. Of its first three Degrees, the Master’s is the mutilated one which took the Freemasonry of England out of the York Rite, and it has added to these three Degrees six others which were never known to the Ancient York Rite, or that which was practised in England, in the earlier half of the eighteenth century, by the legitimate Grand Lodge.

“In all my writings,” asserts Doctor Mackey, “for years past, I have ventured to distinguish the Masonry practised in the United States, consisting of nine Degrees, as the American Rite, a title to which it is clearly and justly entitled, as the system is peculiar to America, and is practised in no other country.”

Brother Hughan, speaking of the York Rite (Unpublished Records of the Craft, page 148) says “there is no such Rite, and what it was no one now knows.” Doctor Mackey thought that this declaration was too sweeping in its language. Brother Hughan was correct, as Doctor Mackey frankly admits, in saying that there is at this time no such Rite. Doctor Mackey proceeds,

I have just described its decadence; but he is wrong in asserting that we are now ignorant of its character. In using the title, there is no reference to the Grand Lodge of all England, which met for some years during the last century, but rather to the York legend, and to the hypothesis that York was the cradle of English Freemasonry. The York Rite was that Rite which was most probably organized or modified at the Revival in 1717, and practised for fifty years by the Constitutional Grand Lodge of England. It consisted of only the three Symbolic Degrees, the last one, or the Master’s, containing within itself the secrets now transferred to the Royal Arch. This Rite was carried in its purity to France in 1729, and into America at a later period. About the middle of the eighteenth century the Continental Freemasons, and about the end of it the Americans, began to superimpose upon it those high Degrees which, with the necessary mutilation of the Third, have given rise to numerous other Rites. But the Ancient York Rite, though no longer cultivated, must remain on the records of history as the oldest and purest of all the Rites.

YUG or YUGA. One of the ages, according to Hindu mythology, into which the Hindus divide the duration or existence of the world.
Freemasons' Tavern, September 4th, 1811.

BROTHER,

I HAVE the Command of H. R. H. the Duke of Sussex, R. W. M. of the Lodge of Antiquity, No. I. (acting by immemorial Constitution), to inform you that the Weekly Meeting for Improvement will commence on Friday, the 4th Day of October next, at Seven o'Clock in the Evening, when you are requested to attend.

Annexed is a List of the Clauses assigned for the ensuing Season, and I particularly request Answers from those Brethren to whom they are assigned, to intimate their Acceptance thereof, that the Character of the Lodge may be preserved.

I am, with Respect,

Your Friend and Brother,

C. BONNOR, A.M.

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LODGE OF ANTIQUITY, No. I.
H. R. H. THE DUKE OF SUSSEX, R. W. M.
CHARLES BONNOR, ESQ. R. W. A. M.

Lecturers for 1812.

W. PRESTON, P. and D. M. and O. | J. SAVAGE, P. M. | R. SPENCER, W. J. W.
J. BAYFORD, P. M. | W. MEYRICK, P. M. | Jos. WHITE, M. C.
D. BEAUMONT, P. M. | S. JONES, P. M. | J. MOSS, P. S. W.
| H. J. DA COSTA, W.S.W. | C. VALENTINE, P. S. W.

Clauseholders for 1812.

S. 1. Cl. 1. T. MORTIMER.
2. THOMAS SEDGEWICK.
3. JOHN SPOTTISWOODE.
4. JOHN WHITE.
5. REV. JOHN AUSTIN.
S. 2. Cl. 1. H. J. DA COSTA.
2. J. C. BURKHEAD.
3. J. P. HACKETT.
4. SIR WILLIAM RAWLINS.
5. LORD HAWKE.
6. L. THOMPSON.
S. 3. Cl. 1. DURELL STARLES.
2. HENRY MARRIOT.
3. GEORGE BROWN.
4. JOHN CHARLES WHITE.
5. J. SAVAGE.
6. W. MEYRICK.
7. W. PRESTON.
8. STEPHEN JONES.
S. 4. Cl. 1. HOB. MARTIN HAWKE.
2. H. CORMACK.
3. ANDREW SPOTTISWOODE.
4. LIEUT. COL. O'KELLY.
5. JAMES WHITE.
6. SAMUEL JONES.
S. 5. Cl. 1. T. G. J. EARLE.
2. GEORGE EVES.
3. JAMES HESELTINE.
4. GEORGE BRAINE.
S. 6. Cl. 1. HENRY CORNER.
2. WILLIAM JOHN ARNOLD.
3. REV. DAVID LEWIS.
4. CHARLES BAILEY.
5. W. W. RAWLINS.
And
6. ROBERT MYRIE HOLL.

** Every Member of the Lodge is also a Member of the Lodge of Instruction, without any additional Expense.

S. GOSNEL, Printer, Little Queen Street, London.

AN OLDTIME CALL TO INSTRUCTION

The above circular letter is faithfully reproduced from the notice addressed to Brother T. G. J. Earle and now in the archives of Antiquity Lodge at London. This announcement clearly shows the attention paid to systematic training in Masonic ritualism and the manner in which a large number of participants took part in the rehearsal and exemplification of the ceremonies.
Z. The Hebrew letter, ז, Zain. Twenty-sixth and last letter of the English alphabet. In Hebrew the numerical value is seven. This letter was added to the Latin from the Greek in the time of Ciceron. The Greek letter is ζeta, ζ.

ZABUD. An historical personage at the court of King Solomon, whose name appears in several of the advanced Degrees. In that of Select Master in the American Rite, it has been corrupted into Izabud. He is mentioned in First Kings (iv, 5) where he is described in the authorized version as being “principal officer and the King’s friend.” The original is Zabud ben Nathan cohen regneh hakmelek, which is literally Zabud, son of Nathan, a Priest, the friend of the King. Adam Clarke says he was “the king’s chief favorite, his confidant.” Smith (Dictionary of the Bible) says: “This position, if it were an official one, was evidently distinct from that of Counsellor, occupied by Ahithophel under David, and had more of the character of private friendship about it.”

Kitto (Cyclopedia of Biblical Literature) says of Zabud and of his brother Azariah, that their advancement in the household of King Solomon “may doubtless be ascribed not only to the young King’s respect for the venerable Prophet (their father), who had been his instructor, but to the friendship he had contracted with his sons during the course of education. The office, or rather honor, of “friend of the King,” we find in all the despotic governments of the East. It gives high power, without the public responsibility which the holding of a regular office in the state necessarily imposes. It implies the possession of the utmost confidence of, and a familiar intercourse with, the monarch, to whose person ‘the friend’ at all times has access, and whose influence is therefore often far greater, even in matters of state, than that of the recognized ministers of government.”

This conception has been fully carried out in the legend of the Select Master’s Degree.

ZABULON. The Greek wording of Zebulun, the tenth son of Jacob. Delaunay (Thuileur, page 79) says that some ritualists suppose that this was the true form of the word of which Jabulum is a corruption. This is incorrect. Jabulum is a corrupt form of Gilblim. Zabulon has no connection with the advanced Degrees, except that in the Royal Arch he represents one of the stones in the Pectoral or Breastplate.

ZACHAI. The Hebrew word, זח. The Latin words, Purus and Mundus, sometimes used as in Delauney’s French Thuileur, to explain the Hebrew expression as Purest and Heavenly. A name applied to the Deity.

ZAKKIEL. The name of one of the angels of the seven planets, according to the Jewish Rabbis—the angel of the planet Jupiter.

ZADOK. A personage in some of the Ineffable Degrees of the Ancient and Accepted Scottish Rite. In Scripture he is recorded as having been one of the two chief Priests in the time of David, Abiathar being the other. He subsequently, by order of David, anointed Solomon to be King, by whom he was rewarded with the post of High Priest. Josephus (Antiquities of the Jews x, 8, 6) says that “Sadoc, the High Priest, was the first High Priest of the Temple which Solomon built.” Yet it has been supposed by some authors, in consequence of his name not being mentioned in the detailed account of the dedication, that he had died before the completion of the Temple.

ZAPHNATH-PAANEAH. An Egyptian title given to the Patriarch Joseph by the Egyptian King under whom he was Viceroy. The name has been interpreted Revealer of secrets, and is a password in the old instructions of the Ancient and Accepted Scottish Rite.

ZARATHUSTRA. The name, in the Zend language, of that great reformer in religion more commonly known to Europeans as Zoroaster, which see.

ZARRIEL. The angel that, in accordance with the Cabalistical system, governs the sun.

ZARTHAN. The Zarthan of First Kings (vii, 46) appears to be the same place as the Zeredathah of Second Chronicles (iv, 17). In the Masonic lectures, the latter word is always used (see Zeredathah).

ZARVAN-AKAR-ANA. A Sanskrit expression meaning, Time without limits. According to the Parsees, the name of a deity or abstract principle existing before the birth of Ahriman and Ormuzd.

ZEAL. Ever since the Revival in 1717, for it is found in the earliest lectures, it was taught that Apprentices served their Masters with “Freedom, Fervency, and Zeal”, and the symbols of the first two of these virtues were Chalk and Charcoal. In the oldest instructions, earthen pan, which see, was designated as the symbol of Zeal; but this was changed to Clay probably by Preston, and so it still remains (see Fervency and Freedom).

The instruction to the Operative Mason to serve his Master with freedom, fervency, and zeal—to work for his interests willingly, ardently, and zealously—is easily understood. Its application to Speculative Freemasonry, for the Master of the Work we substitute the Grand Architect of the Universe, and then our zeal, like our freedom and our fervency, is directed to a higher end. The zeal of a Speculative Freemason is shown by advancing the morality, and by promoting the happiness of his fellow-creatures.

ZEBULON. Son of Jacob and Leah; in the Exodus his Tribe marched next to Judah and Issachar, and received the territory bounded on the East by the southern half of the Lake of Galilee, including Rimmon, Nazareth, and the Plain of Buttauf, where stood Cana of Galilee. The Hebrew word זבולון means Heaven, or the abode of God (see Jabulum).

ZECHARIAH. “The son of Iddo,” born in Babylonia during the Captivity, who joined Zerubbabel on his return to Palestine. A leader and a man of influence, being both Priest and Prophet.
ZEDEKIAH

A personage in some of the advanced Degrees, whose melancholy fate is described in the Second Book of Kings and in the prophecies of Jeremiah. He was the twentieth and last King of Judah. When Nebuchadnezzar had in his second siege of Jerusalem deposed Jehoiachin, whom he carried as a captive to Babylon, he placed Zedekiah on the throne in his stead. By this act Zedekiah became tributary to the King of the Chaldeans, who exacted from him a solemn oath of fidelity and obedience. This oath he observed no longer than till an opportunity occurred of violating it. In the language of the author of the Books of Chronicles, "he rebelled against King Nebuchadnezzar, who had made him swear by God" (Second Chronicles xxxvi, 13).

This course soon brought down upon him the vengeance of the offended monarch, who invaded the land of Judah with an immense army. Remaining himself at Riblah, a town on the northern border of Palestine, he sent the army under his general, Nebuzaradan, to Jerusalem, which was invested by the Babylonian forces. After a siege of about one year, during which the inhabitants endured many hardships, the city was taken by an assault, the Chaldeans entering it through breaches in the northern wall.

It is very natural to suppose, that when the enemy were most pressing in their attack upon the devoted city; when the breach which was to give them entrance had been effected; and when, perhaps, the streets most distant from the Temple were already filled with Chaldean soldiery, a Council of his princes and nobles should have been held by Zedekiah in the Temple, to which they had fled for refuge, and that he should ask their advice as to the most feasible method of escape from the impending danger. History, it is true, gives no account of any such assembly; but the written record of these important events which is now extant is very brief, and, as there is every reason to admit the probability of the occurrence, there does not appear to be any historical objection to the introduction of Zedekiah into the legend of the Super-Excellent Master's Degree, as having been present and holding a Council at the time of the siege. By the advice of this Council, Zedekiah attempted to make his escape across the Jordan. But he and his attendants were, says Jeremiah, pursued by the Chaldean army, and overtaken in the plains of Jericho. He and his sons and his attendants were, says Jeremiah, pursued by the Chaldean army, and overtaken in the plains of Jericho.

The title expresses the spirit of emulation which should characterize the neophyte.

1. The First Degree of the German Rose Croix.
2. The First Degree in the First Order of the Rosicrucian Society.

ZEMZEM. The holy well at Mecca in Arabia. Mecca was the birthplace of the prophet Mahomet, Muhammad, or Mohammed—the last name commonly used—founder of the religion bearing his name.

ZENANA. The inner portion of a gentleman's house in India, devoted to the use of females. In contrast with the front or men's portion, it is devoid of comforts. Each woman has a small cell, on the second or third story, fronting on the inner court of the square structure.

ZENAVESTA. The scriptures of the Zoroastrian religion containing the doctrines of Zoroaster. Avesta means the sacred text, and Zend the commentary. The work as we now have it is supposed to have been collected by learned Priests of the Sassanian period, who translated it into the Pehlevi, or vernacular language of Persia. The greater part of the work was lost during the persecutions by the Mohammedan conquerors of Persia. One only of the books has been preserved, the Vendidad, comprising twenty-two chapters. The Yasna and the Vspersed together constitute the collection of fragments which are termed Vendidad Sadé. There is another fragmentary collection called Yestd Sadé. And these constitute all that remain of the original text. So that, however comprehensive the Zendavesta must have been in its original form, the work as it now exists makes but a comparatively small book.

The Zendavesta is the scripture of the modern Parsees; and hence for the Parsee Freemason, of whom there are not a few, it constitutes the Book of the Law, or Trestle-Board. Unfortunately, however, to the Parsee it is a sealed book, for, being written in the old Zend language, which is now extinct, its contents cannot be understood. But the Parsees recognize the Zendavesta as of Divine authority, and say in the Catechism, or Compendium of Doctrines in use among them: "We consider these books as heavenly books, because God sent the tidings of these books to us through the holy Prophet Zurush."
required to receive the investiture of the Zennaar. The investiture is accompanied by many solemn ceremonies of prayer and sacrifice. After the investiture, the boy is said to have received his second birth, and from that time a Hindu is called by a name which signifies "twice born." Coleman (Mythology of the Hindus, page 155) thus describes the Zennaar:

The sacred thread must be made by a Brahman. It consists of thirteen strings, each ninety-six hands, forty-eight yards, which are twisted together: it is then folded into three, and again twisted; these are a second time folded into the same number, and tied at each end in knots. It is worn over the left shoulder, next the skin, extending half-way down the right thigh, by the Brahmins, Khetris, and Vaisya castes. The first are usually invested with it at eight years of age, the second at eleven, and the Vaisya at twelve. The period may, from special causes, be deferred; but it is indispensable that it should be received, or the parties omitting it become outcasts.

ZERAIAS. One of the three officers appointed by King Solomon to superintend the hewing of the timbers in the Forests of Lebanon.

ZERBAL. The name of King Solomon's Captain of the Guards, in the Degree of Intimate Secretary. No such person is mentioned in Scripture, and it is therefore an invention of the ritualist who fabricated the Degree. If derived from Hebrew, its roots will be found in נ, Zer, an enemy, and ב, Baal, and it would signify an enemy of Baal.

ZEREDATHAH. The name of the place between which and Succoth are the clay grounds where Hiram Abif is said to have cast the brazen utensils for the use of the Temple (see Clay Ground).

ZERUBBABEL. Pronounced Zer-oob-ba-bel, the accent or emphasis on the last syllable. In writing the life of Zerubbabel from a Masonic point of view, it is incumbent that reference should be made to the legends as well as to the more strictly historical details of his eventful career. With the traditions of the Royal Arch, and some other of the higher Degrees, Zerubbabel is not less intimately connected than is Solomon with those of Symbolic or Ancient Craft Masonry. To understand those traditions properly, they must be placed in their appropriate place in the life of him who plays so important a part in them. Some of these legends have the concurrent support of Scripture, some are related by Josephus, and some appear to have no historical foundation. Without, therefore, vouchers for their authenticity, they must be recounted, to make the Masonic life of the builder of the second Temple complete.

Zerubbabel, who, in the Book of Ezra, is called Sheshbazzar, the Prince of Judah, was the grandson of that King Jehoiahin, or Jeconiah, who had been deposed by Nebuchadnezzar and carried as a captive to Babylon. In him, therefore, was vested the regal authority, and on him, as such, the command of the returning captives was bestowed by Cyrus, who, on that occasion, according to a Masonic tradition, presented to him the sword which Nebuchadnezzar had received from his grandfather, Jehoiahin.

As soon as the Decree of the Persian monarch had been promulgated to his Jewish subjects, the Tribes of Judah and Benjamin, with the Priests and Levites, assembled at Babylon, and prepared to return to Jerusalem, for the purpose of rebuilding the Temple. Some few from other Tribes, whose love of their country and its ancient worship had not been obliterated by the luxuries of the Babylonian court, united with the followers of Zerubbabel, and accompanied him to Jerusalem. The greater number, however, remained; and even of the Priests, who were divided into twenty-four courses, only four courses returned, who, however, divided themselves, each class into six, so as again to make up the old number. Cyrus also restored to the Jews the greater part of the sacred vessels of the Temple which had been carried away by Nebuchadnezzar, and five thousand and four hundred were received by Zerubbabel, the remainder being brought back, many years after, by Ezra.

Only forty-two thousand three hundred and sixty Israelites, exclusive of servants and slaves, accompanied Zerubbabel, out of whom he selected seven thousand of the most valiant, whom he placed as an advanced guard at the head of the people. Their progress homeward was not altogether unattended with danger; for tradition informs us that at the river Euphrates they were opposed by the Assyrians, who, incited by the temptation of the vast amount of golden vessels which they were carrying, drew up in hostile array, and, notwithstanding the remonstrances of the Jews, and the Edict of Cyrus, disputed their passage. Zerubbabel, however, repulsed the enemy with such arduous as to insure a signal victory, most of the Assyrians having been slain in the battle, or drowned in their attempt to cross the river in their retreat. The rest of the journey was uninterrupted, and, after a march of four months, Zerubbabel arrived at Jerusalem, with his weary followers, at seven o'clock in the morning of the 22d of June, five hundred and thirty-five years before Christ.

During their captivity, the Jews had continued, without intermission, to practise the rights of Freemasonry, and had established at various places regular Lodges in Chaldea. Especially, according to the Rabbinical traditions, in Babylon they instituted their Mystic Fraternity at Nabards, on the Euphrates; and, according to the same authority, we are informed that Zerubbabel carried with him to Jerusalem all the secret knowledge which was the property of that Institution, and established a similar Fraternity in Judea. This coincides with, and gives additional strength to, the traditions of the Royal Arch Degree.

As soon as the pious pilgrims had arrived at Jerusalem, and taken a needful rest of seven days, a Tabernacle for the temporary purposes of divine worship was erected near the ruins of the ancient Temple, and a Council was called, in which Zerubbabel presided as King, Jeshua as High Priest, and Haggai as Scribe, or principal officer of State. It was there determined to commence the building of the second Temple upon the same holy spot which had been occupied by the first, and the people liberally contributed sixty-one thousand drachms of gold, and five thousand minas of silver, or nearly a quarter of a million of dollars, toward defraying the expenses; a sum which sinks into utter insignificance, when compared with the immense amount appropriated by David and Solomon to the construction of their Temple.

The site having been thus determined upon, it was found necessary to begin by removing the rubbish of the old Temple, which still encumbered the earth, and
told, Zerubbabel selected that stone of foundation expected inferiority of the present structure. As in and his companions Jeshua and Haggai, whose journeymen, and presented by them to Zerubbabel subterranean vaults, that the Masonic stone of foundation, with other important mysteries connected with it, were discovered by the three fortunate Sojourners, and presented by them to Zerubbabel and his companions Jeshua and Haggai, whose traditionary knowledge of Freemasonry, which they had received in a direct line from the builders of the first Temple, enabled them at once to appreciate the great importance of these treasures.

As soon as that wonderful discovery was made, on which depends not only the existence of the Royal Arch Degree, but the most important mystery of Freemasonry, the Jews proceeded on a certain day, with shouts and acclamations, but that the ancient people disturbed them with their groans and lamentations, when they reflected on the superb magnificence of the first Temple, and compared it with the expected inferiority of the present structure. As in the building of the first Temple, so in this, the Tyrians and Sidonians were engaged to furnish the timber from the Forests of Lebanon, and to conduct it in the same manner on floats by sea to Joppa.

Scarcely had the workmen well commenced their labors, when they were interrupted by the Samaritans, who made application to be permitted to unite with them in the construction of the Temple. But the Jews, who looked upon them as idolaters, refused to accept of their services. The Samaritans in consequence became their bitter enemies, and so prevailed, by misrepresentations, with the ministers of Cyrus, as to cause them to put such obstructions in the way of the construction of the edifice as seriously to impede its progress for several years. With such difficulty and danger were the works conducted during this period, that the workmen were compelled to labor with the trowel in one hand and the sword in the other.

To commemorate these worthy Craftsmen, who were thus ready, either to fight or to labor in the cause of God, as circumstances might require, the sword and trowel crosswise, or as the Heralds would say, en salutare, have been placed upon the Royal Arch Tracing-Board or Carpet of our English Brethren. In the American instructions this expressive symbol of valor and piety was unfortunately omitted.

In the seventh year after the restoration of the Jews, Cyrus, their friend and benefactor, died, and his son Cambyses, in Scripture called Ahasuerus, ascended the throne. The Samaritans and the other enemies of the Jews, now becoming bolder in their designs, succeeded in obtaining from Cambyses a peremptory order for the stoppage of all the works at Jerusalem, and the Temple consequently remained in an unfinished state until the second year of the reign of Darius, the successor of Cambyses.

Darius appears to have had, like Cyrus, a great friendship for the Israelites, and especially for Zerubbabel, with whom he was well acquainted in his youth. We are informed, as an evidence of this, that, when a private man, he made a vow, that if he should ever ascend the throne, he would restore all the vessels of the Temple that had been retained by Cyrus. Zerubbabel, being well aware of the friendly disposition of the King, determined, immediately after his accession to power, to make a personal application to him for his assistance and protection in rebuilding the Temple. Accordingly he departed from Jerusalem, and after a journey full of peril, in which he was continually attacked by parties of his enemies, he was arrested as a spy by the Persian guards in the vicinity of Babylon, and carried in chains before Darius, who, however, immediately recognized him as the friend and companion of his youth, and ordering him instantly to be released from his bonds, invited him to be present at a magnificent feast which he was about to give to the Court.

It is said that on this occasion, Zerubbabel, having explained to Darius the occasion of his visit, implored the interposition of his authority for the protection of the Israelites engaged in the restoration of the Temple. The King promised to grant all his requests, provided he would reveal to him the secrets of Freemasonry. But this the faithful Prince at once refused to do. He declined the favor of the monarch at the price of his infamy, and expressed his willingness rather to meet death or exile, than to violate his sacred obligations as a Freemason. This firmness and fidelity only raised his character still higher in the estimation of Darius, who seems, indeed, to have been endowed with many noble qualities both of heart and mind.

It was on this occasion, at the feast given by King Darius, that, agreeably to the custom of Eastern monarchs, he proposed to his courtiers the question whether the power of wine, women, or the King, was the strongest. Answers were made by different persons, assigning to each of these the preeminence in power; but when Zerubbabel was called on to assert his opinion, he declared that though the power of wine and of the King might be great, that of women was still greater, but that above all things truth bore the victory. Josephus says that the sentiments of Zerubbabel having been deemed to contain the most wisdom, the King commanded him to ask something over and above what he had promised as the prize of the victor in the philosophic discussion. Zerubbabel then called upon the monarch to fulfil the vow that he had made in his youth, to rebuild the Temple, and restore the vessels that had been taken away by Nebuchadnezzar. The King forthwith granted his request, promised
him the most ample protection in the future prosecution of the works, and sent him home to Jerusalem laden with honors, and under the conduct of an escort. Henceforth, although from time to time annoyed by their adversaries, the builders met with no serious obstruction, and finally, twenty years after its commencement, in the sixth year of the reign of Darius, and on the third day of the month Adar, 515 years B.C., the Temple was completed, the capstone celebrated, and the house solemnly dedicated to Jehovah with the greatest joy. After this we hear nothing further of Zerubbabel, nor is the time or manner of his death either recorded in Scripture or preserved by Masonic tradition. We have, however, reason for believing that he lived to a good old age, since we find no successor of him mentioned until Artaxerxes appointed Ezra as the Governor of Judea, fifty-seven years after the completion of the Temple.

**ZETLAND, THOMAS DUNDAS, EARL OF.** One of the most noted of the noblemen of England, born in 1795, and initiated in the Prince of Wales Lodge, No. 259, on June 18, 1830. Appointed Junior Grand Warden in 1832, Deputy in 1839, Pro Grand Master in 1840. Upon the decease of the Duke of Sussex, in 1843, the Earl became the chief ruler of the Craft, until March, 1844, when he was elected Most Worshipful Grand Master, which office he held until 1870. He was Provincial Grand Master of North and East Yorkshire from 1839 until he died, in 1873.

**ZEUS.** Greatest of the national deities of Greece, son of Cronos and Rhea, brother of Poseidon and Hera, and husband of the latter. Mostly worshiped in Crete, Arcadia, and Dodona. Finally the great Hellenic Divinity, identified with Jupiter of the Romans and Amon of the Libyans. Zeus was represented as of majestic form, holding in one hand a scepter, and in the other a thunderbolt, signified by the accompanying symbol. In the Izdubar legends, a kind of spiritual essence residing in every organic thing, each created object having its special Zi, of which the Supreme Being was a more exalted genius. Zi was also by a parity of reasoning regarded as the soul of man, and even man himself.

**ZICU or ZIGGARA.** The Accadian name for primeval matter.

**ZIF.** Hastings Dictionary of the Bible says, "seemingly the bright month," referring to Zif, and that this was later called Igyar, יִגָּר. The eighth month of the civil and the second of the sacred year of the Hebrews, commencing on the first of the new moon in the month of April. The name of this month is mentioned but once in the Scriptures, and then refers to the date of the commencement of Solomon's Temple (see First Kings vi, 1). The month Bul, or Marchesvan, is mentioned as the date of the completion of the Temple. (Reference to this is also in First Kings vi, 38.)

**ZILLAH.** Wife of Lamech, and mother of Tubal Cain and Naamah. One of the few females mentioned as of the antediluvian or before the Deluge period.

**ZINNENDORF, JOHANN WILHELM VON.** Few men made more noise in German Freemasonry, or had warmer friends or more bitter enemies, than Johann Wilhelm Ellenberger, who, in consequence of his adoption by his mother's brother, took subsequently the title of Von Zinnendorf, by which he is universally known. He was born at Halle, August 10, 1731. He was initiated into Freemasonry at the place of his birth. He afterward removed to Berlin, where he received the appointment of General Staff Surgeon, and chief of the medical corps of the army. There he joined the Lodge of the Three Globes, and became an ardent disciple of the Rite of Strict Observance, in which he took the Order name of Eques à lapide nigro or Knight of the Black Stone. He was elected Master of the Scottish Lodge. He had the absolute control of the funds of the Order, but refusing to render any account of the disposition which he had made of them, an investigation was commenced. Upon this, Zinnendorf withdrew from the Rite, and sentence of excommunication was immediately afterward pronounced against him. Zinnendorf in return declared the Strict Observance an imposture, and denounced its theory of the Templar origin of Freemasonry as false.

In the meantime, Zinnendorf sent his friend Hans Carl Baumann to Stockholm, that he might receive manuscripts of the Degrees of the Swedish system, which had been promised him by Carl Friederich von Eckleff, Scottish Grand Master of the Chapter in that city. Baumann returned with the manuscripts, which, however, it appears from a subsequent declaration made by the Duke of Sudermania, were very imperfect.

But, imperfect as they were, out of them Zinnendorf constructed a new Rite in opposition to the Strict Observance. Possessed of great talent and energy, and his enemies said, of but little scrupulousness as to means, he succeeded in attracting to him many friends and followers. In 1766, he established at Potsdam the Lodge Minerval, and in 1767, at Berlin, the Lodge of the Three Golden Keys. Freemasons were found to give him countenance and assistance in other places, so that on June 24, 1770, twelve Lodges of his system were enabled to unite in the formation of a Body which they called the Grand Lodge of all the Freemasons of Germany.

The success of this Body, under the adverse circumstances by which it was surrounded, can only be attributed to the ability and energy of its founder, as well as to the freedom with which he made use of every means for its advancement without any reference to their want of firmness. Having induced the Prince of Hesse-Darmstadt to accept the Grand Mastership, he succeeded, through his influence, in obtaining the recognition and alliance of the Grand Lodge of England in 1773; but that Body seven years after withdrew from the connection. In 1774, Zinnendorf secured the Protectorship of the King of Prussia for his Grand Lodge. Thus patronized, the Grand Lodge of Germany rapidly extended its influence and increased in growth, so that in 1778 it had thirty-four Lodges under its immediate jurisdiction, and Provincial Lodges were established in Austria, Silesia, Pomerania, Lower Saxony, and Russia. Findel explains this great accession of strength by supposing that it could only have been the consequence of an ardent desire of the German Freemasons to obtain the
promised revelations of the advanced Degrees of this system of Zinnendorf.

Zinnendorf had been elected Grand Master in 1774, an office he held until his death. But he had various difficulties to encounter in that period of authority. He found an obstinate and powerful antagonist in the Lodge Royal York, at Berlin. The Duke of Sueremonia, Grand Master of Sweden, issued an official document in 1777 and declared that the Warrant which had been granted by Eckleff to Zinnendorf, and on the strength of which he had founded his Grand Lodge, was spurious and unauthorized; the Grand Lodge of Sweden pronounced him to be a fomentor of disturbances and an insolent calumniator of the Swedish Grand Master, and in 1780 the Grand Lodge of England withdrew from its alliance.

But Zinnendorf was undismayed. Having quit the service of the government in 1779, he made a journey to Sweden in an unsuccessful effort to secure all the documents connected with the Swedish system. Returning hence, he continued to preside over the Grand Lodge with unabated zeal and undiminished vigor until his death, which took place June 6, 1782. Von Zinnendorf undoubtedly committed many errors, but we cannot withhold from him the praise of having earnestly sought to introduce into German Freemasonry a better system than the one which was prevailing in the last quarter of the eighteenth century.

ZINNENDORF, RITE OF. A Rite invented by Count Von Zinnendorf, and fabricated out of some imperfect copies of the Swedish system, with additions from the Illuminism of Avignon and the reveries of Swedenborg. It consisted of seven Degrees, divided into three sections as follows:

I. Blue Freemasonry.
   1. Apprentice.
   2. Fellow Craft.

II. Red Freemasonry.
   4. Scottish Apprentice and Fellow Craft.
   5. Scottish Master.

III. Capitular Freemasonry.
   7. Chapter of the Elect.

This system was practised by the Grand Lodge of Germany, which had been established by Zinnendorf, and by the Lodges of its Obedience.

ZINNENDORF, COUNT VON, NICOLAUS LUDWIG. Founder of the existing sect of Moravian Brethren; also of a religious society which he called the Order of the Grain of Mustard-Seed. He was ordained Bishop of the Moravians in 1737, and at request of King Frederick William I of Prussia, went to London, and was received by Wesley. In 1741 he proceeded to Bethlehem, in America, and founded the Moravian Settlements. The prolific author of a hundred volumes. He was born at Dresden in 1700, and died in 1760.

ZION. Mount Zion was the southwestern of the three hills which constituted the high table-land on which Jerusalem was built. It was the royal residence and hence it is often called the City of David. The name is sometimes used as synonymous with Jerusalem.

ZITHERN. An instrument of music of twenty-eight strings drawn over a shallow box; both hands are employed in playing on it.

ZIZON. This is said, in one of the Ineffable Degrees of the Ancient and Accepted Scottish Rite, to be the name of the balustrade before the Sanetum Sanctorum. There is no such word in Hebrew, but it may be a corruption of the Talmudic word, zizah, which Buxtorf (Talmudic Lexicon) defines as a beam, a little beam, a small rafter.

ZOAN. An Egyptian town, known to the Greeks as Tanais, presumed to have been founded 3700 b.c., and probably the residence of the Pharaohs of the Exodus.

ZODIAC. Many of the Egyptian temples contain astronomical representations; notably those of Esneh, Contra Latopolis, and Denderah, which were famous for their zodiacal ceilings. Antiquity was accorded to the records of the Egyptian Empire by calculations made from the positions of the stars on the monuments and on these ceilings. Closer criticism now reveals these positions to be fanciful and the data unreliable. The Zodiac of Denderah has been removed to Paris, where it forms the chief ornament of the museum of the Louvre. Those remaining in Egypt are suffering from deterioration. Crosses will be found to be a portion of five of the signs of the Zodiac.

ZODIAC, MASONIC. The French name is Zodiacque Masonique, a series of twelve Degrees, named after the twelve signs of the Zodiac, the first being the Ram. It was in the series of the Metropolitian Chapter of France, and in the manuscript collection of Peuvret.

ZOHAR. The Hebrew word, זוהר, meaning Splendor. After the surrender of Jerusalem, through the victory of Vespasian, among the fugitives was Rabbi Simon Ben Jochai, who remained an Anchorite for twelve years, became visionary, and believed he was visited by the prophet Elias. His son, Rabbi Eliezer, and his clerk, Rabbi Abba, when visiting him, took down his pronounced divine precepts, which were in time gathered and formed into the famous Sohar or Zohar. From this work, the Sepher Jetzirah, and the Commentary of the Ten Sehiprith was formed the Cabala. The Zohar, its history, and as well that of its author, overflow with beautiful yet ideal mysticism.

ZOHARITI. A Hebrew word meaning the Illuminated. A Society founded by Jacob Franck at the beginning of the eighteenth century.

ZONAR. The symbolic girdle of the Christians and Jews worn in the Levant, as a mark of distinction, that they may be known from the Mohammedans.

ZOROASTER. More correctly, Zarathustra. He was the Legislator and Prophet of the ancient Bactrians, out of whose doctrines the modern religion of the Parsees has been developed. As to the age in which Zoroaster flourished, there have been the greatest discrepancies among the ancient authorities. The earliest of the Greek writers who mentions his name is Xanthus of Lydia, and he places his era about 1800 years before Christ. Aristotle, Euclid, and others say that he lived 6000 years before Plato; while Berosus, the Babylonian historian, makes him a king of Babylon, and the founder of a dynasty which reigned over Babylon between 2200 and 2000 b.c. The Parsees are more moderate in their calculations, and say that their Prophet was a contemporary of Hystaspes, the father of Darius, and accordingly
place his era at 550 B.C. Haug, however, in his *Essays on the Sacred Language of the Parsees*, declares that this supposition is utterly groundless. He thinks that we can, under no circumstances, assign him a later date than 1000 B.C., and is not even disinclined to place his era much earlier, and make him a contemporary of Moses.

Brother Albert Pike, who has devoted much labor to the investigation of this confused subject of the Zoroastrian era, says, in an able article in Doctor Mackey's *National Freemason* (volume iii, No. 3):

"In the year 1903 before Alexander, or 2234 B.C., a Zoroastrian King of Media conquered Babylon. The religion even then had degenerated into Magicism, and was of unknown age. The unfortunate theory that Vitaspa, one of the most efficient allies of Zarathustra, was the father of Darius Hystaspes, has long ago been set at rest. In the Chaldean lists of Berosus, as found in the Armenian edition of Susaibus, the name Zoroaster appears as that of the Median conqueror of Babylon; but he can only have received this title from being a follower of Zarathustra and professing his religion. He was preceded by a series of eighty-four Median Kings; and the real Zarathustra lived in Bactria long before the tide of emigration had flowed thence into Media. Aristotle and Eudoxus, according to Pliny, place Zarathustra 6000 years before the death of Plato; Hermippus, 8000 years before the Trojan war. Plato died 348 B.C.; so that the two dates substantially agree, making the date of Zarathustra's reign 6300 or 6350 B.C., and I have no doubt that this is not far from the truth."

Bunsen, however (*God in History*, volume i, book iii, chapter vi, page 276), speaks of Zarathustra Spitama as living under the reign of Vitaspa toward the year 3000 B.C., certainly not later than toward 2500 B.C. He calls him "one of the mightiest intellects and one of the greatest men of all time"; and he says of him: "Accounted by his contemporaries a blasphemer, atheist, and firebrand worthy of death; regarded even by his own adherents, after some centuries, as the founder of magic, by others as a sorcerer and deceiver, he was, nevertheless, recognized already by Hippocrates as a great spiritual hero, and esteemed the earliest sage of a primeval epoch—reaching back 9000 years before the Trojan war." He also clearly inculcated the belief of a heaven and a hell. The former was called the House of Hymns, because the angels were supposed to sing hymns there; the latter the house of destruction, and to it were relentlessly consigned the poets and Priests of the old Aryan religion.

The doctrine of pure Zoroastrianism was monotheistic. The Supreme Being was called Ahuramazda, and Haug says that Zoroaster's conception of him was perfectly identical with the Jewish notion of Jehovah. He is referred to as "the Creator of the earthly and spiritual life, the Lord of the whole universe, at whose hands are all the creatures." He is wisdom and intellect; the light itself, and the source of light; the rewarder of the virtuous and the punisher of the wicked.

The dualistic doctrine of Ormuzd and Ahrimanes, which has falsely been attributed to Zoroaster, was in reality the development of a later corruption of the Zoroastrian teaching. But the great reformer sought to solve the puzzling question of the origin of evil in the world, by supposing that there existed in Ahuramazda two spirits, inherent in his nature, the one positive and the other negative. All that was good was real, existent; while the absence of that reality was a non-existence or evil. Evil was the absence of good as darkness was the absence of light.

Zoroaster taught the idea of a future life and the immortality of the soul. The doctrine of the resurrection is one of the principal dogmas of the Zendavesta. He also clearly inculcated the belief of a heaven and a hell. The former was called the *House of Hymns*, because the angels were supposed to sing hymns there; the latter the house of destruction, and to it were relentlessly consigned the poets and Priests of the old Aryan religion.

The doctrine of sacred names, so familiar to the Hebrews, was also taught by Zoroaster. In one of the Yashts, a portion of the Zendavesta, Ahuramazda tells Zarathustra that the utterance of one of his sacred names, of which he enumerates twenty, is the best protection from evil.

Of these names, one is ahmī, meaning I am, and another, aḥmī yāt aḥmī, I am who I am. The reader will be reminded here of the Holy Name in Exodus, Ehyeh asher Ehyeh, or I am that I am."

The doctrine of Zoroastrianism was not forever confined to Bactria, but passed over into other countries; nor in the transmission did it fail to suffer some corruption. From its original seat it spread into Media, and under the name Magism, or the doctrine of the Magavas, it has been developed into the modern and still existing Zoroasteric teaching. But the great reformer sought to solve the puzzling question of the origin of evil in the world, by supposing that there existed in Ahuramazda two spirits, inherent in his nature, the one positive and the other negative. All that was good was real, existent; while the absence of that reality was a non-existence or evil. Evil was the absence of good as darkness was the absence of light. The latter the house of destruction, and to it were relentlessly consigned the poets and Priests of the old Aryan religion.

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The doctrine of Zoroaster was not forever confined to Bactria, but passed over into other countries; nor in the transmission did it fail to suffer some corruption. From its original seat it spread into Media, and under the name Magism, or the doctrine of the Magavas, that is, the mighty ones, was incorporated at Babylon with the Chaldean philosophy, whence we find its traces in the Rabbinism and the Cabalism of the Hebrews. It was carried, too, into Persia, where it has been developed into the modern and still existing Zoroasteric teaching. But the great reformer sought to solve the puzzling question of the origin of evil in the world, by supposing that there existed in Ahuramazda two spirits, inherent in his nature, the one positive and the other negative. All that was good was real, existent; while the absence of that reality was a non-existence or evil. Evil was the absence of good as darkness was the absence of light. The latter the house of destruction, and to it were relentlessly consigned the poets and Priests of the old Aryan religion.
sect of the Parsees, of whom we now find two divisions, the conservatives and liberals; the former cultivating the whole modified doctrine of Zoroaster, and the latter retaining much of the doctrine, but rejecting to a very great extent the ceremonial instructions.

ZSCHOKKE, J. H. D. One of the most eminent Freemasons and German authors known. Born at Magdeburg, 1771, died 1848.

ZUNI INDIANS. A tribe inhabiting New Mexico, United States of America, whose mystic services have attracted the attention of Masonic scholars in consequence of their similarity to those in vogue by the Masonic Fraternity. These Indians have a formal religious initiation, in which the suppliant kneels at the altar to take his vows, after being received upon the point of an instrument of torture to the flesh. Among their forms and ceremonies are facing the East, circumambulation, tests of endurance, and being peculiarly clothed. Incense is burned, and the sun worshiped at its rising (see Indian Freemasonry).

ZURHOST. The name given by the modern Parsees to Zarathustra or Zoroaster. They call him their prophet, and their religious sect the Zarthosti Community.
PRONOUNCING DICTIONARY
FOR USE BY THE
MASONIC FRATERNITY

Containing over Fourteen Hundred Words Liable to Mispronunciation.
The Form of Instruction for Pronunciation Is the Same as Defined
in the Funk & Wagnalls New Standard Dictionary.

KEYS TO PRONUNCIATION
Explanation of Symbols

a as in artistic.
ā as in art.
a as in fat.
ā as in fare.
e as in get.
ē as in prey.
i as in hit.
ī as in police.
o as in obey.
ō as in go.
e as in not.
ē as in or.
u as in full.
ū as in rule.
v as in but.
ū as in burn.
a as in aisle.
au as in sauer-kraut.
i as in fuud.
ai as in aisle.
a as in a.
ai as in aisle.

WORDS OF DOUBTFUL PRONUNCIATION

Proper Masonic Pronunciation and Notations

Ab (ab); Hebrew. Father; 11th Hebraic month.
Abaciscus (ab“asis’kus); Flooring blocks.
Abacus (ab’o-kus); A drawing-board—a tray.
Abaddon (a’bad’n); The destroyer, or angel of darkness.
Abazar (a’ba-zar); Master of Ceremonies of 6th Degree.
Abchal (ab’chal); Hebrew.
Abda (ab’do); Father of Adoniram.
Abdemon (ab’dem-o); To serve.
Abdiel (ab’di-el); Servant of God.
Abditorium (ab’di-to’ri-um); A secret place for deposit of records.
Abelites (ē’bel-aits); A secret order of the eighteenth century.

Abib (ē’bib); Seventh Jewish month.
Abibala (ab’ba-la); Derived from Hebrew Abi and Balah; Father of Destruction.
Abibalk (ab’al-balk); Chief of the three assassins.
Abif (ab’if’); Literally, his father.
Abihael (ab’he’el); Father of Strength.
Abihu (a-bu’hū); A son of Aaron.
Abiram (a’ba’rām); Abiram Akisop, traitorous craftsman.
Ablution (ab-lū’or [liū’]shon); Washing, baptizing.
Abrac (ab-rēk’); Acquiring the science of Abrac.
Abracadabra (ab’ra-ka-dab’ra); A magical word of incantation.
Abraxas (ē-braks’os); A symbol of Gnostic ideas.
Acacia (a-kē’shē-a); Symbolic of the soul’s immortality.
Gorgeous (ger'jus); Magnificent.

Fylfot (fil'fet); An ancient symbol.

Goetia (gō'ē-ti-ah); Black magic.

Gavel (gav'el); A working tool of an Entered Apprentice.

Frieze (friz); The entablature, between architrave and cornice.

Friendship (frend'ship); Personal attachment.

Freres Pontives (frerz pon'tivz');

Frater (fre'tar); Latin for brother.

Frankincense (fraqk'in-sens); An odorous resin.

Forest (fer'est); Not for'ist. A large tract of wood.

Gheemoul Binah Thebounah (ga-mul bi-ne'ta-bu'nah);

Ghemoul (ga-muT); A step of the Kadosh ladder.

Gershon (gur'iffian); A son of Levi.

Gedaliah (ged'a-lai'd); Son of Pashur.

Gebal (gi'bal); A city of Phenicia. Border, hilly.

Garimout (gar'i-mut); Corruption of Garimond or Garimund.

Gaedicke (ged'ik-a); Johann Christian Gadicke.

Garinus (ga-rl'nus); A standard-bearer.

Gavel (gav'el); A working tool of an Entered Apprentice.

Gebal (gi'bal); A city of Phenicia. Border, hilly.

Gedaliah (ged'a-lai'd); Son of Pashur.

Gemara (gi-md'ra); See Talmud.

Gabaon (gab'i-en); A high place.

Gabor (ga'ber); Strong.

Gabriel (ge'bri-el); An archangel.

Gedaliac (ged'ka-ah); Johann Christian Gädiche.

Galahad (ga'lah-ad); A corruption of Gilead.

Gareb (ge'reb); A Hebrew engraver.

Garimount (gar'i-mont); Corruption of Garimond or Garimund.

Garamus (go-ri'kus); A standard-bearer.

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Pachamac (pā'cho-ka-māk); Peruvian for Creator of the Universe.

Pagánis, Hugo de (pā-gan'is, hiu'go); Latinized name of Hugh de Payens.

Palestine (pal'est-tin); Commonly called The Holy Land.

Palladium (pa-le'di-um); That which is an effectual defense.

Pallier (pār'lir); Spokesmen.

Parikchai Agrouchada (pā'rik-chā'ag-roo-chā'da); An occult scientific work of Brahmans.

Parler (pār'ler); A pillar or support of an edifice.

Pastophor (pā'sto-fər); After Enoch or Phenoch (the Phenix).

Onyx (on'iks); A stone of the breastplate.

Ophite (ō'fīt); or off'it; One of the Brotherhood of the Serpent.

Oral (ō'rəl); Verbal, by word of mouth.

Ordo ab Chao (ōr'do ab ke'o); Order out of chaos.

Oriflamme (ōr'i-flam); Ancient banner of the Counts of Vexin.

Orion (ō'rən); One of the constellation of stars.

Ormund and Ahriman (ōr'mum and a'hri-man); Good and evil. Darkness and light.

Ornan (ō'ran); Strong. Whose threshing floor became David's altar.

Osiris (os'ai'ns); Chief god of old Egyptian mythology.

Osiris and Ahriman (os'ai'ns and a'ri-man); Good and evil. Darkness and light.

Pacifist (pā'sif ist); A nonviolent person.

Pacifism (pā'sif izm); A belief in nonviolence.

Paisan (pā'san); A man of peace.

Paganizer (pā'gan-iz-ər); One who converts to paganism.

Pagans (pā'gans); People who reject religious beliefs.

Paganization (pā'gə-nə-zā-shən); The process of becoming pagan.

Paganize (pā'gə-nīz); To convert to paganism.

Paganism (pā'gə-niz-əm); A belief in religious practices outside of traditional monotheistic religions.

Pagans (pā'gans); People who reject religious beliefs.

Paganize (pā'gə-nīz); To convert to paganism.

Paganization (pā'gə-nə-zā-shən); The process of becoming pagan.

Pagan (pā'gən); A non-Christian person.

Paganize (pā'gə-nīz); To convert to paganism.

Paganization (pā'gə-nə-zā-shən); The process of becoming pagan.

Pagans (pā'gans); People who reject religious beliefs.

Oh (ō); An expression of surprise or emphasis.

Oft (ōft); Frequently.

Oden (ōden); An ancient Germanic god.

Oden (ōden); A deity in Norse mythology.

Odysseus (ō-di-sē-us); The ancient Greek hero.

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Quadrivium and Trivium (kwed-riv’i-um and triv’i-um).

Quaternion (kwed-riv’i-um and triv’i-um).

Quetzalcoatl (ket-sal’ko-átl).

Rabbah (rab’a-hab); A name of Egypt.

Ramayana (ra-má-ya-na); The great epic of ancient India.

Raphodom (raf’a-dom); A mystic word.

Ratisbon (rat’i-sben); A city of Bavaria.

Razahbelsijah (rdz’o-bel-si’o); A mystic word.

Recognize (rek’o-eg-niz); To know again.

Recovery (n-kuv’ar-i); Restoration.

Rectitude (rek’ti-tiud); Straightness, justice.

Recusant (rek’u-zant); Insubordinate.

Rehoboam (rFho-bo’am); Son and successor of Solomon.

Rehum (ri’hum); A Persian officer.

Rendezvous (rdn’dé-vu’); An appointed place.

Requiem (ri’kwi-em); A hymn for the dead.

Research (ri-sourd’h’); Investigation, examination.

Resplendence (ri-splen’dens).

Restoravit pacem patri (res-to-ra’vit pa’sem pa’tri); He restored peace to his country.

Reverent (rev’o-rent); Expressing veneration.

Revestiary (ri-ves’ti-e-ri); Wardrobe, place for sacred vestments.

Rex regum dominus dominorum (reks ri’gum dem’i-nus dem’i-nó’rum); King of King and Lord of Lords.

Robelot (ro’bi-lo’); A distinguished French Freemason.

Rose Croix (ro’z krwa’); Literally, Rose Cross.

Rosenkreuz, Christian (ro’zen-kreiz); See Rosicrucianism.

Rosicrucians (ro’zi-kru’zhen); Brotherhood of the fourteenth century.

Route (rut’); The course or way.

Ruchiel (ru’ki-el).

Saadh (sád’); Literally, hosts.

Sabaism (sab’a-ism); Worship of the sun, moon, and stars.

Sabaoth (sab’a-oth’); Jehovah of Hosts.

Sабал (sa-bal’); Mystic word.

Sabanism (sé-ba-an-ism’); Same as Sabaism.

Sacellum (sa-sel’um); A walled enclosure without roof.

Sacerdotal (sas’er-do’tal’); Pertaining to the order of priests.

Sacrifice (sak’ri-faiz); An offering.

Sadoc (sé’dok); Hebrew, just. Father of Achim, ancestor of Jesus.

Sadowas (sá-dow’as); Significant word in the higher Degrees.

Sagitta (so-jit’a); The keystone of an arch.

Saint Adhabel (ad’ha-bel’); Evidently meaning Saint Ambibalus.

Saint Amphibalus (am’fi-bal’us); See above.

Saint Nicaise (ni-kéz’); Title of a sensational Masonic work.

Saknit (sa’kni-nat’); The Divine presence.

Sakti (suk’ti’); The female energy of Siva.

Salah-eddin (sé-la-é-din’); King of Kings.

Salix (sé’liks); Initials forming part of a sentence.

Salle des Pas Perdus (sal dè pâ-pâr-di’); The Hall of the Lost Steps.

Salsette (sa-lé-set’); An island in the Bay of Bombay.

Salute (sa-lu’té’); To greet, to hail.

Salutem (sa-lu’tem); Health, a Roman greeting.

Samaritan (sa-ma-ré-tan’); Of the principal city of the Ten Tribes.

Samothracian (sa-mo-trák-shé-an’); See Mysteries of Cabiri.

Sanctum Sanctorum (saq’tum saq’tó’rum’); Holy of Holies.

San Great (sa’ng ré’o-gé’); The cup that legend says was used at the Last Supper.

Sanhedrim, Sanhedrin (sa-né-drin or -drim’); Highest judicial tribunal of the Jews.

Sapicole (sa’pi-kol); Cited in the nomenclature of Fustier.

Saracens (sar’a-sens’); Arabic followers of Mohammed.

Sardius (sár’di-us’); A precious stone of the breastplate.

Sarsena (sar’so-na’); Pretended exposition of Freemasonry.

Sat B’hai (sat b-hai’).

Satrap (sé’trap’); A local Eastern ruler.

Scarabaeus (skar’o-bi’us’); An insect with wings cased.

Schism (sizm’); Division, separation.

Schismatic (siz-mat’ik’); Insubordinate Masons.

Schor-Laban (shor-lé’ban’); White Ox, or Innocence.

Secretary (sek’ri-te-ri’); A superintending officer of records.

Sefid Schamagan (séf-id shá’ma-gan’); A secret Moslem society.

Sejjin (sej’in’); Arabic register of all the wicked.

Selah (sél’ah); A pause or musical note.

Semester (zi-mes’tar’); Semi-annual word used only in France.

Seneschal (sen’a-fio’u); A steward.

Seniority (si’ni-er-i-ti’); Priority, or superiority in rank.

Sephiroth (sef’i-refh or -roth’); From Saphiri—splendid.

Sethos (si’thos’); A popular work published in 1731.

Shebat (she’bat); Fifth month of Hebrew civil year.

Shed (shé’d); A Jewish coin. Value about 62 cents.
Vagao (va-ge'o); Found in French Rite of Adoption.

Vashti (vaih'tai); Wife of Ahasuerus.

Usage (yuz'ij); Custom, use, habit.

Vase (ves or vaz); An ornamental vessel.

Valorous (val'ar-us); Brave, courageous.

Usurp (yu-zurp'); Seize and hold possession.

Utopia (yu-to-pi-a); Ideal perfection.

Urim (yu'rim); Lights.

Uriel (yu'ri-el); God is light.

Uri (yu'rai); Hebrew, Enlightened. Son of Hur.

Upanishad (u-pan'i-£had); Name for certain Sanskrit works.

Unison (yu'ni-son); Harmony, concord.

Unhele (un-hil'); To uncover or reveal.

Turcopollier (tur 'ko-po-l'iar); Commander of cavalry.

Turquoise (ter-keiz'); A stone in breastplate.

Tuapholl (tu'o-fel); A term used by the Druids.

Tsoim (so'im).

Tsidoni (si'do-m); An enquirer.

Tsedakah (si'da-ka); First step of the mystical ladder.

Tsaphiel (sd'fi-el); The Luna angel.

Triune (tri'yun); Three in one.

Tribute (trib'yut); A subsidy or tax.

Vehm-gericht (vem'ga-riht); See Secret Tribunal of

Veda (ve'da or vi'da); Sacred canon of the Hindus.

Tuapholl (tu'o-fel); A term used by the Druids.

Triad (troi'ad); The union of three objects.

Trestle (tres'1); The designing board.

Triad (tri'ad); The union of three objects.

Tribute (trib'yut); A subsidy or tax.

Triglyphs (tri'glifs); An ornament in the Doric Order.

Triliteral (tri-lit'or-al); Sacred name of God among Hindus.

Trumurti (tri-mu'r-ti); The Hindu Trinity.

Trinosophs (trin'o-sefs); A Lodge instituted at Paris in 1816.

Tripitaka (trl-pi-ta'ko); Canonical book of the Buddhists.

Triune (tri'yun); Three in one.

Tasphiel (sa'th-el); The Luna angel.

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